ing Frentispiece in Colors and fusion of other Illustrations.

PRICE 25 CENTS by Mail. Per dozen \$2.00

d interesting Articles of the Best Astronomical Calculations — Cal-Feasts and Fasts—A Household ure-Reading for the Family. ONTENTS OF THE 1909 ISSUE. MER'AN M A

the Tide Came in. By MARION Words of Wisdom.

I Philip Sheridan, Civil War
By Hon. Maurice Francis Egan, L.L.D. f War. By MARY T. WAGGAMAN. FOUR

atue. By MARY E. MANNIX. ouler. Eleven Illustrations. Years. By Anna T. Sadlitt. DE STORY OF TEGAKWITHA, THE SAINTLY

ter Lily. By JEROME HARTE. Three ble Mistake. By Magdalen Rock Notable Events of the Year 1907

e Catholic Record LONDON, CANADA

ANDLES

E WILL & BAUMER

-KIND-

All Qualities All Sizes All Shapes The BEST on the MARKET

Brands-Stearine, Argand and Star Beewax Standard Altar

L'Autel & Purissima SEND FOR PRICE LIST THE

THOLIC RECORD . CANADA NDON

uable Farm Property For Sale

e Hundred and Twenty Acres situated four rom Canadian rithern Railway, twelve miles eliver, Sask, and the enty-seven miles south with katoon. North half section Nine Township artwo, Range Fliften, Chocolate clay suitable alt Farming, climatic conditions favoring said of their particulars apply to C. R. H., Catholic J., London Outario.

WM. SMITH & SON

nurch Seats, Pulpits, Altars Reading Desks, Lecterns Chairs, Etc. CHESLEY - ONTARIO

. B. A., Branch No. 4, London on the 2nd and 4th Thursday o levery it a clock, at their hall, in A bion Black, attent. Thomas F. Gould, President ...

Catholic Record.

VOLUME XXXI.

LONDON, ONTARIO, SATURDAY JUNE 26, 1909.

The Catholic Record all kinds of work if the fabric is to be THE ADVENTURES OF LA SALLE. preserved whole and firm. Where then

LONDON, SATURDAY, JUNE 26, 1909. TO THE SACRED HEART. Oh, tender, gentle Heart of Christ Oh patient Heart of Love, Raise Thou my erring human heart From earth to Thee above, Make my heart strong with Thy meek Oh humble Heart of God, Strong with the strength to tread the Thy bleeding Feet have trod.

Grant that my heart may ever burn With tenderness for Thee, A pure, bright lamp of love and trust In Life's dark Sanctuary, Forever burn with steadfast flame Till in Eternity It's light shall mingle and be lost In Thine, eternally.

"CHILD OF DESTINY."

"Child of Destiny," by Dr. Wm. J. Fischer, is written with the author's usual grace and style. There is a quaint, old-time flavor about the narration, through which is woven the thread of a sombre love story, that did not run smoothly. The sad story of Arthur, saw them fade away through the in- ever said it, that is originality." dulgence of a wicked passion, is very well told. One finds it difficult to realize that one of so fine a character could true things. It is for this reason that have been guilty of so heinous a crime. Let us not fail to state that there are pleasant, cheerful scenes too, and all ends happily. The callous, elderly critic might say that things turn out too much for the best, that life might "e'en be too sunshiny," for certainly Gracia was an exceptionally favored girl, but the public for whom Dr. Fischer writes is not a critical public, but one that is not averse from improbabilities. In so brief a notice as this we are compelled to refrain from quot- ing "catching" or striking, in the ing from or analyzing the story; nor is this necessary, for we are sure our art. Their very simplicity hides their readers will obtain it for themselves, as superiority, and the world makes it is a pleasant, healthily pious, emin- acquaintance with them very slowly. ently readable book. It is, moreover,

well printed and tastefully bound. CHARACTER VS. REPUTATION.

There is a difference between character and reputation. Character is that quality or sum of qualities which distinguishes one person from all others; reputation is the estimation in which a person is held. As some one has ex- larly interesting. Wisdom will not die pressed it, character is what we really are, reputation what others think we are. Every one should strive to form a good character for himself and his rep- grow weary, and to the oft recurring utation will take care of itself. As a query "cui bono" there comes no anmatter of fact, reputation is rarely commensurate with virtue. A good reputation is often got without merit and is lost without deserving. It may be lost by a single unfounded accusation, while character is enduring. It can be injured only by the wrong-doing of the person inquiry, not of derison.

DON'T.

"He that saves when he is young may spend when he is old."

Yes, but he may never be old. The penny whistle to the little boy is as dear and as real to him as the greater thing of later years. Don't live too much in the future. Thrift is excellent. Yes, but any virtue over-trained becomes a vice.

Don't try to read everything. You would not be successful. It has been roughly estimated that twenty-five thousand new books are produced annually, the perusal of which, and of the millions now in existence, would occupy more time than you could well spare. There is really very little reason to be ashamed of ignorance. The wisest and most deeply read sage knows almost nothing-a little more than we do. "Knowledge is proud that he has learned so much. Wisdom is humble that he knows no more.'

FREEDOM FROM WORRY.

They tell us that children keep their spontaneity and freshness of spirit because they live only one day at a time;

with you" is the truest of true sayings. Pays the price of the careless flutter of existence by following after and picking up the ravelled stitches, for there are just so many stitches to be kept up in Spelding.—Ratthley Ariout.

The day on which we learned nothing is lost. Think and speak of what thou lovest, and dwell little on what is distasteful to thee.—Bishop just so many stitches to be kept up in Spalding.

is the happy medium? How can one upon whom we have no right to cast our burdens? Is it not very much like reading aloud, when we come to think of it. We pronounce but one word at a time, but we have learned by long experience to glance ahead and involuntarily grasp the words and meanings that lend interpretation to the single sentence we voice for others. We have all met the "buzzers"-those terribly busy people, who like to parade their busy-ness-who are usually defective in foresight and unconsciously seek to make up for it by being "driven to death." It is an enviable possession to have three hands; a right hand, a left hand, and a little-behind-hand,

ORIGINALITY.

"The great merit, it seems to me," wrote Mr. Lowell to Professor Norton, "of the old painters was that they did not try to be original. 'To say a thing,' says Goethe, 'that everybody else has who began life with noble ideals and said before, as quietly as if nobody had

In other words originality consists, not in saying new things, but in saying the great writers have no surprises for us. They lift into the light of clear expression things that have lain silent at the bottom of our natures-things profoundly felt but never spoken. In like manner, originality in form and style is not a matter of novelty, but of deeper feeling and surer touch. A piece of work which, like a popular song, has a rhythm or manner which catches the senses, may have a lusty life, but is certain to have a brief one. There is nothsuperficial sense, in the greater works of

It is easy to doubt and to criticise It is also easy to be too sure and too selfconfident. For those of us who have seen the old ways grow into the new and now see the new developing into something still different for the days when we are gone, the comparison is particuwith us. Our task can safely be entrusted to others. Still we think till our heads ache and read till our eyes

Some of us have been called heretics Perhaps we have not been able to keep pace with the band-waggon; but as we sit on the fence and watch it disappear

THE WEST.

disappointed. The brain as well as the brawn of the country gravitates in that direction, and hence that rapid development of the resources of nature in the Western wilderness which amazes Europeans and almost makes us wonder at ourselves. Energies which are cramped by the routine of city life and fettered by the class distinctions which exist in densely populated districts, find full scope there. The star of empire that westward takes its way is followed like the star of Bethlehem, by the wise men of the age; and it is by bringing their knowledge to bear upon the capabilities of a region where the Creator has stored all the material elements of wealth and progress, that the wilderness is made to "blossom as the rose." The pen of history cannot keep pace with our pioneers. Civilization sweeps over the waste places of the land with the rush of a prairie fire; and towns and cities are springing up faster than the map makers can jot them down

the level of what he despises, so the opposite habits of admiration and enthusiastic reverence for excellence impart to ourselves a portion of the qualities we admire.—Matthew Arnold.

It is well known that while nearly all is the happy medium? How can one keep fresh-spirited and yet be sure that the early settlers of this country looked upon the Indians only as dangerous upon the next, or devolve upon others upon whom we have no right to cast our like yet. The carrow will man be upon whom we have no right to cast our like yet. redman was their brother. There were not many white men of that kind. Robert de la Salle was among the number, a friend of the Indians and the first white man to follow the Mississippi to the man to follow the Mississippi to its mouth and named the country through which it flowed, and which was drained by its tributaries, Louisiana, in honor of Louis XIV., King of France.

The life of La Salle is one of those stories that are more wonderful than any romance. Born of a distinguished any romance. Born of a distinguished French family in Rouen, the ancient capital of Normandy, and highly educated and accomplished, he spent twenty years in the American wilderness. He travelled over thousands of proper and prepring and river miles of forest and prairie, and river and lake, on foot or in a frail canoe. He penetrated to regions where no white man's foot had ever trodden before, and he went without fear among ferocious cannibal tribes, who might easily have massacred him and his party if they had wished to. But they did not wish to. They had no desire to injure one who always treated them with kind-ness and who gave them priceless treasures-knives and hatchets and kettles

and beads—in return for food and furs and everything they did for him. La Salle never took the life of an Indian, except in self-defence, after everything else had failed, and it very seldom happened that he could not gain the friendship of the savages. There was something in his manner, we are told, that won their hearts at made them believe him when he said:

made them believe him when he said:
"I come to you as a friend and a brother. You can do me good, and I can do you good. Let us smoke the pipe of friendship and shake hands. The Great Spirit will be pleased to see us, His children, love one another and help each other."

So the Indians helped him, instead of hindering. Often they brought him

hindering. Often they brought him food when his own men could find none. They guided him across marshes and helped him to ford rivers. They carried his supplies along the forest trails, and he left stores among them unguarded, and found them perfectly safe when he returned. In fact, says one writer, "the Chevalier de la Salle so mpressed the hearts of the Indians that they did not know how to treat us well

The Mississippi, which was discovered by the Spanish explorer De Soto, was rediscovered by Father Marquette, a Jesuit missionary, and when the news reached Quebec, La Salle who had come out to Canada to seek his fortune, conceived the idea of exploring the and building a chain of forts to all important points upon it and the Great Lakes, for the English were fighting with the French for the possession of America, and the French knew that if they wanted to hold the newly discovered country they must be prepared to defend it. Governor Frontenac was delighted with the plan and asked La Salle to go to France and lay it before the King. The King too, approved and authorized La Salle to go on with the enterprise. It was a tremendous under-taking, and the difficulties and discouragements were so great that one of the forts, built on the site of Peoria, Ill., was named by the explorer Creve Coeur in the distance, our attitude is one of (Fort Heartbreak). But if his heart was broken his courage was not, and he kept on until in 1682 he reached the mouth of the great river. He then went back up the stream to Quebec, and went back up the stream to Quebec, and from there sailed again to France for Whoever may visit the border settlements of the West, expecting to find there a smaller proportional share of cultivated intellect than in the crowded centres of civilization, will be strikingly the little fleet of four vessels had sailed things began to go wrong, for the com-mander, Captain Beaujeau, did not want to take orders from La Salle. They could not find the mouth of the river, and when La Salle had gone ashore with a party of colonists Beaujeau deliberate-ly wrecked one of the supply ships and sailed off to France in another.

The colony was thus left in a desperate situation. They had scarcely any supplies. They were cut off from all communication with France, and did not even know where they were. To make matters worse, La Salle was taken ill and lay helpless for two months. On his recovery he determined to make his way back to Canada, a distance of two

thousand miles, and from there to send to France for aid for his colony.

The party was very sad. The whole colony met at midnight in the chapel they had built, and La Salle, we are told, made an address "full of eloquenc had built, and La Salle, we are with that engaging way so natural to him." Every one was in tears. They feared they would never meet again,

Icared they would never meet again, and they never did.

The explorer took with him twenty men when he set out on that long and melancholy journey, among them being Father Douay one of the Jesuit missionaries who always accompanied him. One day some of his men failed to come back to camp at the appointed time. on their charts.

It is a good thing to believe, it is a good thing to admire. By continually selfash enjoyment, leaving responsibility selfash enjoyment, leaving responsibility to others? Not at all; inconsequent, uncalculating people may keep light-uncalculating people may keep l preserved his life through twenty years of danger." Then a strange melan-choly fell upon him, and going a little

"Thus died," writes Father Douay, our wise commander. He who for venty years had softened the fierce emper of countless savage tribes was assacred by the hands of his own lomestics, whom he had loaded with aresses. He died in the prime of life, no the midst of his enterprises, without paying seen their success."—N. Y. Tri-

THE REAL PRESENCE.

ACTS ESTABLISHING THE LITERAL MEAN-ING OF THE WORDS "THIS IS MY BODY —THIS IS MY BLOOD."

True to its promise to set forth the details of Catholic belief, the Catholic Encyclopedia has painstakingly considered every phase of Catholic worship. The two most important theological tricles in Volume V. are "Eucharist" and "Extreme Unction." Dealing with question of the Real Presence in the charist, the author says:

Eucharist. - The Church's Magna arta, however, are the words of insti-tion. This is My Body—this is My bod,' whose literal meaning she has ity of the literal sense of these rds, and negatively, by refuting the urative interpretations. As regards e first, the very existence of four diston narratives of the Last Supper, vided usually into the Petrine (Matt. vi., 26 sqq.; Mark xiv., 22 sqq,) and e double Pauline accounts (Luke xxii., sq.; 1. Cor. x., 24 sq.), favors the lit-il interpretation. In spite of their iking unanimity as regards essentials, e Petrine account is simpler and earer, wheras the Pauline is richer in lditional details and more involved in citation of the words that refer to echalice. It is but natural and justiable to expect that, when four different arrators in different countries and at afferent times relate the words of instiition to different circles of readers, the currence of an unusual figure of speech, , for instance, that bread is a sign of hrist's body, would, somewhere or ther, betray itself, either in the differace of word setting or in the unequirocal expression of the meaning really intended or at least in the addition of ome such remark as: 'He spoke, how-ver, of the sign of His body.' But no-where do we discover the slightest

done would have to be considered as the cause of a pernicious error of faith and of the grievous crime of rendering Divine homage to bread (artolatria) a supposition little in harmony with the character of the four sacred writers or with the inspiration of the sacred text. Moreover, we must not omit the very Moreover, we must not omit the very important circumstance that one of the four narrators has interpreted his own account literally. This is St. Paul (1. Cor. xi. 27 sq.) who in the most vigorous language, brands the unworthy recipient as 'guilty of the body and of the blood of the Lord.' There can be no question of a grievous offence against Christ Himself unless we suppose that the true body and the true blood of Christ are really present in the Eucharist. Further, if we attend only to the Christ are really present in the Eucharist. Further, if we attend only to the words themselves, their natural sense is so forceful and clear that even Luther wrote to the Christians of Strasburg in 1524: 'I am caught, I cannot escape, the tex' is too forcible.' (DeWette, 11. 577.) The necessity of the natural sense is not based upon the absurd assumption that Christ could not in gensense is not based upon the absurd assumption that Christ could not in general have resorted to the use of figurs, but upon the evident requirements of the case, which demand that he did not, in a matter of such paramount importance have recourse to meaningimportance have recourse to meaningless and deceptive metaphors. For fig-ures enhance the clearness of speech only when the figurative meaning is obvious, either from the nature of the obvious, either from the nature of the case (e. g., from a reference to a statue of Lincoln, by saying: 'This is Lincoln' or from the usages of common parlance (e. g., in the case of this synedoche. This glass is wine.') Now, neither from the nature of the case nor in company prelance is bread an ant or in common parlance is bread an apt or possible symbol of the human body. Were one to say of a piece of bread; 'This is Napoleon' he would not be using a figure, but uttering nonsense. There is but one means of rendering a symbol improperly so called clear and intelligible, namely, by conventionally settling beforehand what it is to signify, as, for instance, if one were to say: 'Let us imagine these two pieces of bread before us to be Socrates Plato,' Christ, however, instead of informing His Apostles that He intended to use such a figure, told them rather the contrary in the discourse containthe contrary in the discourse containing the promise, 'the bread that I will give is My flesh for the life of the world.' (John vi., 52) Such language of course, could be used only by a Godman; so that belief in the Real Presence necessarily presupposes belief in the true Divinity of Christ.

the true Divinity of Christ.

"The foregoing rules would of themselves establish the natural meaning with certainty, even if the words of institution, 'This is My body—this is My blood,' stood alone. But in the orginal text corpus (body) and sanguis (blood) are followed by significant appositional additions, the body being designated as given for you and the blood shed for you (many): hence the body given to the (many); hence the body given to the Apostles was the selfsame body that was crucified on Good Friday, and the chalice drunk by them, the selfsame blood that was shed on the Cross for our sins. Therefore the above-mentioned appositional phrases directly exclude every possibility of a figurative interpretation.

"We reach the same conclusion from

hearers and the Institutor. Those who heard the words of intitution were not learned rationalists possessed of the critical equipment that would enable them, as philologists and logicians, to analyze as philologists and registrates, or analyze an obscure and mysterious phraseology, they were simple, uneducated fishermen, from the ordinary ranks of the people, who with childlike naivete hung upon the words of their Master and with deep faith accept whatever He proposed to them.
This childlike disposition had to be reckoned with by Christ, particularly on the eve of His Passion and death, when he made His last will and testament and

It must be remembered, also, that Christ as omniscient God-man must have foreseen the shameful error into which He would have led His Apostles and His Church by adopting an un-heard-of metaphor; for the Church down cion. This is My Body—this is My Body—this is My Body whose literal meaning she has interruptedly adhered to from the cliest times. The Real Presence is inceed positively by showing the necitive of the literal sense of these city of the literal sense city of the literal sens intended to institute the Eucharist as a most holy sacrament, to be solemnly celebrated in the Church even to the celebrated in the Content and the constituent parts of a sacrament had to be stated with such clearness of terminology as to exclude categorically every error in liturgy and worship. As may be gathered from the words of consecration of the Chalice, Christ established tion of the Chalice, Christ established the New Testament in His blood, just as the Old Testament had been established in the typical blood of animals (cf. Ex. xxiv., 8; Heb. ix., 11 sqq.)

"With the true instinct of justice, jurists prescribe that in all debatable points the words of a will must be taken in their natural literal sense; for they are led by the correct conviction that every testator of sound mind in dram. every testator of sound mind, in drawing up his last will and testament, is deeply concerned to have it done in language at once clear and unencumber-ed by meaningless metaphors. Now, Christ according to the literal purport of His testament, has left us as a precious legacy not mere bread and wine where do we discover the slightest ground for a figurative interpretation. If then, the natural literal interpretation were false, the Scriptural record alone would have to be considered.

"THE POWER OF LOVE."

The following excerpt from the late Father Vaughan's lecture on "The Power of Love" merits reproduction. It describes a scene on a southern battle

field during the civil war:
"Men in blue and gray who looked with hate into one another's eyes and tried to shoot away the life of a brother, tried to shoot away the life of a brother, have crept close together to die in the trembling twilight. Men and horses lie heaped in confusion. Men with their limbs torn from their body, men with their throats cut, and men with their scalps lying bare and their heads "Water, my God! water!" and in all God's world there is not a soul to answer. See, there come two women, stealing over the battlefield, creeping along under the beams of the moon. Is it some mother, come out to look for her son in the midst of death? Is it some woman who seeks the man to whom she death and of darkness! How tenderly they stood o'er each dying soldier. For them there is no North or South, no blue or gray, no nationality, no creed, no denomination. In every soldier's upno denomination. In every soldier's up-turned face they see the face of Christ. How tenderly they moisten the parched lips, how they cool the fevered brow, how they close the gaping wound, how they murmur words of consolation in the dying ear, how they take a last message to bring back to the mother and the wife and the loved ones far awar! Even there—even in the death away! Even there—even in the death and the blood and the carnage of battle —the power of love rules supreme. And stamped forever on that flag—the Stars and Stripes—stamped forever is that lesson of love, that as it leads on in the vanguard of civilization it may teach to the world America's story: the fatherhood of God and the brotherhood of man—the glorious, the splendid lesson of love."

A Pleasant Memory. I remember a certain hospital where I spent a blissful fortnight once when a miversity student. It was in charge of nniversity student. It was in enarge of Roman Catholic Sisters of St. Francis, and the gentle Sister who attended me was of a great family (as the world reckons such things,) spoke more languages than I knew then, had travelled guages than I knew theil, had riverted over all Europe and discussed Dante's "Divine Comedy" dust-pan in hand, by my bed. I shall remember Sister Ambrosia and her colleague, the ever-smiling, ever-buoyant Sister Florentie. as long as I remember anything. It was a real grief to be "discharged cured," since it meant leaving that atmosphere of peace and sunshine.—Pres-byter Ignotus in the Living Church,

Beyond all doubt, Jesus in heaven not only does not refuse St. Joseph those marks of familiarity and reverence which He gave on earth as a son to a father, but He adds to them an increase. So do we not owe to St. Joseph special from the grass. He died an hour later, with words of pardon for his murderers upon his lips.

"We reach the same conclusion from do we not owe to St. Joseph special arrived from the New York hospital he found the woman conscious.

1601

First and Last Communion. Yes, I remember well, the time the

place, Of First Communion—date of rarest

grace, Sweetest of childhood's happy days! For then, As when He walked amongst the sons of

men, Christ in His arms raised up His little with soothing gesture, fatherly and

mild,
And pressed him to His_bosom. With
the same
Unutterable tenderness He came
Into our hearts full often since that day.
How many more such visits shall He

pay Before He comes to summon us away? How many such between us and the Of that dark ocean He will waft us o'er As our Viaticum? Ah! None can

Save only One Who keeps the secret well.
To Him I leave the manner, time and

place Of that dread change, so He but give the grace
Of Last Communion. When and how
and where,

I know not, care not; but for this I

Dying may I my Last Communion make In peace with Him Who died, too, for my sake. And may that loving Lord my parting

spirit take.

-By Rev. Matthew Russell, S. J.

CATHOLIC NOTES.

Nearly one hundred and fifty Bishops, says Rome, took part in the canonisation in St. Peter's last Thursday, among them being Mgr. William O'Connell, Archbishop of Boston, Mgr. Chisholm, Bishop of Aberdeen, Mgr. Seton, Archbishop of Heliopolis, Mgr. Foley, Bishop of Kildare and Leighlin, Mgr. Conaty, Bishop of Los Angeles, Mgr. Kennedy, Bishop of Adrianople and Rector of the Ameri-

can College. Commenting on the fact that in and around Taunton, Mass., there are Portuguese Catholic churches, the Gazette of that city says: It is also worthy of note that the Portuguese who have settled here have formed, as a class, a hardworking, earnest, intelligent and valuable element in the community, indusworking, earness, interfect at value able element in the community, industrious in their work and living uρ to the best principles of Christian manhood and womanhood.

Two thousand policemen marched into St. Patrick's Cathedral, New York City, St. Patrick's Cathedral, New York City, Sunday afternoon, May 30, to listen to a sermon by Father John C. Chidwick, their chaplain, and to honor the memory of police heroes who have died while performing their duty. About twenty-five widows of men who gave up their lives in the service of the city sat in the front news and behind them, in the the front pews, and behind them, in the two long and wide middle aisles, were massed the policemen.

It was a priest, the Rev. Gabriel Richard, of the Sulpician Order, who intro-duced the first printing press into Mich-igan: just one hundred years ago. The centenary of this event was celebrated last Tuesday in Detroit to which Father Richard had a piece of mechanism brought from the east, after a long and tedious journey, that has since that time undergone great and labor-saving improvements.

sation among many. Although the water rose until it nearly hid the figure from view, the image was unharmed when the waters receded, and the devout insist that a more than human agency interfered to prevent the destruction of

All records were broken in point of attendance at the celebration of patrons feast at "Our Lady of Consolation" Church at Carey, Ohio, recently during the annual pilgrimage day. Over five thousand pilgrims from all parts of the country were present. In the morning Mrs. Catharine Mulherne, of Warren, suffering with hip disease, prayed be-fore the famous Virgin Mary statue and was completely cured, she says. She handed her crutches to Father Mizer and walked for the first time in ten years.

A tablet in honor of Pearl Mary Teresa Craigie ("John Oliver Hobbes" was dedicated in Brinkerhoff Theatre of Bernard College, New York City, the other day. Joseph H. Choate presented the tablet to the College, recalling the fact that three years ago he had intro-duced the novelist herself to the College, when she was on a lecture tour through her native land. Rev. John J. Wynne, S. J., made an address on Mrs. Craigie's genius and personal charm. Greater women than she in our day have died with less keen and affectionate remembrance, because that charm of hers was so great.

Father Corbett, of St Raphael's Church, New York, apparently saved the life of Mrs. Harriet Dillon a few nights ago after she had swallowed oxalic acid in an attempt to end her life. Mrs. Dillon is a widow with two children. She took the acid because she was despondent. Her daughter, Lilian, hearing her groaning, ran around the corner to the church and got Father Corbett. The priest mixed two eggs in a glass of milk and gave them to Mrs. Dillon. The antidote had an immedi-

with t

have I

pate perus

Catho

chape

tutore of sci

and in stra chair fact ed. fess exp broo are there in the mit what up wit

The Hon. Violet Frant was visiting her cousin the Duchess at the Little House of Loretto in the Bow Road. Bow associates itself with grime and

and meanness, but the house of the Little Sisters had once been a country house, and it still had its few acres of garden surrounding and isolat-ing it from the seething, ugly world beyond. There was a high wail and a row of stumpy, pollarded trees, in which the birds sang delightfully in spring and When the trees were bare the summer. When the trees were bare the inhabitants of the opposite row of mean houses could see into the convent gardens and be seen, but in the leafy the convent could forget that it ime the convent could forget that it

Hon. Violet had come and gone at the Little Sisters' since her charming babyhood. Her father, Lord Pelham, was the Duchess' first cousin, and they were attached friends, although Lord Pelham administered a considerable portion of the empire, while the Duchess only administered the affairs of the Sisters and their old children. And that was not always so easy a matter as might be supposed.

The Duchess, by the way, was not Duchess, but Reverend Mother to her little kingdom. There were several of the Little Sisters who had left their titles behind them in the world as well Madame la Marquis and as she. Madame la Marquis and Madame la Comtesse were forgotten in Sister St. John of the Cross and Sister Magdalen. You might see a ludy who could trace her ancestry back half a dozen centuries picking an old mattress. to pieces, or cutting garments for the old people out of discarded garments of benefactors. They fed on the bits and scraps left over when the best of the given by hotels and restaurant and private people had been selected for their old children, for whom they begged from door to door. They worked incessantly and often disagreeably, for the old people had to be waited upon and in many instances washed and dressed like child en; they had to be made for, mended for, and they were often extremely cross. One old gentle-man of ninety—they were always "old man of ninety—they were ladies and gentlemen" to the Little Sisters—had dealt the Marquise du otherwise Sister Sisters—nad deart the Hardise Chateau Ferraud, otherwise Sister Frances, a sounding box on the ear one day when Violet Frant was looking on. nun had apologized, turning deeply punished by the box on the ear. After all, an old child of ninety is hardly accountable for what it does in its fro-

To Violet Frant the life seemed one of unnatural austerities. She was a creature of delicate refinement, and she felt that she could have endured austerities with any one so long as the austerities were beautiful. But the work of the Little Sisters was often disagreeable, sometimes disgusting. Everyone has not the vocation for minding old babies. With the Little Sisters nothing is wasted. The sight of a black-eyed French Sister, who been a great lady in the world, taking to pieces a feather bed which had seen much service, and showed it, affected Miss Frant with a sense of physical

She said as much, being a privileged person, to her cousin the Duchess There were things that refined ladie ought not to be asked to do. The Duchess smiled.

"You have not the vocation, Vi," she said. "Your vocation is to marry Anthony Hamilton and bring him to God Von will serve God in laces and silks and fine linen: your personal beaut and charms are given to you by God to

draw the soul of your lover to Him."

Miss Frant shook her head. Why
would not her cousin believe that the final? She had come to the Little Sisters to find balm for her broken heart. She had even expected to be approve and praised by her cousin, the Duchess, because she had sacrificed her love for the most golden of golden youth to her Catholic ideals. Anthony Hamilton came of an old Catholic family indeed, but he was gay, he was worldly, he was indifferent; the world had taken possession of him, finding his youth and beauty and gaiety irresistible; he had laughed at Miss Frant when she had tried to lead him to her own lofty piritual planes, quoting poetry to her

Miss Frant would in fact, drive him in too tight a rein. Though the sunniest of mortals, he had rebelled at last. She had been hard with him, and, suddenly stern, he had told her that the next advances must come from her; he

Miss Frant being perfectly aware of her own high mindedness in the matter, and also of how much she suffered—for Anthony Hamilton was not a lover to be lightly relinquished—she had expected praise and consolation. And here was her cousin, a woman of the world as well as a saint, disapproving, not tacitly, but frankly, of the rupture of her engagement, and bidding her go back and make it up with her lover.

On her way to the Little Sisters Violet Frant had almost developed a vocation. Not for the Little Sisters. She said to herself that she could not endure that: hers must be a clean auster-Her thoughts went longingly to the Carmelities, who had a convent in : sequestered grove in Surrey, where nightingales sang in their season and there was a green stillness and shade; where a fountain splashed in a pleasant garden, and doves whirled in the sun through the quiet summer days. She thought she was certainly drawn to the Carmelites, and resolved to consult her confessor about it. And here was her cousin, the Duchess, the Reverend Mother of the Little Sisters, bidding her go back and eat humble pie to her

An engagement is only less solemn than a marriage," she had said; "and since he loves you, you are responsible for him. A woman's grace and beauty are given to her by God that she may lay a golden chain over a man's heart to

A FRIEND OF THE LITTLE SISTERS. Sisters and their charges. She was very beautiful — fair and tall and grace ious, with what her lover had called "everlasting eyes," deep, shining eyes of dark gray. She was always beautiof dark gray. She tully dressed, being fully dressed, being one of the flowers of the world. Lord Pelham was a rich man, and grudged his only child nothing. She had always gone to the best ing. es in London for her clothes. would not have known how to do otherwise. In her silks and velvets and lace and sables she was extraordinarily exotic in the house of the Little Sisters She as too precious and too remarkable in the East to be allowed to go out even with a Little Sister; so while she stayed she had perforce to take her xercise in the gardens.

She was a constant delight to the old charges of the Little Sisters. The old ladies would finger her garments and calculate their cost; the old gentlemen had dazzled them and make her pretty speeches. They all knew her, many of them from her exquisite childhood, and they loved to see her come and go, doubtless her beauty making to them unconsciously the bright spot in a life safety and shelter indeed, but the lands of old age, without color, without adventure, sure that this brilli ant young creature supplied.

Miss Frant had no idea that the Duchess had had a letter from Lord Pelham. She would not have liked the allusion to her charming self.
"Vi has got a bee in her bonnet that

she wants to go to the Carmelites," he She has been driving Anthony on on too tight a rein. The lace Hamilton on too tight a rein. is well enough—wonderfully unspoilt, considering how the women run after him. Vi wants a saint for a husband I am not sure that I want a saint for a son-in-law. A decent fellow is good enough for me, and I am satisfied with Anthony Hamilton. Send her back in a betterframe of mind. This talk about vocations worries me—unnecessarily, I am sure.

This time Miss Frant's stay at the Little Sisters' extended to quite an unusual period. The Duchess had an idea that the young lady had expected her lover to follow her and make his submission, but if she had expected that, it did not come about. The Duchess, watching her young cousing saw that there was a cloud upon her beauty. She looked sad when she was abstracted in thought. There were pur le lines about her beautiful eyes he was languid and confessed that sh did not sleep well of nights.

"The East End does not agree with you, Vi," the Duchess said one day You are not looking well. Why not write and say you have changed your mind about some of these invitations you refused? Why not go to the Riviera for Christmas with the Warrington's? Or why not go down to Grest

for Christmas?"

"I should be all alone. Papa ha arranged his Christmas holiday, excluding me, since he knew I meant to spend it with you. He goes to Vienna first, t then into Bavaria What should I do with a big empty house at Christmas? And the servants would be put out. They are looking to enjoy their Christmas without any one wait upon."
" And where does Anthony Hamilton

spend Christmas?"
"My dear cousin, I do not know.
Mr. Hamilton's movements do not in-

'Ah, I am sorry, Vi, I don't see how ou can help being interested, though. It was most irritating to Miss Frant that the Duchess would not take her vocation to the Carmelites seriously. It was as bad as paga, who never protested but went on making arrangements fo the future, for Violet's as well as his wn, which left the Carmelites out. It happiness that should make up for the lost earthly happiness that the Duchess should join with papa in ignoring Vi's

rocation. The month was December. It was too cold for the garden, except for the brisk constitutional which the Duchess insisted upon. She did not feel at all brisk, but in the walk round and round the garden she was accompanied by one or other of the Little Sisters, who kept her up to it. The place was less cheerfu' than in the old tires, when she had talked with the old ladies and gentle nen and derived much pleasure and amusement from their oddities. She was less interested in her friends among the Little Sisters. Somehow it had been different when she had come for a brief visit, and the world had lain, smiling its invitation to her, beyond the gates of the House of Loretto.

As the days grew to weeks and An thony Hamilton made no sign, her heart was really sick within her. One day in a passion of grief and resentment she a passion of gree and resembles are had sent him back his ring; she had not in the least meditated such a strong measure as that when she had run away from him to the Little Sisters. She had thought he would come after her in her secret heart, even while she talked and thought she talked sincerely of the Carmelites. She had thought that he would abase himself before her, and that she might consent at last to stoop and lift him to her own heights. And, lo! and behold, he had taken her dismissal without an attempt to alter dismissal without an attempt to after her decision; he had received the ring that had meant so much when it was given without a protest. Well, she would be done with him when she had escaped to the Carmelites. She won-dered what he would think and feel when she heard that the impassable barrier of the convent had fallen be-tween hear and him. Would be be serv tween her and him. Would he be sorry that he had let her go so easi y, after all?

She made up her mind now that she would not go back to the world at all. She would stay at the Little Sisters till her father, influenced at last by her earnestness, gave her permission to go to the Carmelites. She would not face a world where any day she and Anthony Hamilton might meet. Doubtless had consoled himself. There wer There were are given to her by God that she may lay a golden chain over a man's heart to draw it to Him."

Violet Frant was a delight to look at in the old gray house of the Little! Had consoled himself. There were plenty ready to console him, to make him forget her. Her heart ached atrociously while she said it; he had been so entirely hers. If only she could have lifted him to her own heights!

She secluded herself a good deal in he nun's cell which had always been her bedroom when she visited the convent. Concessions had been made to her—a couple of rugs put down, linen sheets and white woolen blankets, where a Little Sister would have had sheets of the coarsest and other people's worn out blankets. There was a looking-glass for her special behoof, a wicker easy-chair; a fire was laid in the grate so that she should not sit cold.

She left the fire unlit even though it She left the fire unlit even though it necessitated her wearing her furs. She rol ed up the rugs and touched the bare floor with her feet. She sat on a penitential chair while she read over to herself the "Spiritual Exercises" of Teresa and St. Francis de Sales the Love of God.' She blamed herself in feeling cold and

miserable, and felt injured when Sister Martina descended upon her with instructions from Reverend Mother to light her fire. She objected to the deliate fare provided for her even while her soul revolted at the food the Little Sisters ate and thanked God for. She would have liked a diet of the most austere, so long as it was dainty. The Sisters, eating the coarser, less inviting portions of what was given to them for their charges, filled her with something

that was almost disgust.

It had been a fine, open, mild December up to this. A few yellowed leaves yet shook upon the boughs in the convent garden. The Little Sisters were grateful for the mild weather, because t was so hard to keep the own the was so hard to keep the when it was very cold. When the when it was very cold be a crop of the cold was a crop of the cold with the cold was a crop of the cold was a crop o cold came there would be a crop of funerals at the Little Sisters'. The old bedridden folk, despite all that could

be done, died easily of the cold, the fire having gone out in their old bodies. So the Little Sisters, who had their affection for the old people, thanked God for the mild winter. The thrushes and blackbirds were beginning to sing, although winter was a week ahead. The old people grumbled no more than usual when they crowded about the fires, the coals of which had been begged by the Little Sisters, even sifted by them out of heaps of ashes. And Miss Frant took no harm from her selfimposed austerities, which, as she said to herself, were preparing her for the Carmelites

She was making a new gown for herself with unheard-of difficulty much pricking of fingers and many blunders—a gown of black nun's veilng, of the most nun-like straightness and skimpiaess.
"Better let Sister Bernardine help

you," the Duchess had said. "Even a nun's habit requires fitting."

She had surprised Miss Frant at her

task, to the girl's discomfiture; and her eyes had twinkled in the shadow of her

"I had to get something," Violet pro-sted shamefacedly. "I was like tested shamefacedly. "I was like Madame Louise of France, who, when she went to the Carmelites, had no sim pie dress in her wardrobe to wear, cleaning the pots and pans, than a perfectly plain, tight-fitting gown of rose-pink satin. I hate all my fine frocks when I think of how you and the old people are clad.'

"Don't hate them, Vi. The old people like them so much. I believe we Your g ay gown, now, with the grey vel vet hat and the white ostrich plume gives me positive pleasure, althou have had my silver jubilee as a Littl world, my child. And St. Sales was of the opinion that ladies should dress according to their station Lord Pelham's daughter should dress beautifully—which you do, Vi. We shall have no delight of this black such

The Duchess would go on believing her to be a worldling, without a real vocation for the Carmelites. Violet had a feeling that the Duchess even thought that she stayed overlong with them All the world would be coming to tow after Christmas, at least a considerab portion of it. There would be Minis terial divisions and parties. Was Lor Pelham to be left without his hostess again which betrayed her thought tha Violet should be by her father's side and not occupied with making frocks against the Carmelites. Violet hurt about this; she had looked to the Duchess to help her with her father.

Letters followed her to the Little Sisters — worldly letters sometimes which jarred upon her mind. A letter from Lady Grizel Beauclerk, a sma and rather frivolous young matro brought a disturbing element into be thoughts. A sentence of it trouble her more than she could have though

Anthony Hamilton is 'epris' wit Mary Trefusis," it ran. "My deare Vi, praying is all very well, but way no come back and fight for your own?"

Mary Trefusis was not a negligib She, too, was of the old religi -a charming girl, who was like a ligh in the world. Violet had had for her in the world. oung girl's admiration for an older on one as Violet Frant completely out of the heart into which she chose to enter

She began to wonder if she had not peen a little too unyielding, too certa of herself, too priggish, too pharisaical. Papa had said she was. He had almost lost his invariable good temper — Lord Pelham sat at life like the spectator at a good play—in rebuilding her attitude towards Anthony Hamilton. He was very fond of Anthony Hamilton, who was in the Foreign Office, and thought vell of his future. And she knew the Duchess bore with her as one does with forward child. If it was true about Anthony and Mary Trefusis, then she would have given him up with her-own nands. Why could she not have been more patient? She had expected too more patient? She had expected too much of Anthony. Every one had said so. Was she to be wiser than papa and Cousin Grangetrade?—that is to say, the Duchess. Why, what was coming to the Duchess. Why, what was coming to her? Some sharp grief began to ache in her. Was it possible that she wanted Anthony just as he was—no impossible perfection, but just Anthony?

About the middle of the mild gray December day a pall of fog swept in from the sea. London had been peculiarly exempt from fogs so far that

season. Now the pall settled down with a suddenness - it was a cotton-wool fog which presses on all the senses with mumbling force. In a cotton-wool fog e cannot hear, one cannot see, one nnot breathe; there is something ter-lying in the way in which the familiar dmarks are blotted out. Where you ould have found your way blindfolded, ou are absolutely lost at sea.

All London was paralyzed; all traffic opped; life suspended under the im-ense pall of fog, and Sister Louis and

There was dismay among the Little isters. How were they ever to get ome? They had gone far afield, into the vest End, where Sister Louis and S ster melda were well known. Sister Louis ogue and her blue eyes and her smile oaxed gifts from the most unlikely uarters. She was a true daughter of frin and of a superabundant energy and nterprise. Once she had driven offered her in jest, from the cattle arket right across London; had built: ty herself to house him, and had regre en he fattened and had to be sold, be ause he had become a pet and very nowledgable.

The fog was an unusually dense visitaon, and the Little Sisters, who were iven to accepting all that came as in the day's work and something sent by the good God, might be pardoned for their perturbation. Besides, Sister Louis was driving a new horse in the ittle covered wa on that was known so well up and down London streets. He was not so wise as old Dobbin, who had en put out to grass for the remainder his days. Dobbin would have found is way home through the fog as he had one before. But now Sister Louis would ave to depend on herself, unaided by wonderful instinct of the dumb cre

All day the Sisters prayed for the fog o lift, without answer to their prayers. t but thickened. The House of Loretto ight have been in the midst of a great esert. There was a strange sense of ilence, of aloofness from all the world. The short afternoon changed to evening. The lights had been lit all day. All day e curtain of the fog had hung in the ms, blown hither and thither when a oor opened like a substantial thing. With the coming of night the fog took on a new terror. It was unheard of that Little Sister should pass the night itside the House of Loretto. Five clock came, 6, 7, and there was no sign the two questing Sisters.

The old people were all on their knees raying for the safe return of the wanlerers. Tre Sisters were murmuring prayers to themselves as they went to ad fro about their duties. There was hush and a consternation over the vening meal which the Duchess tried by cheerful and sober talk.

Suddenly in the midst of the meal the ell of the hall door clanged. All the Little Sisters were on their feet. For once discipline was forgotten. Sister Matthew, the portress, ran with her There was a hurry, a clanking keys. bustle, a happy confusion, and the missing Sisters were in the midst of the ojoicing throng.
Old Simon, who had been a coachman

in his mundane days, had taken charge of the horse and van, so that Sister Louis was free to tell all her adventures. Sister Louis was as talkative as Sister Imelda was taciturn. Sister Imelda could only turn her black eyes up to heaven and wave her hands in the air. The narrative of their adventures lost nothing in Sister Louis' telling of

They were not famished : oh, no, they were not at all famished. That dear angel from heaven had fed them luxuriously before piloting them through the fog. "That dear angel?" Yes, Sister Louis would tell Rev. Mother all about it. When she had told all, they could judge whether the Lord had not sent an angel to their help or not.

They had been in Piccadilly when the fog had swept down on them, and the had made their way by infinitesimal de grees down St. James street and into Pall Mall. In Pall Mall the clubs were showing great lights, which only made ndistinct patches of luridges the fog; but here and there the police were guiding the traffic by means of flare-lights, and urchins were rushing hither and thither with torches offering to take foot passengers across the streets

for a penny.

Half-way down Pall Mall the new horse came to a full stop, terrified, poor beast. He was Irish bred and had never beheld such a thing before. Sister Louis had got down and was trying in vain to induce him to move. She was illumined by one of the flare-lights Suddenly a young gentleman came, as she conjectured, from one of the clubs or from heaven perhaps. He was beautiful enough for heaven, and he had a rose in his coat. As for his garments, words failed Sister Louis to ments, words failed Sister Louis to describe how he was clad as the lilies of the field.

He had run to Sister Louis' assistance, had put her back in the wagor and taken the horse's head. The horse and taken the horse's head. The horse had yielded to his persuasions. Step by step they had walked through the world of dirty cotton-wool, with a golden haze somewhere beyond. The Sisters, under the tilt of the wagon could not see their benefactor, but they went steadily on. Now and can be head. not see their benefactor, but they went steadily on. Now and again his cheery voice came back to them out of the darkness. He had a dear voice, said Sister Louis, really and truly like an angel of God.

Somewhere, when the flare beyond the darkness was very great, the wagon stopped and the gentleman came back to them. He asked them to wait a second or two. Presently he returned to them, bringing them hot coffee and the most delicious food they had ever tasted. Really and truly, the food and the coffee might have come from heaven.

And they had been chilled to the bone and ready to faint from fear.

The dear angel had led them every The dear angel had led them every step of the way to their own door. At the gate he said good by, lifting a top hat, the pollsh of which had impressed itself on Sister Louis, despite the fog. He had—Sister Louis opened her hand;

An, blood yet censular and holding mighty pleased, while Sister Louis asked if it was not likely that the clubman from Pall Mail was said,

not an angel of heaven.

The House of Loretto prayed every day for this new benefactor, who was to be in the bede-roll of the Sisters

forever and ever. The Sisters were still divided as to whether he was mortal man or supernatural. He had grown man or supernatural. He had grown in Sister Louis' account of him till he looked like the Archangel Michael. He was that tall, Sister Louis said, indicating some eight feet of height, and forgetting how the fog magnifies till

men are as trees walking.

The fog lasted nearly a week that time, and was long remembered for the paralysis of life in London town. It lifted at last, and the wind blew like May. Vi's black robe was finished—with the aid of Sister Bernardine. It lide not become here. She had not the did not become her. She had not the relief of the nun's white coif. In the did not become her. little greenish glass, which was all the convent afforded, she looked like a ghost. She could not help comparing herself with that radiant creature, Mary Trefusis. She was really genuinely dis appointed. She had expected something quite different when she looked in the glass. She had forgotten that the glass was almost deliberately unkind—an illcolored thing, with the quicksilver gone in patches.

There was a tap at the door. A gen-

leman to see Miss Frant. Violet's heart gave an illogical leap, then dropped to a soberer pace. It would be, of course, papa. Papa had promised to see her before he left town. She had a momentary hesitation about She had a momentary nestation about the dress, then decided not to keep Lord Pelham vaiting. In his leisured way he was, as might be expected, uncommonly busy. The Panhard probably the decided to carry him. was panting at the door to carry him

oack to Downing street. She ran downstairs and into the ustere brown-paneled parlor of the Against a brown window shutter she saw a gracious headnot papa's. All of a sudden she forgot that Anthony was a worldling, not serious enough for one with her ideals and traditions. She forgot Mar, Tre-fusis. She forgot the Carmelites.

"My darling, what have you been doing to yourself?" cried Anthony's dear voice, for which she had been pining, starving, dying all these sad She was in Anthony Hamilton's days.

Never before surely-at least in the occupancy of the Little Sisters uch a meeting taken place in the austere brown parlor, with the picture of an anguished saint for sole ornament. The reconciliation was complete. There could never again be misunderstanding between them. Lord Pelham had sent Anthony Hamilton flying in a wild-panic to the House of Loretto because of the story of the vocation to the Car-melites. Now, when was she coming back—to day, to morrow? He wanted to see her out of the black things in which she looked adorable, dreadful. His sister Hilda was in town and had sent her messages. She was to come to Hilda till Lord Pelham returned to

own. While he whispered he had slipped a ring on her finger. They were looking into each other's eyes in a quiet rapture.

The door opened and they fell apart. There was a delicious smell of French coffee as Sister Louis came in carrying The Little Sisters were genuinely hospitable, and their cooking was dainty when it was not for themselves. The coffee was accompanied by French rolls and a little pat of honey colored

" Reverend Mother sends her compliments," she began as she put down the tray, and then uttered a little shriek.

"It is our young gentleman!" she cried, running to Anthony Hamilton and shaking him vigorously by the hand. "Our young gentleman. The convent bunefactor." Sister Louis had been praying that his name might be revealed to them, if, indeed, he were not St. Michael.

Some of the Little Sisters were rathe disappointed that it was Anthony Hamilton and not St. Michael who had rescued Sister Louis and Sister Imelda in the fog. But, after all, there was enough of the marvelous in the fact that it should have been the fiance of Reverend Mother's cousin to satisfy

most of them.

Miss Frant took the revelation of her lover's hidden act of kindness with characteristic enthusiasm. In fact, swinging round the other way, she was in-clined to set him on a pedestal, for which position Anthony Hamilton had

no inclination. She asked herself rhetorically how she had dared to look rhetorically how she had dared to look upon him as worldly and unsuited to her seriousness, till she saw that she was making her lover unhappy by her humility—a mood which stirred her father to cynical amusement and set the Duchess' eyes to dance in the shadow of her veil.

London was robbed of one of its great weddings that year, for hy special

weddings that year, for by special arrangement the marriage of Lord Pelham's daughter with Mr. Anthony Hamilton took place in the private chapel of the Little Sisters. The spec-tators were almost limited to the Little Sisters and their "old ladies and gentle-men," and the breakfast cooked by Sister Pilage was a revelation to the few guests from the outside world, who had not known that the Little Sisters numbered a great culinary artist as well as a great lady among their num-bers.—Katharine Tynan in the Catholic Weekly, London.

MONKS AND NUNS.

SCOTCH PRIEST CONVERT ON SOME MAR-VELOUS PROTESTANT PREJUDICES AND THEIR SOURCE.

Preaching recently before a large audience of non-Catholics at Mother-well, Scotland, Rev. H. G. Graham, a convert, said:

I am going to give you a little informa-tion to-night about those mysterious creatures called monks and nuns, concerning whom Protestants as a whole believe—I do not say all Protestants, because there are some more educated

"Ah, blood yet tells!" the Duchess and charitable, less blinded and cream lous who do not believe; but, ta a whole, I suppose it is correct enough to say that Protestants do believe—the following things about monks and nuns:

1. Tuey are selfish, lazy, unsociable dirty and sour. 2. They are useless to society, and are sinfully cut off from the world at large, which they were meant to serve

and to enjoy, and ought to come out and get married straight away. They are supremely unhappy, having either been forced into "nunne against their will or entered when were too young and innocent to their own minds, or fled into the a moment of fanatical enthusis perhaps disappointment in love are now kept prisoners, barred i eriminals in a gaol or birds in a ca and are dying to get out, having covered their terrible mistake, and only get out by "bolting" or "escaping without leave.

4. They are made to go through the nost horrible and disgusting penances and humiliations, and are forced to ea worms and live mice and svallo tails and lick the ground. In short, are tortured in the most inhuman noby cruel mother abbesses and superiors, and, indeed, if they ar careful, are liable to be (as ma been) either walled up alive or lo through a hole in the floor to a sub ranean dungeon which is a necess apartment in every well regulated ventual institution, and there le waste away by inches and die of hunge and thirst as the discovery of their skeletons afterwards abandantly

fles.
5. Children under the frightful rule of these male and female monsters generally starved, filthy, sweated, erate, reduced to skin and bone disease of body and soul.

6. Lastly, not to expand the ma at too great length or to overdraw picture—though indeed it might difficult to do that, for there is not too terrible to be believed about the belief-there is no use blinking trying to disguise from oursely ple's real opinions about us, erhaps not all would be bold en the common belief that monaster convents are sinks of iniquity ject to their being inspected and ight and day with closed doors.

Now, my dear non-Catholic friend there are only two remarks hall make shout all this, and then I sha dismiss it once and for all, and the are (1) that I do not altogether bla ou for believing this and (2) I have the slightest intention of controv it. I mean that, though I know it is a because such a task is not within th scope of the lectures that you are kind enough to come here and listen TAUGHT IT FROM THEIR CHILDHOOD

And first of all I ay I do not blame these people for believing all these terrible things about monks and nuns, because they do not know any better. They have been taught it from their childhood; it is in their blood have imbibed it with their mother milk. They have read it in all the books of religion, catechisms, scho books, histories, books of travel, tracts Sunday magazines and dictionaries They have been taught it by all those who ever taught them anything, ters, missionaries, teachers at school and Sunday school, fathers and mothers, Bible men and Bible And they liked to believe it; they disposed to take it all in; it was genial and pleasant them; it was part and parcel of that hideous system of superstition and tyranny called Romanism, from which their gallant persecuted forefathers shed their blood to deliver their beloved country. How then, could they possibly believe anything else? Would it not have been wonderful if they had not believed it all? Then they have for the most part, these people, left their own country or gone abro or had the opportunity of seein themselves if these things were so. I consider this has as much to d

Human Life Increased BY FOURTEEN YEARS

onger life due to better understand ing of Nature's Laws and use of such medicines as DR. CHASE'S KIDNEY-LIVER PILLS.

life of man has increased by about four years. Insurance statistics prove this. What is the reason?

People are learning to take better care of their health and to follow the laws of

During the last century the average

sanitation and hygiene.

The first law of health and the most important calls for, "Daily movement of

the bowels." Dr. Chase's Kidney-Liver Pills have helped to prolong the life of many because they have enabled them to follow this first law of health.

A torpid, sluggish condition of the

liver and kidneys is certain to bring con-stipation of the bowels, clogging of the digestive and excretory systems, poisoning of the blood and give rise to the most dreadfully painful and fatal of dis-

Dr. Chase's Kidney-Liver Pills purify the blood and cleanse the system as no other treatment can because of their unique and combined action on the filtering and excretory organs—the liver, kidneys and bowels.

Mrs. R. Morrow, Bracebridge, Ont.,

writes: "For years I was troubled almost constantly with constipation of almost constantly with constitution of the bowels and never got anything to do me the lasting good that has been obtained from Dr. Chase's Kidney Liver Pills. They not only relieved that trouble, but have entirely cured the headaches from which I used to suffer, and have improved my health in a and have improved my health in

general way."
Dr. Chase's Kidney-Liver Pills. One pill a dose, 25 cts. a box, at all dealers, or Edmanson, Bates & Co., Toronto.

ss blinded and cre u-believe; but, taken as it is correct enough elfish, lazy, unsociabl

JUNE 26, 1909.

seless to society, and off from the world were meant to serve ought to come out and ght away.

premely unhappy, havered into "nunneries" or entered when and innocent to l , or fled into the natical enthusias intment in love soners, barred in like aol or birds in a cage, o get out, having bolting" or "escaping

ade to go through the and to go through the ad disgusting penances, and are forced to eat mice and svallow rats' e ground. In short, are most inhuman man r abbesses and Sindeed, if they are e to be (as many led up alive or lo which is a necess ery well regulated con-tion, and there left to nches and die of hunger he discovery of their

under the frightful rule nd female monsters and, filthy, sweated, ill to skin and bone and soul.

t to expand the matter gth or to overdrawn indeed it migh nat, for there is nothing be believed about the -I say it is the con no use blinking would be bold en ief that monasterie sinks of iniquity; son why the inmat

ar non-Catholic friends y two remarks which lat all this, and then I shall e and for all, and the ng this and (2) I have n ntention of controve t, though I know it is all mean directly to refute it a task is not within the ectures that you are kind e here and listen to.

ROM THEIR CHILDHOOD all I ay I do not blame do not know any better, een taught it from their is in their blood; they it with their mother's have read it in all their igion, catechisms, school es, books of travel, tracts, zines and dictionaries. en taught it by all those ht them anything, minisaries, teachers at unday school, fathers and e men and Bible women. ed to believe it; they were ake it all in; it was bleasant information part and parcel of that ed Romanism, from which

persecuted forefathers y. How then, could they ve anything εlse? Would een wonderful if they it all? Then they have part, these people, country or gone abroa pportunity of seeing these things were er this has as much to do

an Life ncreased URTEEN YEARS

due to better understa ture's Laws and use of icines as DR. CHASE'S IEY-LIVER PILLS.

last century the average as increased by about four rance statistics prove this. e reason? learning to take better care th and to follow the laws of

d hygiene. law of health and the most lls for, "Daily movement of

's Kidney-Liver Pills have rolong the life of many be-ave enabled them to follow to health.

sof health.
sluggish condition of the
lneys is certain to bring conthe bowels, clogging of the
d excretory systems, poisonblood and give rise to the
ully painful and fatal of dis-

's Kidney-Liver Pills purify nd cleanse the system as no ment can because of their combined action on the filterceretory organs—the liver,

Morrow, Bracebridge, Ont., For years I was troubled stantly with constipation of and never got anything to do ing good that has been obby not only relieved that thave entirely cured the rom which I used to suffer, improved my health in a

e's Kidney-Liver Pills. One 25 cts. a box, at all dealers, on, Bates & Co., Toronto.

with the explanation of it as anything. They have never seen the inside of a convent either here or anywhere else. They have never travelled about and have never read reliable books to dissi-pate their ignorance. They never peruse a Catholic book, whether hisperuse a Catholic book, whether history or catechism, doctrinal or devotional. They have never spoken to a Catholic priest, entered a Catholic chapel, seen a Catholic service, read a Catholic newspaper. Of the beauties and glories of Catholicism in foreign lands they know as little as the unique stage know as little as the unique stage know as fittle as the unique stage know of the discoveries tutored savage knows of the discoveries of science or the triumphs of civiliza-

SIMPLY IGNORANCE.

Now, you will see what I am trying to insist upon—that the people who believe such terrible things about monks and nuns do so because they do not know any better; they are in ignorance (I do not say culpably,) which no reading or travel or inquiry or stody or personal acquaintance with things Catholic has ever done anything to remove or liminish. They hear of a runaway nunread of an escaped monk; are of a fallen or apostate priest; ps they have listened to the prurient, filthy ravings of some of these unhappy mortals or read their impure cons, and that is the extent of their al familiarity with monks and ons and priests, with the convents and monasteries of the Roman Church, I am not (let me repeat again) blaming

You may say if you like that it is a strange thing, a remarkable and inexplicable thing: in fact, a perfect study, a puzzle in human character, to see a puzzle in human character, to see people—Godly, respectable people, whose own reputation, of course is like that of "Caesar's wife, above suspicion" —taking pleasure in hearing and believing and reading about the gross sins and filthy lives of their fellow-Christians onks and nuns they do not deny for monks and nuns they do not deny are, or at least profess to be, Christians —strange to see them positively gloat-ing and growing frantic with delight over the revelation of supposed crimes and bestiality of men and women living in community. You may say it is strange and call it a puzzle in Christian character and conscience, but it is the fact, all the same. No proof is required. You may think it strange: I coned. You may think it strange: I confess I do not. It is only what one must expect from the way they have been brought up. They cannot help it; they are in ignorance. You cannot blame

Those who have always been Catholies, I know, find it very difficult to understand their ignorance or credit their good faith, but I must frankly admit that I have no difficulty about it whatever. I know how I was brought up myself. Thank God, in a quiet home with great charity and liberal views, our little heads were not crammed with any hatred to any other body of Christians, but I know for all that, what it is that good Protestants in this country are generally taught to believe and what they cannot help believing, any more than a Catholic can help believing the doctrines that are drilled into him (God be thanked) from his tenderest years. And if a man reared like that from infancy, and compelled to look from infancy, and compelled to look upon Rome as the mother of harlots and the beast spoken of by St. John in the Bible, if he does not resolutely shake himself free from this prejudice and hatred and study independently by himself and really despite fear and favor, look into the matter, determined to know the truth from the proper sources, come what will—I say if he does not this—and very, very few take the trouble to do any such thing—nothing this—and very, very few take the trouble to do any such thing — nothing can possibly save him from staying in the darkness of ignorance in which he is assiduously kept by those who do not know any better than himself. "If the blind lead the blind, both shall fall into the ditch."

And so I, at all events, as a "brand plucked from the burning" myself, can sympathize with them and com_assionate them and excuse them on the ground of ignorance and credulity. They know nothing else, and wish to know nothing else, and wish to know nothing else, and wish to know nothing else, and ere "doing God's service" in their attitude to convents and monasteries, and "to their own Master," as says the apostle, "they stand or fall." asteries, and "to their own Master," as says the apostle, "they stand or fall." God will give them "the due reward of their deeds"—God who judgeth every man according to his works. To God, then, let us leave them and "judge them not."

HIS OWN EXPERIENCE.

My dear non-Catholic friends, I am speaking to-night not to those who are unwilling to believe and are incapable of believing the Catholic truth about these matters—who have so steeled and hardened their hearts that not the tongue of an apostle himself would convince them—but I speak to those better disposed and charitable persons who are at least agreeable to listen and give a patient and honest consideration to a trustworthy account of the life and work of monks and nuns. I shall only work of monks and nuns. I shall only tell you what I know and have seen and can vouch for myself. I can assure you that I was reared in total ignorance of the character and work of these persons, because I never had the smallest opportunity of learning or seeing anything of them at all; and when I began to inquire and study for myself, and searched here and there and everywhere, at home and abroad, and found one old fiction

ous houses at last as one of the faithful, and know and see things really from the DRESSY, SERVICEABLE and know and see things really from the inside, it was such a revelation of supernatural and heroic living as I did not imagine existed in any Church on earth; and I could only cry out in the words of the Queen of Sheba when seeing the glory of Solomon: "I believed not till I came of Solomon: "I believed not till I came and mine eyes had seen it, and behold the half was not told me!" I shall tell you then, my dear friends, what I know is true, and leave lies to those who love them; and I am sure I am speaking to persons whose very presence here is an indication that they are not prepared to hand. brand all monks and nuns offhand as brand all monks and nuns offinand as monsters of depravity, but are ready to believe that at the very least some good there must be in institutions that have ever produced and possessed the holiest, most learned, most self-denying, most pure and perfect of the sons and daughters of men.

LIFE IN THE CONVENT.

Among no class of persons are the eminent good works mentioned by our Blessed Lord—prayer, fasting and almsgiving—more abundantly or more perfectly practiced. "I was hungry and you gave Me to eat; I was thirsty and you gave Me to eat; I was thirsty and you gave Me to drink; I was a stranger and you took Me in; naked and you clothed Me; sick and you visited Me; I was in prison and you came to Me." These are corporal works of mercy. To monasteries of the Roman Church. I convert the sinner, to instruct the am not (let me repeat again) blaming them; I am merely pointing out the fact and explaining the cause of their ignorance. You may say to me: "Well, but they should not be ignorant; they should read and inquire and find out for themselves from the proper source."

Morbo, But that is a moral and control of the state of the s convert the sinner, to instruct the ignorant, to counsel the doubtful, to should read and inquire and find out for themselves from the proper source. Maybe. But that is a moral and conscientious question with which I am not at present concerned. If they do not think so, there's an end of the matter. They do not think they are ignorant. You may lament their blindness if you like. Nevertheless, the blindness is a fact, and it is the only thing that I want to trouble about for the present.

A PCZZIE IN HUMAN CHARACIER.
You may say if you like that it is a strange thing, a remarkable and inextrange thing, a remarkable and inextrange thing, a remarkable and inextrange thing. been sacrificed, and at the call of God and of Jesus Christ, their Heavenly Spouse, cheerfully abandoned forever Away riches, servants, carriages, marriage, luxuries by night and day! poverty, come hardship, come obedience and prayer and fasting and chastity, a rough bed and mortification, "He that andeth his life shall lose it, and he that shall lose his life for Me shall find it." And so, stripping themselves of all that And so, stripping themselves of all that they possess, renouncing, it may be, even the rights and privileges of birth and family, tearing themselves up by the very roots and dedicating themselves hencefor h to work only for God's Church and His poor, they join together and take a coarse habit and subject themselves individually and in common to a voluntary obedience, and day by to a voluntary obedience, and day by day offer themselves a sacrifice to the Divine love, and know no will of their own, but the will of their superior, which they acknowledge as the will of God for them and find in their cold, narrow, cheerless cell a happiness such as is unknown or even unimagined by those that sleep upon a bed of feathers.

> You may have heard that, broadly You may have heard that, broadly speaking, there are two kinds of orders of nuns, the contemplative and the active, (1) Suppose then, they are contemplative, enclosed, cloistered. What is their occupation but prayer alone? To pray always is the work that Almighty God has called them to—to be "instant in prayer," "to pray without ceasing." And this they do by night and day. To rise in the cold winter's morning, whilst the world is yet asleep, and descend to the chapel where asleep, and descend to the chapel where Jesus Christ, their Spouse, is waiting to receive them. To chant His praises in -they have chosen the best part, which can never be taken away from them.
>
> Certainly, if you do not believe in prayer, and the efficacy of prayer, both for yourself and for others—then, of

THE CONTEMPLATIVE ORDERS.

for yourself and for others—then, of course, you will not only not understand, but you will be bound to condemn as superstitious, useless and absurd the lives of thousands of these consecrated virgins; their life would indeed be wasted and their labors without result. wasted and their labors without result. But I am supposing you believe in the reasonableness, the power, nay, the necessity of prayer; and I say that, once admit that our Father in heaven wishes our prayers and our adoration—that it is pleasing to Our Lord Jesus Christ to be constantly loved and served and adored and spoken to and waited upon the large property of the property of by His loving children upon earth— once admit that prayer is the golden chain that binds us to the feet of God, and that it is the means appointed by Him for drawing down untold blessings upon the children of men and for saving a reprobate world from utter destruction—then you will be forced to agree with me that the lives of these holy women—spent without intermission in the Divine Presence-praying for thos disappear after another, and delusion after delusion melt away like snow before the rising sun. I began to wonder whether anything that had ever been said against monks and nuns had ever been true at all. And when by the grace of God I entered the fold of the Good Shepherd, and could visit religi-

SUITS FOR SPRING

de by expert tailors h,\$6 13 to \$13 or sm

GROVES & LINDLEY, 63, Cloth Hall St., Huddersfield, Eng.

lamp before the Blessed Sacramentlives that are being consumed and used up and dying away as it were through the sheer exhaustion of love lavished upon Jesus—these lives, I say, must be reckoned the most beautiful conceivable ; for they most resemble the lives of the blessed in heaven. They will have the highest places at God's right hand and pleasures for evermore; for they alone can " sing the new song which none others can sing, and follow the Lamb whithersoever He goeth, and in their mouth is found no guile, for they are without spot before the throne of

But again, take the nuns and Sisters who belong to the active orders, who, though living in community under obedience as the others, yet go out into the world to exercise their ministry of mercy to the poor and unfortunate. Here again we behold Christlike lives, lives lived solely for others, lives like that of their Divine Master, Who "went about doing good," and Who "came not to be ministered unto, but to minister."

It may be educating the young, the children of parents, whether rich or poor, who wish their young ones instructed, not only how to use this world, but also how to gain the next. And they really do educate them in the best and only true sense of the term—fashion-ing their characters aright—laying a olid foundation of virtue, training them in refinement and culture, in gentleness and modesty, and above all in every good habit of religion, all which is ofter sadly lacking in those outside the influence of these holy Sisters.

Or it may be taking charge of poor orphans and teaching them trades and fitting them for service in life. Visit the Sisters of Nazareth, for example, and see how in these noble women "God gives again a mother to the orphan and protector to the desolate.'

Or, again, go to the homes of the nuns of the Good Shepherd—that beautiful, Christlike order—who have dedicated themselves to reclaim from sin and shame and misery those poor, forlorn outcasts of society, the sad victims of man's beastly passion, from whom a hard, cruel and unmerciful world turns with contempt and scorn—the Magdalens of the Church. Ah, who can tell the more than sisterly, more than motherly care and tenderness with which these Good Shepherd nuns bind up the broken hearts of these unfortunates—with how gentle a voice they speak of hope to those who were without hope-with what skill and patience, sympathy and perseverance they win them back to virtue and make them strong again to face the world and all its perils! The woman whose past all its perils! The woman whose past is a record of shame, whose heart is corrupt, whose breath is polluted, the sight of whose very face is sin—she and such as she have new hope inspired in their hearts, new life, new courage by the appearance and loving ministrations and sweet consoling words of God's devoted servants, who noiselessly, modestly approach them, their calm, pure faces radiant with the love of Jesus, and gently apply the healing remedies to both the body and the soul. It is as though Blessed Mary, the sinless, took Mary Magdalen, the sinful, by the hand, and led her from the grip of satan to the very feet of Christ, from ravenous wolves

back to the Good Shepherd. Or again, go to the homes of the Little Sisters of the Poor, whose figures are familiar to us here and elsewhere, as they go from door to door begging for their poor old men and women. Yes, they beg, because they have taken a vow of absolute poverty and live from

THE SHEET METAL AGE Notice the beautiful design of this Galt "Classik" Ceiling—an exact replica
in sheet metal of one of the artistic stucco ceilings of the Louis XIV. period. From this you can readily see why so many churches, schools, lodge rooms, theatres, stores, hotels, etc., etc., are installing Galt "Classik" Ceilings.

Nothing to equal them in beauty or permanency. Ceilings, walls and trimmings harmonize perfectly—the joints fit closely together and are invisible.

The most sanitary, fire-proof and lasting—and moreover so low in price you'll be surprised when you know how cheaply you may secure them.

Catalog "A" containing illustrations of Louis XIV. THE GALT ART METAL CO., LIMITED, GALT, ONT. Galt Classik Ceilings

the poor, in hospitals and infirmaries, institutes for deaf and dumb, in sugges for the destitute, in the asyims, jails, convict prisons or poor ouses, or assisting the wounded and the dying upon the field of battle—lookg for no reward but ministering out of g for no reward but ministering out of ve, enduring every fatigue, facing very danger—you see them literally sending their lives for others, with a enderness and sweetness of manner, ith heroic courage and self-sacrific-ing devotion which extorts admiration d applause even from those who are ost unwilling to give it! How many brave soldier to-day in many a land wes his life to the tender and timely inistration of some Catholic Sister.

Or lastly-for I could speak for hours d write volumes on their noble work go to that Home for Incurables and note the passing to and fro of the Sisters among the beds of those who are smitten anto death. See how to those who toss there in pain the gentle foot-fall or the rustle of the sombre habit seems as the sound of an angel's wing. See how the pain-drawn face lights up at the cheery word, and the sufferer is left wondering whether it was an echo of his mother's voice breathed in the days of his child-hood, or whether it be a sweet strain of heavenly music escaping through the golden gate." Ah, my dear friends, whatever others may say, those at least who know the Sisters and nuns of the Catholic Church, and see their work and labor of love, can tell that if ever there were angels in human shape, they are certainly these.

THE PUREST AND BEST OF GOD'S DAUGH-

These and a hundred other orders and communities of Catholic Sisterboods, instituted to alleviate every form of human misery, spiritual and bodily, to console the afflicted, to bind up the their poor old men and women. Yes, they beg, because they have taken a vow of absolute poverty and live from hand to mouth with no fixed incomeniated, with such aversion to any assured sopport that they will not even accept the old age pensions for their poor old charges. They are like those other nums of whom I happen to know, that sometimes are so hard up for a bite to eat, sometimes are so hard up for a bite to ring the convent bell to let the neighbors know that they are starving, and ask them, for the love of God, to fling them a crust, as though to a dog beneath the rich man's table. That is the vow of poverty in its perfection. Well, I say, go to the homes of the Little Sisters and see how these dear old men and women, of whatever creed or of no creed, wounds of the breaking heart and to lift up the weary and the drooping head

and no matter how they may have come beauty of nature and of grace beaming of their state of destitution—see how they are attended and served in the vening of their days by loving hearts and hands, perhaps by those who were themselves once great and rich and oble. See how happy and contented, ow tidy and comfortable they are, and ow their last few years on this troubled are the and their nares of the world glittering before them, deliberately reduced all for Christ's sake—it is these ladies who do their Christ-like services without sounding a trumpet, but silently and humbly, and whose hearts are pure as the driven snow, and who would shrink back from the least but silently and humbly, and whose hearth and their passage to eternity are hade sweet and easy, and they pass hence, calmly and joyously, to the better and, calling down the blessing of God upon their benefactors.

Or, once more, follow the Sisters of Charity or the Sisters of Mercy—where will you not find them? In the houses of the poor, in hospitals and infirmaries, in institutes for deaf and dumb, in the artists are pure as the driven snow, and who would shrink back from the least sin as you would from a venomous serpent. I say these are the women held up to you as monsters of depravity—cruel, heartless, lazy, self-indulgent, filthy, immoral—as not fit to live, but deserving to be swept off the face of the earth as plagues and nuisances as pestilential and corrupting, as a shame and disgrace to womanhood. O ye paid hirelings! paid to calumniate and vilify the purest and best of God's daughters, perhaps the day may come when you yourselves will have need to be ministered to by these very angels whose characters you are blackening to-day

But yet, can we wonder? People saw the life and work of Jesus Christ, and they said "He hath a devil," "He is a gluttonous man and a wine-bibber," "the friend of publicans and sinners," Now, the disciple is not above his Master. "If they have called the Master of the house Beelzebub, how much more shall they call them of His household." and "If they have persecuted Me," said our Divine Redeemer, "they will also proceed the property and "Yes people speak". persecute you." Yes people speak against them and condemn them and harass them, but their true Spouse, Jesus Christ loves them and upholds them, I have told you something about their life and work to-night. You may believe what I have said, or disbelieve it, as you please, but it is the truth, and the truth is great and will prevail. And whatever others may say, Jesus Christ at least—and this is all they care about—will say to them at the last: "Come ye blessed of My Father, inherit the kingdom prepared for you. Inas much as ye have done it to one of the least of these My brethren, ye have done it unto Me."

WIT AND HUMOR.

An Irish servant who has broken a valuable tea set replies to her mistress' exclamations of distress, "Don't be onaisy, ma'am; the Lord be praised. I didn't hurt myself in the laste.

An Irish peasant was asked whether An Irish peasant was asked whether he knew what an "Irish bull" was. "To be sure I do. If you was goin' along a high road and you seen three cows lyin' in a field and wan of thim's

Educational.

St. Jerome's College, BERLIN, CANADA

REV. A. L. ZINGER, C. R., President

SUMMER SCHOOL PETERBORO BUSINESS COLLEGE

SPOTTON & MCKONE

RIGHT.

Old Gent-Have you any brothers? Old Gent—Inveyou any brothers? Young Kid—Yessir. One an' a halt. Old Gent—Why, that isn't possible. Young Kid—Gee! Ain't you studied no arithmetic? I got three half-brothers.—Cleveland Leader.

John Bright used to tell how a barber who was cutting his hair once said to him: "You ave a large ead, sir; it is a good thing to 'ave a large 'ead, for a large 'ead, means a large brain, and a large brain is the most useful thing a man can 'ave, as it nourishes the roots of the 'air.'

TOO, TOO MUCH.

"Thank you, son," said old Tightfist to the boy who had run several blocks on an errand for him: "here's a penny fur ye."

"Don't tempt me, Guy'nor," said the bright boy. "If I was ter take all dat money I might buy a auto wid it an git

THE BISHOP SPOKE LAST.

Usually it is the churchman who gets the last word. One night a loud person who sat at a dinner with the Bishop of who sat at a differ with the bishop of — kept making stupid jokes and at each one laughed uproariously. Entirely unacquainted with the churchman, he finally said: "I have three sons—fine lads—all in business. I always said if I had a stupid son I'd make a parson out of him.

When he had finished his discordant laugh, the Bishop said, with a quiet smile: "Your father thought different-ly from you."

EX-PRESIDENT MAY VISIT NUN.

OTHER MARY PAUL WAITING TO GREET MR. ROOSEVELT AT AFRICAN MISSION.

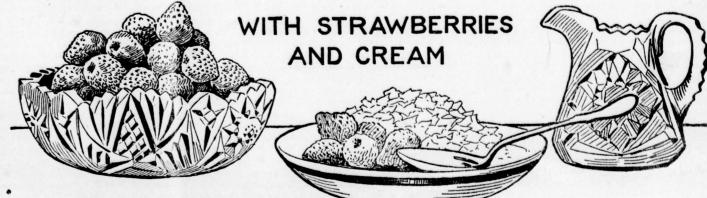
Theodore Roosevelt has promised Rev. John J. Dunn, New York diocesan director of the Society for the Propagation of the Faith, that he will pay a visit to Mother Mary Paul, in Nsambya, in the Province of Uganda, British East Africa, provided his travels bring him in that eighborhood.

Father Dunn wrote some time ago inrather bunn wrote some time ago in-viting the former President to call on Mother Mary, and he replied that he would be pleased to visit this Sister and see the work she is doing among the natives.

natives.

The convent of which Mother Mary is in charge has been a resting place for numerous other distinguished visitors to Africa. A missionary near there recently wrote that within one month he killed a lion, a rhinoceros and three antelopes, all of which he encountered casualty in his trips.





Made in London, Canada.

Sold by all Grocers.

Package, 10o.

Try Iti

Price of Subscription-\$2.00 per annum.

THOS. COFFEY, LL. D., Editor and Publisher.

Advertisement for teachers, situations wanted, etc. ved and recommended by the Archbishops, Kingston, Ottawa and St. Boniface, ti of London, Hamilton, Peterborough, as uurg, N. Y., and the clergy throughout th

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

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

subscribers ask for their paper at the por

services. Luke King, P. J. Neven, E. J. Broderick, M. garty and Miss Sara Hanley are fully authorto receive subscriptions and transact all other se for the CATBOLK RECORD, Agent for Newland, Mr. James Power of St. John. Agent for to Nipissing Mrs. M. Reynolds, New Liskeard

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

Mr. Thomas Coffey

Mr. Thomas Coffey
My Dear Sir.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with 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 its wholesome influence reaches more Catholic homes. I therefore, earnestly recom-Yours very sincerely in Christ,

DONATUS, Archbishop of Ephesus, Apostolic Delegate. University of ottawa.

Ottawa, Canada, March 7th, 1900.

Dear Sir: For some time past I have read your estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its manner and form are both good; and a "Ye Catholic spirit pervades the whole. Therefore, with 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. †D. FALCONIO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, JUNE 26, 1909,

SATURDAY NIGHT ON ARCH-BISHOP BRUCHESI.

The Toronto social paper, Saturday Night, devotes in its issue of the 5th inst. a column to the life and character of Archbishop Bruchesi of Montreal. It pays no compliment to His Grace; nor on the other hand does it do him injustice. What it suggests is more distasteful than what it states. Through ignorance it blames what it cannot understand and ridicules what it cannot app'ay with it. Language is like edged preciate. A Catholic Bishop, according tools from which certain classes are to Saturday Night, so far from being a always warned. friend of liberty, is an apostle of bondage. Because he condemns Modernism he enslaves the intellect. Because he refuses marriage dispensations he chains society itself and does violence to the affections of the young. His Grace's latest pastoral against Free Masonry was the occasion calling forth the pointed remarks of the Toronto journal. This condemnation of secret societies should cause no surprise to those who are familiar with the spirit and discipline of the Catholic Church. This is definitely admitted by Saturday Night. Why therefore should a pastoral upon the subject be the model for a snapshot caricature of the zealous Archbishop of Montreal-this too under the journal's own statement that it will not discuss the question of secret societies? It was a golden opportunity to talk glibly about "ultramontane tendencies" and "the embodiment of the mediæval spirit of Church control." What these Presbyterianism. Where he discredited things are-hobgoblins in Protestant his pulpit was in making the open charge cupboards, ghosts at their haunted that the Roman unity declined to be There is no Bishop in the Church who does not con- false-unsupported by history and undemn secret societies. If the Archbishop of Montreal has found a number there an age in which Roman teaching of his flock joining them it is both his right and duty to warn them. The 'tendency" is not in His Grace's supposed ultramontanism but in the evil decadence of those he condemns. Nothing is so un-Catholic as for a member of the Church to join one of the forbidden societies. Nor does any point in her discipline display more prudence and real patriotism than the stand taken God you were living now to breathe on by the Church against secret societies. Only a few days ago a witness in a Monreal court explicitly stated that his they both belonged to Calvin. Of all Masonic oath preceded anything else. This man is no exception. Times without number public and private evidence of the same kind has shown that justice is mocked and the general welfare sacrificed. Society needs no veiled assistant or power behind its throne. And the Church does not hesitate to tell it to society. Then because the Church comes out against these associations they turn their machinations than ever before, free masonry leads the attacks upon the Church in anti-Christian education and in the persecution of religious. There was a time in Europe when these same secret associations were nurseries and protectories for Gnostic, Manichean and Albigensian heresies. They have not lost their tradition. They were largely to blame for the western schism. They left their lodge rooms when Luther assumed an open position against the Church. Like the vile creatures of earth they did not thrive when the stone was rolled away. to plot once more against the only in coolly gazed from a neighboring window. ation, "it is Catholicism divesting her-icular meditation on each station in

making war upon governments — for treated. Presbyterians chemselves would there their guns are heard it is because the governments are Catholic. There is Hamilton generally would have a hard one institution which must be destroyed, one fort which must be taken-it is the Vatican, the Roman Catholic Church. We have strayed up the heights, and we must return. "Ultramontane" in the noble and truly epis- consistent with itself. Criticism turned copal sense we know His Grace of Montreal to be. We think that Saturday Night ought to be more conversant with terms before using them. It is most earnestly to be hoped by every true Canadian, Catholic and non Catholic, that the spirit and practice condemned by Archbishop Bruchesi will never be allowed to take root in our country. Saturday Night pays this being a bright, faithful student. There college really unfitted him for the pallium which he now wears with honor to himself and the Church. Another argu- to unite the divided members of Promediately after the papal encyclical on acquaint His Holiness that there was no such teaching in Montreal. Quite natural His Grace should express himself. Montreal is the greatest centre of Catholic education in America. It might rightly be a source of deserved satisfaction for the head of that great diocese to be conscious that Modernism, the heresy of heresies, had no footing there. Grand Seminary, Laval University, colleges many and schools more numerous were peopled with religious teachers of various orders. In none of them was heard an echo of Modernism. Saturday Night, instead of recognizing the value of this condition strives to be facetious. It attributes the absence of Modernism to the mediaeval tendency of the Archbishop. How witty ignorance can sometimes be. A slight acquaintance with His Grace will soon convince any one that he is a polished courtier, perfectly in pace and sympathy with all true progress. Saturday Night should study the language or not

THE SPIRIT OF CALVIN.

The retiring Moderator of the Presbyterian General Assembly prepared a sermon upon the alliteral subject of the growing soul and the guiding spirit. It was delivered in a Church in Hamilton on the 2nd inst. The only interest it has for us is its fervid desire for the reappearance of Calvin and the allegation that "the old Roman unity declined to be led by the spirit of God." A preacher who would yearn for Calvin's spirit could hardly let Rome go without a slap. If Rome had been guided by the spirit of God Calvin did his cause harm by leaving it. The preacher was between the devil and the deep blue sea-He had to choose between Rome and Calvin. Naturally he chose the latter as more suited to his own history of guided by the spirit of God. This is warranted by doctrine. Never was and Roman jurisdiction separated themselves from the unfailing guidance and protection of that Divine Paraclete who was to teach the Church all truth and keep it from the least error. Our Presbyterian preacher then invokes the spirit of Calvin: "O Calvin, willing to be led of the spirit into all truth through the storm and stour of your time, would A hot breath it would be. Calvin

believed in one spirit and one Church : the heresiarchs of the sixteenth century he was the most cruel, the most uncompromising and the most unchristian. Woe to any who resisted his will. He declared that he came to Geneva to bring war, not peace. His action justified his own assertion. A Protestant author says: "In his reformation of the Genevans Calvin ignored all that is good and honerable in humanity, and established a regime of against the Church. More judaic now the most ferocious intolerance, of the most besotted superstitions and of the most impious doctrines." This is the spirit invoked by the Moderator of the Presbyterians. This is the man who would re unite Presbyterians, Methodists and quickly kindled. Predestination, destruction of free will, divine authorship of sin and other horrible doctrines would

The Catholic Record | stitution which had shaken them off— the Catholic Church. They are at | Servetus to death by defending the pro- past, and enrobing herself in the semite their height to-day. They may not be position that all heretics should be so of peace and tolerance and thus arrayed these are in their hands. If here and not fare very well if he reappeared, and wrong of the world, fair as the Methodists would flee to the mountains. time of it. The havor which higher well-sounding brass and tinkling cymcriticism is sure to produce is more manifest amongst Calvinistic scholars and sects, for the reason that the French heresiarch's system was least inupon the Bible wi!l speedily destroy the remaining props of Protestantism. If Calvin reappeared he would have a task show wherein he considered its Cathto retrench criticism or renew persecution. Private judgment might suit him; no one else should exercise it. How far Calvin would help the Presbyterian General Assembly "to follow God's Spirit (quoting the sermon) into the wider, deeper, richer thoughts of world illustrious prelate the compliment of redeeming love," can never be gathered from the Genevan's life, character or was no need of diluting this praise with teaching. Narrow and shallow, poor in the insinuation that his very fidelity in the amenities of life, hateful to those who differed from him, Calvin is most unfitted except through selfish rapacity ment advanced by Saturday Night testantism together. He effected little against Archbishop Bruchesi is that im- in his own time. His unrelenting spirit could find no abode in the Presbyterian-Modernism, the Archbishop hastened to ism, Methodism or Congregationalism of the twentieth century.

A DISCOURAGED MINISTER.

The Chicago Tribune a few days ago gave a report of the sermon preached by the minister of Unity Church on the Sunday before. If we are to judge by his language the poor man seems to have been casting his net into the deep through a long night and to have caught nothing. Preaching year after year to a congregation without seeing results is too much. The gentleman has resigned. He has no more sweetness to waste upon this desert air. His lessons are ost upon ears which open only to the jingle of gold. For eighteen years he has labored amongst this wealthy class. They were generous: they were friendl. But they did not attend services. He too frequently had to preach to stone walls and empty pews. He has chosen to leave these rich people and go amongst the poor. This estrangement isnot without itslesson. People who are not obliged by the law of their Church to attend certain religious services on special days may reasonably claim the right to use their freedom. As this minister admits, they could obtain his sermons for a pittance. The root of the evil lies in the character of the services as much as in the irreligious tendencies of the age. If these services consist merely in preaching and psalm singing public worship loses its chief attribute of unification and due solemnity. It is not a preacher's polished diction or ear-tickling sentences which will convince the world of judgment or of sin. Worship needs the priesthood. The temple needs an altar: and the altar a victim. This gentleman may go to the poor. He has no richer gift than his own power of speech to present to them the same exordiums and perorations as before. Protestantism laid waste the churches when out of pretended devo tion to the sacrifice of the Cross is denied the Mass and tore the vestments from the preisthood. More evil still did it do. Private judgment and justification by faith played havoc with the lefinite teaching of revelation. Dog mas, having lost the support of authority, became misty and indefinite. Preach ing had no science by which it could appeal to the intelligence. Nor had the preacher any jurisdiction through which he might govern his hearers. He had no one to give him a sceptre. His views were his own and only his own. These can never be the lessons which are insisted upon by our divine Lord. These cannot be the worship which He came upon earth to establish. Men ook for something more on Sunday morning than human speech and human prayer. Those who minister to them aust have God's mysteries to dispense f praise and prayer have received their plenitude from the Immortal Head the Church.

"NEW CATHOLICISM."

Anything for novelty. Let not ou faithful people think that the CATHOLIC RECORD is assuming this title or advo cating this change. We belong to the old school. The term, as used here, was employed by the Rev. Mr. Pedley, o the Emmanuel Church of Montreal, his address to the Congregational Union of Canada. Churc's constructio is quite active for the last few year Little progress displays itself owing to the rest. Most likely-forthey would all the want of a competent architect and have to be Calvinists, or the fires would be the tendency amongst the workmen to strike. The last blue print from the Canadian church builders' offices is this 'New Catholicism," of which Mr. Pedbe driven into the soul. If any one ley is the designer. From the picture would venture to doubt or deny, to the drawn by its author our metaphor must stake with him. The Moderator should be changed. New Catholicism is not a remember Calvin's treatment of Ser- building as upon a rock. "It is," said vetus, upon whose burning form Calvin the reverend gentleman in his peror-

going forth to her battle with the sin | ing to one's ability. Persons not knowmoon, calm as the sun and terrible as an dition by entertaining themselves with army with banners." That is all very bal. One important figure in the pic ture is missing-this bride leaning upon her beloved. He has disappeared. This is what self-appointed church unionists cannot supply. Mr. Pedley in his address traced the history of Roman Catholicism and attempted to olic or universal character to have failed, although he admitted that it came nearest "to such a condition yet chieved." National catholicity, not a tholicity of nations, is the idea which his Church designer proposes-a cathicity of Britain, Canada and the Inited States, including tariff differces. How long will pride keep eople away? "Teach all nations' vas the mandate to the fisherman. It has not failed in its authoritative power or efficient action. Men talk about hurch building as if they were to uild the ark of the new covenant. It s a question not of what man might construct, but of what Christ actually did fashion and establish. It is not a problem of a "New Catholic ism" but of the old and immortal Cath olicism-that which was as Catholic in principle, in power, practice and doctrine on the day of Pentecost as it is at the present time.

GODLESS EDUCATION. To what extremes godless education nd atheistic reading will lead the young vas lately made manifest by a school ooy in France of the age of fourteen. The scene was the municipal lycee of dermont-Ferrand — time 3 o'clock in the afternoon-figures on the stage, a lass of lads preparing a Latin lessonchief actor, son of a village schoolnaster. Suddenly a pistol shot is heard, this boy falls dead, having shot himself with a revolver. It was a clear, deliberate suicide. He was the son of illmatched parents. That was not the provoking cause. This young childalmost - was a precocious admirer of certain German philosophers and a voraclous reader of Schopenhauer. Nenyfor such was his name-was one of several who had formed themselves, at the early age of fourteen, into a suicidal club. There is no evidence that lots were drawn; but it is proved that the victim's schoolmates urged him to his mad deed. They rehearsed the drama before hand, and marked the spot upon the floor with white chalk where Neny should shoot himself. In the afternoon, ten minutes before the time appointed, one of the associates borrowed a watch and counted the time to Neny. "You have only ten minutes-five-three minutes, to live," he said as the time passed. At the appointed moment, 3:20, Neny stood up, drew a revolver and shot himself. Amidst the excitement, the two comrades, quite collected, seized the revolver and hid it. For children to be schooled in the most accursed theories ever advocated by human intelligence can have but one result. The young are impulsive, and need, on this account, much control and direction. To encourage them in the reading of such writers as Schopenhauer or to cut religion out of their education is to practise mont-Ferrand.

THE STATIONS OF THE CROSS.

A friend writes asking if parties making the way of the cross privately can do so by kneeling in a pew four or five stations without once getting up and kneeling down? We start by distinguishing between the making of the stations, and the effort to gain the indulgences attached to this great devotion. People who, without any special reason, make the stations in the manner described, by no means fulfil the conditions required for gaining the indulgences. An excuse may be admitted for remaining in the same pew, but this does not prevent the party from rising and kneeling or otherwise changing his position. It might be that some parts of a church were very much crowded so that the person making the stations could not approach these particular stations. Father Lambing, in his work upon the Sacramentals, says that there are two conditions for gaining the indulgences when making the stations privately: "First, to go from one station to another, around all the fourteen, unless a person be prevented from doing so by reason of some infirmity, the narrowness of the place, or, a crowd of people; because in that case it would be enough to make some slight movement and turn toward the following station. Wherever it is impossible to pass from one station to another the decrees invariably require some movement of the body,' The second condition for gaining the indulgences is that meditation on the Passion of Our Lord is indispensably necessary. This does not mean a part-

dividually; nor is any special form or method prescribed. It suffices to meditate upon the Passion in general according how to meditate may fulfil this consome pious thoughts upon the circumstances of Our Lord's Passion-a thing by no means difficult for any one to do. No vocal prayers are required for the indulgences. The common use of some vocal prayers in making the stations, however pious and commendable as a custom, is not necessary; nor do these prayers dispense from the meditation.

Some of our labor unions have asked when he is looking for something should their fellow-workers not to drink cerhave the ballots marked against kim tain brands of lager beer, and recomwhen election time comes. mend in strong terms the product of other manufacturers. Would it not be very much better were they to advise the industrial class not to drink any brand whatever. The working man who puts into his stomach large quantities of this beverage undoubtedly feels a certain degree of stimulation for the moment, but the reaction comes as sure as light follows darkness, and the last state is worst than the first. The drinking of a cup of hot coffee, tea or milk forms a stimulant of real value to the man engaged in arduous labor.

"WHAT IS CHRISTIAN SCIENCE?" is a question which has not yet been answered satisfactorily to sane minds. The reading of Mrs. Eddy's book offers no solution. It is something like a Chinese puzzle. A study of the good old lady's work has led many a one to a still greater uncertainty as to the meaning of this craze. The best explanation we have yet seen comes from a clergyman in Denver, Colorado. The following, he tells us, is his recipe: Use one part of Buddaism, mix well and sweeten with not too much Christianity. Cover with mysticism beaten to a foam and bake in the mind of a hysterical woman. All of which accords with Speaker Canon's advice: "Put none but homemade goods in the pantry."

AND NOW the Mormons are getting active. When the steamship Laurentic sailed from Montreal for Liverpool on last Saturday she had on board fiftythree Mormons from Salt Lake City. They are engaged in "missionary work, the purpose being to visit European cities in order to spread the gospel of Mormonism. There were in the contingent some "lady missionaries." Nearly all the European races, we are told, are represented in the party, a large percentage being Germans. There is one little Island on the other side of the ocean which no doubt the Mormons will avoid. The seed of Mormonism will never take root in the land of St. Patrick. Some time ago a socialist orator started a propaganda in freland. He met with a warm receptionso warm, indeed, that he will not be likely to return. The members of Brigham Young's cult would have a like experience.

country are beginning to realize the terrible effects of the gambling craze. The race meet sets the pace, and the disease has taken root in social life to a degree that has become positively alarming. Bridge whist has now to a great extent taken the place of poker, run to find the clue to the right track and while a few years ago it was merely a pastime, it is now to a considerable degree a gambling game. Apart altogether from the "stakes" feature of card-playing, do we fully take into account the extraordinary loss of time? Card playing is a promoter of ignorance. We have known young people who are experts at the gambling table, but whose minds are absolute blanks when in the company of gentlemen who are speaking of the great questions of the day, or the past history of the world. It is time for a change.

ALL CLASSES of the people of our

THE PITTSBURG CATHOLIC tells us that in that city a boy seventeen years of age died from a ruptured heart and that alcohol was the cause. Our contemporary is quite right when he says murder was committed by the wretch or wretches who supplied the unfortunate boy with liquor. Were the saloon keeper guilty of such conduct and committed to prison for murder, few there are who would say that the punishment was too severe. What a lesson this incident supplies! Throughout the country how many tens of thousands of aching hearts may be found amongst wives and daughters because of the saloon keeper's trade, and the degradation goes on and on day after day, week after week and year after year until the graves cover the mortal remains of those who have been murdered by the wine

CARDINAL GIBBONS truly states that if a Catholic sought office and gave no other reason why he should be supported people of his faith ought to vote against and Cork, where crime is of a very northan the fact that he was a Catholic

him. The professional Catholic is much in evidence in some of the larger centres of population in the United States. The species is not so plentiful in our Dominion of Canada. Catholics in the public life of this country, both in the Dominion and Provincial fields, are, with very few exceptions, a credit to their Church and an honor to their country. Our people generally are beginning to estimate at his true value the professional Catholic and very properly keep him out of a place of honor where he would bring still more disgrace upon them. The man who attends Church regularly every Sunday and who seeks intimacy with the priest only at a time

IT SEEMS there is another John Kensit in old London, and if we mistake not he is the son and heir of the man who some vears ago essayed to become a second Lord George Gordon. His name, however, will not occupy an honored place in English history. His descendant is a worthy son of his father. Recently this person and a number of his supporters caused disorderly scenes at a meeting of the East London Church Fund, and one of them attacked the Bishop of London as a "Romanizing traitor." The Bishop of London is, we believe, a kindhearted gentleman who is personally doing a vast amount of labor towards uplifting the submerged tenth in the slums of London. It may be that he has some Catholic tendencies and possibly may yet take the road travelled by Newman, Manning and others. A sus picion of this kind is quite enough to bring upon him the execrations of the brawling brood of bigots who have brought but disgrace upon the Christian

Humorists are went to give us at times sentiments that have a far reachng effect. The sayings of our friend Mr Dooley were often a cutting rebuke of the hypocricies of the day with pecial reference to men in high places who posed as patriots while the word "fraud" would have applied to them with more appropriateness. Now we have Mark Twain giving expression to sentiments which may, in a sense, be humorous, but withal convey a terrible rebuke to a section of American social life. At the commencement exercises of a Ladies' Academy, in Cantonville, Md., he spoke in this wise:

"There are three things, young ladies that I want to advise you to do. Do not smoke, that is, don't smoke to excess. "2. Don't drink, that is, don't drink

to excess.
"3. Don't marry, I mean to excess." It is to be hoped that Mark Twain's saying will have some effect upon the society butterflies who so often resort to the divorce court not long after the wedding bells have ceased to vibrate.

BUT SPEAKING of humorists, we desire to notice another item of news which gives us not a little gratification. The Philadelphia Catholic Standard and Times notes with heartfelt pleasure "the intelligence of the admission of Mr. Bret Harte and his wife into the fast-widening circle of the Catholic Church. * A man of such keen wit and sympathy as the author of 'The Heathen Chinee' and 'The Luck of Roaring Camp' could not fail in the long in the maze of religions on this great continent. We wish a new lease of life to his inimitable pen and his ever-buoyant Mayday spirit." It is also worthy of note that one of America's greatest humorists, long since numbered with the dead, Artemus Ward (Charles Brown) and whom we had the pleasure of knowing, was received into the Catholic Church in England.

A NOTABLE HABIT of the London, (Eng.,) press is to place under a cloud any glory that belongs to the people of the sister isles. If an Englishman has accomplished any great work, for which he may justly become renowned, he is referred to as an Englishman. If the illustrious personage happened to have been born in Ireland or Scotland he is referred to as British. The man who recently succeeded in almost touching the North Pole has been given this latter cognomen. The fact is carefully concealed that Lieut. Shackleton is a member of an old Quaker family settled for nearly two centuries in Dublin. The family have given several distinguished men to the scientific, political and social life of Ireland. Edmund Burke, the great Irish statesman and orator, went to a school founded by one of the family, George Shackleton, at Ballytore, in the County Kildare. Mr. Abraham Shackleton, who is a foremost man in Dublin affairs, is largely engaged in the flour milling industry.

A CORRESPONDENT OF the London Daily News, writing to that paper from Ireland, says that in thirty-two counties, excluding the cities of Dublin, Belfast

and thirty-eig a very ordinal records of any hibit such There is, ho v. Ireland which that name in world-the c Castle ruleten on the po yet, with suc who will tell land are not affairs in a l reign of the demagogue w people of Eng ize the true WE PUBLI article from ary "America cency Pay."

cent theatric

allusion to t

President T

opera house indecent cha matter creat for the mome surprise that because he n gentleman in contemporar censure upon occurs to side to the gotten. It the onlooker theatre goer ious presenta appear to b The training serve not to delicate sha true gentler any one inte they come i will find th many will smile, say n They are

> inal Mercie newspaper "Permit every time is every the Church the Forum of the wo anti-clerica it—the nec olic press portance Bishop as ing of a conding of We take

in France t

when more

not given

support of

excellent is a world father of done his w his home reeking w be long be their cond proved tr criminal curse up

to-day. them.—T We mig paper wri us to-day breed the Mail and the write day, and plan. who thin almost e chiefly If the w will take we veril large a n will in th has spen and his ing of th have pro fined to this rid the colu revising

to genti plenty ; real En a pleas quite as the oth

affairs in a local parliament. But the

reign of the oligarchy and the Orange

demagogue will soon be at an end. The

people of England are beginning to real-

ize the true state of affairs in the sister

censure upon the playwrights, but it

occurs to us that there is another

side to the question which he has for-

gotten. It is a fact only too evident to

the onlooker that a large percentage of

theatre goers revel in nasty and lasciv-

jous presentations on the stage. They

appear to be built on the gross plan-

The training in some of the schools

serve not to instill in their minds those

delicate shadings which gives us the

they come from the lascivious play, he

will find that while some will condemn

smile, say nothing and-go again.

ding of a newspaper."

If the writer in the Mail and Empire

will take a trip to Detroit, for instance,

we verily believe he will meet quite as

large a number of real gentlemen as he

will in the Queen City. If, perchance, he

has spent any time in the United States

and his experience prompted the writ-

ing of the extract we have quoted, we

have proof that his associates were con-

fined to the undesirable class. When

this ridiculous statement slipped into

plenty in almost every country in the

real English gentleman as it is equally

quite as frequently in one country as in

who attends Church

Sunday and who seeks

e priest only at a time

g for something should

marked against him

ne comes.

is another John Kensit nd if we mistake not he ir of the man who some d to become a second ordon. His name, howcupy an honored place y. His descendant is a stather. Recently this mber of his supporters y scenes at a meeting of Church Fund, and one d the Bishop of London ing traitor." The Bisis, we believe, a kindman who is personally mount of labor towards abmerged tenth in the . It may be that he has tendencies and possibly the road travelled by ing and others. A susaind is quite enough to the execrations of the l of bigots who have grace upon the Christian

re went to give us at s that have a far reache sayings of our friend ere often a cutting repocricies of the day with ce to men in high places patriots while the word have applied to them propriateness. Now we ain giving expression to ch may, in a sense, be ction of American social commencement exercises cademy, in Cantonville, in this wise:

hree things, young ladies, advise you to do. smoke, that is, don't lrink, that is, don't drink

narry, I mean to excess.' oped that Mark Twain's ive some effect upon the flies who so often resort court not long after the have ceased to vibrate.

NG of humorists, we dee another item of news s not a little gratification. phia Catholic Standard es with heartfelt pleasure ence of the admission o te and his wife into the circle of the Catholic nan of such keen wit and the author of 'The Heaand 'The Luck of Roarould not fail in the long e clue to the right track of religions on this great Ve wish a new lease of life ble pen and his ever-buoy spirit." It is also worthy one of America's greatest ong since numbered with Artemus Ward (Charles whom we had the pleasure

was received into the

rch in England. E HABIT of the London, s is to place under a cloud at belongs to the people of les. If an Englishman has l any great work, for which ly become renowned, he is as an Englishman. If the ersonage happened to have Ireland or Scotland he is as British. The man who cceeded in almost touching Pole has been given this men. The fact is carefully hat Lieut. Shackleton is a n old Quaker family settled wo centuries in Dublin. The given several distinguished scientific, political and social land. Edmund Burke, the statesman and orator, went founded by one of the family, ckleton, at Ballytore, in the dare. Mr. Abraham Shacks a foremost man in Dublin argely engaged in the flour ustry.

ESPONDENT OF the London s, writing to that paper from sthat in thirty-two counties, the cities of Dublin, Belfast where crime is of a very nor-

a very ordinary character. Would the records of any country in the world exhibit such immunity from crime? There is, ho vever, a species of crime in Ireland which would not be called by that name in any other country in the world—the crime of criticising Dublin Castle rule—the rule of those who fatten on the poverty of the people. And yet, with such a record, there are those who will tell us that the people of Ireland are not fit to legislate on domestic afairs in a local parliament. But the I cannot imagine what the News

means when it says "Church." The Lutheran, Mosheim, in his Ecclesiasti-cal History, says, "The great end of Christ's mission was to form an univer-sal church, gathered out of all the we publish in this issue a short article from our esteemed contemporary "America," entitled, "Make Decency Pay." It has reference to indecent placetimate of this great society from age to age." He found or could have found this in the New Testament. Christ said, "Upon this rock I will build My church," that is, a society. And this society was to be one (St. John xvii) and its faith was to be one (one Lord, one faith, one hautism:) the society nations of the world, and to extend the cent theatrical performances, and makes allusion! to the commendable action of President Taft, who recently left an the Holy Ghost was to enter the society the Holy Ghost was to enter the society opera house where a performance of an and to abide within it (St. John xiv. indecent character was presented. The 26;) and the gates of hell were not to matter created a newspaper sensation for the moment, but Mr. Taft expressed surprise that such should be the case, because he merely acted the part of a gentleman in such an emergency. Our contemporary very justly passes severe ensure upon the playwrights, but it aginary, airy something that cherishes within its tolerant bosom every commun-ity of "scientific" searchers for light that has existed from Gnosticism to Mormonism? The News cannot mean this, because it says "Christianity is deathless." It is deathless, for the simple reason that the church built by our

Saviour is deathless. It is a pleasure to

me to suppose that the News is "orthodox" as respects the Church.

The Church, being a society, must be

as Mosheim says, "subjected to a law-ful dominion, and governed by certain laws and institutions, mostly of a moral true gentleman and the true lady. Let any one interview the theatre goers as laws and institutions, mostly of a moral and spiritual tendency. This must, of course, be the case. Every society must have laws, a judicative body, and an executive; and the society organized by Christ was to convert the namany will applaud, and others will tions by teaching and preaching. It was to teach "whatsoever I have commanded you." This was the injunction of Him who is "the same yesterday, to-day, and forever." He does not They are now beginning to recognize in France that a sad mistake was made when more active encouragement was not given to the establishment and support of Catholic newspapers. Cardinal Mercier said recently to a Roman newspaper man:

The does not consider the does not commandments to commandments learn since that the project has been cordially welcomed by priests and people, and the popular prelate is received in the form of sound words into execution. Addressing a meeting of the parish priests in the diocesan to change. Accordingly, His society was to qualify some of its members for preaching. For preaching what?

Into does not commandments learn since that the project has been cordially welcomed by priests and people, and the popular prelate is received into execution. Addressing a meeting of the parish priests in the diocesan. Permit me to express the pain I feel the perversences of human nature be every time I come to Rome and find considered, that some of these preachers. that the immoral and anti-clerical press those of a scientific tendency, may have is every day gaining ground. One tried to enlighten their fellow-men by is every day gaining ground. One morning I went to celebrate Mass at the Church of St. Francesca Romana, in the Forum. It was early, and near the the Christian faith, may have refused to "hear the Church." How should the Church deal with such men? The church stood a news vendor. Every one of the workingmen who passed by bought his paper and went on his way reading it attentively. They were all anti-clerical sheets. Take my word for it—the necessity of Testament says, "Let him be unto thee as a heathen and a publican." To be sure, whoever calls a corruptor of the faith a heretic is a bigot. St. Paul said, "A man that is a heretic, after the it—the necessity of consecrating all our forces to the development of the Catholis press is a necessity of capital imortance at the present moment. I, Sishop as I am, would delay the buildfirst and second admonition, reject."
Nor could a man rejected for heresy make a reasonable com-plaint. Every member of any society, unless he conform to the laws of the society and live according ng of a church in order to help in the We take this statement from our excellent contemporary, Rome. There is a world of thought herein for the father of a family who thinks he has done his whole duty when he brings into his home the penny yellow paper reeking with filthy crime. It will not receive the father of the penny yellow paper received with filthy crime. It will not receive the father of the society, unless the calculation of the society and live according to its spirit, cannot expect anything but to head of a model parish. Here in the United States the need for this class of work may not seem pressing. But no one who is in touch with workingmen and who listens to every conceited upstart that attempts to innovate on the truths of Christian-

their conduct that their father had not proved true to his trust and that his criminal negligence had brought a curse upon his household.

The News says: "The heresy of one generation is the orthodoxy of the next." This is a stunner. I have carefully read several of the best church histories, but I have never come across anything like this, nor anything that could be contorted into support of it. Let me say, your indulgence besought, that the control of the masses, quoted Archbishop Ketteler's suggestive and pertinent words: "If we masses, quoted Archbishop Ketteler's suggestive and pertinent words: "If we masses, quoted Archbishop Ketteler's suggestive and pertinent words: "If we masses, quoted Archbishop Ketteler's suggestive and pertinent words: "If we masses, quoted Archbishop Ketteler's suggestive and pertinent words: "If we man who does not understand it."

The News says: "The heresy of one generation is the orthodoxy of the next."

This is a stunner. I have carefully read to a deeper interest in and a closer and more exact study of problems affecting the social and economic lines.

Last year, at the annual conference of the Catholic Education A. Syan, D. D., in a plea for a deeper interest in and a closer and more exact study of problems affecting the social and economic lines.

Charling is a stunner. I have carefully read to a deeper interest in and a closer and more exact study of problems affecting the social and economic line for a deeper interest in and a closer and more exact study of problems affecting the social and economic line of the Catholic Education A. Syan, D. D., in a plea for a deeper interest in and a closer and the Catholic Education A. Span, D. D., in a plea for a deeper interest in and a closer and more exact study of problems affecting the social and economic line of the Catholic Education A. Span, D. D., in a plea for a deeper interest in and economic line of the Catholic Education A. Span, D. D., in a plea for a deeper interest in and economic line of the Catholic Education. The C She has never stultified herself by eating her own words. This is one of her paper writer of old is a scarce article with us to-day. Yellow journalism does not breed them. The extract from the glories. That some of the communities which date their origin from the time Mail and Empire gives evidence that the writer has travelled but little in his day, and his mind is built on the insular plan. There is a class of people who think that gentlemen are grown almost entirely in the British Isles, chiefly in Old London and Toronto. If the writer in the Mail and Empire which date their origin from the time that they first offered anew creed to the that they first offered anew

enthusiasm for the hoofe and gerrous first principles enunciated in the Sermon on the Mount." (Do the "scientists" use "Modernist" for "modern?" The dictionary says that "Modernist is an admirer of modern ideas or habits." Excuse me.) The modern movement is Excuse me.) The modern movement is a destructive movement, having for its object the subversion of Christianity; and although some of the "scientists" engaged in the undertaking are shrewd enough to conceal their ulterior aim by invoking the name of Christ and posing against the fight, the franker ones do as angels of light, the franker the columns of our contemporary, the revising editor was not at his post. As to gentlemen: they are to be found in plenty in almost every country in the should take its place. The News calls it a modern movement. Originally, it was Neo Platonism, which under other names and in different guises has vexed the Church of Christ from the time of Simon Magus to the time of Dr. Marcus Dodds. The News has not had the experience that the Church has had. Furthermore, the News is surely mistaken when it thinks that the truths of the gospel are to be got at by a world. It is a pleasure to meet the a pleasure to meet the real American gentleman. We will encounter them

THE CATHOLIC RECORD

Christ for regeneration; but in this work she would soon be powerless unless she hold firmly to the faith "once delivered to the saints." Christian practice is grounded on Christian faith; and if the Truth is not kept inviolate, practice will soon vanish. Men that know theology say that the truths of the Gospel, when thrown into a system atic whole, are so intimately related and interdependent that even an into a system at its whole, are so intimately related and interchependent that even an interchange of "minor points of doctrine" would convulse the whole and work irreparable mischief. If this is the case, it is well for the authorized teachers of Christianity to keep a watchul eye on even "the minor points of loctrine." Besides, whoever is reckless with cents will soon be dollarless. I would notice two or three other points; out as my letter may be objectionably long already, I come to an abrupt halt.

SOCIAL WORKS UNDER CATHOLIC AUSPICES.

More and more the minds of Catholic eaders are being impressed with the necessity of combining social with religious work, especially since the enemies of the Church at present try to convince Catholic workmen that the Church is heedless of their social welfare. The Church is pictured by Socialists of the anti-Christian type as part and parcel of the capitalistic system, and workmen of the capitalistic system, and workmen are having this false statement dinned He made into their ears in shops and factories. More so in Europe, perhaps, than here, this anti-Church propaganda is progressing, but very few groups of workmen even in this country are free from the socialistic anti-clerical or anti-Catholic agitator. Clerical indifference to the condition of the toiler is emphasized, and hasty acts or utterances of individval Catholics, clerical or lay, are quoted as expressing the teaching and attitude

of the Church itself. Here and there in Europe the Church authorities have hastened to meet the danger by forming societies to promote danger by forming societies to promote the welfare of the working classes. We mentioned recently the work begun by the Bishop of Madrid of establishing such a society in every parish. We learn since that the project has been cordially welcomed by priests and people, and the popular prelate is receiving enthusiastic assistance in putting it seminary, recently, he told how to his own knowledge a few lectures by Father Vincent, the indefatigable apostle of tried to enlighten their fellowmen by "preaching another gospel," and when called on by their superiors in knowledge and authority to desist from corrupting the Christian faith, may have refused to the character of the district. The name of the character of the district. the charge of his parish the conditions were most disheartening. Religious duties were neglected by the people, and their economic condition was of the lowest. Sermons which he delivered with the object of rousing the energies of the parishioners had no perceptible effects. But when he established a beneficial serior of the parishioners had no perceptible effects. they could improve their lot by exert-ing themselves more actively he found the key to their sympathies, and now it

finds the present and the future an enigma." And Dr. Ryan, commenting on these words and the man who uttered them, said:

"Fortunately for the Catholics of Germany they adopted and incorporated into their working programme this theory of the great Archbishop of Mayence. To this more than to any other fact they owe those magnificent achievements which are at once a reproach and an inspiration to their co religionists in practically every other country in the world. Had they not taken the social viewpoint and identified themselves with the cause of social reform, they would never have been able to rouse the masses of the Catholics of to rouse the masses of the Catholics of this country from apathy, to defeat the Government's policy of tyranny and absolutism, or to check the onward rush of Socialism."—Sacred Heart Review.

THE GREAT DEMOCRAT.

Colonel William Jennings Bryan added new laurels to his reputation the other day at Columbus, Ohio, when he ad-dressed four thousand trainmen in the

I have never known anyone who was traly devout to St. Joseph fail to advance rapidly in virtue; for he assists in a most special manner those who recommend themselves specially to him.

St. Teresa.

Furthermore, the News is surely mistaken when it thinks that the truths of the gospel are to be got at by a scientific process. Not a single tenet of the Christian faith can be found out by dissecting the leg of a frog, nor can be gathered from the vapours of a crucible. The most that a scientist, experimenting with nature, can come

"All I mean to say is that while you many in trace your ancestry back to the monkey if you can find pleasure or pride in doing so, you shall not connect me with your family tree without more evidence than has yet been produced. One be gathered from the vapours of a crucible. The most that a scientist, experimenting with nature, can come

"All I mean to say is that while you acreatly by our cannucle truth may trace your ancestry back to the monkey if you can find pleasure or pride in doing so, you shall not connect me with your family tree without more evidence than his excellency that his action should be considered noteworthy or unusual. He was following simply or unusual. He was following simply or unusual. He was following simply or unusual. He was following so, you shall not connect me with your family tree without more evidence than has yet been produced. One does not escape from mystery, however, by accepting that his excellency that his action should be considered noteworthy and not connect me with your family tree without more evidence that his excellency that his may trace your ancestry back to the most visual trace your ancestry ba

to-day. ryan emphatically declared that

is the true basis of morality

religion

"One needs the inner strength which comes with the conscious presence of a personal God. If those who are thus fortified sometimes yield to temptation, how helpless must be those who rely upon their own strength alone." In re-, must be sought the key for on of social problems. "When Christ idensed into one command of the ten which relate to towards his fellows and enman's on us the rule, 'Thou shalt love bor as thyself,' He presented the solution of all the probow vex society or may here." The following observation after ar urce of true happiness is ad-

take the peace of the human end upon the accumulation of upon the securing of social or did not political distinction, for in either case ould have enjoyed it; but when peace the reward of a consci d of offense towards God and put it within the reach of all can secure it as easily as th ocial outcast as freely as the lly with those who wield politi-

In fact, the whole discourse is simply splendid: and through it breathes a truly Christian spirit. In this sceptical age, it is most gratifying and hopeful to see a great political leader come out so and so emphatically in support

THE HOUSE OF POVERTY AND THE HOUSE OF WEALTH,

CATHOLIC EDITOR TO SHOW THAT RICHES DO NOT OFTEN PROVE A RE-LIGIOUS BLESSING. A Christian people are all agreed that

A Christian people are all agreed that the sovereign act of a sane human be-ing is the worship of God. This wor-ship is the composite result of belief and of practice. Weaken belief and you

weaken practice.

Without going into the philosophy of this very evident truth, let us draw our picture of practices as one finds them in the homes of the poor and contrast these practices with those we find in the homes of the rich. Of course, allowances must be made for many exceptions, but the general rule holds good that riches do not often prove a religious blessing to those who possess them. or do they tend to an increase in faith Here is our picture.
HOMES OF THE POOR WHO BELIEVE IN

A religious atmosphere, daily prayer, devotional pictures, the little religious Library, the rosary, the prayer-book, the Catholic paper, the society or sodality badges, the children preparing their blages, the catechism, the supervision of children's conduct, correction of faults, the regular approach of parents to the sacraments, "the early to bed and early to rise" principle.

"Why have Catholics stored away arms of war?" came like a whilf from the hearly to rise the principle. THE HOMES OF THE RICH WHO BELIEVE

A worldly atmosphere, no daily prayer, religious pictures confined to the servant's bed room, parlor walls decorated with winter scenes in oil and dogs and around the head of the dead in order to cows at a stream, a library of Balzac, Zola and other vile French writers, a half dozen different kinds of secular agazines, one or two yellow journals, couple of Greek society emblems, a marble bust of some heathen diety, children off to society functions, receptions, races, theatricals, etc., prayer, if entioned, would turn every one blue, parish societies not thought of, reception of sacraments restricted to Christ mas and Easter, if then, no interest whatever in parochial affairs, and—well, we have pictured enough to make the contrast startling, and we have de-scribed homes not a hundred miles from

Wichita. Any one acquainted with both phases of life as given above and every priest, we venture to say, has had ample opportunity of seeing both will readily admit that the house of poverty is truly a better house for the worship of God than the house of riches.—Catholic Advance, Wichita, Kansas.

MAKE DECENCY PAY,

How far wrong public sentiment is in regard to indecent plays, may be esti-mated from the comments made lately in our secular and even in our religious publications, on the President's rebuke to a shameless playwright. It should seem that the least a self-respecting person might do, when something obscen dressed four thousand trainmen in the Memorial Hall there. The great orator is thrust upon the attention, would be to resent it or turn his back upon ft; Peace," and delivered a sermon which is full of eloquence and sound doctrine. His brilliant discourse cannot fail to do the stage Mr. Taft is praised and held much good. Here is how he hits off parwinism:

"All I mean to say is that while you surprised than His Excellency that his

mal type, there were only one hundred and thirty-eight indictments, mostly of a very ordinary character. Would the records of any country in the world exhibit such immunity from crime? There is, however, a species of crime in Ireland which would not be called by that name in any other country in the world—the crime of criticising Dublin Castle rule—the rule of those who fatten on the poverty of the people. And yet, with such a record, there are those yet it miss with the control of the propose of the such that the first perm of life came of life of the lowest form in which to act as if he were posing as censor. The clowest form in which it appears—and to follow him one must calculate that the size of the lowest form in which it appears—and to follow him one must a scientist, as a scientist, has no more of life back to the lowest form in which it appears—and to follow him one must a scientist, as a scientist, has no more yoice in Christianity than a town-crier fias. The Truth that saves us from death was revealed, was given by God to man, and has been preserved for us by the Church of Christ. The Church is a scientist, as a scientist, has no more of life back to the lowest form in which to act as if he were posing as censor. The church of Christ has no more to death pear to a great extent, as it would no

HOW LITTLE THEY KNOW.

The Cleveland Apostolate Band ha The Cleveland Apostolate Band has recently finished a mission in Rising Sun. At the close of the mission John Linehan, one of the "deacons," was greeted with this from a non-Catholic: "Jack, you Catholics have not been giv-ing us Protestants a fair deal." "How's that?" said Jack, bracing himself for an argument. "Well, why didn't you give us something of this kind before?" was the unexpected answer. "Why have you left us in this ignorance so long?"
Jack must have felt that his excuse was a little weak: "You never asked us to give you a mission." "Never knew how much we needed it," was the Protestant's reply.

Strange asit may sound, there is no Methodist church in the sunrise village. There are three churches—the Big Brick, the Little Brick and the White. The United Brethren own the big brick, the Radical United Brethren the little brick, and the Church of God (a later version of the old Winebrenner) the white frame ouilding. The "Radicals" are opposed to all secret societies. One of that faith to all secret societies. One of that faith wished the lecturer to say that every member of the lodge, male and female, will go to the bad place. His Scriptural backing was the condemnation of Ananias and Sapphira: "For they held a secret." It gave him considerable satisfaction to view this worthy pair as the patron saints of secret societies, rather than a Damon and Pythias.

Scarcely a half dozen serious questions were suggested by the eight lectures on fundamental problems. In all there must have been over two hundred queries. One topic was inexhaustible nuns and convents. There was an entire lecture under that title; but several questioners accused the speaker WORD PICTURES DRAWN BY A KANSAS of concealing the real purpose of convents. The downright ignorance displayed by some would tempt one to believe that they had been living on the dark side of the moon rather than withthe influence of a rising sun. The following created not a little amuse-

> water, or near by (the statement of an earlier question writer) why do they have an underground passage from the convent to the church, corner Erie and Superior streets, and from there to the lake?"

He was told that the nearest convent to that church—the Cathedral— is a half mile away, and that there is in reality an underground passage, as described, leading from the convent to the church, and on to the lake, namely, the sewer. The speaker then read the second part of the written then read the second part of the written question: "Please answer this, for the one asking the question has been through the places named." There was a roar of laughter from the audience, which broke out anew when the speaker

arms of war?" came like a whifi from the buried past. Other questions were: "Whenever a nun dies, do they bury

around the head of the dead in order to send them through purgatory?"

"Why is it that Catholics place a candle, some matches and a quarter in the coffin?" "Was Jesus Christ crucified before of

after the flood ?"
" Why do Catholics on their deathbed have to swallow wafers?"
"Does the holy water keep Catholics

rom sinning ?' These questioners are all united or ne point—that Catholics are fearfully

benighted and that we have much reason to be thankful that we, or our parents, came to this enlightened Protestant country.

The Question Box revealed a surprisingly large variety of spelling.
"Purgatory" and "infallible" are "Purgatory" and "infallible" are usually hard hit; but here the question-ers fell down hardest on the word that esignates their own faith. They wrote

it Prodison, prodisent, Protistons and Prodicenes more often than Protestant. A questioner wished to know whether Touch not, taste not, handle not," is scripture and refers to liquor. That in junction is quoted in Col. II, 21, and is condemned by St. Paul. It does not re fer to liquor in the passage quoted.

We are not often asked this one:
"Please, why are Catholics more wealthy

than Prodisents?"

There are not many Catholic families in Rising Sun and vicinity; but what thore are, are of fine quality. Some of them may not measure up to the Carrie Nation standard of morality, since they smoke cigars and play checkers; but they are good otherwise. And of the people at large the same must be said. It would be manifestly unfair to judge

Seen the about 100-year shingles? Show to get most for your money FREE in roofing anything that's roofing right. Proves the we'll make you. News for bout shingles that last a company. Ask nearest PEDLAR People of Oshawa

LANCASTER, ONT.

These Wonderful Fruit Juice Tablets Are Winning Friends on Every Side,



I was a martyr for many years to that distressing complaint, obronic Constipation. I tried many kinds of pills and medicines without benefit and consulted physicians, but nothing the me any real good. Then I began to take "Fruit-a-tives," and these wonderful little fruit tablets entirely cured

Me.
At first, I took five tablets a day, but now I take only one tablet every two days. I am now entirely well, and thanks to "Frust-a-tives," I give you

This is only one more link in the chain of proof that "Fruit-a-diven" never fail to cure Constipation or nexaction of the bowels. See a box, or 8 for \$2.50, or trial box 25c. At dealers or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

ur audiences by the patrons of the Question Box. The offensive and the ignorant questions proceeded from comparatively few persons. The audiences vere the largest ever seen in the town. and they returned night after night.
A note was placed in the box at the last service which read, in part: "We deservice which read, in part: we de-sire to extend to you our heartfelt thanks for your presence during the past week in our little city, and assure you that your labors have not been in vain. The attendance and interest manifested on the part of the public in general demonstrates this. The inform-ation we have gained of your Church has been a great help to us. * * * A future visit to our community will be awaited with pleasure."

A number of prominent Protestants ere added to the Catholic roll. - The Missionary.



SPECIAL OFFER

Little Folks Annual-1908 Catholic Home Annual-1908

The Three for 40c. Post Paid

THE CATHOLIC RECORD LONDON, ONT.

Royal English Dictionary

Word Treasury Size 5 by 7 inches-714 Pages

The clearest and simplest meanings of any book of this kind published.

Ideal School and Home Dictionary Strongly bound in Red Cloth.

Price 35c. Post Paid

The Catholic Record LONDON - ONTARIO

PRIESTS! ATTENTION!! EXTRAORDINARY BARGAINS IN

Church Vestments We will forward, to any point in Canada

Cope and I Chusable In Fine Silk Damask with Gold Bullion Braid

ine Embroidered Silk Emblems, etc. In colors-ed, White, Black, Purple, Green. Price, 2 pieces complete, \$22 WRITE AT ONCE

W. E. Blake & Son The Complete Chu. ch Furnishers 123 Church Street, Toronto, Came

FIVE-MINUTE SERMON.

The Fourth Sunday after Pentecost. THE TEACHING CHURCH.

It was not without design that our Lord chose Peter's ship from which to teach the word of life to the multi-

the mouth of His vicar, cur Holy By the mouth of His Vicar, cur Hory Father the Pope, Jesus Christ still teaches the multitude from Peter's ship. And as told in the Gospel, a miraculous draught of fishes followed His teaching. draught of mees followed his ceasing, so wherever the Pope teaches for Christ from Peter's ship the promise which our Lord then made to Peter and his brother fishermen is fulfilled. They become fishers of men, and astonishingly successful fishermen too. We at this diverge witnesses of a singular fulfilled. day are witnesses of a singular fulfil-ment of this promise. The late Holy Father Pope Pius X., has taken occa-sion to teach the whole world the true doctrine of Christ on many of the mos important subjects that concern the well-being of mankind, affecting their national and social interests, their moral and religious duties; their rights as men to life, liberty, and the pursuit of happiness; the defence of the divine institution of the family, which is the foundation of Christian society, and definition of the true principles of educa-

It is no wonder that Catholics wh own him as their teacher for Christ should hear and obey his instructions and admonitions. But what is a little astonishing is to see what extraordinary influence the least word from him exercise upon those who are not Catholics; how universally it is acknowledged that his lessons have more weight than the teachings of all the thousands of other learned men put together, who are doctors in science, philosophy, theology

By common consent the whole world seems to agree that, in all matters con-cerning the highest and most vital interests of humanity, what the Pope thinks and says has to be taken into account. So we see kings and emperors, presidents and governors, leaders of great social enterprises, seeking his counsel, and following it too; or, if they do not follow it in both letter and spirit as we, his faithful children do, they, at least show their profound respect for it, and are forced to apologize, to speak, and find some sort of excuse to defend their action which is not in full accordance with it.

All this is a cause of great rejoicing to us Catholies. We know well that so long as the world will be willing to fol-low the course of the ship of Peter, from which Christ the Saviour teaches or trim their sails so as not to lose sight of it, it will not lose its way or suffer

It does not alarm us, therefore, to hear of the strife going on concerning many social, religious, and political questions. So long as the voice of Christ is heard above the din all will be well. Of one thing, too, we are quite sure; that there is no fear for the safety

of the ship of Peter. But just here I ought to say that there are some Catholics who take it for granted that Catholics who take it for granted that because the ship is safe they are equally safe, no matter how they talk or how they behave. It is a lamentable fact that there are many Catholics who practically do not esteem the teaching of Christ by Peter. They are ignorant of their religion, and they take very little pains to be instructed. They hardly ever hear a sermon. They hardly ever hear a sermon. They never read a good Catholic religious book. They do not take a Catholic newspaper or magazine. It is not in-struction they care about, but amusement. They read what they like; not what they ought to like. They spend their Sundays and other free days in doing what pleases them, not in doing what ought to please them if they were faithful, obedient hearers of the Word of Christ by the mouth of Peter.

If ever there was a time when a Catholic ought to show his faith by his works now is the day and the hour. Did ever the Catholic Church have such grand opportunities as it has now? Well then, let those who by their worldly, un-Catholic lives are a drawback and hindrance to her glorious triumph, weigh well their great responsibility, for which they shall have to give account at the judgment of God.

"SON, GIVE ME THY HEART."

The lovely month of June has been The lovely month of June has been consecrated by Holy Church to our Lord's Sacred Heart. It is then when the genial summer takes the chill out of the air and nature settles down to bright and beautiful days that the joyful heart of man is bidden to think of the Sacred Heart of his Lord and Saciones. Heart of his Lord and Saviour, and through acts of adoration, love and homage, to make grateful acknowledgment for the redemption which has come to mankind from that divinely loving Heart. Through the Psalmist our Lord cries out to all men, "Son, give Me thy heart." He has given us His Sacred Heart and when He gave His Heart, He gave us all. He is infinite goodness gave us all. He is mante goodness and infinite love. He asks that we give Him our hearts in return; that is, give Him our affection, give Him our homage, give Him our service as far as we can, by offering up whatever we do, or say, or think, as an oblation to His Sacred Heart. His Heart gave its last drop of life's blood for us. What a priv-ilege is ours! If it is noble to serve a great, good ruler, what an honor to serve our Lord, the King of Kings, great Lord of heaven and of earth! If it be sweet to die for one's country, how great the joy and happiness to be ready to die, rather than to offend God, even in the slightest degree! These are the feel-ings of the true Christian for his Lord and Saviour, and all this he sums up in an all - absorbing love towards the

Trench's Remedies Ltd., Dublin



Sacred Heart. Let, then, the June days be made more beautiful through the practise of devotion and love of the Heart of Jesus. He is the friend that has proven His love for us, by His dying upon the cross. We can only return that love even in a slight degree, by immolating our wills and our whole souls to Him. We give so much to earthly friends, our time, cur strength, our health, our very life even are sacrificed for them, and yet how ofttimes it is ill requited.

Should we not do all this and more yes, do everything we can for our Lord Who loves us with an infinite love and has proven it by an infinite sacrifice? O let us begin to love Him as we should in the long, lovely days of June!

We show our love for others by thinking of them affectionately, by say kind words to and of them, and by do kind things for them. And this is the way we can show our love for our Divine Lord and return love for love. How often we can think of Him. Everything about us recalls Him, for He is God as well as man, and so the earth and all its beauty, the heavens and all their glory bespeak our Lord's greatness and goodness, and should prompt our praise and inspire our gratitude. We can increase our own homage and love for our Lord by striving to arouse it in the minds and hearts of others, by lovingly speak-ing of Him. Let us not be ashamed to do so for that would be a false shame and a human respect that would be unworthy. Let us do some little kind acts to others for the want of being able to do them directly to our Lord, the Man-God, and these He will take as done to Himself. Some good deed done towards some one around us, some little slight meekly borne and forgiven out of a spirit of atonement for some shortcoming of our own. In this and many other ways we can be always paying homage and love and be giving gratitude to the Sacred Heart of our Lord, and thus we will be growing more and more like Him-"Jesus the All-beautiful"—for He will hear our prayer, that prayer which should be said daily by all who love Him, "Make my heart like unto Thine."

-- "Seedlings."

WHY ROME GETS INTO THE PAPERS.

A TELLING ANSWER BY G. K. CHESTER-TON TO THE WAIL OF AN ENGLISH

Some of the English papers have latebeen seized with an attack of "anti-Popery" and are devoting useful space to the reproduction of diatribes against the Catholic Church fulmin ted by a certain Dr. Horton and Mr. Hocking. As a specimen of the method of attack, the London Daily News publishes a statement by Dr. Horton to the effect that the Catholic Church with diabolical cunning man-Church with diabolical cunning manages to doctor the news that goes into the daily papers, while the poor Protestants who form such a large majority of the English people find it very difficult to get any expression of Protestant opinion into the press. Dr. Horton wrote: Horton wrote:

"Very few are the papers on which the apostolate of the press has not apparently secured an agent—not necessarily a writer at all, nor an avowed Catholic—whose business it is to excise any piece of news, any paragraph in a speech, or any notice of a book which tells against Rome. When once the attention of any man is called to this fact evidence crowds in almost every



DON'T SEND ME A CENT. as I am going to give away at least onebundred-thousand pairs of the Dr. Haux
lamous "Perfect Vision" Spectacles to genuine,
bonn-fide spectacle-wearers, in the next few
weeks—on one easy, simple condition.

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

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

JUST DO ME A GOOD TURN by showing them around to your neighbors and triends and speak a good word for them everywhere, at every opportunity.

Won't you help me introduce the wonderful Dr. Haux "Perfect Vision" Spectacles in your locality on this easy, simple condition.

If you are a genuine, bons-fide spectacle-wearer (no children need apply) and want to do me this favor, write me at once and just say: "Dear Doctor:—Mail me your Perfect Home Eye Tester, absolutely free of charge, also full particulars of your handsome lo-karat "20259] Spectacle Offer." and address me personally and I will give your letter my own personal attention. Address:—Dr. Haux, (Personal), Haux Budding, St. Louis, Me. NOTE:—The above is the largest Mail Order Speciacle House in the world and is perfectly reliable

The Tudhope-McIntyre, \$550

Any man, who can afford a horse and carriage, can afford this Tudhope - McIntyre Motor Carriage.

Because this \$550 Carriage is cheaper than a horseand buggy. Cheaper in first cost and cheaper in upkeep.



It is cheaper to feed gasoline to a Tudhope-McIntyre, than to feed oats to a horse. This \$550. Motor Carriage runs 30 miles on one gallon of gasoline and travels from 3 to 25 miles an hour. 12-14 horse power, double cylinder motor and solid rubber tires will carry you up any hill—over any road—in any kind of weather. Simple and Safe to operate. Complete with Chapman double ball bearing axles, solid rubber tires, horn, and three lamps—\$550. (Top with roll front, \$30 extra.

Our new 1000 Catalogue shows this and the other styles of Motor Vehicles we make. Write for copy.

THE TUDHOPE-McINTYRE CO. Dept. F ORILLIA, Ont.

lay. It is done quietly and subtly, but very effectually. The Protestant feeling of the country can not get expression in the press. G. K. Chesterton the most brilliant

English essayist and critic of the day replied to the charge as follows: "Dr. Horton and Mr. Hocking

to have two main accusations agains the modern press. The first is that the facts about Catholicism are mentioned second is that the facts abou Catholicism are not mentioned. Touching the first of these charges, there is surely nothing that needs explanation That Catholicism should be often mentioned is as natural as that America should be often mentioned; it is snould be often mentioned; it is a very large thing. What would Dr. Horton say of me if I complained that the United States with extraordinary cunning got itself alluded to in many magazines, encyclopedias and atlases He would reply that a man talking man talking freely can hardly help mentioning America. Neither can he help mentioning Europe. And Catholicism simply means Europe for one thousand years, and half Europe for nearly two thousand. Such an institution could not hide if it wanted to; it is like recommending social self-effacement to an elephant. You do not successful in getting itself admitted in most photographic views of Paris. Rome bulks large in newspapers (which has not been proved) it is not because of Rome's cunning and perfidy nor because of Rome's courage and wisdom. It is because Rome (both pagan and Christian) must bulk large (both in the mind of any intelligent man.

"The second count is not gossip about the Catholics, but silence about them; the alleged supression of 'anything unfavorable to Catholicism.' Though not the most commercial of men, I am worldliness itself compared to Dr. Hor-ton and I will give him upon this point the plain answer out of Fleet street. If the plain answer out of Fleet street. In it is true that London editors and sub-editors are by this time somewhat shy of printing anti-Catholic scares, it is for the practical reason that they so often turn out to be untrue. The truth otten turn out to be untrue. The truth is quite the reverse of the present accusation. It is not that some fact is sound against Catholicism but is not published. It is that it is published and is then found not to be a fact. This has been the history of a hundred exposers of Roman evil of the

sub-editor laughs and says 'Thank you we have had quite enough.'-Catholic

THE POWER AND GLORY OF THE CATHOLIC CHURCH. The distinguished Unitarian minis-

"Long and far was the Catholic and sheltered it amid the clash of nat-It evangelized the philosophy the East and gave sobriety to its wild the North and nursed them successively out of utter barbarism. It stood by the desert fountain from which all modern its versatile power over the human mind are scattered throughout the globe.

lost cities of Africa and given to Carthage a Christian as well as a classic re-nown. The mountains of Switzerland Lebanon, on the plains of Armenia, in in its disciples.

fugitive profligate Achille, and numberless others. So when Dr. Horton says sternly to the practical sub-editor, 'You have not had enough anti-Popery revelations in your paper,' the practical

A BEAUTIFUL TRIBUTE.

UNITARIAN MINISTER ACKNOWLEDGES

ter, Rev. Martineau, pays the following tribute to the Catholic Church: Church the sole vehicle of Christianity that bore it on over the storms of ages and voluptuous dreams. It received into its bosom the savage conquerors of history flows and dropped into it the sweetening branch of Christian truth and peace. It presided at the birth of art and literally gave its tradition into young hands of color and design. Traces of its labors and of

have heard its vespers mingling with the cry of liberty and the requiem sung over patriot graves. The con-vulsions of Asiatic history have failed to overthrow it: on the heights of the provinces of China, either in the seclusion of the convent or amid the stir of population the names of Jesus and Mary still ascend. It is not difficult to understand the enthusiasm which this ancient and picturesque religion kindles

"To the poor peasant who knows no other dignity it must be a proud thing to feel himself a member of a vast community that spreads from the Andes to the Indus; that has bid defiance to the vicissitude of fifteen centuries and adorned itself with the gained and with the grained and the services of them all, that genius and virtues of them all; that

No More Darning

You can now buy Guaranteed Hosiery. No need to wear any more darned hosiery. The day of the darning needle and mending yarn with its perpetual drudgery

have been buying just try a box of

Our new process of dyeing renders the Holeproof fabric as clean, soft, comfortable and strong as undyed hoslery. The colors are absolutely fast, and positively will not rub off or discolor the feet.

NEVERDARN HOLEPROOF hosiery is the most clean and sanitary you can buy.

used to wearing. It is better made -of better yarn.

oleproof

is at an end. Instead of the ordinary kind which you

NEVERDARN

Moleproof

Hosiery

For Men, Women and Children, 6 pairs

for \$2.00, guaranteed for six months We are the only makers in Canada who make hosiery

good enough to guarantee for six months.

The reason we can give this guarantee so freely is that all HOLEPROOF HOSIERY is manufactured in our own factory, under careful inspection through all the various processes. Thus we know just exactly the high quality of raw material that is used, and how carefully it is manufactured. You see NEVERDARN HOLEPROOF HOSIERY is not the kind of hosiery that you have been

It is made of specially prepared maco and long fibre Egyptian Lisle yarns—the best that money can buy We could use the cheaper single ply yar 1 but we couldn't guarantee the hosiery for six months, because cheaper yarns, being short fibred, are weak—they break and split, and cannot resist washing or wearing.

Our six strand yarn is interwoven by special machinery making it extraordinarily durable—but not heavy—and very soft and easy on the feet. The heels and toes are doubly reinforced so as to resist wear where the wear comes.

READ THIS GUARANTEE

READ THIS GUARANTEE

If any o-all of this six pairs of hosiery require darning or fail to give a isfaction within six months from date of purchase, we will replace with new ones free of charge.

This is the guarantee that goes with every box containing six pairs of Holeproof Hos ery.

The guarantee means exactly what it says.

HOW TO GET THEM



THE GREAT MAJORITY

of men never attain a competence for their old age, but are largely, if not wholly, dependent upon others for their support.

Timely realization of this fact should lead every thoughtful young man to take steps to ensure a competence for his later years.

With this purpose in view a sure way to commence is presented by means of an Endowment Policy, which, if procured now, will prove a friend indeed in time of old age.

Consult one of our representatives to-day or write to the

North American Life

Assurance Company

Solid as the Continent

Home Office, Toronto



LECTERNS *FONTS* INTERIOR FITTINGS and PANELLING

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

beheld the transition from ancient to modern civilization, and itself forms the connecting link between the old world in Europe and the new, the missionary of the nations, the missionary of the nations, the associate of history, the patron of art the vanquisher of the sword."

Devotion to Our Lady.

England, from the eleventh to the six-teenth century, raised a vast number of monuments to the honor of God in the form of churches dedicated to the Blessed Virgin, many of which are still standing as silent witnesses to our fore-father faith. The smallest county Rutland, has still eleven of these ancient fanes. Greetham dating from 1657 Nottinghamshire can show thirty. At tenborough still keeping Our figure on the north porch door. Derby-shire has twenty-one; the image of the Madonna and Child, surrounded by Madonna and Child, surrounded by angels, still stands at Eyam, while at Norbury, over the tomb of Ralph Fitz-herbert, the image of the Divine Mother and Child hangs suspended by a chain. Leicestershire has forty - four churches Leicestershire has forty four olden times. Woodhouse church was dedicated to St. Mary of the Elms, 1338, and Hinkley to Our Lady's Assumption, of the thirteenth century; in all, one hundred and six churches of our Lady in the four Midland counties.

You are most likely to hear the angels singing if you go where some one is weeping.

FOR CHILDREN

In response to numerous in

quiries we are making Girls' and

Boys' Stockings in all sizes-of

the same quality and under the

same form of guarantee for 3 months—sold in boxes containing

3 pairs-\$1.00

State size and color, whether black or tan. Only one size in box of Holeproof Hosic y. If your dealer cannot supply you with Holeproof, we will supply you direct. Send \$2.0 money order or bills and dispense with darning drudgery right away—we will send you the hosicry by return mail prepaid.

Chipman-Holton Knitting Co., Limited

28 Mary St., Hamilton, Canada

The human race was infected with the leprosy of sin: the Son of God touches it by the mystery of the Incarnation and restores it to health.—Dom Gueranger,

Get this before you build, proof metal mater FREE Book. PEDLAR People of Oshawa

A SPLENDID GIFT

CANZONI"

T. A. DALY



mainly in Irish and Italian dialect, are full of the spirit of

PRICE \$1.10

Catholic Record Office London - Canada

The Catholic Confessional

By Rev. Albert McKeon, S. T. L. 15 cents post-paid

Average Sales, 2,000 Copies per month

The Catholic Record LONDON, CANADA

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

is an ideal preparation for

building up the BLOOD AND BODY

It is more readily assimilated, and absorbed into the circulatory fluid than any other preparation of iron. It is of great value in all forms of Anemia and Ceneral Debil-

For Sale at Drug Stores

W. LLOYD WOOD, Toronto, - Canada

MENEELY& CO. (West Troy), N

take no for an answer such politeness, tha offense, can not turn the order; that cl that gets the subs the credit or the loa He is a very fortu hines a gracious ma ality, cheerfulness, persistency which n Of course it takes everybody else would pleading your case give up in despair; ability to stick an lose your temper

JUNE 26, 1909.

CHATS WITH

The Miracle of Po

when every other fac-

when logic and argument and "pulls" have a and retired from the

sistency, bulldog ten by sheer force of hold the order, closes the

impossible. Ah, wha of purpose has perfor leave the field, the l

persists when all other rendered and fled.

battle even after hop

Confederate comma

Confederate comme War, said that the tr Grant was that "he he was beaten." Wh thought that his ar transports, would be burg, they asked his to get his men out, of defeat he could go of his army upon t told them that two

all the men that h

It is the man in

who will not surre

sense or good judgm enables you to get others get a small or reputation for being while others are co mediocrity.
Polite persistence It is the man wh or insulting the wo be, who succeeds. third or a fourth t not only the custon is pluck and det gets the order or cl cause of his pers

The man who ca

down never amou characteristic of i prejudiced against agents, people who order or a subscrip finds that it is easy get rid of him, he he finds some one w down and yet will not so easy to get in that when polite, confronts him he ahead of him, and h of sheer admiration salesman's persiste man has an interes charm of manner. Our Habitual T Some people bea

hatred or a great one or more pers attitude unfit the out the maximum destroys his happi but he radiates hi thus prejudicing arousing antagon handicapping him Just think of the influence of carr great fancied wro tinually trying to Why, in a little efficiency of a gr

ness, jealousy, hat itable thoughts; which trammels it No one can can another, a bitte desire to get every disastrous rehis own efficiency
Mental discord a fearful rate; destroy happines rapidly.
Then, again, n

hatreds and grue Vengeful feelings Many people
not popular, w
generally, why t
in their communi
cause of their bit
ant radiations ant radiations. These radiatio ism, personal at On the other out kindly, loving thoughts, those ward everybody ness, hatred, or are attractive, he can not help le

because there a rays in their rad By analyzing although million tell what metals candescent atm casts a bar acre the light is pa which is charquality.
An experience

analyze a perso what discordant

Oshawa Metal Ceilings EDLAR P CHATS WITH YOUNG MEN.

The Miracle of Polite Persistency.

The Miracle of Polite Persistency.

When genius has failed in what it attempted, and talent says impossible; when every other faculty gives up, when tact retires and diplomacy has fled; when logic and argument and influence and "pulls" have all done their best and retired from the field, gritty persistency, bulldog tenacity, steps in, and by sheer force of holding on wins, gets the order, closes the contract, does the impossible. Ah, what miracles tenacity of purpose has performed! The last to

of purpose has performed! The last to leave the field, the last to turn back, it

persists when all other forces have sur-rendered and fied. It has won many a battle even after hope has left the field.

Confederate commanders, in the Civil

War, said that the trouble with General

War, said that the trouble with General Grant was that "he never knew when he was beaten." When Grant's generals thought that his army, with only two transports, would be trapped at Vicks-burg, they asked him how he expected toget his men out, prefine that in

to get his men out, orging that in case of defeat he could get only a small part

of defeat he could get only a small pare of his army upon two transports. He told them that two would be plenty for all the men that he would have left when he surrendered.

It is the man in the business world

who will not surrender, who will not take no for an answer, and who stands his ground with such suavity of manner

such politeness, that you can not take offense, can not turn him down, that gets the order; that closes the contract;

that gets the subscription; that gets the credit or the loan.

He is a very fortunate man who com

bines a gracious manner, suavity, cordi-

ality, cheerfulness, with that dogged persistency which never gives up. Of course it takes grit to persist when

of sheer admiration of the solicitor's or salesman's persistency, especially if the man has an interesting personality and

Our Habitual Thought Radiation.

Some people bear for years a bitter hatred or a great jealousy toward some

uess, leatousy, natred, envy, and declarations in the thoughts; free from everything which tranmels it, or pay the penalty in impaired efficiency, inferior work.

No one can carry a grudge against another, a bitterness of any kind, a declaration of the second of the s

desire to get even with him, without

very disastrous results to his own mind,

ciency and happiness.

Mental discords whittle life away at rate; they waste energies,

Then, again, no one can carry secret

hatreds and grudges, jealousies, and re-vengeful feelings, without seriously im-

charm of manner.

JORITY

competence for largely, if not n others for their

f this fact should young man to competence for

commence is prewhich, if procured old age.

or write to the n Life

e Office, Toronto

PITS ERNS

Dundas, Ont

ace was infected with the the Son of God touches it y of the Incarnation and health.—Dom Gueranger.

People of Oshawa

ENDID GIFT

NZONI"

A. DALY

mainly in Irish and Italian dialect, are full of the spirit of full of the spirit of humor and pathos.

> PRICE \$1.10 POST PAID

> > Catholic Record

Office London - Canada

holic Confessional

lbert McKeon, S. T. L. cents post-paid

Sales, 2,000 Copies per month

atholic Record NDON, CANADA

FE'S LIQUID

deal preparation for

D AND BODY

re readily assimilated,

sorbed into the circu-

fluid than any other

nia and Ceneral Debil-

Sale at Drug Stores LOYD WOOD,

to, - Canada

ELY&CO. (Wast Troy). No ching, Chime, BELLS

tion of iron. reat value in all forms

up the

pairing his own reputation.

Many people wonder why they are not popular, why they are disliked generally, why they stand for so little in their community, when it is really because of their bitter, revengeful discordant radiations. ACT OF ant radiations. WITH IRON,

These radiations kill personal magnetism, personal attractions, for their very nature is to repel.

on the other hand, those who send out kindly, loving, helpful, sympathetic thoughts, those who feel friendly toward everybody, who carry no bitterness, hatred, or jealousy in their hearts, are attractive, helpful and sunny. We can not help loving these characters, because there are no discordant, bitter rays in their radiation.

rays in their radiation.

By analyzing the light of a star, although millions of miles away, we can tell what metals are burning in its incandescent atmosphere. Each, metal casts a bar across the spectrum when the light is passed through a prism, which is characteristic of its own quality.

An experienced mental chemist could analyze a person's character, and tell what discordant thought or vicious ideal

Oshawa Fit for the finest building. Cos Mittle enough. Reduce fire-risks Metal Twothousanddesigns for stores Ceilings halls, warerooms, churches, resi-

Mortgages

Taken on City and Farm property at the lowest current rates. No charge for inspection or renewal on maturity.

LIBERAL TERMS OF REPAYMENT Loans completed promptly and with the strictest privacy.

Application forms and any information you desire mailed free on request. Write us. Incorporated 1864. Assets over \$11,500,000 The Huron and Erie Loan and Savings Co., 442 Richmond St., London. 366 Talbot St., St. Thomas.

Huron & Erie

"Yes, Father," answered the boy,

"Soon you are going to make your first Communion" I went on. "You have no idea how happy you will be then."

He wiped his eyes on his sleeve, hast-

"When will it be, Father?"

is casting its fatal shadow upon his

OUR BOYS AND GIRLS. LOUIS' PRAYER.

One could scarcely call Louis a hero

One could scarcely call Louis a nero for any tale. He was not refined nor attractive, clever nor gently-born. Instead, he was poor, dirty, a typical street urchin and, in addition, the son of a criminal but recently sent to prison for life.

When I first knew Louis his father had not been convicted, and the boy became greatly attached to me—an attachment while others are content to plod along in mediocrity.

Polite persistency plays a large part in the success of many business men.

It is the man who will not be turned down, no matter how gruff or impolite or insulting the would-be customer may of the persistency and the poor confidence he felt that the prison for the would-be customer may of the persistency plays a large part in the success of many business men.

It is the man who will not be turned down, no matter how gruff or impolite or insulting the would-be customer may of the persistency and the poor confidence he felt that the prison that the prison that the prison for the persist was the representative of Christ of the persistency plays a large part in the success of many business men.

It is the man who will not be turned down, no matter how gruff or impolite or insulting the would-be customer may of the persistency plays a large part in the success of many business when the prison that the prison to the persistency plays a large part in the success of many business men.

It is the man who will not be turned down, no matter how gruff or impolite of the prison that the

that when polite, dogged persistency confronts him he has a difficult task ahead of him, and he often succumbs out ill. I never saw a more miserable abode. I learned that the family who had once lived in it had given it in charity to the poor thing, that she might have a roof over her head, and had given her also the over her head, and had given her also the coarse mattress on which she lay in one corner of the hovel. The better to hear her confession, I drew an old box over to her sider. When she had finished I did my best to console her, exhorting her to be resigned to the will of God. Then I made a movement as if to rise, when I felt an arm across my shoulder. I turned my face and my cheek touched that of a boy eleven or twelve years old, who now, without ceremony, put the other arm around my neck and kissed me. For a moment I did not recognize him through the dirt and grime.

"That is fine, my boy! You shall make your First Communion very soon not.

"Louis was not the poor child's face was good to see.

Louis was not the only sick person I visited those days. There was a man foot.

"Louis," I said, drawing closer to him, as he lay watching re. "To-day I am going to administer Extreme Unction. You will go straight to heaven after I give you this. You want to go to heaven don't you?"

"No," said Louis, without hesitation.

"I do not want to die, Father,"

"Why, because I have not made my First Communion."

"Why, because I have not made my First Communion."

"Oh, very weak! I won't last much longer, Father."

"And why not?"

"Why, because I have not made my First Communion."

"Good!" I exclaimed, touched and pleased. "But supposing you receive von first Communion between our wind and pleased." "But supposing you receive von first Communion between the poor child's face was good to see.

Louis was not the only sick person I wisted those days. There was a man loot.

"Louis," I said, drawing closer to him, as he lay watching re. "To-day I am going to administer Extreme Unction. "No," said Louis, without hesitation. "No," said Louis, without hesitation. "I do not want to die, Father,"

"And why not?"

"And why not?" one or more persons, and this mental attitude unfit the possessor for giving out the maximum of his ability, and destroys his happiness. Not only this; but he radiates his inimical atmosphere,

influence of carrying some hatred or great faucied wrong or grudge against another constantly in the mind and continually trying to get square with him. Why, in a little while it would cut the efficiency of a genius down to mediocrity.

The mind must be free from bitteress, jealousy, hatred, envy, and uncharable thoughts; free from executions are standard and continually trying to get square with him. Why, in a little while it would cut the efficiency of a genius down to mediocrity.

The mind must be free from bitteress, jealousy, hatred, envy, and uncharable thoughts; free from executions are ceremony, put the other arm amount of it in an and size of the other arm amount of the other arm amou

ness and shame were his daily portion. Accustomed to the contempt of all the world, tears gathered in his eyes at my cordiality, and his arm tightened thinking to recover, would not confess,

about my neck.

"Good, my little Louis!" I said, gently, 'I am glad I have found'you! Now we shall have you back to school — the Catholic day-school this time. You must go on with your catechism and make your first holy Communion."

first holy Communion.' The boy's answer was to draw a worn, tattered book out of his pocket—he had kept his catechism that whole trying

I saw that he was properly cleaned and clothed, and he began to come to school punctually, surprising his teacher by his gentleness of demeanor and his eagerness to learn. One day, however, he sought me weening hitterly. I asked he sought me, weeping bitterly. I asked him repeatedly to tell me the cause of his grief, but his only answer was to bury his face in my coat-sleeve and cry harder.
"Louis!" I said, seriously, "tell me

for me.

"Louis!" I said, seriously, termine what is wrong or I shall be angry."

The poor boy gave me an expressive look, and then whispering in my ear, as though fearing some one would overhear

ws, he said:

"A boy won't play with me because
my father is in St. Quentin," and he

burst into tears again.

"Now, Louis," I said, "don't be foolish! Don't you know that God loves you dearly? Is not the Blessed Virgin your mother? And do I not love you dearly, too? Of course!"

Beware of Ointments for Catarrh that Contain Mercury,

PEDLAR People of Oshawa
Mattreal, Toronto, Halifax, St. John, Winnipeg, Vancouver

Text by Druggists. Price 75c. per bottle.

Taxe Hall's Family Pills for constipation

ANOTHER CASH PRIZE CONTEST

ORANGEMEAT

Announces a New Prize Contest MORE PRIZES THAN THE LAST The First Prize will again be a LIFE ANNUITY of

FIFTY-TWO DOLLARS CASH Equal to One Dollar Per Week Every Week

During Lifetime

A Second Prize of One Hundred Dollars Cash Two Prizes of Fifty Dollars Each Ten Prizes of Twenty Dollars Each Ten Prizes of Ten Dollars Each Twenty Prizes of Five Dollars Each One Hundred Prizes of One Dollar Each.

CONDITIONS are similar to the last Contest, except that all Orange Meat Carton Bottoms must be sent in on or before November 30th, 1909.



in the success of many business men.

It is the man who will not be turned down, no matter how gruff or impolite or insulting the would-be customer shape, who succeeds. He goes a second or third or a fourth time, and often gains, not only the eustomer's admiration, but also gest the order or closes the contractive of the manners.

The man who can be easily turned down mover amounts to much. It is characteristic of human nature to be prejudiced against all solicitors and agent, people who are trying to get an asset of magent, people who are trying to get an order or a subscription, and when a man ingent, people who are trying to get to dok for them so dearly for the committed a vicious crime his fails, branded with infamy, left the preference of the faithful to get fid of him, he will do so. But when leafnds some one who will not offend him, it is not case y to get rid of him, he will do so. But when leafnds some one who will not offend him, it is not case y to get rid of him, he will do so goay to get rid of him, he will do so goay to get rid of him, he has a difficult task shead of him, and he often succumbs of the family who all one confidence in the received was the their tanuts sorely. Then his mother that the priest was the representative of Christ and and were agapht in the spell of his sanctive. Without thought of their position he were agapht in the spell of his sanctive. Without thought of their position he would order them on their knees to courie for the them so dearly on earth. Louis was eight of the sancter as their sins. If I but knew a man like that blessed Curé, to bring the grid of their position he would order them on their knees to courie for the them so dearly on earth. Louis was eight of the them so dearly on earth. Louis was eight of the head to have the had no chance—it form the case of his determination, by the recovered enough to look for better of Christ had the dead of Curé, to bring the lid of their position he will donot see Louis for some weeks. Finally a was est for—he was very di mercy, to show me some way to save that unfortunate soul for whom the blood of Christ had been shed. And it seemed as if God gave me an inspiration then, from heavy to show me some way to save that unfortunate soul for whom the blood of Christ had been shed. And it seemed as if God gave me an inspiration then, from heavy the solid to the Routher.

hazard, and saw that he was really well-instructed.

"That is fine, my boy! You shall make your First Communion very soon now," I said. The light on the poor child's face was good to see.

Louis was not the order.

pleased, "But supposing you receive your First Communion before you die?"
"Then all right," said Louis.
"And when you are before God you will remember us all? You will pray

"What journey?"

"The journey into eternity."

"Oh, I am prepared," he said, briefly.

"You have confessed?"

"Not I," he answered coldly. "I do not believe in confession."

I looked at him keenly. His coldness was not assumed. Many times I have met sinners in a similar strait who, thinking to recover, would not confess.

will remember us all? You will pray for your mother?"

"Yes, Father," said Louis, with an affectionate smile toward his mother.

"And your father?"

The innocent boy looked at me, Words can not picture the ineffable sadness of his face, the weariness of his questionate smile toward his mother. met sinners in a similar strait who, thinking to recover, would not confess, fearing they would have to mend their lives. But this was the first time I had satisfaction for the creature he called met a man speaking Spanish who would parent! Lowering his eyes, and speaking to confess because he did not believe!

The worst of it all was that it was not bravado—I could feel that instinct
The worst of it all was that it was not bravado—I could feel that instinct-

Yes, Father. I will pray much for

"Father," said Don Manuel, "if you want to come to see me you are welcome.
But do not lose any time talking to me about confession. I don't believe."

I could not speak for a few moments. Then, trying to cheer him up, I said, smiling. smiling.
"And you will not forget poor Father I tried to talk to him of God's grace and mercy, reminded him of his pious

A—? You will pray for me?"
"Oh, yes," said Louis, fervently.
"Yery, very much. And when are you coming to heaven, Father?" mother, his religious father, how all his mother, his religious father, how all his people had believed and still believed.
"I know that," he responded, "I have thought that over well—and yet I do not believe. I confess to God—that suffices for me." " When God wants me, my son."

" But we shall meet then?" "I hope so," I replied: "pray to God that He will let us meet there, my

positive death was at hand even then, and waited. But no. He recovered slightly, and shook his head at me to denote that he still persisted in his ob-Louis. "I will pray that you come soon," he

said, fervently. Three days later I called on him again, and though it was plainly to be seen that death was nearer, he had not seen that death was nearer.

He nodded, with shining eyes.

He nodded, with shining eyes.

"Look, little son," I went on. "I have in hand an important affair—a very important affair—and only God very important affair— and only God vou ask Him to straighten this out tasted, took my hat and the burse containing all that I needed for the Sacraments, and set off almost at a run for the hospital. was all he said, in response to my pleadings. I could do nothing. "If I were a saint!" I thought to ean set it right. Now when you see myself, almost in despair, as I left the hospital. "If my prayers were only as for me, will you?"

"Yes, Father. I will pray much, very much, to the Blessed Virgin."

"You have said well—the Blessed Virgin—to her who is your Mother—your dear Mother in heaven, Louis." At that moment I could almost see the poor little creature kneeling before that beautiful Queen who holds in her hands the hearts of the faithful. Praying first for his mother, his unhappy father—for me and for that skeptic at the point of death! My heart throbbed with holy joy.

After giving the lad Extreme Unction

Communion.

"Please tell them that everything is all right," I said to the Brother. "I was there only a few hours ago and will bring Communion very early."

A moment afterward the Brother returned, and said that the boy was fever-ishly anxious to receive, and entreated me to come at once. I rose, dressed, went to the church for the Blessed Sacrament, and set off for Louis' home. The boy awaited me confidently, and though frightfully weak, managed to cross his poor little arms over his breast. He received in this attitude of adoration, and lay with closed eyes, his lips moving in silent prayer. I waited until he finished.

"Louis," I said, then, very gently,

"are you happy?"—
"Oh, yes, Father, so happy!" he
whispered, and raised his arm as if to
embrace me. As once before, that sickening repugnance swept over me: involuntarily I turned away. Then as quickly I turned back again and laid my cheek against that poor wan face. My Lord had condescended to pass those parched and purple lips-and I?

On the following morning when I went to say Mass, the Brother informed me that Louis had died within an hour after

Two days passed. I was sitting down to my midday meal when the Brother came to me with a call from the hospital. A man was dying.

"What is the name?" I asked. "Don Manuel, I believe," answered the Brother. I felt how useless it was

"Was it he who called me-or the Sister?'

"He does not want to confess, Father."

"Then what is the use of my going?"
"Then Sister says he will die in a little while, Father, and perhaps. A curious feeling came over me—I remembered my prayers for that unhappy man, the commission I had given Louis.

Professional.

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

JOHN FERGUSON & SONS 180 King Street

The Leading Undertakers and Emil Telephone-House, 373. Factory 543.

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

THE ROMAN INDEX

FORBIDDEN BOOKS

Briefly explained for Catholic book-lovers and students by

Frances S Betten, S. J. PRICE 35c, Post Paid

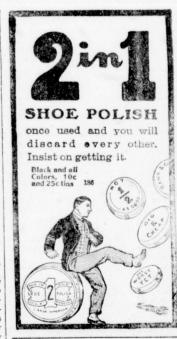
THE CATHOLIC RECORD LONDON, CANADA

Very Low Rate for Summer Trip to Pacific Coast

LONDON

May 20 to Sept. 30

Nearest C. P. R. Agent or write R. L. Thompson, D. P. A., Teronto



On entering I asked Sister Dolores he had seemed in any way well-disposed.

so hard is it to oversome our corrupt nature!

On leaving I charged Louis not to forget his promise. He nodded. "You will pray much to the Blessed Virgin?"

"Yes, yes," he said, in his faint tones.
"Much, much to the Blessed Virgin—and that you will come, very, very soon. I shall be so lonely without you, Father."

On the following morning when I went to hear a familiar voice which said to hear a familiar voice which sai "Much, much to the Blessed Virgin!

With unquestioning certainty, then, I felt that this man was repentant at heart. I took my own miraculous medal from my pocket and placed it on his lips.

"Kiss this image of your Mother! Believe and confess your sins!"

He changed instantly—the change was starting. I heard his confession, gave him Holy Communion and Extreme Unction. By some incomprehensible misfortune he had never made his First Communion, although he understood the importance of receiving it well. As with arms crossed upon his breast, he took the Lord of heaven upon his tongue, I seemed to see behind him the figure of Louis, who knelt in heaven before the Blessed Virgin praying "much, much." A lttle later Don Manuel was dead. But Louis had remembered.—Carlos M. De Heredia, S. J., in Benziger's Maga-

He who runs up accounts runs down



ASK FOR FREE CATALOGUES YOU WISH ESTIMATE OF

COST OF FURNACE NSTALLED READY FOR USE THE GURNEY TILDEN CO. MINNIPEG. DEPT. C VANCOUVE

BOTH SHAKES AND DUMPS

A violent coughing shook him. I was

"I do not believe; I can not believe!"

TOLD OF MODJESKA.

There are Catholic actors and There are Catholic actors and singers, of course, who are small credit to the faith they profess. There are others whose noble lives are an inspiration to goodness to all who come near them. Everybody has heard of Mary Anderson's virtue and sweet in the goodness and in days to come similar. fluence, and in days to come similar stories will be told of Ethel Barrymore, Margaret Anglin and a few others. The fact that so many Catholics are on the stage is not one to excite pride unless those men and women of genius show themselves worthy of the religion which has given the world all the saints

They are now telling beautiful tales of They are now telling beautiful tales of that great Catholic actress who died only a few weeks ago—Madame Helene Modjeska. Her life was singularly noble and withal strangely sad. She was one of the most practical Catholics on the stage and the stories told of ter all go to show that she proved her faith by her works. Recently a group of stage people were discussing her, and this is what one recalled with regard to her nature:

"Once at a summer resort she heard through her open window a soft little moan. A baby was crying. She rang the bell and inquired about her little neighbor. She found that the little chap was being devoured by mosquitoes while his frivolous mother left him alone and displayed her finery and her empty head on the hotel veranda. Mme. Modjeska went to the veranda, sought out the woman, and asked her if she might visit her room and amuse herself with the baby. The mother much gratified, consented, and handed her key to Mme. "Once at a summer resort she heard consented, and handed her key to Mme. Modjeska. Madame at once made friends with the little fellow. She undressed and bathed him and rubbed cold cream all over the bruised little body. An hour later they found her sitting beside the open window, the baby fast asleep in her arms, and she singing a Polish lullaby softly to him.

Ethel Barrymore recalled that when her mother, Georgie Drew Barrymore, died in Southern California and upon the girl of thirteen devolved the sor-rowful task of taking the remains back to Philadelphia for buria, Mme. Mod-jeska gave her a mother's love and blessing, the noble figure being the last she saw through her tear blurred eyes as she looked back at the station of the little California town.

"Howard kyle, for three seasons her leading man, said: "Mme. Modjeska had rare stage integrity. She always gave every actor in her company, how-ever subordinate, his full meed of opporgave every actor in her company, however subordinate, his full meed of opportunity on the stage. Her standard of art was so high that she never changed the lines nor situations an iota to add to her stellar glory. I never supported a star whom I so reverenced," he says. "She seemed wrapped around with an atmosphere of ideality. When she played with her felt that she was not playing, but that she was not playing, but that she was the character. She had the most beautiful arms I ever saw. Their beauty was in their delicacy and expressiveness. They were the synonyms of grace. She seemed always to be enveloped in sadness. The conditions of her birth and girlhood had taken deep root in her nature. Paderewski and the De Reszkes were countrymen and friends of hers. Once after she had given a reception to them in Chicago she had said: "They are wonderful artists, and they should be. There is nothing to do in poor Poland but to develop art. We may not fight. We may only entertain!"

But Modjeska did more than entertain. Wherever she went the sowed sweetness and light by countless deeds

But Modjeska did more than entertain. Wherever she went she sowed sweetness and light by countless deeds of love. She took her holy religion with her on the stage and she lived its precepts off the stage. Now the world is saying that, notwithstanding her many sorrows, her life was a beautiful one. It was—ah, no doubt it was!—but what made it so? Unquestionably, that Force which made beautiful the lives of St. Francis Assisi, St. Elizabeth of Hungary, and thousands similar since Christ walked the earth and gave to Christ walked the earth and gave to the source of the source of the more than 3,000 pessos. All the other houses had bills for various sums, and every cent representation. Christ walked the earth and gave to men the Sermon on the Mount. If all women were guided by that which guided Modjeska there would be fewer cruel divorces and bitter sunderings of family ties that should be sacred.—

Catholic Sup.

Good priest a bill for more than 3,000 peops. All the other houses had bills for various sums, and every cent represented medicine for the poor.

Later Father Font founded two large asylums for the orphan children of those who had lost their lives during

A FAD MAYBE; A FACT SURELY.

We all agree that the proper place for a boy to spend his evenings is in his own home. But many a boy has a home own home. But many a boy has a home made miserable by drunkenness or other failures on the part of unworthy parents. Many a boy has a home which through no fault of his parents, but merely because of the hard lot of the poor in all large cities, is cramped, crowded, noisy, unsanitary, and hardly worthy of being called a home. Thousworthy of being called a home. Thousands of homes in New York and other cities consist merely of three stuffy rooms. Put a family of five, six, ten or more persons in a home of this kind, and where does the boy fit in? Where does he find room to spend his evenings at home? Such a boy will naturally drift to the street and its temptations. drift to the street and its temptations. Because of the theory—admittedly correct—that the boy's home is the proper place for the boy, shall nothing be done to save the boy who is homeless or nearly so, from going to destruction in the streets? Everybody who lends a hand to save our Catholic boys from this fate is doing the Church and the State a notable service. Non-Catholic societies are active and aggressive in this field of work. By means of their clubs and work. By means of their clubs and settlement houses they capture many a child who belongs of right to the Catholic Church. Condemning them and their methods does little good. The only way to save our boys—and our girls too— from disaster to their morals in the streets, or disaster to their faith in the clubs and settlement houses of the non-Catholic workers, is to be active in this

field of endeavor ourselves.

In New York City Catholics are making a noble effort—although they have begun late—in this work of boy-saving. The Ozanam Association there has founded several clubs for boys wherein the young fellows are not only kept off the street, but are saved from possible shipwreck to their faith in Sunshine grates have maximum strength

Sunshine Purnace has four triangular grate bars, each having three distinct sides. In the single-piece and two-piece grate no such-like provision is made for expansion or contraction, and a waste of coal always follows a shaking. On the lest- and right-hand sides are cotter pins, which when loosened permit the grates to slide out. These four grate bars are made of heavy cast iron, and are finished up with bulldog teeth. The teeth will grind up the toughest clinker; and

SUNSHINE furnace because the grates are made in sections, not only can nothing but dust and ashes pass through, but after each shaking a different side can be presented to the fire. Also, with the Sunshine grate there is no back-breaking movements attached to the shaking. By gently rocking the lever, first on the left and then on the right, the ashes are released on both sides, and fall through into the pan.

clubs conducted under non-Catholic auspices. Three clubs of the Ozanam Association in New York are visited clubs conducted under non-Catholic aus-pices. Three clubs of the Ozanam Association in New York are visited monthly by an average of six thousand boys. Each club has the necessary equipment to meet all requirements. Athletics form an important feature and are considered the best means of keeping up the interest of the boys. Other ing up the interest of the boys. Other forms of entertainment are also provided —bowling, basket-ball, indoor baseball, running, etc. Nor is mental culture forgotten. Reading rooms have also been provided, and special classes are planned to enable boys to meet the requirements of business life.

Conditions here are changing. The old temptations assume new guises. It is necessary for us to change our tactics in order to meet and overcome them, not only for ourselves but for our weaker brethren—the little ones — who, un-less the more fortunate Catholics help them, may lose their faith. It is easy to condemn the work of the Protestant settlement house and the non-Catholic boys' club as a fad. But fad or not it is a fact. It faces us and our children. What are we going to do about it? -Sacred Heart Review.

A REAL FRIAR.

ND NOT AT ALL LIKE FAMILIAR FRIAR OF ANTI-CATHOLIC MISSIONARY FIC-

In the Philippine Catholic we find a brief sketch of the career of Rev. Salvador Font of the Augustinian Order who formerly labored in the Philippines and who has just died in Madrid. Protestant missionaries who go to Catholic countries to enjoy the warm climate and write fletion have made the world familiar with the friar as he really isn't the Philippine Catholic, which ought to know gives us the

"Manila, says our contemporary, will remember the terrible cholera epidemic of 1882. There were days in which 1,500 deaths were reported. During that season of anxiety and of mourning Father Font proved himself a real apostle of charity. Putting aside all fear of the dread malady, he went about from street to street and house to house encouraging the frightened

of those who had lost their lives during the epidemic, one for the boys in Tanpobong and another for girls in Man daloya.

In Madrid, where he spent the later years of his life, Father Font continued his good work in the cause of the poor. Aided by a number of rich ladies and gentlemen, he founded some six years ago, a charitable or benevolent society which has received the special blessing of Pius X. The good that has been done by this society God alone

knows. Several times the famous Augustinian was proposed for episcopal honors, but he preferred the simple life of his brethren."

DIOCESE OF LONDON.

ST. ANTHONY'S SHRINE EXECTED AT LA SALETTE.

Sunday, June the 13th, was a memorable day for La
Salette, the occasion being the canonical erection of
a shrine to St. Anthony of Padua. Among the immense congregations at the morning and evening
services, were many devoted clients, who had come
from every city, town and village within a radius of
fitty miles. High Mass was sung by Rev. Father
Loiselle, who, in company with the pastor, Father
Gnam, recently returned from a visit to all the sacred
shrines in Europe, Egypt and the Holy Land. During Mass the pastor delivered a powerful discourse on
the different shrines they had visited, drawing special
attention to the devotion and votive offerings of the
faithful in these distant lands which deeply impressed
the visitors. These manifestations were most marked
at Padua, where a magnificent basilica, erected by
the votive offerings of the citizens, enshrines the body
of St. Anthony, and where, on this day, over two
hundred thousand piligrims gather every year. But
St. Anthony belonged not to Padua alone; he was the
saint of the whole world as Pope Leo XIII. had said.
America, too, was devoted to this saint, and evidences
of this devotion were to be found in Washington to
the South and in New York and Boston to the East
whist Catholic Quebec had instituted an association
in honor of St. Anthony and of the work entitled "St.
Anthony Lawes" in the diocese of Chicoutini ANTHONY'S SHRINE ERECTED AT LA SALETT

DR. A. W. CHASE'S 25c. is sent direct to the diseased parts by the Improved Blower, Heals the ulcers, clears the air passages, stops droppings in the threet and permanantly cures Catach and Hay Fever, Blower free, All dealers, or Dr. A. W. Chase Medicine Co., Toronto and Buffalo.

ST. JOSEPH'S ACADEMY. .

and diplomas of graduation—Miss s Louise McCrohan, Miss May Carey idy, Miss Loretto Roche, Miss Chris-

pentiment of Education - Senior leaving, Misses yan and Halford, Junior leaving, Misses yan and Halford, Junior leaving, Misses McDond, Rathwell, Roche, Gillies, McCrohan, L. McCroin, Carolan, Murphy and McLaren.
Governor General's medial presented by His Excelory Lord Grey for superiority in English literature, varded to Miss Ruby Stephen.
Gold medal presented by the Most Rev. F. P.
Edvay, D. D., for superiority in mathematics, senior the grade. Miss Margaret McNamara.
Gold medal presented by the Right Rev. Mgr.
Cann for superiority in science, Miss Ruby ephen. tephen.

Gold medal presented by the Rev. M. J. Jeffcott for uperiority in English, junior sixth grade, Miss Alice

periority in English and Seardon.

Gold medal presented by the Rev. L. Minehan for periority in mathematics, junior sixth, Miss Rosalid

periority in vocal muss, sonior grade, Miss Geneve Kelley.
Silver medal presented by the Rev. F. Fachion,
S. B. for Christian do tone, Miss Jean McDonald.
Silver medal presented by the Rev. J. Walsh for
scal music, junior grade. "So Nora McGrath.
Silver medal for superiority in English, fifth grade,
iss Alice Hanley.
Silver factors for lady-like." portment and observ
nce of rule, Miss Loretto Su. vin.
Silver Palette for excellence in water-color paintg, Miss Mary Burns.

P.C. BROW E& Co. CRAFTS HALY EN ROOD

CHURCH DECORATION

FIGURE SUBJECTS, SANCTUARY PANELS ETC.

85 Mc Donell Ave., TORONTO

First-Class Monuments AT REASONABLE PRICES



Call on

McIntosh Granite Co., Limited

PRIZES IN THE SENIOR DEPAREMENT.

In each class three prizes (ist, and, ard,) are awarded to pupils who obtain the highest marks at the final examinations. Promotions to higher former based on the summary of monthly marks, obtained during the Scholastic year, together with the obtaining the required percentage in examination

JUNIOR SIXTH CLASS.

First prize, Miss Mary Frawley; second prize, Mis May Crowley; third prize, Miss Kathleen McCarron FIFTH CLASS.

First prize, Miss Margaret Feeney; second prize Miss Margaret Duggan; third prize, Miss Gertruck Heck; Prize for French, Miss Winnifred O'Connor.

Special prize, Miss Madeline Sheerin.

JUNIOR SECOND CLASS, First prize, Miss Evely Halloran ; second prize, Miss Naomi McConvey ; third prize, Miss Hazel Keith.

MODERN MARINE MARVEL.

W D. & C. LINE STEAMER CITY OF CLEVELANT NOW IN REGULAR SERVICE. "Modern Marine Marvel," by what better phrase can you characterize a steamer that has 500 state cooms, washed air ventilation, passenger elevator convention hall, and a Venetian garden.

The new D. & C. steamer has al. these features und then some. This boat cost \$1,25,0000, is 444 feet ong, is seven decks high and has 8,000 horse-power engines. engines.

Write for pamphlet containing detailed description of the new boat.

Send two cent stamp to

D. & C. NAVIGATION CO.

Passenger Department, Detroit, Mich.

Condolence.

At the regular meeting of Branch 151, C. M. B. A. treehin, held on the 4th instant on motion of Bros. P. Hart and James Sheridan, a resolution of coalolence was passed expressing sympathy for Brother latrib Brenana, on the death of his wife.

PIERCE-MALONEY—On June 7, 1909, at St. Peter's Church, St. John, N. B., Mr. Henry A. Pierce, to Miss Gertrude R. Maloney, daughter of Mr. and Mrs. Wm. Maloney, Clarendon st.

TEACHERS WANTED.

WANTED, TEACHER FOR SEPARATE school No.1, Tilbury East, capable of teaching French and English. Please state salary, qualification and experience. Duties to begin after holidays Address, Rev. E. C. Ladouceur, P. P., 1890-4.

WANTED MALE CATHOLIC TEACHER WITH

WANTED TEACHER FOR S. S. NO. 3
Bagot, holding and class professional certificate. Duties to commence August 16th. Apply stating salary, to Patrick Windle, S. S. 3, Bagot Ashdad, P. O., Ont., Renfrew Co. 1001-2. WANTED-4 ROMAN CATHOLIC TEACHERS

WANTED A FEMALE TEACHER FOR THE

HELP WANTED.

SALESMEN WANTED FOR "AUTO-SPRAY." Best Compressed-air Hand Sprayer made. Specially adapted for spraying potatoes. Sample Machine free to approved agents. Cavers Bros., Galt, Ont.

A RELIABLE WOMAN TO TAKE CHARGE OF A kitchen, Must be good cook and carver. Wag \$5,00 per week. Address John Perry, Lakesid Hotel, Burlington Beach, Ont. 1601-1.

SITUATION WANTED! PRIEST'S HOUSE-KEEPER. GOOD references. Apply to Mrs. J. Cosgrove, 475 rd St. East, Toronto, Ont. 1601-1.

WITH A PRIEST AS SEXTON OF A CHURCH

JUST PUBLISHED

Child of Destiny

Dr. William J. Fischer AUTHOR OF

"Songs by the Wayside," "Winona and Other Stories," "The Years Between," "The Toiler and Other Poems." ILLUSTRATED BY CARLO CATTAPANI

GEO. A. LOUGHRIDGE

Price, \$1.25 Post-paid

THE CATHOLIC RECORD LONDON, ONT

GREAT LAKE TRIPS CREAT LAKE TRIPS

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

Lines. The ten large steamers are safe, speedy and comfortable. Every boat is of modern steel construction and equipped with the Clark Wireless Telegraph Service. The D & C Lake Lines operate daily trips between Buffalo and Detroit, Cleveland and Detroit, four trips per week between Toledo, Detroit, Mackinac and wayports, and two trips per veek between Detroit, Bay City, Saginaw and wayports, Special steamer leaves Cleveland twice a week direct for Mackinac, stopping at Detroit every trip and Goderich, Ont., every other trip. Send two cent stamp for illustrated Pamphlet and Great Lakes Map.

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

RAIL TICKETS

AVAILABLE ON

ALL STEAMERS

ALL STEAMERS P. H. McMILLAN, President A. A. SCHANTZ, Gen. Mgr. DETROIT & CLEVELAND NAVIGATION CO.

OF CANADA

ORIGINAL CHARTER 1854 HEAD OFFICE 8 KING ST. WEST

Community Accounts

TORONTO

CCOUNTS handled for Churches, Lodges, Societies, and Athletic and other organizations.

Every assistance accorded the treasurers who have such funds in charge. Full compound interest paid on credit balances.

London Office, 394 Richmond St.



WRITE FOR PRICES J. J. M. LANDY 416 QUEEN ST. WEST TORONTO Phone College 305 Res. Phone Foll, 452

Delightful Reading Reautiful Illustrations 26th year -JUST READY-26th Year

FOR 1909

Charming Frontispiece in Colors and a Profusion of other Illustrations.

PRICE 25 CENTS

Free by Mail, Per dozen \$2,00 Stories and interesting Articles of the Best Writers—Astronomical Calculations—Calendars of Feasts and Fasts—A Household Treasure—Reading for the Family.

CONTENTS OF THE 1909 ISSUE. A Century of Catholic Progress, By When the Tide Came in. By Mario

Some Words of Wisdom. General Philip Sheridan, Civil War Hero. By Hon. Maurice Francis Egan, L.L.D.

A Tug of War. By MARY T. WAGGAMAN. FOR The Statue. By Mary E. Mannix. Mountain Monasteries. By MARY 1. NIXON-ROULET. Eleven Illustrations. Across 130 Years. By Anna T. Sadutt. Two Illustrations.

The Rom. Lice of An Indian Maidel.

Being the Story of Tegakwitha, the Saintil

Iroquois. Five Illustrations. An Baster Lily. By JEROME HARTE. Three

The Test. By Grace Keon.

A Double Mistake. By Magdalen Rock.

Some Notable Events of the Year 1901
1908. Eight Illustrations

The Catholic Record LONDON, CANADA

CANDLES

THE WILL & BAUTIER

All Qualities All Sizes All Shapes The BEST on the MARKET

Brands-Stearine, Argand and Star Beewax Standard Altar L'Autel & Purissima

SEND FOR PRICE LIST THE CATHOLIC PECORD

LONDON Valuable Farm

Property For Sale Three Hundred and Twenty Acres situated four miles from Canadian N rthem Railway, twelve miles from Oliver, Sask. and the enty-seven miles southwest of Saskatoon. North half section Nine Township. Thirty-Two, Range Fifte in. Chocolate clay suitable for Fruit Farming, climatic conditions favoring sare For further particulars apply to C. R. H., Cathe Record, London Ontario.

WM. SMITH & SON

Church Seats, Pulpits, Altars Reading Desks, Lecterns Chairs, Etc.

CHESLEY . ONTARIO C. M. B. A., Branch No. 4, London Meets on the and and 4th Thursday o jevery moni-ateight notices at their hall, in a biom Block, Rico-mond attent. Photose F. Gould, President Januar S. McDougall, Secretary.

VOL

view: fer se numb Catho to pri and t highe happe

neith when

strat and relig way

foll

Cat

him