







The Catholic Record

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

Advertisements for teachers situations...
Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface...

LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 18th, 1908.

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...

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1908. 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...

MODERN THEOLOGY.

Although incongruous, the picture of a Presbyterian advising Methodist theologians is commendable enough in sentiment not to risk the charge of heresy by any eaves dropping disciple of the Westminster Confession.

vant of all. Man with his motives and his works is from Him. Peace and civilization, justice, charity, order are His triumphs and blessings. No subject has such a tolling influence upon its students, whom, whilst it enlightens, it sanctifies. We may judge of the sublimity and importance of this study when we bear in mind that it is life eternal. A university without theology is a cripple without a crutch.

THREATENING PHILOSOPHY.

We were somewhat surprised the other day to read the following report of an address by the Rev. Mr. Macdonald of the Globe to the Y. M. C. A. of Chicago: "Your traditional believers," said the able editor, "would do well to give science and philosophy a wide berth unless they are well fortified by faith."

THE USE OF CANDLES.

Candles are generally harmless enough, never affording too much light, nor, like beacon fires, indicative of war. An inexcusable exception seems to have occurred in one or more of the Anglican Churches of Toronto which called forth a strong protest from that lay theologian, the Hon. S. H. Blake.

is ever bent down to earth or to agnosticism, whose eye is fixed upon nothing. The false religious principles of the reformation are not strong enough to repudiate doubtful philosophical theories, for two reasons. First, they are based upon private judgment. Another and more dangerous tendency is that they minimize and destroy the intellectual character of the virtue and truths of faith.

TEMPERANCE IN GLENGARRY.

We commend to the careful perusal of our readers the splendid sermon of His Lordship the Bishop of Alexandria, Right Rev. Dr. Macdonell, on the subject of Temperance, which appears in this issue of the CATHOLIC RECORD. That this sermon will have powerful influence for good far beyond His Lordship's diocese we have no manner of doubt.

A NOTED CATHOLIC.

In the report of the civil service commission, lately issued at Ottawa, we are pleased to notice that the commissioners speak in the most complimentary terms of Dr. J. K. Barrett, Inland Revenue Inspector at Winnipeg. In commenting upon this the Winnipeg Tribune says Dr. Barrett a high compliment. Our contemporary states that he organized the service of his department in 1885 and has brought it to its present high state of efficiency.

breath about church union. He cries out to the allies whom he is afraid of scandalizing with these "midday" candles that he wishes to cling close to them "in the great warfare between Protestantism and the Church of Rome." And how can he cling to Methodism and the others when the lights are shining from High Church altars, and from others not so high? How can Methodism help a cold sweat with these Roman candles in the chancel? Whoever else may be content in church union, Rome must be left out. Whatever may happen to Christianity Rome must be crushed.

PRAYSE FOR THE IRISH MEMBERS.

From time to time many good and true Irishmen have almost given up hope that their country will receive fair play from the English House of Commons and House of Lords, and are inclined to lose confidence in the Irish Parliamentary Party. We do not think this course a judicious one and we strongly recommend that the battle for Home Rule be fought to the end along constitutional lines.

NINETEEN MINISTERS BREAKING AWAY FROM THE EPISCOPAL CHURCH.

That nineteen ministers of the Episcopalian Church have come into the Catholic Church within the last few months or are on their way into the it is hoped, before the summer, has not made much of a stir in Catholic circles, is altogether remarkable. The minister would be heralded as a great news item, and would be given a double headed leader in the news columns of one of our great dailies, but now it is taken as a matter of course as just the proper thing to do.

A GREAT CELEBRATION. The demonstration held in the great city of New York, being the centennial of the establishment of the diocese, is the most notable event of the kind ever held on this continent. It is an evidence of Catholic faith and Catholic progress which must bring joy to the paternal heart of our most Holy Father. Whilst in some of the European countries, one-time practical Catholics have become cold and callous—have become practically infidels, because of their connection with secret conclaves, many of them of an abominable character, the Church in America gives evidence of unity and strength.

IT IS ALWAYS SO.

A north of England clergyman recently preached against the nature of gossiping and spoke pretty plainly to his congregation on the subject. One of the members of the congregation to whom he was especially alluding came up to him after the service. The vicar thought he had touched our confessor, but she said, "Ah, vicar, I am so glad you spoke out, but what a good thing it was the Misses—were there to hear you."

WRITTEN FOR THE CATHOLIC RECORD. FIRST IMPRESSIONS OF A CONVERT

Continued from last week. It soon dawned upon the convert that not only at the altar, but also to some extent upon the street, does the priest present an unmistakable dissimilarity to most of the non-Catholic clergy. He also observes that a goodly portion of his time is taken up with a certain round of duties which the latter are not bound to fulfill; and, on the other hand the latter are compelled to perform certain labor from which the priesthood is free. Thus he may say, why are priests usually smooth-shaven, and their costume invariably clerical? Now that you are a Catholic and know the full significance of the priestly office, you will have realized that a layman, not only a monarch, indeed, possesses not even a dignity, or so sublime a vocation as the anointed mouthpiece of the Most High God. For not even to kings did Jesus Christ say the awe inspiring words "He that heareth you, heareth me!" If, then, it is customary and proper that, for instance, King Edward should lay down stringent rules as to the personal appearance, and dress, and deportment, of his ambassadors, (and even his soldiers may not wear the beard) how much more fitting that the ambassadors of Jesus Christ — His priestly soldiers — who, though in the world, are not of it, should bear distinct indications of their sacred character. And with regard to his time, unlike the non-Catholic minister, he provides the unceasing daily sacrifice in the temple; he is bound by his ordination vows to offer, unless prevented by most serious obstacles, an hour of prayer daily for the welfare of his charge. And then there are the numerous weekly confessions to be heard, sometimes numbering many scores, and from its very nature this duty cannot be postponed or hurried; and all this in addition to his ordinary cares and duties! What wonder, then, that, unlike the non-Catholic clergy, he is not expected to keep his hours? Good humor, nor to attend every little committee, and mothers' meeting. And think of the gossip he escapes!

With more or less immunity from ecclesiastical censure. How do you account for such charges? Primarily they arise from dislike and ignorance of the Church, but there are some few unworthy and merely nominal Catholics who also are to blame — persons who, though calling themselves friends, are, in the words of the apostle "enemies of the Cross of Christ." As to keeping Sunday holy, you are now obliged to do what most non-Catholics do not do, namely, offer the first fruits of the day to God, by joining in His public worship. But that is not all. Though you are not obliged to mope about and read your Bible all day, and turn a holy feast into a solemn fast, yet you should read somewhat of your Bible and other elevating books, and in general sanctify the day. You should even refrain from anything, however innocent and lawful, that would be sure to wound the extreme Sabbatarian convictions of your non-Catholic neighbors and thus cause them to stumble in regard to the faith.

A little more than a hundred years ago, while the country was still a colony, and even to the close of the struggle which gave liberty and independence to this young nation and opened an asylum to the world's willing worker and to the oppressed, the religion of Christ, which it is our privilege to possess and our pride to profess, was banned and banished wherever it ventured to show its head in the land. A change of condition in the government of a nation brought with it, thank God, a change of conditions in the religious status of Catholics, who, few and humble as they were, had rendered signal services to the nation. The words of the immortal Washington after the close of the War of Independence stand as a glorious testimony to the loyalty of the people of our faith to the Roman Catholic faith in professed. And may the members of your society in America, animated alone by the pure spirit of Christianity, and still conducting themselves as the faithful subjects of our free government, enjoy every temporal and spiritual felicity.

Washington's words to Catholics which often follow its use, you will do honor to your new faith and to yourself by ruling it out entirely, or, better still, by joining a branch of that splendid, powerful, and rapidly-growing organization, the Catholic Total Abstinence Union of America. As to cursing and impure language, now becoming disgustingly prevalent in America, it is always been forbidden by the Church. And so severely does she reprobate it that she has organized the formation of "Societies of the Holy Name of Jesus." These are spreading on such a large scale that, in some large cities, the annual street parade numbers over fifteen-thousand men. The gambler is also in bad odor with the Church. She frowns upon him; she preaches against the practice; she refuses her absolution and blessing to the president delinquent. She wants none of his unlawful and unholy spoils; but she does seek his true conversion for she wants his immortal soul.

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THE GREAT CENTENNIAL CELEBRATION IN NEW YORK.

THE MOST IMPRESSIVE CATHOLIC DEMONSTRATION EVER HELD IN AMERICA.

More than a million Catholics, scattered the length and breadth of the archdiocese of New York—the Irish and the Scotch, Germans and French, Hungarians and Poles, the Greek and the Bohemian, the picturesque people of the old Syrian nation and those from equally distant lands, the rich and the poor, the East Side and the West Side, all united by the faith of their fathers and proud of the land of their adoption gathered on Sunday in the numerous parish churches within the jurisdiction of Archbishop Farley and gave thanks for the progress the Catholic religion has made there since its formal establishment a hundred years ago. This thanksgiving was the beginning of a week's rejoicing in honor of the centenary that will be made memorable.

LETTERS OF CATHOLICS TO CHURCH.

Has then the Church the duties imposed by the Church upon parents and children and declared that the Catholic Church taught that devotion to the State was secondary only to the worship of Almighty God. After that he touched on the tendency of the age, saying: "You all know, my brethren, as I know, that the tendency of the age is materialistic; that even some of our own brethren, at times have not been proof against this materialistic tendency; many have been ready to adopt the world's way, if only they might get the world's smile, and have remained indifferent to or forgetful of that tender mother who bore them—that mother to whom we look to day with so much pride and gratitude and love."

THE ALTAR BOY OF TO-DAY.

FILLS A PLACE LITTLE DREAMED OF BY THE AVERAGE LAYMAN. The modern altar boy has a history—a history perhaps little dreamed of even by those who are the most frequent witnesses of his faithful fulfillment of his sacred duties. Some after the Gospel began to be preached, the Apostles found themselves encumbered with ministrations that prevented them from attending to the proper discharge of their exalted duties. In the sixth chapter of the Acts of the Apostles we find that, to free themselves from this onerous service to temporal concerns, they ap-

EAT ORANGES

Careful tests have proved beyond question that orange juice has clearly defined medicinal virtues. Those who suffer with indigestion—are compelled "to diet"—find that after eating oranges regularly for breakfast there is no distress, no palpitation. Where there was a tendency towards constipation, the eating of oranges regulated the bowels. In skin troubles, those who began the morning meal with an orange were noticeably improved. There is, however, a quicker way to get better results. This is to take one or two "Fruit-a-lives" tablets at bedtime in addition to the juice of an orange before breakfast the next morning. "Fruit-a-live" are the juices of oranges, apples, figs and prunes, in which the medicinal action is many times intensified by the special way of combining them. Valuable tonics are then added. Take the juice of an orange before breakfast—take "Fruit-a-lives" at night—and you will quickly be rid of Indigestion, Stomach Troubles, Constipation and Bloating. "Fruit-a-lives" are sold by all dealers at 50c a box—6 for \$2.50. Sent on receipt of price by "Fruit-a-lives," Limited, Ottawa.

LOURDES AND ITS RECORD.

In view of the celebrations connected with the fiftieth anniversary of the miraculous apparitions at Lourdes—in Spring 1858—now quietly in progress in the South of France among the faithful, it is interesting to note the advent of a work dealing with that memorable event. The work is authored by A. Delpis who frankly confesses that he approached his subject full of scepticism and with nothing of the really devotional spirit of Catholicity likely to color his investigations or the conclusions he might draw from them. These conclusions, he says, surprised him more, even, than he cares to admit. As to the explicability of the miracles in question on any other than supernatural grounds, the author confesses he can see no choice. No one, he says, after retailing the documentary evidence, can question either the sincerity of the young girl, Bernadette Soubirous, nor her freedom from such mental ailments as would be likely to render her liable to spells of hallucination. The author, in order to possess therapeutic virtues, at least give some indication of its curative qualities in its composition. As to the theory of an "unknown force" in the waters, the conclusion can only be reached, when all the evidence is read, and all the circumstances noted, that the unknown force is, indeed, in operation, says the author, and that it may be described in the words: *hic est digitus Dei*—this is the finger of God.—N. Y. Freeman's Journal.

THE STOCK EXCHANGE IS THE INVESTOR'S SAFEGUARD

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FIVE-MINUTE SERMON.

Third Sunday after Easter.

HOW TO WORK FOR SALVATION. The God of all grace, who hath called us to his eternal glory in Christ Jesus, will have us suffer and abide with him, and will not be deceived.

The time in which the Easter Communion should be made is now drawing towards its close. To-day is the third Sunday after Easter, and Trinity Sunday, the last day for fulfilling the precept, is only five weeks off.

There is a very weighty consideration which I wish to lay before those who are still negligent. Indeed, what I have to say concerns all who remain for any length of time in the state of sin. This consideration is not merely the danger of dying in this state, and of consequently being lost for ever.

As you well know, my dear brethren, Almighty God requires of each of us that we shall work out our own salvation. This happiness which we shall obtain, if we obtain it, will be the just reward of our labor.

Now, given that a man is in the state of grace, every supernatural work which springs from faith and hope is a meritorious action, and deserves for him who performs it an increase of never-ending joy and happiness.

But now suppose that these same works are done by a man not in the state of grace, but in the state of sin, what are they worth? I will not say that they are worth nothing; that would not be true.

A PROTESTANT EPISCOPALIAN ON THE CHURCH IN MEXICO

Corroborative of the statement made by Archbishop Bielik concerning the condition of the Catholic Church published in last week's Review is a letter from a Protestant Episcopalian which appeared January 12 in the New Orleans Picayune.

Archbishop Bielik is correct, says the Picayune's Protestant correspondent, "why he protests against the effort of the Protestant churches to proselytize Catholics in Latin America, or other countries."

The remainder of this letter is so excellent a reply to the oft-repeated, although oft-refuted, statements concerning the Church in Mexico and other Latin American countries, that we take pleasure in presenting it to our readers.

wrongly given "Ara" in the paper from which we quote) is an American, a native of Ohio, and has been Protestant Episcopal bishop of Mexico since 1904.

While in Mexico last year he had occasion to talk with Bishop Aves on this subject, and what he said of it was characteristic of his apostolic spirit, religious tolerance and sound common sense.

And what is the effect of this liberal and just attitude of Bishop Aves upon his influence and that of his Church in Mexico? A single instance will illustrate. Last year at Monterey a religious controversy sprang up by reason of the fact that some ministers of so-called "evangelical" churches indulged in criticisms similar to those circulated at New Orleans by Bishop Kinsolving.

It should be stated that Bishop Aves, while in the United States, enforces the policy that he maintains in Mexico, studiously depreciating any act or word that might reflect unfavorably upon the Roman Catholic Church, or upon its work in Mexico.

Comparisons are odious, to be sure; and yet in this case they are not a little enlightening and not a little encouraging to the vast majority of members of the Anglican communion in the United States.

In Mexico City there is an English-speaking Protestant population of at least ten thousand. The Episcopal Church is there, and many of the "evangelical" churches are there.

There is work for Protestant churches to do in the Latin-American countries, but it is not along the lines indicated by Bishop Kinsolving.

PROTESTANTS AND CONFSSIONAL

A former cabinet officer the other day, in a public address, said that although he was a strong Protestant, he believed in the confessional.

"I am a Protestant, but there is no blinking this fact: The Catholics are, in this country and in Ireland, ahead of us in social purity."

"I was astonished when I went to Ireland, by the contrast between that country and our own. I heard from Protestant and Catholic, Unionist and Home Ruler alike, that although they may be packed together, you will find that they are the most virtuous peasantry in the world."

MR. WINTER'S TRIBUTE TO THE CHURCH.

One of the most eloquent tributes to the Church is that from the pen of William Winter, the noted dramatic critic of New York, who writes in the Tribune of that city:

To think of the Roman Catholic Church is to think of the oldest, the most venerable, and the most powerful Christian institution existing among men. I am not a churchman of any kind; that, possibly, is my misfortune; but I am conscious of a profound obligation of gratitude to that wise, august, austere, yet tenderly human ecclesiastical power which, self-centered amid the vicissitudes of human affairs, and provident for men of learning, imagination and sensibility throughout the world, has preserved the literature and art of all the centuries, has made architecture the living symbol of celestial aspiration, and, in poetry and in music, has heard, and has transmitted, the authentic voice of God.

Mr. Winter speaks of the great English cathedrals, some in ruins, some still standing but in the hands of the Anglican Church and he says:

"With awe, with reverence, with many strange and wild thoughts, I have lingered and pondered in those haunted holy places; but one remembrance was always present—the remembrance that to prevent the Roman Catholic Church from being created those forms of beauty, and breathed into them the breath of a divine life, and hallowed them forever; and, thus thinking I have felt the unspeakable pathos of her long exile from the temples that her passionate devotion prompted and her loving labor reared."

Mr. Winter is not a Catholic. In one sentence of this tribute to the Church, he expressly disclaims membership in any church. Yet he sees and feels the injustice of having magnificent English medieval cathedrals in the possession of a religious organization which has no right to them whatsoever.—Sacred Heart Review.

GIORDANO BRUNO AGAIN AND THE Y. M. C. A.

Every now and then the case of Giordano Bruno is brought up once more as an example of how the Church opposes science because Bruno was put to death by the Roman Inquisition, and there is no doubt that in his writings there are many anticipations of modern scientific thinking.

While the socialists have made much of Giordano Bruno he himself had very little sympathy with the lower classes, and least of all with those who stand around the marketplaces and talk much about the rights of man, though they themselves are not very ready to fulfill the ordinary duties of life.

POULTRY.



Eggs for Hatching.—Pure bred single comb White Leghorns, three grand pens: pen one headed by cockerel that took first prize Collingwood Winter Show, 1907 and first as cock at the same show 1908, and full brother to 1st, 2nd and 3rd cockerels at Ontario, Guelph, 1906.

EGGS FOR HATCHING. High-class white Wyandottes strictly Exhibition stock made up of cock and 9 hens, also a pen of Exhibition single-comb white Leghorns heavy layers. Eggs \$1.25 per 15. JAMES A. SMITH, Collingwood, Ont. 1512-1.

ORNAMENTAL BANTAMS. Eggs from the following high-class stock—Black Buff White and Partridge Cochins, White Jay, Bone Comb, Black and all kinds of Game Bantams. Eggs \$2.00 per sitting. G. A. CUMMING. 1512-1.

When these are the heroes that the people opposed to the Church must honor in order to have martyrs for their cause, it is easy to understand in what straits they are for a hero to rally about.

For us here in America it is well to realize that the Young Men's Christian Association in Rome has always made it a point to make much of Giordano Bruno. He stands for everything—free love, anarchy and the worst forms of socialism that the Young Men's Christian Association in this country would be the first to condemn.

THE WORRIES OF LIFE.

CARDINAL GIBBONS' SERMON ON THE GOSPEL OF THE LOAVES AND FISHES.

This gospel shows, my dear brethren, the great confidence we should have in Divine Providence. While we of this generation are burdening our minds with the worries of life—worrying over this want or need, or perhaps some luxury which we can ill afford to have, we should look back and pause at the sight of those 5,000 followers of Christ, who without one thought of whether or not they would get anything to eat, unhesitatingly followed Our Blessed Lord into the desert.

"I do not pretend to read your hearts here this morning. I am not a prophet, nor the son of a prophet, but I am quite sure that many of you here now in this church this morning are preoccupied with the thoughts of worldly cares. You are worrying over something which has gone wrong. You are trying to solve in your own mind a plan to be more successful in business. Perhaps sickness is in the family and your mind is harrowed with the fear of approaching death for a loved one. You may be thinking of clothes—this is the springtime and many of the younger ones may be planning their spring wardrobe—worrying how and when they may get it."

"It is all wrong, my dear friends. The Catholic Church, in her motherly way of treating her children, has prepared itself and you against these conditions. It has provided the sacred consolations of divine truths and the sacraments. It places before us to-day the words of Christ Himself, Who says, 'Be not solicitous of what you shall eat or drink, or how ye shall be clothed, but seek ye first the Kingdom of Heaven and all things shall follow after.'"

"God gave you life, my dear brethren. Is it not reasonable to believe that He shall watch over you and know your needs. He will provide sustenance for the life he gave. This does not mean that one is to lead an idle life and expect every need to be suddenly and mysteriously supplied by Divine Providence."

"God helps those who help themselves. Remember that the birds of the air, which are spoken of in the Gospel as creatures who neither sow nor gather into barns and which are provided for by God, have to get up rather early in the morning to get the worm. The coal that comes to Locust Point here from West Virginia could not come unless it was dug from the ground by labor of man. Practice labor and economy. Labor to-day and let God take care of to-morrow. To-day, the present, is your time. Make the most of it, and if you fail through no effort of yours look to God.—He will not desert you."

"Do not worry. You cannot help it by worrying. Which of you, as the Bible says, can add one cubit to your stature by thought? The cares of the world, if they cause worry, gradually weaken the powers of the soul until you fall into despondency. Before you worry—if you do worry—think of the promises of God. Be industrious and all things will straighten themselves out and you will be happy."

If you can not find the divine everywhere you will find it nowhere.



The EDISON PHONOGRAPH

THE most wonderful thing about the Edison Phonograph is its versatility. It is equally good in entertaining a crowd of friends or in helping you pass a few hours by yourself.

The new model with the big horn is now at all dealers. You should see and hear it or write for a descriptive booklet. WE DESIRE GOOD, LIVE DEALERS to sell Edison Phonographs in every town where we are not now well represented.

Why You Should Insure in the North American Life. Because of its unexcelled financial position, which affords the best security to policy holders. Because it is essentially a policy-holders' company, and while neither a mutual nor stock company, it possesses all the advantages and reflects the best points of both.

North American Life Assurance Company. HOME OFFICE - TORONTO. Because of its favorable expense rates, which shows economical yet progressive management. Because of the long and enviable record of the Company for promptness in meeting all obligations. Because its policy contracts are liberal, concise and up-to-date.

Standard Catholic Literature

- Father Sheehan's Works: Geoffrey Austin, Triumph of Failure, My New Curate, Luke Delmege, Glenannaar. Father John Talbot Smith's Works: Brother Azarias, A Woman of Culture, Saranac, His Honor the Mayor, The Art of Disappearing.

Catholic Record, London, Canada

Mary's Power to Aid Us. "Most of us," says the Ave Maria, "need no argument to convince us of Mary's power to aid us, or of her love and consequent willingness to exercise that power; but what many of us do need is a turning from vague, generic, most abstract appeals, to practical, concrete, individual petitions for this or that exhibition of her power and mercy."

London Mutual Fire INSURANCE CO. OF CANADA. ESTABLISHED 1858. Assets including Insurance 887,449.88. Reserve 534,000.29. Surplus 148,818.92. Security for Policy holders 882,969.01.

MENELY & CO. WATERLOO, ONT. (West of N. Y.). The Old Reliable CHURCH BELLS. Established 1840. Early 1840s age. School & OTHER.

BUT YOU CAN'T GET AHEAD OF EDDY'S FIBREWARE. Because Pails, Tubs, etc., made of Eddy's Fibreware are of BETTER QUALITY, and LAST LONGER than any other, and they COST LESS MONEY. Your Grocer has 'em --- and Eddy's Matches. DONALD McLEAN, Agent, 426 Richmond Street, LONDON.

CHATS WITH YOUNG MEN. THE CONTRIBUTION OF YOUNG MEN.

In one of his articles on "The Business Side of Religion," Father Roche quotes the experience of a certain pastor with the young men of his congregation, and comments upon it. The pastor said: "I found, of course, a certain percentage of my young men who are doing splendidly in the matter of contributing towards the support of our Church and its institutions. They are generous on all occasions, and can always be relied upon to do what is right. I found, again, that young men's salaries seem to play no part in their comparative generosity. Some of them receiving good wages never give anything. Others, again, with a moderate weekly allowance are what might be justly called generous contributors. About one-third of my young men belong to this last class, the other two-thirds can be divided again into two classes—the one-third that never give anything, for the simple reason that they are very irregular in their attendance at Church and very careless, of course, about everything which pertains to their duties as Catholics; the other one-third are generous by fits and starts. They give occasionally, but are by no means regular contributors. A strange thing in connection with these young men is this: the ones who give nothing are the ones who talk most about the mercenary tendency of the Church at the present day. The favorite pretext for not coming to church is that we are always taking up collections. I think at bottom it is not a question of money, but of morals, and that if we could do something to improve their moral conditions, the financial question would solve itself. It is the old story repeated daily under our eyes. They always have money when it is a question of their own pleasure. They become financially crippled only when we ask them to aid in the solution of our parish problems. We have a school with almost a thousand children. The work done in this school reflects the highest credit upon the parish. We have societies for the mental and physical advancement of our boys and young men. We are straining every nerve to fit the coming generation of men for the responsibilities of Christian citizenship, and one of the chief sources of discouragement is the indifference of those most directly interested. We do not want those young men's money so much as their souls, but my investigation has shown me clearly one thing, and that is that the Catholic young man who is a poor pay is generally a poor Christian. I do not know if this general assumption be true of our young men taken as a whole, but I do know that altogether too many of them regard themselves as having no responsibility, as far as the support of the Church is concerned. It does not seem right that young men receiving good salaries should be exempt, whilst married men and fathers of families, receiving the same and smaller salaries, should be required to make real, and sometimes great, sacrifices in order to do their duty in this matter. The burden ought to be equalized. Such young men ought really to pay more than husbands and fathers with the same means, for their own to solve. Our young men frequently complain that they are preached to and preached at a great deal, and that there is a general tendency towards fault-finding as far as they are concerned. The real truth of the matter is that they are the object of the deepest solicitude on the part of priests and pastors, and that those who show a disposition to do what is right are treated with every consideration. There is a saying amongst priests which runs to the effect that if we look out for the young men and boys, the future growth of the Church in any locality is thereby assured. This saying seems to be based on the assumption that the girls and the young women will remain Catholic, even if no specific attempts be made to keep them faithful. Experience has shown, however, that this assumption is not always a correct one. The mixed marriage has been "the great destroyer" as far as the latter are concerned, and the young men have not by any means responded to the efforts made to uplift them socially and morally. We have never yet been able to organize a Catholic young men's society similar in general scope and purpose to the Y. M. C. A. That there is a real need for an organization of this kind no one will deny. If we could once succeed in arousing them from their apathy and indifference, and convince them of the necessity of standing shoulder to shoulder in the great struggle for God and right-ness, the future growth of Catholicity in this country would be assured. There is little ground for hope from this army of careless, lukewarm, indifferent, mass-missing young men. At bottom we do not want their money so much as we want them to be true to their convictions, to be honest, upright, sober, industrious, God-fearing young men. We want to cease apologizing for that form of misnamed Catholicity which is the Church's reproach. We want them to keep out of "dirty" politics and dishonorable means of making a livelihood. We want their religion to be something more than an empty name, and when that time comes to pass we feel that they will have no complaint to register against the Church or their fathers. I have found in my experience that the men and women who complain most about the exactions of religion are they who are striving to trump up a pretext for not practicing that religion. They are giving up the services of God and they are trying to convince themselves and others that He has been a hard Master. They have yet to learn that the devil whom they have begun to serve is not by any means an easy one.—Rev. J. T. Roche in Standard and Times.

OUR BOYS AND GIRLS. HOW THEY MADE A MAN OF JOHNNY.

By Rev. George Hampfield. CHAPTER XVIII. CONTINUED. The Academy at last finished, Father McReedy called up boy after boy who had won a prize, beginning with the little ones of the lowest classes, and the prizes were handed to them by the Bishop himself. The plan at Thornbury was not to give many prizes, but such as were given were good. "Books such as when men they will be glad to put upon their book shelves, and which will call to their minds, not unpleasantly, their old school, and their own exertions in the days of their boyhood. I have known such prizes to be of long life use to the winner." And so there was but one general prize for each class, and that one a solid book hand-somely bound and with the school motto stamped upon it. Father McReedy came at last to the Head Class amidst much excitement among the boys. Was it to be Popwich or Muttieburry? The doubt was soon settled. "It gives me," said Father McReedy "unusual pleasure to call up the name of a boy who now wins a prize for the first time, who has not always shown the industry which his talents deserve, who has been, never indeed a bad boy, but perhaps a little given to boyish mischief, which now in his more thoughtful youth he has, I rejoice to say, entirely given up." There was much applause here among the audience and not a little chucking among the boys, to whom Johnny's pranks at the academy were already known. "He has," continued Father McReedy, "by steady work as well as by talent fairly won the prize, and with it the esteem of his masters. The boy is John Popwich." At this the whole school, with whom now Johnny was a real favourite, burst into a roar of cheering which continued while he received his prize and a few words of encouragement from the Bishop whose ring he knelt and kissed. Nor was this his only prize. A special prize for mathematics, for a Latin composition, and not least in boyish eyes, a presentation bat as being the best all-round cricketer, fell to the lot of lucky Popwich. "Brav! Joseph Muttieburry you deserved it. Not even with every prize taken from you by your rival and with your back sore from his mischievous whip did you lose your generous kindness, and it was but the simple truth which Father McReedy said, when at the end of all he asked pardon for keeping his kind friends a little longer while he gave what was better than a prize. "There is a youth who has been with us for some years, and throughout those years has steadily done his duty in every way. Not by fits and starts, but by a quiet onward course, he has made progress in every study and in all goodness of character. He is, we fear, about now to leave us; in one way or another he will have passed out of the school before the next Academy; and the masters one and all wish to present him with a token of their esteem. I need not mention his name"—and the whole school shouted "Joseph Muttieburry," and his mother shed a quiet tear or two of joy, as her son knelt to receive the Bishop's special blessing and the four handsome volumes which showed the esteem in which his masters held him. And with the Bishop's blessing and a few words of praise from him, in which he did not forget to mention the natural acting in the Greek scene, and the touching grief of Croesus at his son's bier, all went away delighted. "Oh!" said Martha, when she was relating the adventures of the day to Michael as he sat smoking, "it was a lovely academy, as they call it; and Johnny did act beautifully. How he did give it to that Joe Muttieburry!" The next day Brother Richard looked at Johnny, as they shook hands before the going home, with a puzzled doubting look that Johnny understood. "Don't be angry with me, Corney," he said, forgetting Brother Richard for the moment. "I don't mean any harm, old fellow!" But Richard stood quiet, looking after the train as it sailed out of the station. "I wonder if I shall rear him after all," was the thought in his mind. "I don't half like it. And now he's off to Bermoneys, and Bermoneys will do him no good."

CHAPTER XIX. JOHNNY BECOMES A MAN.

Some years have passed on, and there is a day of joy such as had not been at Thornbury till then, and may never be again. It was the day for the Mid-summer Academy, but that alone would not account for the many signs of gladness in Church and school; nor for the preparations which were being going on for weeks rather than days. In the Church especially at an early hour all things had been made ready for a function clearly of another kind than the High Mass of greater Feast days. There was to be an Ordination at Thornbury Church and this was the secret of the unusual gladness. As we look along the lines of boys standing on parade, while the band plays before they march to church, we shall of course miss many a face which we had seen at the grand Academy of which Popwich was the hero. The world is ever changing, but few things in it change so quickly and so certainly as a school. The lads that are amongst others Hardwin in India; others there are at home working their way upwards, none of them grumbling now at the education which as school-boys they had of no good. It was a happy day for Father McReedy, but a sadder still perhaps for Brother Angelo and Brother Camillus. Lord Cranley, whose delight it is to watch the boys grow into men, has confided to Father McReedy in his own way that "that boy with the long arms—oh! yes, Wrangle—Richard—call him now makes a capital priest, and by and bye with a little more practice will preach a fine sermon—that was a real sermon he gave us this morning." When the time came for Father Richard to lay his hands with Father McReedy and the others upon Joseph and John, or Brothers Angelo and Camillus as we ought to call them, who were being ordained to be his fellow priests, his grateful happiness almost showed itself in tears. Those who knew all he had done for the young rascal Johnny, could not help feeling a little touched as they saw him kneel before Father Camillus. "But it was not that quite only—it was— "Well! my son, it was what?" "Why! Father, some saints are so very good from the beginning, that you feel as if they were quite above you, a sort of angels; but St. Camillus— "Was not always quite so good when he was young but full of high spirits which sometimes led him into mischief. You are right, my son; they are encouragements for us and are no doubt meant to be so. So we will call you Camillus; and see to it, dear son, that if you have ever been Camillus the mischievous, you become Camillus the loving and the self-forgetting, Camillus the cross-bearing, the servant of all." "I will try, Father," said John, as he knelt for the Father's blessing; and he meant what he said. An so on the same day the two friends became Brothers Angelo and Camillus; and great was the glory of Susan and Martha when they came down with their husbands on a Sunday by special invitation of Father McReedy and saw their boys sitting amongst the Brothers in the Church. And certainly the hearts of wiser mothers than were Mary and Susan might have been forgiven for beating high with joy as they saw the fine young men heading the procession as acolytes, with faces comely to look at by nature, but still more beautiful with the stamp of grace and devotion. Michael fairly blubbered outright as he said good-bye that night to Father McReedy. "It's your Reverence has done everything for him; he'd have been a wild lad about the streets else." Susan and her husband knelt with quiet joy for the priest's blessing; but Martha poured forth a river of words, DRINK Cowan's Perfection Cocoa - Is the best of all Beverages It assimilates with, and helps to digest the food and is absolutely pure THE COWAN CO., LIMITED, TORONTO

CHAPTER XX. JOHN BECOMES A MAN.

after some three weeks, holiday, to Brother Richard. Southend, Sept. 4. Dear Brother Richard—I am down here at Southend for a week with Joseph. Mrs. Muttieburry has brought all the children down for a little sea air, as one or two of them have been a little out of sorts; and Joe would have his mother take me along with them. He is a good fellow, is Joe, and we have been talking over what we are going to be, for of course they expect us to be getting our own living now, and not to be eating their salt for nothing. Dear Brother, since I was a little fellow fresh at Thornbury you have always been nothing but kindness to me, and I have not been to you as I ought. I am so sorry about my foolery in the 'Frog's' scene. I don't know what took me, but I know I would have given anything, as the train went out 'o Thornbury Station, if I could have jumped out and asked your pardon better than I did. What a fool I was! But about what I am going to be. Joe tells me he has written to Father McReedy, and asked to go back to Thornbury as one of the Brothers. He says he owes everything to Thornbury. And if he does, I am sure I do. There are odd things to see and hear at Bermoneys; and things to learn which are not taught at Thornbury, and which I should have learned quicker or that I did the Greek Poets, which puzzle Dad so much. Now, Brother, if Thornbury has been everything to me, and Joe has been too, then I am sure, and if I could only be with you still, I should keep right on with the help of God. But I don't like to ask Father McReedy to take me. Will you ask him if I may come back as a Brother along with Joe. I promise you and him to do my very best in study and everything else if I may have the chance. Your affectionate friend, JOHN POPWICH.

CHAPTER XXI. JOHN BECOMES A MAN.

after the ordination and kiss his hand. Angelo's hand he had kissed with an almost reverent devotion, as of one holier than himself; but his lips quivered and his eyes moistened a little as he kissed the hand of the boy whom he had 'roared,' and his *Deo Gratias* was the fervent thanksgiving of one to whom it had been given to fulfil his task. "Yes, Father," said Johnny as he must sometimes call him, to good honest Michael in the evening after the academy, "yes, Father, you can't thank Father McReedy too much; but there is another here you must thank also, for I should have never been a priest to day except for him. "Camillus is right, Mr. Popwich," said Father McReedy; "There is no power so great in a school as the power of a good boy, old enough and boyishly wise enough to help other boys in doing the right. Such a boy was Cornelius Wrangle. "Not quite all the time, Father," put in Richard absently. "No, not quite all the time, Richard, but most of it; part of his reward, Richard has to say." "Yes, Father," said the cheery voice of a pleasant young man who came forward, "you will let poor old Jagers bear his cordial testimony to that; a good fellow was Cornelius Wrangle, though he did hit out a little sometimes with those long arms of his." "Ah! Jagers, old fellow!" said Richard, "is that you?" "It is my very self, Father Cor—Richard I mean, only myself doubled. I heard that Muttie and Pop—beg pardon, I haven't learned their new names yet—were to be ordained to day; so I thought I'd bring down Mrs. Jagers and the baby for their blessing. Here Elton, my dear, bring the duckling and get the new priest's blessing." "Does he still go on with his big words, Mrs. Jagers?" laughed Camillus. "Oh no!" said Jagers, "she soon cured me of that. But you should become the participator of my sublimity and happiness and vicissitudes, or some such nonsense; ah! marriage does change a man; I never use a big word now; she wouldn't let me call the boy Nabuchodonosor; said she liked John better." "But our tale is told; the long day came to an end at last. 'God bless you, Father,' said Mrs. Muttieburry, and 'God bless you, Father,' stammered Michael, while Martha happily was deprived of speech by tears, "you have made a man of Johnny." "Yes," said Father McReedy, "and a good man, I believe, Mr. Popwich, and somewhat more than a man, a priest. But I say again," he continued as he laid his hand affectionately on Richard's shoulder, "it is to Father Richard that we all of us owe to-day Father Camillus. There is no power in a school like the power of a good boy, and it was years ago that Cornelius Wrangle began to make a man of Johnny." THE END. The best way to lead anyone to heaven is to help him to a good home here. The tear of pity is a good thing, but it doesn't go far in a thirsty world. Often it is the pull on our heart-string that gives us our biggest lift.

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CANADIAN COLLEGE IN ROME. INTERESTING ACCOUNT OF THE COMING CELEBRATION.

Rome, March 14. This year a most interesting anniversary for Canadian Catholics will be celebrated, that of the foundation of the Canadian college in Rome, which is the most important institution of the Dominion, indeed the only one, in the Eternal City, and of which there is no member of the clergy at home who has not very pleasant recollections, either as student or visitor. Canada is the last corner of the world to be represented in Rome with a college for the education of young priests.

In the British world England occupies the first place, as her college boasts of being a continuation of the school and hostel for the English people visiting Rome, which legend says was founded by Ina, King of Wessex, in 727. St. Thomas of Canterbury is supposed to have resided there, under the Henry VIII. Several Englishmen took refuge there and when the Catholic Bishops were driven from their sees, at the accession of Elizabeth, Thomas Goldwell, Bishop of St. Asaph, was also given hospitality. By 1617 the English college could count among those who had been educated there, forty priests who had suffered martyrdom in England, giving occasion to St. Philip Neri to salute the students with the words, "Salvete flores martyrum!" (Hail ye flowers of the martyrs.)

The Scotch also possess in Rome a Church and a hostel of the time of Henry VIII., which Mary Stuart put on a sound footing, but the Scotch college, as it now stands, was founded by Clement VIII. in 1590. In 1616, it was made over, by Paul V. (Borghese) to the Jesuits, who had the management of it down to their suppression in 1773. Pius VII. revived it in 1820, and placed it under the charge of a Scotch secular priest, as Rector.

Gregory XIII, who, as we saw, was practically the founder of the English College, intended to have one also for the Irish, but as at that time they were persecuted he thought it better to devote the money to assisting them. The college was, instead, founded by his nephew, Cardinal Ludovico, in 1628, with the celebrated Irish Franciscan historian Father Luke Wadding, as first rector, the college starting with six students and a donation of \$50 per month. This college also remained under the Jesuits until their suppression. Leo XII. restored it in 1829, and Cardinal Capellari, afterwards Gregory XVI., conceived a singular affection for this Irish community and loaded it with favors. In 1836 he paid a formal visit to the College, while Paul Cullen, afterwards Cardinal Archbishop of Dublin, was rector, and in the same year he gave the college the church and Sant' Agata dei Goti (St. Agatha of the Goths), which has now a great interest for the Irish people, as it contains the heart of the Irish patriot, Daniel O'Connell, who left it to them as a legacy, and is enclosed in a monument to him.

Canada, which was known to Rome only through her pilgrims, and her Zouaves who fought bravely whenever called upon, owes to the Salesians and more especially to the Seminary of St. Sulpice, of Montreal, the foundation of her College, which is the most comfortable and the handsomest in Rome.

The negotiations for this institution began in 1885 and on the 24th of August of that year Lord Salisbury, then British Premier, and Minister of Foreign Affairs, telegraphed to Lord Lumley, Ambassador in Rome, entrusting to his good offices the erection of the Canadian College in the Eternal City. The corner stone of the building was laid on February 24, 1887, in the presence of Father Leard, Superior General of St. Sulpice, while Cardinal Howard, Protector of the new institution, conducted the ceremony, assisted by Cardinals Tascheroni and Gibbons, who were both in Rome to take their red hats, having been raised to the purple by Leo XIII. shortly before, in the same Consistory. Another prelate present at that interesting function, was Monsignor John J. Keane, then Bishop of Richmond, and now Archbishop of Dubuque, Iowa.

The inauguration of the College took place on November 11, 1888, with magnificent weather, one of those golden Roman days, in which sun, sky and air seem to combine for the delight of man. The ceremony was conducted by Cardinal Parocchi, Vicar of Rome, who was then supposed to be the most probable successor to Leo XIII., but who instead died several years before that great Pope. A glance at the notabilities present makes, at twenty years distance, curious and interesting reading. The Seminary of St. Sulpice, of Montreal, had sent its Superior, Father Colin, who had done so much towards the erection of the new college, and the diocese was represented by the Archbishop, Monsignor Fabre, who died eight years later. He had brought with him as his secretary, a young Abbe, Father Bruce, who was to succeed him in his high position. Of those who meanwhile have died I will recall the good Monsignor Moreau, Bishop of St. Hyacinth, who passed away a little over two years later. Other prelates, instead, still occupy the same position, as then, such as Monsignor Duhamel, the venerable Archbishop of Ottawa, Mgr. Riordan, Archbishop of San Francisco, and Mgr. Meun, Bishop of Covington, Ky.

The Canadian Bishops present assisted Cardinal Parocchi in the blessing of the College, which was performed in the presence also of Mr. Kennedy, British Charge d'Affaires, representing the English Government.

Three days later Cardinal Simeoni, Prefect of Propaganda, presented to Leo XIII. the staff of the College, and all the Canadian Bishops and prelates who were in Rome for the occasion. The audience took place in the Hall of the Throne, and the Archbishop of Montreal, speaking in the name of Canada, said that the College

was a gift of the Dominion for the Papal Jubilee of that year. The Pontiff answered that he considered it was the handsomest and most useful present which could be offered to him, and expressed the hope of seeing the new college march along the same way as the other institution of St. Sulpice. Father Colin, whom the Pope especially complimented, said, "Holy Father, this Canadian College is the Beam of the family, and desires to receive the Benediction of the Patriarch." "I bless it with all my heart," replied the Pope. "How many students?" "Twelve, as in the Apostolic College of the Apostles." "Well they must become 20, 25, 30..." ended the Pope, and this prophecy has been realized, as there are 30 students this year. As is known they are already priests or clerics, who having finished their elementary theological studies desire to take academic degrees, and therefore, come to Rome to frequent the schools of Propaganda for philosophy and theology, and those of the Sulpicians for other branches. Each student pays \$150 a year while at the College and wears the ordinary ecclesiastical black gown, with black sash, which is most dignified and serious, while for instance, their fellow students at the German College, in their scarlet robes are so conspicuous as to be one of the "sights."

The first Rector of the College was Abbe Palin d'Abbeville, the second, Father L. W. Leclair, and the third, the present one, Father Georges Camille Chapin, of St. Hyacinthe, who has occupied this post for eight years and whose ability, tact, and learning, has won him an enviable position at the Vatican, he being one of the most influential ecclesiastics there. It may be well to add here that the Rector receives no payment for his services.

The inauguration of the Canadian College marked an epoch in Rome, not however, a religious one, but an epoch of comfort, as it was the first building here in which steam heating, or central heating as they call it here, was applied. Anyone who was in Rome fifteen years or so ago will remember the awful chill of the big palaces, and invitations, full of suites of immense rooms, with no visible means of heating them. No fire-places, nothing but a brass brazier filled with charcoal ashes, very picturesque and delightful to read about, but fearful to have to do with. Even the huge Vatican, with its 11,000 years, had no other heating until in the last years of Leo XIII's pontificate his doctor insisted on steam heating, so that he might always be in an atmosphere of equal temperature. The Pontiff fought hard, saying that he did live in an equal temperature of cold, but the doctor had his way, and Pius X. is reaping the benefit also, although in the beginning he disliked it somewhat, but not wholly, as he had been accustomed to great porcelain stoves in Venice.

The Patron Saint of the College is St. Joseph, who is kept fresh in the mind of the students by a magnificent relief over the great door, a work of art, by the well known sculptor, Barbolini. It represents St. Joseph at work in his shop, with the Divine Infant, a delicious interior which teaches that work is the least of the sacrifices. The building itself is most graceful, the architect, Signor Corinnari, having been inspired by Bramante, and indeed the College recalls the celebrated Palace of the Cancelleria.

Nor is this typical Canadian institution entirely without precious relics. On January 21, 1891, Leo XIII. sent a silver reliquary, handsomely worked, containing the bones of the seven saints who founded the order of the Servites, and who were canonized by him during his great Jubilee year, as a present to the College, and in the same year and month, a noble family of Rome offered to sell a reliquary, containing an authentic bit of the true cross, to the Rector. The price asked beyond his means when the Princess de Broglie came forward, bought it, and gave it to the College as an offering to St. Joseph.

PUNISHING THE FAITHLESS.

HOW THEY DEAL WITH TROTH BREAKERS IN IRELAND. They sometimes take the law into their own hands in Ireland, as the following press despatch shows:

"Dublin, March 28.—Robert Flynn, once an artilleryman, now a small farmer near Carrick on Shannon, made love to Mary Durkin, a girl as pretty as worthy. They engaged themselves to marry; the date for their wedding was fixed. Mary prepared her toilet with her own needle, but with each stitch she felt hopes as pure, as tremulous as ever animated a princess. Suddenly and without the slightest cause Flynn transferred his affections, so called, to Annie Farrelly, another local beauty. The priest, like every one in the country round, knew of Flynn's faithlessness to Mary Durkin, and after giving him and Annie Farrelly a severe lecture, telling them he questioned if they could be happy, after breaking poor Mary's heart, the good father refused to marry them.

Flynn and Annie were married by civil process. This the farmers living near Carrick on Shannon regard as an insult to the young man, and Flynn's treatment of Mary Durkin. So when the bride and bridegroom were returning from the civil ceremony thirty young men met them. Without wasting words these rural defenders of the faith and of constancy in love seized Flynn and took the bride back to her father's house. They carried the struggling bridegroom to his house.

For the past ten days and nights the young farmers have kept constant guard over both houses, have had Mr. and Mrs. Flynn under constant surveillance, have prevented them from rejoining each other, and the guard will be maintained until Easter Sunday.

"Faith, it's Lenten penance they're doing for their sins," said the farmers, while the priest applauds the punishment."

WHEN YOU BUY FLOUR it is just as easy to get the BEST as to get the next best. THE BEST flour bakes the best bread out of poor flour, but any housewife by using PURITY FLOUR can bake bread that will come from the oven JUST RIGHT. If you want "more bread and better bread," bake with Purity Flour. Try it to-day. At all grocers.

ARCHBISHOP AND JEW. From the Observer. The late Archbishop of Cologne, Mgr. Simar, had a pleasing experience similar to that of the late Cardinal Manning. He was waited on by a deputation of the leading Jews of Cologne headed by the president of the synagogue, Herr Jacob de Jorge, and the rabbi, Dr. Frank, who came to congratulate His Grace upon his accession to the See of Cologne. In the course of an eloquent address Rabbi Frank said:

"Ancient as the Cologne Diocese is, the Israelite population is an ancient. But at nearly all times the prelates on the archiepiscopal throne of Cologne have displayed friendly and benevolent dispositions towards the Jewish community. Especially in the Middle Ages, when the Jews on the Rhine suffered severely from the fanaticism of the misguided mob, the Archbishop of Cologne acted as a protector and support to the sufferers. I need only mention Archbishop Arnold and the never to be forgotten Engelbert II. of Falkenberg. This tradition of good will on the part of the Cologne Archbishop to the Jews Grace's predecessor, H. E. Cardinal Krenzlin, lives in the grateful and respectful remembrance of the Israelite population of the diocese. When in the 80's and 90's of the century just closed our co-religionists were being harshly oppressed and persecuted in Russia, Archbishop Krenzlin, of Cologne, true to his motto, 'Caritas urget,' gave me proofs of his sympathy for the great work of rescue which had great influence on its success. And so we greet Your Grace and trust that you will continue the traditions of the past."

No less cordial was Archbishop Simar's reply and particularly happy quotation from "one of the greatest men of the Hebrew race two thousand years ago"—St. Paul, in his Epistle to the Romans—in which he dwells upon the privileges of the Jewish people as the possessors of the Word and the "people of the Covenant." The Archbishop declared that his sentiments were those of every Bishop in the Catholic Church.

DIocese of London. MISSION AT ST. COLUMBAN. From May 10th to 17th a mission will be held in the parish of St. Columban, London, by two priests of the Jesuit Order, Rev. Fathers Devine of Montreal and Connolly of Guelph. We congratulate the energetic pastor of St. Columban, Rev. Albert McKean, upon the success of his work in this important parish. We congratulate the energetic pastor of St. Columban, Rev. Albert McKean, upon the success of his work in this important parish.

DIocese of Peterborough. RELIGIOUS CEREMONY AT MOUNT ST. JOSEPH PETERBOROUGH. On Thursday morning at 9 o'clock in the chapel of Mount St. Joseph, Peterborough, there took place a very impressive ceremony at which ten young ladies were admitted to the holy habit of the community.

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