LONDON, SATURDAY, APRIL 2, 1910

The Catholic Record

A LITTLE PARABLE

Many years ago Geo. Wm. Curtis wrote a little parable which had a meaning for many. When requested to meet a rich man he asked one of his friends: "Will he give me any of his money?" To allay the perplexity of his Letters, the artist, the social leader, the reformer, he got inspiration, pleasure, the charm of courtly manners, information. In other words, every man gave him of that which he had most. The rich man had only money, and that, thought Curtis, he would get from him. The essayist doubtless had in mind the rich who squeezed the dollar out of employees, or made it by means which are daily falling more and more into dishonour or deemed its quest the noblest that could enlist human endeavour. As a man who wrought in the things of the spirit he had a repugnance for the rich, who, bedizened with all that stood for money, strutted the world's highway, mistaking the cackling of the press for the voice of fame, and blind to the vulgarity of the performance. But the "money that is character" can tell stories of thrift, foresight, stern self-discipline-stories that, though lacking in brilliancy, are of permanent value and not without beauty. We have no respect for money that spells nothing that any right-thinking citizen can be proud of. A young man may seek it through saloon-keeping, but we pity him because he is thereby bartering his life with all its possibilities and dignity. He may be a worker instead of a dawdler, a contributor of good instead of ruin, However humble his lot, and however bereft of earthly goods, he can front the stars and feel that he has occasioned no tears. We are aware that there are estimable citizens in the business. But days, no first and easy steps to knowhow they can be in it year after year ledge, no over-stocked school propasses our comprehension. It must be maddening betimes, a bar-room, reeking that many a peasant, though illiterate, with the fumes of liquor and resonant with the sordid utterances of its supporters, to the man who owns it. It calls for neither brain nor brawn : it inspires no busy in defending their homesteads or given his life to regrice he has not the and burn. Hence it is not surprising that the best friend of the saloon-keeper But here and there in sequestered

ways more befitting a man. WE CANNOT SEE IT

We pay little attention to correspondents who lament the exodus of young men into the desert of infidelity. We admit that here and there there are some who have seceded from the Church but that they are so numerous as our correspondents declare, needs, so far as we are concerned, a more solid proof than mere assertion. We view with levity, pardonable it seems to us, the attempt to show that this is due to the inability of the Church to keep pace with the times. It is easy to give defection the veneer of apparent respectability. but it is difficult to make it stand the light of investigation. The experience of the past warrants us in saying that it is not the mind but the heart that is at fault. When the sixth commandment is forgotten the descent into hell is easy. The men who are seeking new lights and new skies need not argument but prayer, not books but the confessional, to take off the scales from their eyes and to cleanse and purify them.

THE MIDDLE AGES

A subscriber writes us about a lecture given recently by a professor on the Middle Ages. We may say that no reputable scholar calls them, at this day, " Dark Ages." It were impossible to even outline within the space accorded to us, the characteristics of the Middle Ages-their inventive genius and love of the fine arts—the skill with which they transformed rude dialects into polished and expressive languages.

We know that for many these ages have been "a land of mist and darkness." but then, as a humorist says, " it is a good thing not to know many things than to know many things that ain't so." Professor Brewer and others have shown them to be what they were -ages of intellectual activity and enduring progress. There were abuses. We can hardly admire all that has been said and done, but taken in the aggregate, viewed by the light of all their difficulties, and judged by the standard of their day, they cannot but compel our respect. It should be remembered that the conditions of these times were far different from our own. Civilization | duced with great success in Paris, there had not as yet smoothed the coarseness of is a magnificent bird chorus in which

tary power nor the trophies of the mart friend he said that from the man of but in the honor and virtue of men and of and reverence for law. A nation high plane of civilization.

THE SUPREME AFFAIR

For the men of the Middle Ages religion was the supreme affair. The world beyond the stars was to them an ever present reality. Religion, says an it. old writer, was not separated from morality, nor science from life, nor were words from deeds. It brought joy and contentment to the heart even as it enhanced the clearness of the intelligence. This is why many a simple monk has given solution to world problems, has accepted as first principles truths which are to-day shrouded in obscurity by our "leaders of thought," and has written books which hold pent-up within them the life-blood of a master-spirit embalmed and treasured up on purpose to a life beyond life. Because intellect and heart were illumined by the light of faith and purity they had the keen vision to see a defect and the judgment to know when and how to apply a remedy. They had the strength of a Galahad, because the pure heart penetrateth even heaven and hell.

TO BE REMEMBERED

We do not deny that many in the Middle Ages were illiterate. There were no Carnegie libraries in these grammes, but it is well to remember may not be so ignorant as they who laugh at him. In the tenth and eleventh centuries, especially, men were too noble thoughts, and its memories blast following the standard of barons to give right to squander or to endanger it. desert. In their enthusiasm, they had time to the cultivation of the intellect. advise him to use his powers in other nooks, in mountain glens, the monks, The longer his missionary career, the writing chronicles and copying manu. of the monasteries to the cause of civilization. We have no space to point out | But the missionary needs resources, and | to Capharnaum, Jesus again taught in the Synagogue. He rebuked the multithe Synagogue. He rebuked the multithe Synagogue. He rebuked the multithe Synagogue. Wondrous are the works, O Lord of Hosts!" exclaims the Who has deigned to bestow such a gift
the Synagogue. Wondrous above all is | upon us! "God," says St. Augustine, paralleled activity.

THE THIRTEENTH CENTURY

The distinguished English writer, Frederic Harrison, describes the thirteenth century as one of the most pregnant, most organic, most memorable, in the history of mankind. He writes of the great Pontiffs of this century and shows how they were ever the first to espouse the cause of social progress and to help the scientist and philosopher This century saw the birth of the characteristic feature of modern society -the control of political power by representative assemblies. And he goe on to say that the secret of all this advancement and perfection was that all Europe was united together in one Church and one Faith. Mighty poets, like Dante, could not conceive poetry unless based on it and saturated with it. Creative artists like Giolti found it an everlasting well-spring of beauty. The great cathedrals embodied it in a thousand forms of power and glory. To statesman, poet, thinker, teacher, soldier, it supplied at once instrument and inspiration. This age which was so fertile in political ideas and spiritual effort, so rich in philosophy and the germs of science, so celebrated for its Universities and the foundation of modern literature, for its architecture and art and sculpture, cannot with any propriety be termed an age of dark-

A LESSON

In the "Chantecler," a play lately probarbarism, and the hot blood inherited that "Superior Race" express the con-children of Israel in their wanderings without the faintest shadow of doubt.

material civilization which we possess, beyond doubt the most gifted of all but the best test of civilization is not things living. They could dive or walk the crop or the census, but the kind of or run and find a door into universal space. And as to speech—their singing Dazzled by the glamour of material was superior to the utterings of men. progress we are too apt to forget this, To see men and women strutting about and hence to pay little attention to the the stage, decked out as birds and constituents of national life. But we barn-yard fowls, reminds us of the proshould not forget that neither in mili- verbial daw in borrowed feathers. If our feathered friends could philosophize is the source of permanent nationhood, their thoughts would run somewhat in this fashion. Poor, ridiculous, unenwomen in the impartial administration during man is making desperate efforts to imitate us. He is falling about and poor in material resources may be in a getting killed in his endeavours to fly, which we are born to do, and he is spending many dollars in trying to act as birds. And he robs us, and seeks to sing as we do, and then shoots us out of jealousy. So in a dream do we seem to But Divine love aid not end here overhear the bird argument. And it seems to us that there is something in

A PLEA FOR THE MISSIONARY

The celebration last autumn of the sixtieth anniversary of the venerable missionary, Father Lacombe, was an with the present. Since 1849 this pioneer priest has been engaged in a most effective missionary career at St. Paul and along the Red River valley. Two years later he went west to the Upper Saskatchewan, and since then has traversed the plains and prairies. summer and winter, performing most valuable work as a civilizing and spiritual force. Now he is bent on establishing a House of Refuge for the aged poor and orphans of Alberta During the recent tour of Lord Strathcona in the west the two aged men, who have been friends for decades, exchanged reminiscences of the old times on the prairie. The popular idea of a missionary is that of a man always journeying over hills and plains, in the heart of the bush, through distant occupied in a holy pursuit of souls. In entering the Apostolate the missionary offered his life to God. To console the suffering or to save a soul he is ready and willing to brave all danger and weariness. But just because he has This is not simply human prudence: it is wisdom inspired by faith and charity. more abundant will be its fruits, for the scripts, kept burning the light of learn- results obtained are almost always in ing. We need not dwell on the services direct proportion to the experience that the twelfth century, with feudal- despite the most exacting economy, his bread which perisheth;" and then ut- the Eucharist which is the compendium ism fast disappearing, and men freed expenses exceed his receipts. In confrom the exactions of the over-lord, trast with the poverty of the missions | Heaven." The Jews wondered at His opened auspiciously for the cause of consider the many gala occasions when teaching, and "said among themselves: education. The learning from the East | money is recklessly squandered. The entered into the soul of European cost of a single banquet would found society and worked the mind into en- and support a mission during an entire He meant only a figurative eating, why thusiasm. The increase of schools, the year. The floral decorations for such did He not explain this to them? He ever-growing knowledge of philosophi- an entertainment would ensure the cal problems, the awakened sense of the missionary's bread for a like interval. power of human reason prepared the The price of the raiment of the society thirteenth century for a scene of un- people who grace these festivities would ransom many souls. There are many other obstacles only less impotent than the lack of funds. Is it not well to consider these things and to make friends of the mammon of iniquity while there is yet time.

THE BLESSED EUCHARIST

SERMON PREACHED AT ST. MARY'S CHURCH, HOLY THURSDAY, BY REV. P. W.

BROWNE, OF OTTAWA UNIVERSITY "Behold! I am with you all days even to the con-immation of the world." (Matt. xxviii. 20.) Brethren,-The history of God's relations with mankind is the history of God's love for His creatures: the creation, the Redemption, the Incarnation. are rather the fruition of that love than evidences of God's wisdom and omnipotence; for every external manifestation of the God-head was a step towards the object of supreme love-sinful man. In the beginning God appeals to man's intelligence by the immensity of His works. He displays to the human eye the marvels of His power; and He strews beneath man's feet the treasures of His goodness. Then He deigns to communicate directly with His creatures by assuming a visible form. He comes down from heaven to earth, and with ineffable familiarity, speaks to man as a father to his child. When the ungrateful child yields to a fateful passion, and by sin plunges into the abyss, the Almighty Father does not abandon him. He seeks the ingrate and speaks to him, not in tones of chastisement and severity, but in terms of tenderness and compassion. To repair the evil wrought by man's sin, God deigns to make Himself, in a measure a companion of human wretchedness, and is present even in the depths of misery, to enlighten man's mind, to fortify his will, and to govern his affections. this end. He manifested Himself to the patriarchs under the guise of an angel. He appeared to Moses in a burning bush on Sinai, and He was visible to the

through the veins of the men of these doomed to tread the solid matter. And and a pillar of fire by night." He Real Presence or eliminate the testimony Jerusalem was venerable and holy in ages. True, they could not claim the it went on to show that the birds were directs the government of the "chosen people!" He fixes His abode in the Ark of the Covenant, and gives audibattle, gives them victory, or inflicts They hear His voice, they feel His power, and "pass under the rod" of His justice. Prophets and judges speak, and kings rule in His name. closer intimacy with mankind:

But the loving heart of God seeks delights are to be with the children of He assumed our nature: "The Word was made flesh and dwelt amongst The Incarnate Christ leads a life of

poverty and abjection. He evangelizes the poor: He heals the sick: He consoles the weary and the "heavy-burdened"; but Divine love demands more. The Justice of the Eternal Father raises Jesus on the Cross: and there mid the terrors of Golgotha, the Only-beloved Son paid the debt of Divine Justice and "blotted out the decree against us." Jesus would not "leave us orphans He would remain with us to the end : of Christ. Behold ! I am with you all days till the consummation of the world."

He would become the food and nourishment of our souls—the words of the prophet would be fulfilled: "You shall drink of the Savior's fountains." He would leave us a perpetual reminder of even to the consummation of the world." Calvary, a fount of mercy—a pledge of His undying love. This pledge of love interesting event, a linking of the past is the Blessed Eucharist, whose institution the Church commemorates to-day.
"O sacrum convivium," exclaims St. Thomas (the saint of the Blessed Sacrament)," in quo Christus sumitur, recolitur memoriae passionis ejus, mens impletur gratia, et futuri amoris nobis datur

hath made a remembrance of His wonderful works, being a merciful and gracious Lord; He hath given food to them that fear Him" (Ps. ex.)

During the blessing of the palms on proclaiming the advent of God to deliver Jerusalem: "Behold! thy King cometh, ye daughter of Sion; behold He cometh to thee in meekness." The echo of these words still resounds in our ears; but, this evening, these words have for us a meaning more expressive and personal. similar to the apostate monk. "Behold thy King cometh!" He comes to us,-not, as of old to the Jews on the valleys and trackless swamps, ever first Palm Sunday, in human form; not in the garb of power, as on Sinai; not in the apparel of Majesty, as on Thabor: He comes to us under the lowly species of bread and wine in the Sacrament of the Eucharist. Jesus had foreshadowed this wonderful mystery a year before its actual institution. It was near the time of the Pasch of and an immense throng had followed Him into the forgotten their bodily needs; and "He had compassion on the multitude!

> He performed a miracle to sustain them. Grateful for this manifestation of such wondrous power, Hls followers "wished to make Him King; but He fled into the mountain, Himself alone." Returning to Capharnaum, Jesus again taught in tered the momentous word: "I am the of God's magnificient works, and the Living Bread which came down from how can this Man give us His flesh to eat?" Jesus knew their thoughts; and diadem. if, as the enemies of the Eucharist assert made no explanation; but He spoke again and said "Amen, I say unto you; except you eat of the flesh of the Son of Man and drink His blood, you shall not have life in you." "Many were scandalized" at this teaching and said 'This is a hard saying; and they went away." Whereupon Jesus said to His chosen ones: "And will you also go Simon answered and said "To whom, shall we go, O Lord !- Thou hast the word of eternal life, and we have believed and known that Thou art Christ, the Son of the Living God."

What time did our Lord choose for the Institution of the Eucharist and the fulfilment of His promise? Was it on the day on which the multitude wished to make Him King? No. Was it on the day on which He entered into Jerusalem, mid the Hosannas of the populace? Was it when He manifested His Majesty to the Apostles on Thabor? He chose the saddest and most solemn hour of His mortal life-whilst the Scribes and Pharisees were compassing His destruction; whilst the Synagogue was preparing the Scourge and the Crown of Thorns. He had gone up from Bethany to celebrate the Passover with the Chosen Twelve. He had long wished for this supreme moment; "I have longed to eat this pasch with you." He fulfilled to the letter "the law of Moses," and then: "He took bread into His venerable hands, and raising His eyes to Heaven, returned thanks to His Heavenly Father, He blessed and broke it and gave to His disciples, saying: "This Is My Body. Likewise, taking the chalice, He blessed it and gave to His disciples, saying: "Drink Ye All Of This: This Is My Blood Of The New Testament Which Shall Be Shed For Many Unto The Remission Of Sins. Do This in Remembrance Of Me."

Thus, beloved brethren, is the simple, yet solemn Gospel narrative of the Institution of the Blessed Eucharist-the Sacrifice of the New Dispensation. is the basis of the Dogma by which the Church teaches us that, in the Eucharist. Jesus Christ is really present—True God and True Man, under the appearances of Bread and Wine. All the Evangelists proclaim this truth; the Apostle of the Gentiles confirms it; and the unanimous from Goth and Hun pulsed fiercely tempt they feel for the poor bipeds under the appearance of "cloud by day Consequently, we must believe in the nate daily on the altar. The Temple of must be put into the fire.

did Nicodemus,-not yet strengthened ence in the tabernacle, leads them to in faith: "How can these things be?" We answer: "by the goodness and power of God, to Whom no word is impossible." Why should doubt be cast upon this mystery by heretics who readily believe in the Incarnation and the Redemption? Are not these also beyond the range of human reason? Aye, are there not myriad mysteries in nature which we cannot fathom? "Who hath known the mind of God, or who hath been His counsellor?" Then, let us not ask as did the unbelieving Jews: "How can He give us His flesh to eat and His blood to drink?" but rather let us say with the Royal Psalmist; as did St. Ambrose: "Ipse dixit, et creata sunt : Ipse mandavit et facta sunt." The same omnipotent God Who created heaven and earth, Who wrought so much that is beyond the range of human comprehension, is the Power that changes bread and wine, in the Eucharist, into the Body and Blood

This has been the teaching of the Catholic Church for nineteen centuries; she taught it in the Catacombs; she taught it in the days of persecution; she will teach it unto the end: for Christ tells us: "I will be with you all days No doubt was ever cast upon this sublime truth till the eleventh century, when Berengarius, the minion of a faithless king, strove to formulate a new doctrine which would rob the mystery of its sanctity and grace. His heresy was condemned; and Berengarius died recanting his errors. In the sixteenth century an apostate monk revived the heresy of the Royal Psalmist foresaw this inestimable gift, and exclaimed: "He tery of the Enchariet? We hath made a rowal state of the Enchariet? Berengarius, and led the hosts of satan he had conscientious scruples regarding it? No, beloved brethren, he denied the Eucharist because his Judas-like conduct demanded it. The Eucharist demands purity of morals in its priest-Sunday, we heard these words of Isaiah, hood; but the monk of Erfurt had sacrificed his celebacy on the altar of passion; he had "eaten of the husks of swine." Succeeding Luther, we find another figure looming on the horizon— Henry VIII; he too became an unbe-liever in the Real Presence, for reasons

> "These be thy Gods, O Israel!" For more than three centuries the legions of hell have been arrayed against the Eucharistic Christ; and persecutions, relentless and cruel, have been the portion of the worshippers of the God of the tabernacle; hallowed shrines have been robbed of their holiest treasure; the light of the sanctuary has oftimes been extinguished; but the "Gentiles have raged in vain." The Catholic priesthood—the ministers of the Eucharist were hounded to death like the wolf, in Ireland, in the days of penal woe; they were guillotined in France, in the days of the Revolution; they mounted the scaffold in England; but the God Who, of old destroyed the hosts of Sennacherib, and buried the armies of Pharoah in the Red Sea is ever strong to save." Wondrous are Thy centre whence radiates all Catholic be-

Eucharist like jewels of the Kingly All Catholic dogma rests in it: whosoever believes in this mystery makes an act of faith in the Atonement: because the Eucharist is its completion. you." (Matt. xi., 28.) Our duty to-The God of the Tabernacle is the Christ | wards Jesus in the Eucharist is briefly of the Pretorium and Calvary. Faith expressed in these words of Leviticus in the Eucharist implies belief in the Incarnation of which it is the mysterious adore the Eucharistic God; let us seek perpetuation. God becomes incorpor- Him in our Churches when we are burated with us in Holy Communion because He became Incarnate in the He is ever; present to aid and strengthen chaste womb of the Blessed Mother. To give us His flesh to eat and His blood to the ineffable favor which He has condrink, it was necessary for Christ to as- ferred upon us, and let us join with the sume our nature. "O veneranda sacerdotium." exclaims St. Augustine "in quorum manibus velut injutero virginis Filius Dei

guotidie incarnatur!' Whoever believes in the Eucharist believes, of necessity, in the Blessed Trinity, since we cannot receive this sacrament without confessing that He Who gives Himself to us is the Only-beloved Son of the Eternal Father, Whose sacred humanity was formed by the power and operation of the Holy Ghost. Belief in the Eucharist also implies belief in the Church of Christ, because her priests are its ministers, because her tabernacles are its custodians, because her vigilance preserves its dignity and its integ-

Finally, the Blessed Eucharist sheds its divine rays upon all revealed truth. Remove it; and hope in a future life becomes uncertain; spiritual authority is repudiated; man's redemption is incomplete; the Incarnation is imperfect and God seems to us but a strange and mysterious being—the Jehovah of the Jews, a God of Justice without the attribute of Mercy.

The Blessed Eucharist is the Warden of Christian morality. Do you need proof of this? If so: I ask you, where do you find pure morals and innocence of life? Is it not within the shadow of the Tabernacle? The God Who resides there is the All-powerful agency which renders possible the exact fulfilment of our Christian duties.

The Blessed Eucharist is the very essence of Christian worship; this it is which gives religion its beauty, which preserves it, vivifies it, and ennobles it. Without the Eucharist, what were our Feasts ceremonies. What our Churches? Remove the Eucharist from them; and what remains? Nothing but void and vanity. Why is the Catholic Church so attractive? Because it is the Temple of the Living God-the new

of the Inspired Writers from the sacred page. But, perchance, you may ask, as it contained the Ark of the Covenant. the Books of the Law, and the Manna of | Some hunts are vain-no earthly gain the Desert. But the Catholic Church is greater far than Solomon's Temple; within it are the Altar of Propitiation (of which the Ark of the Covenant was the figure), the Tabernacle of the New Covenant, and the Manna of Heaven, the Author of the Law, and an Eternal Priest. But this is not all, the Blessed Eucharist invests everything in the Catholic Church with a charcter of incomparable dignity. The pulpit is not a mere rostrum or platform; it is the Chair of truth; the Altar is not a mere table; it is the new Calvary whereon the Son of God renews daily the Tragedy of the Cross; the Confessional is not a mere judgment-seat; it is a tribunal where Jesus, in the person of the priest, receives sinners unto mercy and pardon. The Church itself is more than a Temple: it is the "House of God and Gate of Heaven." It is the Eucharist which lends solemn

ity to Catholic ritual, gives dignity to our festivals, and adorns our Churches with the beauty of art and the grandeur of architecture.

Why these graceful Gothic lines and vaulted arch which characterize this beloved House of Prayer?

Why these beautiful windows which your piety and generosity have placed

Why these stations of the cross which adorn these hallowed walls? Why have you made such sacrifices to help your pastor render this Church so beautiful. Why those things, beloved brethren? Because this is the abiding-place — the home of Jesus Christ, the Eucharistic Then, may we not say, in all truth-the Eucharist is the soul of the Catholic Church—the grand secret of her sublime position? When the Ark of the Covenant fell into the hands of the Philistines, the Israelities wept and said; "Behold! God has withdrawn His presence from us." They spoke with truth; for from that hour misfortune be-came their portion; and "the glory de-parted from their midst." This was symbolic of other days when the new Ark of the Covenant-the Real Presence, was removed from the desecrated minsters and noble Cathedrals after the so - called Reformation, when private judgment - the precurser of rationalism—sapped the foundations of religious belief amongst the Teutonic peoples. The world to-day is reaping the harvest of those seeds of iniquity - the harvest of discontent, misery, strife and moral degradation. The only bulwark against

erged from catacombs sixteen What is the mystic tie that binds to gether the three great branches of the human family in the bonds of Faith, Hope and Charity? The Eucharist through it the Church Militant gains

these is the Catholie Church - the

Church of the Eucharist. She has out-

lived these persecutions; she has weath-

ered the storms of impiety and error; she is still as fresh and fair as when she

its victories, the Church Suffering gains its deliverance, the Church Triumphant | priests and laymen. enjoys everlasting peace.

How thankful we should be to Him "though All-wise, knows nothing better; though All-powerful, can do nothing more excellent; though lief. Dogma, Morality, Worship, the finitely rich, has nothing more precious Church—these are all reflected in the to give than the Eucharist." Then, let us resolve this evening to draw nearer to God through the Sacrament of the Altar. Jesus lovingly invites us: "Come to Me all you who labor and are burdened, and I will refresh "Reverence My Sanctuary." Let us dened down with care and sorrow: for us. This evening let us thank Him for angels who worship at the great white

throne, and sing: Genitori Genitoque, Laus et Jubilatio, Salus, honor. virtus quoque, Sit et Benedictio, Procedenti ab Utroque, Compar sit laudatio.

The Prosperity of Nations W. T. H. Lecky, in "The Political Value of History," has this to say, speaking of the prosperity of nations and the causes thereof as indicated by history; "Its foundation is laid in pure domestic life, in commercial integrity, in a high standard of moral worth and of public spirit, in simple habits, in courage, uprightness, and a certain soundness and moderation of judgment which springs quite as much from character as from intellect. If you would form a wise judgment of the future of a nation, observe carefully whether these qualities are increasing or decaying. Observe especially what qualities count for most in the public life. Is character becoming of greater or less importance? Are the men who obtain the highest posts in the nation, men of whom in private life and irrespective of party competent judges speak with genuine respect? Are they of sincere conviction, consistent lives, indisputable integrity? . . . It is by observing this moral current that you can best cast the horoscope of a nation.'

If solitude is "the country of the strong," where a poetic soul may find island. The youths, according to nourishment, unknown to the general, it Father Farrell's testimony, terrorized is rarely the case that it does not produce, when too prolonged, a funereal influence. Solitude, when it becomes isolation, is a dissolvant which corrupts. destroys, or weakens the better qualities.—An Awakening: Jean de la Brete. When men die, they are often like a

1641

CHINESE EPIGRAMS (Translated by Joel Benton)

Who searches for his needle in the sea.

As the long string will let the kite go So a long purse a world of things will

Although the drum you carry be beaten Stick to your standard—do not yield to

An honest beggar is by far more fair

Than the high minded, tricky million-

CATHOLIC NOTES

Cardinal Gibbons has been appointed one of the electors in the Hall of Fame, to succeed Prof. George Fisher. There are 100 electors.

How Fordham University, the New York City institution of the Jesuits is forging to the front is shown by the fact that it now has in its various departments almost 1,000 students.

Spain's English convert Queen has recently consecrated her three children to the Blessed Virgin in the royal palace of Madrid and had them formally enrolled in the Society of the Holy Angels.

It is conceded on all hands that the Catholic schools in England will not be molested by adverse legislation during the present session of parliament, most of the Liberal members being pledged to let existing conditions obtain.

The Duke of Norfolk has two sisters who are nuns—Lady Minna Howard be-longs to the Carmelite Order and Lady Etheldreda is a Sister of Charity. Lady Edith Fielding, sister to Lord Denbigh, is another Sister of Charity, who spends her days in a convent in Keoukiang.

Last year there were 1,500 men at the annual Lenten retreat held in Cleveland under the auspices of the local councils of the Knights of Columbus. This year there are 2,000, and there might be more if there were more room for them in the Cathedral.

The interesting announcement is made that the "Summa Theologica" of St. Thomas Aquinas is being translated into English by the Fathers of the English Dominican Province, under the editorship of Father Wilfrid Lescher, O. P.

The Knights of Columbus of Georgia are giving practical evidence of their zeal for the spread of Catholicism by volunteering to support one missionary priest who shall visit the outlying and unprovided districts of the Savannah

The magnificent church erected as a memorial to Cardinal Newtwo in the the scene of his most fruith boy ars of work at the oratory of St. Phine, Edgbaston, Birmingham, England, was opened recently in the presence of a large and distinguished gathering of

At the Masses in the different churches of Cork, Ireland, on a recent Sunday a note was read from the Bishop of Cork warning Catholics against the Mormons, who were holding meetings in the city with the object of inducing young girls to emigrate to their settlements in Canada.

A New York press dispatch says: "Accepted in a body by the Catholic church on October 30, 1900, the Society of the Atonement, once an Anglican Franciscan order, may lose its monastery, convent and grounds at Graymoor, Garrison, N. Y. The Protestant Episcopal trustees, under whom the organization came into existence, talk of dispossessing the society.

Montreal is to have a public library. built and operated without governme or municipal assistance. The Sulpician Fathers announce that they will begin next summer in St. Denis street. Montreal, between Ontario and Emery streets, the construction of a large fireproof library; provided with the most recent improvements and capable of containing two hundred thousand vol-

The Vincentian missionaries, Revs. . J. Maune, Joseph A. Deegan and John A. Garvin, are at present conduct-ing a mission in St. Andrew's Church, Duane street, New York city, for the newspaper men of the great metro-politan dailies. The services are held at 2.30 each morning. It is indeed a most edifying sight to see these 700 men after a long night's labor attending Holy Mass and most eagerly drinking in the plain yet eloquent discourses of the good Vincentian Fathers.

The Rev. John H. Borsig, of Madison, Ind., who died a few days ago in Indianapolis, of blood-poisoning, contracted a disease while he was administering the Viatioum to a dying parishioner about one year ago. The illness was contract-ed from the inoculation on one of his fingers, which touched the dving parishioner's lips while the priest was placing the Host on the sick man's tongue. There was a slight flesh wound on the priest's finger, and through it his blood was tainted with the disease that ended in his death.

The Rev. W. B. Farrell, pastor of the Roman Catholic church of Saints Peter and Paul, Brooklyn, was commended in the Bedford court recently for capturing three rowdies on a North Strand avenue car. Each of the hoodlums got a sentence of six months on Blackwell's the women and children in the car. The priest remonstrated with them, but was threatened and told to keep quiet. Finally the gang attacked the priest, who proved a match for the rowdies. Right and left he dealt telling blows on the three. Several blows which landed Bethlehem where God becomes Incar- bar of iron covered with rust, which about his neck and shoulders did not seem to disturb him.

LORNA DOONE

B. R. D. BLACKMORE. CHAPTER XXXIV

TWO NEGATIVES MAKE AN AFFIRMATIVE

There was, however, no possibility of depressing me at such a time. To be loved by Lorna, the sweet, the pure, the playful one, the fairest creature on God's earth, and the most enchanting, the lady of high birth and mind; that I, a mere clumsy, blundering yeoman, without wit, or wealth, or lineage, should have won that loving heart to be my own forever, was a thought no fears could lessen and no chance could steal from me.

Therefore, at her own entreaty, taking a very quick adieu, and by her own invitation, an exceeding kind one, I hurried home with deep exulting, yet some sad misgivings, for Lorna had made me promise now to tell my mother everything; as, indeed, I always meant to do, when my suit should be gone too far to stop. I knew, of course, that my dear mother would be greatly moved and vexed, the heirship of Glen Doone not being a very desirable dower; but in spite of that, and all disappointment as to little Ruth Huckaback, feeling my mother's tenderness and deep affection to me, and forgiving nature, I doubted not that before very long she would view the matter as I did. Moreover, I felt that, if once I could get her only to look at Lorna, she would so love and glory in her, that I should obtain all praise and thanks, perchance without deserving them.

Unluckily for my designs, who should be sitting down at breakfast with my mother and the rest but Squire Faggus, as everybody now began to entitle him, add another word to that? I noticed something odd about him, something uncomfortable in his manner, and a lack of that ease and humor which had been wont to distinguish him. He took his breakfast 'as it came, without a this to that, but with sly, soft looks at Annie, who seemed unable to sit quiet, or to look at any one steadfastly. I feared in my heart what was coming on, and felt truly sorry for poor mother.
After breakfast it became my duty to see to the plowing of a barley-stubble, ready for the sowing of French grass, and I asked Tom Faggus to come with me; but he refused, and I knew the Being resolved to allow him fair field to himself, though with great displeasure that a man of such illegal repute should marry into our family, which had always been counted so honest, I carried my dinner upon my back, and spent the whole day with the

When I returned, Squire Faggus was gone; which appeared to me but a sorry sign, inasmuch as if mother had taken kindly to him and to his intentions, she would surely have made him remain a while to celebrate the occasion. And presently no doubt was left: for Lizzie | dollies. came running to meet me at the bottom of the woodrick, and cried:

Oh, John, there is such a business Mother is in such a state of mind, and Annie crying her eyes out! What do you think? You never would guess, though I have suspected it ever so long. No need for me to guess," I replied,

as though with some indifference because Bish ber gelf-important air; "I kne othe about it long ago. You have not nerd crying much, I see. I should like you better if you had."

"Why should I cry? I like Tom

with the spirit of a man." This was a cut, of course, at me. Mr. angel, having made up her mind to take and sad, and looking steadily at my Faggus had won the good-will of Lizzie compassion upon my son, when he had mother's face, which became as red as a by his hatred of the Doones, and vows saved her life so many times, persuades plum, while her breath deserted her. that if he could get a dozen men of any him to marry her out of pure pity, and courage to join him, he would pull their | throw his poor mother overboard. And stronghold about their ears without any more ado. This malice of his seemed strange to me, as he had never suffered at their hands, so far at least, as I knew. Was it to be attributed to his jealousy

of outlaws who excelled him in his business? Not being good at repartee, I made no answer to Lizzie, having found this course more irksome to her than the very best invective : and so we entered the house together; and mother sent at once for me, while I was trying to console my darling sister Annie.

"Oh, John! speak one good word for me," she gried, with both hands laid in mine, and her tearful eyes looking up

Not one, my pet, but a hundred," I no fear, little sister; I am going to make your case so bright, by comparison, I mean, that mother will send for you in five minutes, and call you her best, her most dutiful child, and praise Cousin Tom to the skies, and send a man on horseback after him; and then you say, Annie? will have a harder task to intercede for

me, my dear."
"Oh, John, dear John, you won't tell her about Lorna -oh not to-day dear.'

sure she could not bear it, after this so good and gentle." great shock already.'

She will be desperately savage first with von and then with me, and then forial me out of the farm, having you so comyou, and then with me, and then for a very little while with both of us together, and then she will put one against the other (in her mind, Lizzie and I mean), and consider which was is wiser so." most to blame; and in doing that she will be compelled to find the best in either have the kindness not to talk any noncase, that it may beat the other; and so as the pleas come before her mind, they will gain upon the charges, both of us being her children, you know; and be-fore very long (particularly if we both think that after all she has been a little too hasty: and then show!! too hasty; and then she will remember how good we have always been to her, and how like our father. Upon that she will think of her own love time, and sigh

"Now, John, how on earth can you know all that?" exclaimed my sister, wiping her eyes, and gazing at me with a soft bright smile. "Who on earth can have told you, John? People to call you stupid, indeed! Why I feel that all you say is quite true, because you describe so exactly what I should myself gained little, except as regarded do myself; I mean-I mean if I had two | comfort of mind, and some ease to the

a good bit and cry a little, and then

smile, and send for both of us, and beg

done. But tell me, darling John, how frequent meetings and delightful conyou learned all this.'

nod of some conceit. I fear; "I must be was not aware of my narrow escape from a fool if I did not know what mother is

by this time." Now, inasmuch as the thing befell according to my prediction, what need for me to dwell upon it, after saying how it would be? Moreover, I would regret to write down what mother said about Lorna, in her first surprise and tribulation; not only because I was grieved by the gross injustice of it, and frightened mother with her own words (repeated deeply after her); but rather because it is not well, when people repent of hasty speech, to enter it against them.

That is said to be the angels' business and I doubt if they can attend to it much. without doing injury to themselves.

However, by the afternoon, when the sun began to go down upon us, our mother sat on the garden bench, with her head on my great otter-skin waistcoat (which was water-proof) and her right arm around our Annie's waist, and scarcely knowing which of us she ought to make the most of, or which deserved most pity. Not that she had forgiven yet the rivals to her love-Tom Faggus, mean, and Lorna—but that she was benow, and a vast deal better of her own children.

And it helped her much in this regard, that she was not thinking half so well as usual of herself, or rather of her own judgment; for in good truth she had no self, only as it came home to her, by no very distant road, but by way of her children. A better mother never lived; and can I, after searching all things,

And indeed poor Lizzie was not so very bad; but behaved (on the whole) very well for her. She was much to be pitied, poor thing, and great allowance made for her, as belonging to a wellsingle joke about it, or preference of grown family, and a very comely one, and feeling her own shortcomings. This at once ride forth to scour the country made her leap to the other extreme, and reassert herself too much, endeavoring to exalt the mind at the expense of the body; because she had the invisible one (so far as can be decided) in better share than the visible. Not but what she had her points, and very comely points of body; lovely eyes, to wit, and very beautiful hands and feet (almost as good as Lorna's,) and a neck as white as snow; but Lizzie was not gifted with our gait and port, and bounding health.

Now, while we sat on the garden bench, under the great ash-tree, we left dear mother to take her own way, and talk at her own pleasure. Children almost always are more wide-awake than their parents. The fathers and the mothers laugh; but the young ones have the best of them. And now both Annie knew, and I, that we had gotten the best of mother; and therefore we let her lay down the law as if we had been two

"Darling John," my mother said. 'your case is a very hard one. A young and very romantic girl-God send that I be right in my charitable view of her -has met an equally simple boy, among great dangers and difficulties, from which my son has saved her, at the risk of his life at every step. Of course, she became attached to him and looked up to him in every way as Pe perior being A "Come, now, mother," I said; "if you

only saw Lorna, you would look upon me as the lowest dirt-" "No doubt I should," my mother an- miser all of the royal family.

Faggus. He is the only one I ever see swered; "and the king, and queen, and Well, this poor the saddest part of it all is this-"

"That my mother will never, never,

understand the truth," said I.

"That is all I wish," she answered "just to get at the simple truth from my own perception of it. John, you are very wise in kissing me; but perhaps you would not be so wise in bringing Lorna for an afternoon, just to see what she thinks of me. There is a good saddle of mutton now, and there are some very good sausages left on the blue dish with an anchor, Annie, from the last little sow we killed."

" As if Lorna would eat sausages!" said I, with appearance of high contempt, though rejoicing all the while that mother seemed to have her name so pat; answered, kindly embracing her: "have and she pronounced it in a manner which made my heart leap to my ears: "Lorna to eat sausages !"

"I don't see why she shouldn't," my mother answered, smiling; "if she means to be a farmer's wife, she must take to farmers ways, I think. What do you

I should hope, said Annie, gravely; particularly as I made them.

"Yes, to-day, and at once, Annie. I want to have it over, and be done with could once behold her, mother, you one another, and felt that we had the would never let her go again. And she worst of it. "Oh, but think of her, dear. I am would love you with all her heart, she is

'She will bear it all the better," ing this, my mother wept, as she had ought to be! What a life she would said I; "the one will drive the other out. I know exactly what mother is. seemed to look at her; "otherwise, I "Well, I am su me out of the farm, having you so com-pletely under her thumb, as she seems to Lizzie and I will seek our fortunes. It

"Now mother," I cried, "will you angel! sense? Everything belongs to you; you, in turn, belong to us; as you have she is rare stuff. I would have been proved ever since—oh, ever since we glad to have married her to-morrow, if I

things she had done before; how many times I know not; neither does it matter. Only she seemed to enjoy it more, every time of doing it. And then she said she was an old fool, and Annie (like a feigned not to have heard one word that their trouble. I will accept it, my own

CHAPTER XXXV. RUTH IS NOT LIKE LORNA

Although, by our mother's reluctant consent, a large part of the obstacles be- hearing what was never meant for me, tween Annie and her lover appeared to and should have been almost as angry be removed, on the other hand Lorna and | with myself as anybody." children, who had behaved as we have conscience. Moreover, our chance of done, instead of railing and reviling. which she had worn in her childhood, Agatha's baby were in their talk.

verse was much impaired, at least for Never you mind," I replied, with a the present; because though mother Carver Doone, she made me promise never to risk my life by needless visits. And upon this point—that is to say, the necessity of the visit-she was well content, as she said, to leave me to my own good sense and honor; only begging me always to tell her of my intention beforehand. This pledge, however, for her own sake, I declined to give, knowing how wretched she would be during all the time of my absence, and on that account I promised instead, that I would always give her a full account of my ad-

venture upon returning.

Now my mother, as might be expected, began at once to cast about for some means of relieving me from all further peril, and herself from great anxiety. She was full of plans for fetching Lorna her own hands, where she was to remain at least a twelvemonth, learning all all this arose from my happening to say, she could win permission. without meaning anything, how the poor lence! Bless thee, mother-now long in heaven, there is no need to bless thee: but it often makes a dimness now in my well-worn eyes, when I think of thy loying kindness, warmth and romantic innocence.

As to stealing my beloved from that vile Glen Doone, the deed itself was not impossible, nor beyond my daring; but, in the first place, would she come, leaving her old grandfather to die, without her tendance? And even if, through fear of Carver and that wicked Counselor, she should consent to fly, would it be possible to keep her without a regi-ment of soldiers? Would not the Doones for their queen, and finding her (as they must do), burn our house and mur-

All this I laid before my mother, and to such effect that she acknowledged. with a sigh that nothing else remained for me (in the present state of matters) except to keep a careful watch upon Lorna from safe distance, observe the policy of the Doones, and wait for a tide in their affairs. Meanwhile I might even fall in love (as mother unwisely hinted) with a certain more peaceful heiress, although of inferior blood, who would be daily at my elbow. I am not sure but what dear mother herself would have been disappointed had I proved myself so fickle; and my disdain and indigmuch displease her, for she only smiled and answered:

"Well, it is not for me to say : God knows what is good for us. Likings will well deserves that his pet scheme should miscarry-he who called my boy a coward, an ignoble coward, because he would not join some crack-brained plan against the valley which sheltered his beloved one! And all the time this dreadful coward' risking his life daily there, miserable money, that little dwarfish granddaughter of the insolent old "Nota day, if I had my will," I answer-

"If you please, madam," said the little maiden, with her large calm eves unme with so much contempt on that account; neither have you told my grandfather, at least within my hearing, that he was an insolent old miser. When I return to Dulverton, which I trust to do to-morrow (for it is too late to-day), I shall be careful not to tell him your opinion of him, lest I should thwart any schemes you may have upon his property. I thank you all for your kindness to me, which has been very great; far more than a little dwarfish creature could, for her own sake, expect. I will only add. for your further guidance, one more little truth. It is by no means certain that my grandfather will settle any of his miserable money upon me. If I offend him, as I would in a moment, for the sake of a brave and straightforward man"-here she gave me a glance which I scarcely knew what to do with-" my grandfather, upright as he is, would leave me without a shilling. And I "She will eat whatever John desires, often wish it were so. So many miseries come upon me from the miserable Here she broke down, and money-Oh, that I could only get the chance | burst out crying, and ran away with a

"Impudent little dwarf!" said my mother, recovering her breath after ever That is a lucky thing for me." Say- so long. "Oh, John, how thankful you

"Well, I am sure!" said Annie, throwhad such an outrageous spirit! For my have. I see now that my time is over. part, I cannot think how she could have been sly enough to hide it in that crafty manner, that John might think her an

> aback half or a quarter so much before. had never seen my Lorna."

> "And a nice nobody I should have been, in my own house!" cried mother ; "I never can be thankful enough to darling Lorna for saving me. Did you see how her eves flashed?" "That I did; and very fine they were.

our pardon, and call us her two thorough girl) pulled her one gray hair was said, and have borne black malice in their hearts. Come, Annie, now, would not you have done so?" be vill "I think," said Annie, "although of dead.

course I cannot tell-you know, Johnthat I should have been ashamed at

"So you would," replied my mother;
"so any daughter of mine would have

However, I am very sorry that any words and she answered that she hardly knew, of mine which the poor little thing chose to overhear should have made her so forget herself. I shall beg her pardon before she goes, and I shall expect her to

"That she will never do," said I: a more resolute little maiden never yet had right upon her side; although it was a mere accident. I might have said the same thing myself; and she was hard upon you, mother, dear."

After this we said no more, at least about that matter; and little Ruth, the | I told my mother truly, according to my next morning, left us, in spite of all we promise; and she was greatly pleased could do. She vowed an everlasting friendship to my younger sister Eliza; but she looked at Annie with some re sentment, when they said good-by, for being so much taller. At any rate, so Annie fancied, but she may have been quite wrong. I rode beside the little maid till far beyond Exeford, when all in some wonderful manner out of the danger of the moor was past, and then I power of the Doones entirely, and into left her with John Fry, not wishing to be too particular, after all the talk about her money. She had tears in her eyes mother and Annie could teach her of when she bade me farewell, and she sent dairy business, and farm-house life, and a kind message home to mother, and the best mode of packing butter. And promised to come again at Christmas, if

Upon the whole, my opinion was that ginning to think a little better of them | dear had longed for quiet, and a life of | she had behaved uncommonly well for a simplicity, and a rest away from vio- maid whose self-love was outraged; with spirit, I mean, and proper pride; and yet with a great endeavor to forgive, which is, meseems, the hardest of all things to a woman, outside of her own

> After this, for another month, nothing worthy of notice happened, except, of great hard-working hand. course, that I found it needful, according to the strictest good sense and honor, to visit Lorna immediately after my discourse with mother, and to tell her all about it. My beauty gave me one sweet kiss with all her heart (as she always did, when she kissed at all), and I begged for one more to take to our mother, and before leaving I obtained it. It is not for me to tell all she said, even supposing (which is not likely) that any one cared to know it, being more der us, and carry her back triumphantly? and more peculiar to ourselves and no one else. But one thing that she said was this, and I took good care to carry it, word for word, to my mother and

"I never can believe, dear John, that after all the crime and outrage wrought by my reckless family, it ever can be meant for me to settle down to peace and comfort in a simple household. all my heart I long for home, however dull and wearisome to those used to it, would seem a paradise to me if only free from brawl and tumult, and such as I could call my own. But even if God would allow me this, in lieu of my wild nation at the mere suggestion did not so inheritance, it is quite certain that the Doones never can, and never will.

Again, when I told her my mother and Annie, as well as myself, longed to have her at Plovers Barrows, and teach her not come to order; otherwise I should all the quiet duties in which she was not be where I am this day. And of one thing I am rather glad; Uncle Reuben answered, with a bright blush, that while her grandfather was living she would never leave him: and that even if she were free, certain ruin was all she should bring to any house that received her, at least within the utmost reach of her amiable family. This was too plain to be denied; and seeing my dejection at it, without a word to any one! How glad she told me brave v that we must hope I am that you will not have, for all her for better times, if possible, and asked

She turned, and by her side was stand- away confused, and would not look at me clever face. He was on his probation ing poor Ruth Huckaback herself, white | for a while; "but all my life," I went on to say, "if my fortune is so ill. And how long would you wait for me, Lorna ?"

wavering, "it is not my fault, but God "And now," she continued, "you bound poor and ambitious, a glutton for work Almighty's, that I am a little dwarfish creature. I knew not that you regarded you; and when I dare not wear it, I The thought of the old company to the second state of the second state carry it always on my heart. But I will bind you to me, you dearest, with the poorest and plainest thing that ever you set eyes on. I could give you fifty fairer ones, but they would not be honest; and I love you for your honesty, and nothing else, of course, John; so don't you be conceited. Look at it; what a queer old thing! there are some marks upon it, very grotesque and wonderful; it looks like a cat in a tree almost; but never mind what it looks like. This old ring must have been a giant's; therefore it will fit you, perhaps, you enormous John. It has been on the front of my old glass necklace (which my grandfather found them | face. taking away, and very soon made them give back again) ever since I can remember, and long before that, as some woman told me. Now you seem very greatly amazed; pray what thinks my lord of it?
"That it is worth fifty of the pearl
thing which I gave you, you darling;

and that I will not take it from you.' "Then you will never take me, that is

gentleman---"No gentleman, dear-a yeoman." "Very well a yeoman—nothing to do with a yeoman who will not accept my love-gage. So, if you please, give it back

again, and take your lovely ring back. She looked at me in such a manner, half in earnest, half in jest, and three times three in love, that in spite of all good resolutions, and her own faint protest, I was forced to abandon all firm ideas, and kiss her till she was quite ashamed, and her head hung on my bosom, with the night of her hair shed over me. Then I placed the pearl ring back on the soft elastic bend of the finger she held up to scold me; and on my "Well, for my part;" I answered, own smallest finger drew the heavy hoop laughing, "I never admired Ruth Huckshe had given me. I considered this with satisfaction, until my darling recovered herself; and then I began very

could) from chiding me: "Mistress Lorna, this is not the ring of any giant. It is nothing more nor less than a very ancient thumb-ring, such as once in my father's time was plowed up out of the ground in our farm, and sent to learned doctors, who told Now nine maidens out of ten would have us all about it, but kept the ring for one love; and it shall go to my grave with me." And so it shall, unless there be villains who would dare to rob the

gravely about it, to keep her (if I

Now I have spoken about this ring (though I scarcely meant to do so, and would rather keep to myself thing so very holy) because it holds an important part in the history of my Lorna. I asked her where the glass necklace was from which the ring was fastened, and

but remembered that her grandfather had begged her to give it up to him when she was ten years old or so, and had promised to keep it for her until she could take care of it; at the same time giving her back the ring, and fastening it upon her pretty neck, and telling her to be proud of it. And so she always had been, and now from her sweet breast she took it, and it became John Ridd's delight.

All this, or at least great part of it. with Lorna for having been so good to me, and for speaking so very sensibly and then she looked at the great gold ring, but could by no means interpret it. Only she was quite certain, as indeed I myself was, that it must have belonged to an ancient race of great consideration, and high rank, in their time. Upon which I was for taking it off, lest it should be degraded by a common farmer's finger. But mother said, "No," with tears in her eyes; " if the common farmer had won the great lady of the ancient race, what were rings and Old-World trinkets, when compared to the living jewel?" Being quite of her opinion in this, and loving the ring (which had no gem in it) as the token of my priceless gem, I resolved to wear it at any cost, except when I should be plowing, or doing things likely to break it; although I must own that it felt very queer (for I never had throttled a finger before), and it looked very queer, for a length of time, upon my

And before I got used to my ring, or people could think that it belonged to me (plain and ungarnished though it was), and before I went to see Lorna again, having failed to find any necessity, and remembering my duty to mother, we all had something else to think of, not so pleasant, and more puzzling.

TO BE CONTINUED.

AN OLD COUPLE

The misfortune of John and Ellen Luff was that they had lived too long. Their mistress before she died had made provision for them, counting that they would live to seventy-five or so. But now John was eighty-six and Ellen eighty-two, and the provision had been spent ten years ago. During the greater part of these ten years they had been kept alive by the sixpences collected by a charitable soul who had come to be aware of their necessity. But now their benefactress was gone, and there was nothing at all between them and starvation.

They had covered up their poverty jealously. Little by little during these ten years they had parted with the pieces of furniture which old Mrs. Cynaston had left them as part of her

A young doctor had been very kind to them. He had given them medicine and nourishing things out of his own pocket, and had accepted with a delicate understanding the shillings the man paid him from time to time for his fees. To be sure, they found their way straight back to the fund collected for the old people by their benefactress.

how long I would wait for her.

"Not a day, if I had my will," I answered, very warmly; at which she turned shrewdness of expression in his keen, down here in this slum that once was country. But presently he knew he would be among the great men in Har-"Till I could get you," she answered ley street or Cavenish Square. He slyly, with a smile which was brighter knew the things he had done and was capable of doing. Meanwhile he was

> The thought of the old couple put a pucker between his brows, even while he sat by Margaret Steele's side at dinner that evening. He had no thought of keeping from her the thing that was worrying him. She had the key of his heart, and could wring from him every secret except one, if his love for her could really be called a secret.

> He told her about John and Ellen Luff as he had seen them and as he imagined them. "Ah," she said softly once or twice, and there was a world of hurt pity in the exclamation. Looking at her admiringly, he thought she had the compassion of all the world in her

She said no more, as though he had discouraged her. They talked of other things, of the newest discoveries in science and medicine—the things that interested him most. She was delightfully intelligent. With such a woman for his Egeria what might not a man

"Well." he said to the old couple I will have nothing to do with a next day, "have you made up your

minds?

"I shouldn't be able to look after you much longer, for I think of joining an expedition to South Africa. Sister Gertrude in the infirmary has promised me to be very good to Luff. At your side of the house, Mrs Luff, there is an excellent woman in charge. You'll be surprised to find how pleasant it all is when you get there, and will wonder why you ever dreaded it so much."

The old couple seemed as if they had not heard this well-meant consolation. "You'll be ready to go Friday, shall we say?" Dr. Saville said with a cheer-

fulness he was far from feeling.
"Oh, aye, it might as well be Friday as another day," John Luff said. "Might happen the Lord 'ud call us before Friday."

He had very nearly made up his mind to join the African expedition. The pursuit of the thing that caused one of the most horrible diseases into the deadly swamp where it lurked was fascinating to him. If he came out of it alive it meant reputation. If he didn't— Well, he couldn't go to Margaret now as he was. It was now Tuesday afternoon, and on Friday they were to go into the House. They had ust three days to be together, three

After a time they began to talk. They had the memories of very old people for things of long ago, while

days in which the Lord might call

But if the Lord would call them before Friday was come!

There was a sudden tapping at the door, and a lady came in bringing a smell of violets with her. The east wind blew aridly outside, and she was wearing furs over her purple dress. She glowed in them as palely warm as a white rose that has a flush in it.

Old Ellen got up and set her a chair. She flashed a quick glance around the room, almost empty of furniture. Her eyes took in the parcels on the table, then went on to the wondering faces of the old couple.
"Dr. Saville is a friend of mine," she

said softly. Her voice was as sweet as her face. "He has told me about you. Your names are John and Ellen Luff. I think you must once have lived with my grandmother, Mrs. Kynaston, of Eastney Park, Hamshire.'

"It isn't Miss Margot?" said John incredulously, while Ellen came nearer and peered with her blind eyes into the course of this article they may seem the beautiful, delicate face.

"Yes, I am Miss Margot. I remember quite well how you taught me to ride, John. And I remember you, Ellen, displaying my grandmother's finery for my delight on wet afternoons. I liked you better than my nurse. And I remember once we had out all the furni- rather more than fifty per cent. of the ture of my doll house and gave it a thorough spring cleaning. Do you remember that. Ellen?" "For sure I do, Miss Margot. Many

time me and Luff have talked about it. "I oughtn't to have lost sight of you, she went on, looking from one face to the other. "Only we spent so many years abroad. And I thought,

"We didn't ought to have lived as long, Miss Margot," cried John apologetically. She laughed softly, and her eyes were

dimmed. "Ah, well, I am very glad you have lived," she said, "and most grateful to Dr. Saville for finding you for me."

"John wouldn't be here only for him. The bottles of wine he's sent and the medicines! We had no fire to-day till he sent it, and all these things from the store." Ellen vaguely indicated the table. "May the Lord reward him!"

Miss Margot glowed more than ever, and leant forward a little over her huge muff. The fire sparkled in the jewels that clasped her sable stole and set up other fires in the depths of her eyes. "And now," she said, "wouldn't you

like to come back to Eastney? west lodge is empty, but it is in order, and you can come at once. I have a woman who will look after you both and see that Ellen hasn't too much to do. And we have all the summer before us. What do you think of it?" "Oh, Lord," said John, "and we were

to have gone into the House on Friday!" We thought we were to be frieudless and forgotten-the doctor going off to Africa, where most likely than not he'll leave his bones," said Ellen. "We political, constitutional, and educational little thought the Lord was sending us

"Africa?" Miss Margot repeated in | in the fact that they affect no less surely a startled way. "Who said he was going to Africa?" "Himself, sitting in that very chair,

this morning."
"I will come back and tell you what he says," said Miss Margot, rising up

for a little while." room, where he sat writing busily at a table. The room was fundamentally dreary, with its dusty carpet, its heavy | garded as extinct. I mean that, taking red curtains and wire screens to the the most favourable view possible of windows, its fire almost out, its general | the actual situation, there can I think, air of neglect and dust, as dreary as the be no question that, whether as an mean street outside swept by the east active antagonism, as an uneasy conwind. Yet to her it was beautiful be- sciousness of friction, or as a regret able

He sprang to his feet with a little cry of delight at beholding her. The white lids veiled her conscious eyes; the color flamed in her cheeks.

come," she said. "For the moment it is enough that you are come," he said, setting a chair readers of The Month, the division for her with an exhilarated laugh. The exists, racially, no less between those smell of her violets was heavy, intoxi- of the Household of Faith than between cating.

John and Ellen Luff. They proved to can well be. It is naturally a difficult be, as I thought they might when you told me their names, old servants of my grandmother's. They are not going to the workhouse. They are going back to Eastney Park. They will have a lodge to themselves and a woman I am interested in, a widow, to see that they don't fall into the fire. I came to ask you when they might go. To-morrow?"

"They must have thought you were closer together, and his heart smote an angel," he said. "They may go whenever they are ready. The sooner they are out of their present abode the better. Eastney will be heaven."

She looked down at the muff in her lap and a quiver of agitation passed over her face. She opened her lips as surgical operation must be worth while. though to speak once or twice, and he had an idea that her hands clasped each other nervously in the covering of the muff.

-dear?"

"They told me you were going to Africa," she said, "to that place you told me of the other night. Let some one else do it, some one who has less to for a surgical operation. I had acute

She burst suddenly into tears and She burst suddenly into tears and an operation, so I began the use of Dr. bid her face. Then she was sobbing in Chase's Kidney and Liver Pills and his arms.—Katharine Tynan (abridged). have used them ever since.

ference between hate and love is one of half so well, for this did wonders for direction. In the former case our mind me."

The real serious cases of indigestion is bent upon the evil, in the latter upon the Rosary,

RACE AND RELIGION IN CANADA

Mr. Francis W. Grey, of Ottawa, in the Month. During the past year, the Catholics of Canada have been exhorted. Sunday after Sunday, to pray earnestly that "peace and harmony amongst us. . . . may happily result from" the first Plenary Council held in British North America. That there is more than common need for such a prayer, more, even, than such an important occasion inevitably demands, no one familiar with Canadian ecclesiastical conditions, and with the circumstances and questions arising out of them, can fail to admit. It appears, however, that certain explanations and statistics are necessary in order to render these conditions, circumstances, and questions, most of all the implied lack of peace and harmony, intelligible to English readers. They may, therefore, be briefly given here, and wherever in

to be required or called for.

The total population of the Dominion according to the last census, taken in 1901, is given by the Canada Year Book. 1908, as 5,371,315. The total Catholic population, according to the same authority, was at that date 2,229,600, or whole. Of these, according to Le Canada Ecclesiastique, 1906, 1,649,000 were of French Canadian origin, those of all other origins, chiefly Irish, Scottish, and English, 580,000 This gives at once an everwhelming majority of French Canadian Catholics, a fact which must always be taken into account with respect to the subject to be here discussed. respect, moreover, to Ontario and Quebec, the two Provinces that chiefly concern us, the figures are not less note-worthy. The total population of the latter Province is given, as above, as being 1,648,000; the total Catholic population as 1,429,260; the French Canadians among these last numbering 1,322,-110. Both the Protestant minority, therefore, and the English-speaking Catholic minority, form a very small percentage of the whole.

Coming to Ontario, we find the total population given as 2,182,947, with only 390,304 Catholics. Of these 158,670, somewhat less than half, are of French Canadian origin, chiefly, it may be said, in the archdiocese and city of Ottawa, and in the suffragan sees of Pontiac and Pembroke. Manitoba, to complete these statistics, has a Catholic population of 70,000; the new Provinces of Alberta and Saskatchewan, 32,000 ; British Columbia, 31,000, the remainder

being found in the Maritime Provinces. The two Provinces of Ontario and Quebec, however, as already stated, the one as overwhelmingly Protestant as the other is Catholic, are those in which racial and religious problems would most naturally arise. That these problems, commonly known as the Race Question, do exist there can be no doubt at all. They are, indeed, at the root of all the questions affecting the Dominion; their chief interests for Catholics consisting all matters relating to the Church in British North America.

In saying this as I do, with all the diffidence of a mere observer, and of a layman dealing with matters that trench very closely on the domain ecclesiastiwith a soft rustle. "A carriage shall cal, I am not unconscious of the fact come for you, so that you won't be exposed to the east wind. Now good-bye of the conditions above detailed has of late years appeared to lose, if it has not She was shown into the consulting actually lost, much of its earlier acerbity and virulence, though it must not for that reason be by any means recause he was there. It was enough for tradition, a certain racial difference, the moment that they were alone in such whether in Church or State, does exist, a solitude as they had never known be- and must be taken into account.

It is this difference, then, this friction between one race and another, and not merely as between Protestants and Catholics, as it concerns the growth, the amed in her cheeks.

"You will wonder why on earth I have Holy Catholic Church in Canada, that we are here to consider. And this because, strange as it may appear to those whose creeds, as well as whose 'I came down to see your old people, nationality, are as wide apart as they matter to treat of, lest, all unwittingly,

Ordered to Hospital

FOR OPERATION FOR ACUTE IN-DIGESTION—DID NOT GO AND WAS CURED BY

DR. CHASE'S KIONEY-LIVER PILLS

A medicine that will save one from a The doctors seem to have the common mistake of dosing the stomach when the real source of trouble was with the liver and kidneys. Anyway Dr. Chase's "What is it?" he asked, "What is it Kidney and Liver Pills made a com-

plete cure and here is the record:
Mrs. F. O. Bacon, Baldwin's Mills,
Que., writes:—"I was very sick and the doctors said I must go to the hospital live for. Not you. You mustn't go. indigestion and the liver and kidneys is should—should—" did not act. I did not want to undergo

"I am feeling well now and doing my own work for a family of seven. I think And there are better things to think about of a person than his faults. The friend you love has faults as well as the enemy you hate. In fact, the only dif-

he good; and if we were to turn it from almost have their location in the howels re evil in our enemy to the good in him, and can only be reached by making the we should certainly come to love him liver and kidneys active. No medicine also. There is good in every human regulates the liver, kidneys and bowels being, for we are all the children of one so nicely and so promptly as do Dr. Father; and the nearer we approach to Him in goodness, the more readily do we pill a dose, 25 cts. a box, all dealers; or things of yesterday were dim to them. discover the good in our brother.—Anna Old Madam and Miss Agatha and Miss C. Minogue—"The Garden Bench" in not be satisfied with a substitute or you discover the good in our brother.—Anna Edmanson, Bates & Co., Toronto. Do will be disappointed.

offence should be given where none, as I need hardly protest, is so much as thought of. The mere statement of the case may, however, it is surely lawful to hope, in view of the recent Council, and of the Eucharistic Congress to be held this year in Montreal, put the whole matter in a clearer light, and help, if ever so little, to remove prejudices and misunderstandings.

Going back for the moment to the purely historical aspect of the question, t may be said without hesitation that the antagonism here referred to was, from the beginning of British Rule in Canada, as much a religious as a national one. Also, that the French Canadians, originally in a majority, but now a dwindling minority amid an alien population, have, from the Cesson to the present day (since race and religion have always seemed to them inseparable if not identical interests) been forced into an attitude of not too hopeful defence, from which disloyalty to racial traditions, as they deem it, if not, indeed, to their most cherished spiritual heritage, has appeared the only and yet wholly impossible issue. The fact is worth noting carefully, as it accounts more than all else for a certain "aggressiveness," common to all losing causes, been, and still are, somewhat unreasonquest of New France, that is to say, England's political jealousy of a formidable rival and fear of French and Indian by Puritan hatred and intolerance of Canaanite and idolater who held the West. The same hatred and intolerance it is safe to say, marked the attitude of the King's "old subjects" towards his "new subjects" for many years subselittle trouble and annoyance to the military governors, who, within their limitations as British churchmen, seemed to have striven honestly enough to interpret the terms of the Treaty of Paris with a very reasonable amount of fairness, all things considered.

There can, at all events, be no doubt as to the existence in Quebec, no less than in Ireland, of a vehemently attempted, and not wholly unsuccessful Protestant ascendancy, tempered, in this instance at least, by the authority of a country which was about to show so generous a hospitality to the exiled Bishops, priests, and Religious of revolutionary France. It was an ascendancy, moreover, shaken, if not overthrown, by the loyalty of the French Canadians to their new allegiance at the outbreak, and during the course of the American Revolution, a loyalty which must, unquestionably, be placed to the credit of their religion, and of their submission to their clergy. Nor was it unnatural, under the circumstances, that an ascendancy, so attempted, and so resisted, should breed a racial and religious antagonism between French Catholics and English Protestants which is only now, if at all, beginning to lose its

But it is of the essence of this ques-

tion, as it effects the Church in Canada, that Catholics of English speech, commonly spoken of as "English Catholics,' have, for the most part, ranged themselves according to language, rather than according to creed, socially speaking, that is to say, and, to some extent, distinctly affecting religion or educain some sense a "foreigner." served by clergy of its own speech, accompanied, as might be expected, by a similar distinction between French and English schools.

fortunately, as to their bearing on the rapidly increasing, and not too tolerant non-Catholic majority.

I have been careful, in the last paragraph but one, to make special reference to the Catholic school, since education has in Canada not only the importance it has for the Church everywhere but is also closely allied to that race antagonism which so seriously complicates all Canadian problems. It may be said, indeed, to lie at the very root of them, since it is on this point, more than on any other, that the Church's claims and those of the State are most hopelessly and irreconcilably at variance. And the strength of the Church's position in this matter, on which, it may be truly said, all else depends, consists, humanly speaking, in the racial conservatism, the traditional distrust of English Protestantism-of English influences generally-which characterize the French Canadians, which make an apparent over-zeal concerning race, speech, and

customs as excusable as it is natural. It is for this reason, if for no other, that the Catholic from the Old Country, resident in Canada, has cause to regret the sharp and, as it seems to him, unnecessary, distinctions maintained between French and English Church schools, as complicating a problem already more than sufficiently involved, because political, and as tending to weaken a position of ever increasing difficulty of tenure, even in Quebec, still more so where the Catholic minorities are small to insignificance and widely scattered, and in face of the gradual, but inevitable "Americanization"—" nationalization," if you prefer it, -of the West, in this matter of "one people, one school.

spread on brown bread makes the most delicious sandwiches. A teaspoonful of OXO to a cup of hot water makes an appetizing, nourishing drink. Children love OXO.

Why this division of Catholics on lines such as, unfortunately, exist at present. of race and speech in respect of this vital issue should be cause for regret is plain from the fact that it engenders rivalries that are not merely disedifying of which the French Canadians have but fruitful sources of still greater weakness. A division which leads to disably and unjustly accused. The Uon- cussions as to methods of management; to comparisons as to the generosity, or while largely the outcome of New otherwise, of the financial support given to the schools of one speech or the other; which makes race and literary aggression, was no less surely inspired attainments, apparently, of more importance than a sound training, as Cath-Papists and Popery, a veritable Israelit- olics understand it, is surely something ish zeal for the utter destruction of the to be regretted, even if it be, as many claim, unavoidable under the conditions key to the fur trade of the North and actually existing. It has at least caused, so far as the observer is in a position to judge, an all too general forgetfulness of the axiom that it is the teaching that matters, not the teacher's quent to 1760, and was a source of no nationality. "Search not who spoke this or that, but mark what is spoken."

> Here again, I write with the utmost diffidence, weighing to the best of my ability, every word, and rather seeking to give the personal impressions of a writer connected by the closest of ties with both parties concerned, than attempting to draw any conclusions. But in this vital matter of education, this struggle, as between the Church and the State, for possession of the child, this question on which, in the newer provnces especially, the whole future of the Church, again humanly speaking, seems to depend, a racial antagonism of this sort, for that is what it comes to between French and English Catholics must be taken into most serious account. And this, just because it tends inevitably to weaken the Church's position, if it be not rather a symptom of a weakness already existing. The mere statistics of Catholics and non-Catholics, in Ontario and the West, are sufficient proof of the seriousness of the situation, and give better than all else, an estimate to the probable security of any agreement in favor of Catholic schools to which the New Provinces have been constrained by Federal legislation to give an unwilling and reluctant consent. The question, where such conditions exist, is not or so it seems to me: Shall the Church schools be French or English? but, rather: Shall the Church retain or lose the children whom God has given into her charge to keep for Him?

In a matter of this kind, and without, of course, attempting to apportion the politically, although not in matters blame where both sides are in fault, it is evidently better, though by no means tion. To the Irishman in Canada, his so easy, to cite concrete instances, than Saxon oppressor is so little obnoxious merely to refer to general principles that he is not averse, as above indicated, and circumstances. This division, then to be classed as an "English" Catholic; or antagonism, between French and nuch less so, apparently, than as a English Catholics, does exist, not only "Frenchman," whom, indeed, to judge in respect of primary, but also of by his speech and manner, he holds as secondary and of University education. That the Herein, manifestly, any weakening of compliment is returned with interest the Church's divinely-inspired claim to goes without saying. The feeling, as secure and promote the religious eduthe expression of an underlying antag- cation of all her children without exonism, extends, in certain spheres, even ception, and therefore to have a voice to the clergy, and is most noticeable, in determining how, where, and in what perhaps, in matters relating to educa- manner they shall be educated, becomes tion. Hence one finds English and of more, rather than of less vital import, of Ontario. French churches in one and the same and for sufficiently obvious reasons. parish, as well as in the same city, each Now, the conditions which make the presence of Catholic students at Oxford and Cambridge possible and with, and one calling for the loyal and tolerable, literally do not exist Canada. Outside of cer-These distinctions, it cannot be too often insisted on, do not extend to matters of faith. But if only, so to marked absence, in such institutions, of speak, surface irritations, they point un- even that formal profession of Christianmistakably to real want of harmony and ity which still lingers at the two firstunity, and there can be no question, un- mentioned seats of learning. The provincial Universities are, that is to say, welfare of the Church in Canada, of the as distinctly anti-Catholic, indeed, as Catholic population, concentrated, as distinctly anti-Christian, understanding statistics show, principally in Quebec Christianity in any real, dogmatic sense, tion to the provincial University, a and Ontario, and only there, perhaps as they are, professedly, non-sectarian. only in Quebec, able or likely, in the Except in very rare instances, therefuture, to hold their own against a fore, and under stress of very urgent for support that shall rise above racial necessity, these institutions are wholly unsuited to Catholics.

Church's interest, and, consequently, to the interest of all Churchmen, to provide the best possible secondary and Yet it is in this, of all instances, that

There appears to be, that is to say, a certain "localism" of spirit in respect of Catholic university education in Ontario, especially, a tendency to put diocesan, and still more, racial interests before wider and more general ones. The following statistics will show, with sufficient clearness, to what extent this spirit of localism prevails, and, at the same time, what provision is made, first, in Ontario and Quebec, and then throughout Canada generally, for the secondary and university education of Catholics.

To begin with Quebec, where, as already indicated, the French Canadians form an overwhelming majority, both of the population, and of the Catholic community. The province is provided with two universities, Laval at Quebec, and its autonomous "succursale" at Montreal, both, as is natural, distinctively French. In addition, there are forty-two colleges and "academies," classical and commercial, under the management, for the most part, of various religious orders. . There is, of course, very little room for racial rivalries in a province where those of one speech number 1,322,110, as compared with 107,150 of all other races. chiefly Irish.

Coming to Ontario, we have, in the city of Ottawa, one University, in the archdiocese, one classical college, and nine academies. In Toronto, one college, St. Michael's, affiliated to Toronto University. In Kingston, one college, possessing a university charter; for the rest of the province according to Le Canada Ecclesiastique, two colleges, one in Hamilton, and one in London. The Catholic population, it may be as well to repeat here, number 390,304, of whom 158,670 are French Canadians, living especially in Eastern Ontario. There is a university at Antigonish, Nova Scotia, and a college at St. Boniface, Manitoba, affiliated to the provincial University, and four other colleges complete the list given.

As the race antagonism is unquestionably more acute in Ontario than in any other part of Canada, it may be well to confine our attention to the conditions affecting the influential Catholic minority there, fairly evenly divided, so far as numbers go, between English and French. We note first, then, that as compared with the |primary, secondary, University education provided by the Province of Ontario, forming inadvantage of lavish State support, Catholic education, even though enjoying a crying necessities, is too evident to require pointing out.

an attitude towards existing facts and maynooth, would, if applied in Canada, crying necessities, is too evident to require pointing out. olic education, even though enjoying a quire pointing out. most favourable status, secured to it by How serious, the contrasted positions of Ottawa University and of Toronto Uni- a mere ipse dixit on the part of a writer versity are more than sufficient to show. situated as I am. My aim, as I have that wealth and State support can give it; the former, built up by the labour and devotion of the Oblates of Mary Immaculate, is entirely dependent on The most vital point of that situation as the voluntary support of the Catholics

That, one would imagine, is a sufficiently serious handicap for any Catholic place of education to be burdened chivalrous support of all the Catholics of the Province, at the very least. They are not, one may venture to suggest, numerous enough or wealthy enough to support three Universities, when two suffice in the Province of Quebec for the needs of more than three times their number, members of what is practically a State Church. The situation calls for such support, irrespective of theories as to the advantage of affiliaquestion concerning which there may be diversity of opinion. Still more, it calls jealousies and merely local interests; most of all, above any question of con-It follows, evidently, that it is to the trol by seculars or religious, whether University education obtainable any- not only the localism referred to, but in where, if only to remove even an appar- even greater measure the race friction ent justification of Catholic attendance and misunderstanding which so vitally at provincial universities. This provis- affect the welfare of the Church in Canion, moreover, would seem, to an impar- ada, make themselves most plainly and tial observer, most easy of attainment | most hurtfully felt. The situation of by means of concentration and harmony | the Capital, at the meeting point of two of effort rather than by disintegration, provinces, of two races, and many creeds, certainly not by rivalries and jealousies of conflicting interests, and keenest

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rivalries and jealousies, is one of peculiar difficulty, even politically speaking. If, in addition to what may be termed their political and social activity, these rivatries and jealousies are found to exist in the ecclesiastical and educational spheres as well, it needs no very close study of them in order to estimate their evil effects in both.

This, briefly, is the situation of the Church in the capital of the Dominion in that which relates to the most vital of all her interests, the right and efficient education of her growing sons, their being made fit, whether as priests or as laymen, to take their due place in the life and energies of the nation at large. The race question, if it arises no where else, arises here; not merely in respect of English and French primary schools but in respect of English and French parties in connection with the University. Again, it is impossible to apportion the responsibility where all are in fault, but the fact remains that there are rivalries and contentions and even unseemly recriminations, as to what may be called the "race complexion" of an institution intended, so it is claimed-and the distribution of population bears out the claim-from its very inception, and by the very terms of its charter, to meet the peculiar local conditions; to be bi-racial and bi-lingual; to favour neither French nor English but to give equal opportunities to both. The claim is, of course, denied as stren-

uously and as persistently as it is made, to the manifest detriment of the University itself. It would not, it is true, be in human nature, clerical or lay, to carry out such an ideal in an atmosphere tainted by political, and social and racial rivalries, without some apparent lapse to one side or the other. The mere neighborhood of the Province of Quebec, the concentration of a large French population in and around Ottawa and the numerical preponderance of French Canadian Catholics over all others in the Dominion, tends inevitably to a marked disproportion—though a perfectly natural one—between French and English clergy. The facts, however, must be taken into account, and to say that the French should go to Laval and leave Ottawa to the English Catholics of Ontario is as little reasonable as would be a counter claim on the part of the French Canadians. Yet, nothwithstanding the transparently honest endeavour of the University to give the widest and fairest interpretation possible to their Charter, as it appears to them, a large, prominent, and wealthy section of English Catholies, both in Ottawa itself and throughout the Province of Ontario, characterize the University as "French," than which no more serious mark of disapproval can in their minds be passed upon it. It is a charge, moreover, which by a parallel, and possibly more "social" line of reasoning, justifies not only their unwillingness to send their sons "to be taught by Frenchmen," but what is obviously of vastly more importance, a total abstention on their part from all financial assistance except on their own unreasonable and

mpossible terms. The secular clergy of the Province, so far as I have been able to learn, justify their non-support of the University on the grounds that it is " controlled by a close corporation," meaning, as above stated, the Oblates of Mary Immaculate; and further, by "a corporation which is to all intents and purposes French," meaning European. The localism, amounting, one might almost venture to say, to parochialism, which inspires such an attitude towards existing facts and

ed to enter here, since any decision one way or the other must evidently be The latter has all the prestige and glory | already explained, has been to set down certain impressions of the situation which it seems to me, confronts the Church in Canada, in Ontario especially. exemplified in the conditions obtaining at Ottawa is, I am convinced, the existence of certain racial rivalries, jeal ousies and misunderstandings which appear to divide even those who possess a common faith as well as the closest of common interests. These causes of disunion and friction, moreover, while not extending to matters strictly religious. do affect matters educational, which are only of lesser importance because they are not of the first. These conditions, it must be further observed, as they obtain, in greater or lesser intensity, where French and English come into contact, evidently affect the Church in Canada as a whole. They are causes, if not evidences, of weakness and disunion where strength and unity are most needed, in a country not as yet actively hostile to the Church, but yearly with the increased American immigration less and less in sympathy with her, least of all, as Manitoba and the New Provinces have clearly shown, with her system and methods of education; a system and methods looked upon as unpatriotic," as "tending to keep up unnecessary divisions," and as "retarding the growth and unification of the Canadian nation."

It is a situation which affects first, and most seriously, that element in the Catholic population which, as the largest and most homogeneous, has been and must always be the mainstay of Catholic education, as it is of conservatism in the wider and better sense, the French Canadians, whose very loyalty to race and speech, intimately interwoven as both are with their loyalty to their faith, has unquestionably been to their serious detriment in worldly prosperity and advancement, and has underlain the antagonism they have endured and still endure, from their English fellow-citizens, even those of their own creed. But it affects still more seriously the English Catholic minority, to an extent, indeed, of which they seem to be by no means aware, their position being, in fact, very similar to that of British Catholics in relation to Irish. Their strength, would they only see it, lies in unity with the French element, not in jealousy, recrimination, and charges of aggression.

That there are faults on the side of the French majority as well goes without saying; a certain restless assertion of indisputable, but not always attainable rights; a certain suspicion of encroachment and of unworthy motives on

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minorities that which they demand for | measure plain to Catholics in England, themselves when the situation happens that these notes, faulty and inadequate to be reversed. Yet, even admitting as I know them to be, have been here these short comings, which are, I think, set down. not to be denied, the French Canadian side of the matter has, I venture to think, hardly received fair consideration. It was they who for a century and a half under the lilies of France, made Canada a Catholic country; who for many years after the Cession, bore the brunt of Protestant assaults against the Church's faith, against her claim to educate her children in her own schools. If, finding themselves slowly but surely outnumbered by "aliens" in race and speech in all domains except the ecclesiastical, they cling in that sphere especially all the more closely and tenaciously to their old religious traditions, claims, and the natural privileges of a majority and of priority of tenure, it is certainly not becoming that their fellow-Catholics of English speech, who owe them so great a debt, should judge them harshly, still less uncharitably.

the part of ces Irlandais; a tendency to

Whatever of shortcomings, therefore, may exist, or be supposed to exist, in the educational facilities afforded by the Church in Ontario, whether in primary school or university, the remedy lies obviously in harmony of effort on the part of all the Catholics of the province. If objection is taken to a supposed predominance of French influence in education, it may fairly be pointed out that the numbers in Ontario being so nearly even, a like zeal in the matter of vocations (information as to the relative numbers of French and English clergy in Canada is, I regret to say, not obtainable, but it may safely be said that the numbers correspond approximately to those of the two elements, two and one half to one. Indeed, the proportion of French clergy is unquestionably larger, if anything, than such a comparison would i seem to indicate) on the part of English Catholics to that shown by the French Canadians would speedily redress the inequality complained of.
Again, if it be said that the rank and file of the clergy do not receive the mental training called for by present day conditions, it is once more no less easy to urge that the rule enforced by the Irish Bishops requiring a secular degree as a preliminary to entrance at | to be the remains of some holy departed effectually that narrow localism to which allusion has been made.

In the meantime, however, while devoutly hoping for some such solution of present difficulties, whether as the result of Canada's first Plenary Council or as the fruit of this year's Eucharistic Congress in Montreal, the immediate duty of Canadian Catholics, is, if one may presume to say so, clear enough, the ultimate issue resting, of course, as it must do, with the hierarchy. If it is not possible to have things as we would wish them to be, it is possible to better those that exist, not necessarily by our other religion with which I had ever own efforts or by our own methods, but by rendering the task of those in charge of Catholic education as little difficult as may be, remembering always that the teaching is of infinitely more importance than the teacher. This can be done, but not as now by criticism, well or ill-founded as it may chance to be, still less by racial rivalries and jealousies for which both sides must be seen how powerless they were to main-held responsible in a matter of vital tain their hold on the mind of man, or import not merely to the welfare of the to maintain in unity of thought a single Church in Canada as a whole, that of family. Woen, therefore, I saw the Christian education, but of equal im- vast, world-wide unity of the Catholic port, as I honestly believe, to her very | Church, I realized that He Who founded existence in the future.

It is in the hope of making this situaaloofness and to ultra conservatism; a possible unreadiness to concede to great events above referred to, in some

CONVERSIONS

hearts of people are naturally of inter-

est to others, especially when member-

ship in a body of importance is concerned; and then there is such an infinite variety in the ways of approach to the Catholic Church. But it is more than all else our own loyalty to the Church that excites a sense of satisfaction when we read of the reasoning of converts and their success in overcoming obstacles. Of course the great majority of converts never take the world into their confidence. They cannot put into it words or they see nothing to be gained by publishing accounts of their conversions. A few feel obliged by the positions they occupy to justify publicly the step they have taken. One of the latest is Professor Albert von Ruville of Halle University, Germany. One of the things that first influenced Professor vou Ruville is what we call the note of holiness in the Church. There is something in Catholic churches that touches many people in a mysterious way. If you never feel it you may be lacking in spiritual vitality. It is told of a company of sight seers who were doing a certain city that one day, after visiting some large Protestant churches, they went to see what was to be seen in a Catholic church. When they came out of this church one of the company remarked: "Did you notice the difference? In the other churches we talked and chatted as we do in the street; but in this church we talked in whispers when we talked at all." Professor von Ruville expresses this in a striking way. Dead things effect us in various ways. A dead tree does not excite a feeling of awe, but a dead man does. In the case of the tree it is only vegetable life that has departed; in the other case it is a human soul. Similarly, the ancient Catholic churches which were taken from us in the sixteenth century are felt of life would doubtless be increased.

"There is something funereal about when I found myself in some ancient, instinctively felt that something sublime, something holy, had once dwelt within these halls, with whose passing their souls had, so to speak, passed away.

Another recent account is that of a lady in London who wrote at the request of a friend without any idea of publication. What first influenced her was the note of Catholicity. She says:

" From the first I realized that Catholicism was quite different from any come in close contact - different not ouly in degree but in kind. .

There was in Catholicism a strange, unearthly something that both attracted and repelled me, and I determined to fathom the mystery. And the more I learned concerning it, the more wonderful it seemed. Remember, I had wandered through many systems, and had it could not have been as other men are,



Barred Plymouth Rocks BEST FIVE DOLLAR BARRED PLYMOUTH Rock Cockerels in Canada. Holders of two championship cups. You cannot improve your stock with the one and two dollar kind. Twenty-five dollars on deposit with the Record to guarantee satisfaction to all customers. Jno. Pringle, London, Ont.

EGGS FOR HATCHING

Eggs for Hatching from Pure Bred Stock at the following prices: Mammoth Bronze Turkeys, \$3 per 9 eggs; \$5 per 18 eggs. Toulouse Geese, \$2 per 6 eggs. Indian Runner Ducks, \$1,50 per 12 eggs. Single Comb Black Minorcas, \$1,50 per 15 eggs. 1639-4 G. G. BOWES, Hullcar, B. C.

ORPINGTONS

THE GREAT WINTER LAYERS

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Eggs \$2 per 15. S. C. Brown Leghorn Eggs \$1 for 15.

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and that some power was at work which was more than human.'

Go back in thought nearly two thou sand years. Think of Him kneeling and

"Father, I pray for the apostles whom send into the world, and for all those who through their word shall believe in Me, that they may all be one, as we are one, that the world may believe that Thou hast sent Me."

Then think of people to-day, like this London lady, coming to Him in the very way He prayed for, believing Him to be the Father in heaven because we are one, because we could not of ourselves be one in faith all over the earth, and because this gift of world-wide unity implies the presence of something more than human. We safely place our hopes n One Who thus reaches across the ages with prayer and prophecy and divine provision for mental and spiritual needs.-Casket.

TOO MUCH LIBERTY

"Some parents give too much liberty to their children," said a priest recenty. "For instance, when a son has reached the wage-earning years a mother often believes that he should be allowed a great amount of freedom. As a result he goes out into the world, is attracted by sin and drifts with the tide of the night until sometimes he becomes a libertine and a drunkard.

"Not long ago I walked down the street at night and, passing two immoral theatres, found a group of boys and young men around the gallery entrances waiting to pay their dime for admission to the places where the elemental inclinations so strong in them at this period

"The same principle of parental supervision holds good with girls. Too much liberty is often given them, with the standard and efficiency of priest-Into the accuracy, or otherwise, of hood and universities alike. Such a an idea of the nature of Catholic worlegislation, labours from the outset these statements, there is no apparent rule would also, incidentally, banish ship I could not shake off this impression keeping your children away from dangerous ways is to make home happy formerly Catholic, cathedral. Perhaps I and comfortable. A taciturn, grim, tyrannical father at home and an unthinking mother often force their sons and daughters to seek amusement outside that is detrimental to their advancement in virtue. Mothers should also watch the company their daughters keep and find out what kind of men it is with whom their girls associate. In this way danger will be averted."-Sacred Heart Review.

Emporia Editor's Soliliquy

William Allen White of Emporia, Kan., on his return from Europe, presented in the paper that he publishes this thought concerning the Catholic Church, for the consideration of his fellow Protestants that should be use-

"The Holy Roman Catholic Church whether we like or dislike it, still must be admitted by serious-minded persons of every faith to be the cement that is holding civilization together. For if the influence of the Catholic Church were removed, barbarism and anarchy would arise rampant in the world. . The debt of civilization to the Catholic Church is the greatest single debt in

the world. . . Reverence is due to this great fundamental force in modern civilization working toward the common coming of the kingdom for which every earnest man and woman is striving, each in his own way, and by striving, becomes the brother of all men."

Sure Cure for Thrush WORST CASES YIELD TO DOUGLAS' EGYPTIAN LINIMENT

Mr. J. L. Boyes, Secretary of the Napanee Driving Park Association, has had a good deal of experience with thrush on horse's feet, and has tried various remedies. He writes:

"I have cured bad cases of diseased feet or thrush on horses, with Egyptian Liniment, with two or three applications, after calomel, salt, coal oil, etc., had completely failed to do the work. I consider it a waste of time to use anything but Egyptian Liniment for

Such an emphatic statement, from an experienced horseman, speaks volumes for Douglas' Egyptian Liniment. Another man who has found it most

effective, is Mr. John Garrison, Morven, Ont. He says: "One of my horses had thrush so bad

that his feet became offensive, and the neighbors advised me to shoot him. Before doing so I decided to try Egyptian Liniment, and in a short time my horse's feet were as sound as ever."



The Catholic Record

Price of Subscription—\$1.50 per annum. United States & Europe—\$2.00 " "

THOS. COFFEY, LL. D., Editor and Publisher. Advertisement for teachers, situations wanted, etc.,

Approved and recommended by the Archbishops of orente, Kingston, Ottawa and St. Boniface, the isheps of London, Hamilton, Peterborough, and gdenburg, N. Y., and the clergy throughout the

Ogdensburg, N. Y., and the clergy throughout the Dominien.
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LETTERS OF RECOMMENDATION. Apostolic Delegation.
Ottawa, June 13th, 1905.

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 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 recommend it to Catholic families. With my, blessing on your work, and best wishes for its continued success, Yours very sincerely in Christ,

DONATUS, Archbishop of Ephesus,
Apostolic Delegate

UNIVERSITY OF OTTAWA.

University of ottawa. Ottawa, Canada, March 7th, 1900.

Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey
Dear Sir: For some time past I have read your estimable paper, the CATROLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to re-

Yours faithfully in Jesus Christ. †D. Falconio, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, APRIL 2, 1910

RACE AND RELIGION IN CANADA

We acknowledge with thanks the receipt from the author of a well written article upon the above subject. The sery of the atheistic university. writer is Mr. Francis W. Grey, of the Archives' Department, Ottawa. It was first published in The Month for Feb. of the current year and is since reproduced in pamphlet form. Mr. Grey is to be congratulated upon his calm, lucid statement of a condition which is neither unto peace nor edification. Further than this we have no intention Reformation. It is taken from Ansley's wit is wanting, nor is there even the of entering into the merits of the paper. Life of Fisher, and is based upon a rollicking fun which ever beams from Still less would we be inclined to take part in a controversy in which neither side can gain a victory, but in which may be, we are all Canadians. Our free people. That the French love was not until 1527 that the delicate (?) ideals are much higher. their language and wish their children conscience of Henry VIII. became disto learn it and treasure it turbed about the validity of his maris most natural and praiseworthy. We riage with Catharine of Arragon. admire them for it. It has done splen- Anne Boleyn had grewn from childdid service for Church and country, hood to womanhood. The trouble Canada does not possess. Our own sake of both creed and country things | kingdom was bound to his. will calm down.

PROTESTANT TEACHING

In our notice of the Protestant Maga-

entered the lecture-room, where prin- advancement. ciples are enunciated and causes dis. Another point to which the honor- Incarnation, and the Redemption. cussed. When the former are false and able gentleman called attention was As Dean Davis remarked in his protest the latter are ignored the evil fast be- what he called the St. Patrick's day against the statement: Christ is per-

ANNE BOLEYN

TWO GOOD POINTS

a dull ear which cannot hear the mutter- to the earnest Catholic whose talent has told we may see returning order, we see ings of the coming storm." What an been faithfully employed, who is known nothing but disorder. Unrest possesses age of unrest! It is always difficult to for his ability and his uprightness, is well the souls of men. Revelation is abankeep the human heart quiet or the soul able to overcome the prejudice against doned. Religion no longer holds the at peace. Never for centuries has this his creed and to win in a race, however undisputed sway which brought peace task been so ill requited. Education handicapped he may think himself by and contentment. The anchors of mormore popular than ever, religion ban- reason of his religion. All things are ality have broken their moorings ished from the schools, ethics ordered not equal. A young man amongst us, as and ships are drifting out into out by professors-what will be left D'Arcy McGee truthfully put it, has to unknown seas. Divorce is breaking as ballast to the ship or support to do twice as much and do it twice up homes. Socialism is eating out the to authority? No dogma in Pro- as well as others to get the same life of nations. Scarce anywhere upon testantism - no certainty in its reward. Even so they can win, as others the horizon is there sign of order divisions. Christianity, which ought have won, a fair share of the prizes of- Men in the same breath are playing at to be so rich, so strong and so helpful, is fered to the deserving. What our rep- church and scoffing at revelation. poor and discredited. Society in its resentatives like Mr. Murphy are ex- There is enough to do without tearing various branches is cursed and ensnared pected to do is to see to the latter por- stone from stone of God's great temple Advancing and growing from the junior that a man is an Irish Catholic is not, audience that "Christ is more than grades, it has become wanton. It has nor should it be, a hindrance to a man's man, but less than God," deals a deadly

comes universal. Thus the want of post card. He hoped, and we hope fect God and perfect man. If He religion in primary education becomes with him, that this vulgar mode of be- were not man or not God there in higher education the abomination of littling the Irish character will be would be no atonement. Anything less the temple. The godless red school- promptly done away with. We were than the perfect God could not have house will always be the fruitful nur- glad to see that he purposes using his satisfied the demands of divine justice; influence with the post office in stop- nor anything else than perfect man, for ping them. Forgetful of what they owe a brother was to redeem. What need themselves, and too fond of a laugh these men have of a St. Thomas of at any expense, Irishmen have done a Aquin to teach them theology, the A correspondent wishes to know if great deal to bring the ridicule of all science of the saints, the secure refuge there is any authority for the statement other nations upon their weaknesses against the storms of doubt, the armour VIII. in the direct line of consanguinity. in appearance, they preferred typifying -loving study and enquiry! The only evidence we can find is a the race in a besotted face, with an old quotation in Cobbett's History of the short clay pipe between the lips. The remark said to have been made by Anne | their optimistic eye. We might think Boleyn's mother to the king. Cobbett an enemy had done it to make a carica- day, and in the course of conversation

THE LONDON MINISTERIAL ALLIANCE

THE CATHOLIC RECORD tion is doomed; that there are no abso- moral virtues are the tests which to a great apostle which are as practical in two were closely entwined. To admit A DISCUSSION on the "cost of dying" | children about her and making ready to lute evils; that immorality is simply great extent decide these matters, due this century as they were in the first, tradition, either in the Councils or in as contrasted with the cost of living has go forth with sickle and pruning hook an act in contravention of society's observance being had to the reasonable Dr. Manning facetiously remarks that the Fathers or in liturgy, would involve been receiving some attention of late in to gather in the harvest. The accepted standards." What is to be demand that Catholics shall have a fair | Christ was neither artist nor inventor. submission to authority, against which | America exchanges. It is a timely topic | and the opportunity are hers. Can the thought of these lessons? "Concep- share of the honors as well as the respon- Such a subject as the pretended reformation was a rebel- surely, and especially so to Catholics, Catholics of the United States arise to tions of right and wrong are as unstable sibilities of the public life of the countain the authority of Christ is most unbecom- lion. Where does Protestantism stand who are supposed to possess a clearer take advantage of them? That is the as styles of dress." "There can be and try. What is important for us is that ing. We cannot say whether the speak- now? The state which repudiates apprehension than others of the unreal- question of the hour. are holier alliances without the mar- our people unite in these questions. In er himself has a reputation of this kind. union with any Church and boasts of its ity of material things in presence of riage relation than within it." That is vacancies of one kind or another we have Nor does it make the slightest differ- non-sectarian education, can give it no death. It is incumbent upon us then enough. To any reflecting mind these too many applicants of nearly equal calence. Our complaint against Dr. Man-support. Private judgment leaves it to lead the way to reform in this matter. not wanting in the great Republic and statements must bring sorrow and deso- ibre. Each one has his friends and ad- ning is not that he is not artist, weaver exposed to every wind that blows. For who can deny that this unChristian in Canada. Some there are, unfortunatelation. The gentle breeze becomes in mirers. Those whose business it is to or inventor, but that he is misrepresent- Justification by faith, whatever might desire for display, so difficult of eradica- ly, who look askance at it and under the winter the blinding storm. Let educa- decide the point of personality are seri- ing his divine Master and undermining be its appeal to ignorance, left no tion from the human heart, is a great selfish pretext of "duties nearer home," tion be divorced from religion in the ously embarrassed. Good men are the dispensation which our Lord establishment to defence. Now, when the evil, leading oftentimes to distress and throw cold water on every impulse to primary schools, it cannot stand in the sought by positions. The supply in lished. "Look out over the world," battle rages, these Protestant ministers humiliation for the living and to negmore advanced institutions the blasts the upper grades of nearly all professions says Dr. Manning, "and behold how leave the field to the enemy. They lect of the spiritual duty we owe to the midst or across the seas. To such it office it would be well were they to tell the clerk to give them their Catheolic Record. We have information of carelessness in a few places on the part of carelessness in a few places on the part of carelessness in a few places on the part of carelessness in a few places on the part of carelessness in a few places on the part of carelessness in a few places on the part of carelessness in a few places on the part of carelessness in a few places on the part of carelessness in a few places on the part of the country. We are confident that the country of the from the cold regions of atheistic pagan- is not yet equal to the demand. A busy it is getting its affairs in order." neither understand the Incarnation, nor dead. The Catholic citizen is disposed would be well if the stirring words of ism and agnostic ethics. The Cosmo- worthy man's turn is pretty sure to come The scene to us is no reality. As we have they the scientific weapons to de- to attribute it, for the most part, to the the late Cardinal Manning could be by this demon of godless education. tion of his own suggestion. The fact of the Incarnation. He who tells his strenuous efforts to establish a daily blow at the great mysteries of the

PROTESTANT MINISTERS

both will suffer loss. French or Irish, It is not mentioned by Lingard. Bad his country or his people away—some- young Protestant ministers were really majority of the Irish party, and had no young Protestant ministers were really growned Ireland in some respects according to the protection of the Irish party, and had no young Protestant ministers were really growned Ireland in some respects according to the Irish party. English or German, or whatever else we as Henry was, he was hardly so detimes for money, sometimes for fun. It Unitarians. They do not believe in the praved. Again Anne's mother died in is time these things were changed. divinity of Christ. Looking at the homes, our rights, our duties, our re- 1512 when Anne was a child of about We are pleased that public attention is source from which the statement ligion and language, our present indus- eleven years—twenty years before her called to them by a noble Irishman, and came we were astonished and grieved. tries and future prospects are all here pretended marriage with Henry. The that Mr. Murphy will do his best to The gentleman was not a Catholic. He —none upon sufferance, but all upon the remark which is taken as proof in this stop a custom which ought to be re- was a scholar whose studies and travels jurisdiction given by a free state to a case could never have been made. It pudiated by every son of Erin. Our had given him the best opportunities of mons. If the leaders of the Liberal acquiring a knowledge of men and their party are in the position they are in trend of thought. To us it was new to-day, it may be because they listened to those words, and believed that they the change in Massachusetts and light upon an old subject. The light were bluffing and did not mean what was lurid it may be. It gave the situative was lurid it may be. It gave the situative were bluffing and did not mean what they said. They know now. Is it not lics are three fifths of the whole. light upon an old subject. The light tion away and showed the dark cloud of painful and humiliating that a man with cultivating a literature and history began long after her mother's meeting of the London Ministerial Allithat the majority of his countrymen are frauds, and that no Englishmen should Some of the addresses at the late scepticism looming large upon the horiwhich the English-speaking portion of death. When a lady in waiting at the ance are not unworthy of notice—this admission. We regretted to think that frauds, and court her sovereign saw her with a not on account of their forceful truth those whose boast was faith in the living people are no strangers here. Nor are certain share of beauty and possessed of but on account of their imbecile novelty Christ, who prided themselves in we birds of passage. Whatever circum- bright wit and became enamored of her, and unrest. At least one of the papers going direct to Him, Who scorned stances, often sad enough, brought our to prove afterwards her murderer as he strongly supports the charge that Profathers to these shores, a brighter future had been Catharine's descriter. We testant ministers are cutting loose from sacraments — should now offer their and that Ireland did not subscribe anydawned upon them. They found the hope that our correspondent will be the divinity of Christ. It is good that people a stone when asking for bread, fire of charity and hospitality burning more select in his questions. Neither objection was taken to it. Dean Davis and should have no answer but a wail on the warm hearths of French Canada. Henry VIII. nor Anne Boleyn affords made his act of faith: "I believe," he for the hope concerning which they had Their sons are not unmindful of what refining material for information. One said, "that Christ is perfect God and vaunted themselves. Divisions are bad they owe the priests and people of remark before dismissing the subject. perfect man." The paper touching the enough. They weaken the body. They Lower Canada in early days, or later Our correspondent is under the impressible to last year Ireland subscribed £11,000, fortell ruin. They leave the field to last year Ireland subscribed £11,000, when educational interests had to be sion that if the relationship of which he of Christ." As the Free Press report is criticism and prevent that discipline protected. Neither race nor language enquires did exist it was amply suffi_ only partial we cannot follow well the which is the security of the whole and should separate two Catholic factors in cient to justify the Pope in refusing the argument advanced by the Rev. Dr. the certainty of the individual. Far did not make an election appeal to Irethis country. The land is broad enough marriage. That was not the quesand rich enough for all What we need and rich enough for all what we need and rich enough for all what we need to be a strong criticism which in the extreme South, and in Maryland in the extreme South, and and rich enough for all. What we need tion at all. The question was whether it met from Dean Davis is evidence of its denial of Christ's divinity. We know is not to dwell upon the points upon the King's marriage with Catharine, his modernistic character. Nor are the few that little else could be expected of which we disagree, but to emphasize brother's widow, was valid or not. If, sentences in the report less scandalous Protestantism. Sooner or later it had against the Irish party came from? the real substantial bond which is com- as the Church consistently maintained than the rest may be. For a Christian to come to that. If an idea is sure, in They certainly did not come from the mon to us - our Catholic faith. Mr. this marriage was valid, Henry could minister to question in any way the the course of time, to work out to its Grey's article will be found elsewhere marry no one. There may have been authority of Christ by admitting that logical conclusion, then most undoubtto speak for itself. Judicial in tone and other reasons why the King should his Lord had not in view our own times edly an attack upon the Church of during thirty years (and it is not because fully stating the matter, it is well worth not marry Anne Boleyn, but it had not or that His dispensation fell short of Christ must eventuate in a denial of we have not been approached) he subperusing. For this reason we cheer-reached such a stage. Henry's first those economical requirements necessary the Incarnation. Neither Bible nor fully publish it. It is to be hoped that marriage being valid he was not free: for the world, for a minister to reason branch theory can save them. The some of the extreme language used else_ he was as much bound to his lawful wife upon the point is an unpardonable former is exposed to utter destruction like to publish all the subscriptions and where will not be repeated, and for the as the humblest married man in his gratuity. A minister, if he be faithful, is to accept the trust as he finds it ivism of private judgment. The latter, and bestow its benefits upon others. In so contrary to the nature of even lower a word, a faithful minister must bring organisms, has nothing to commend itthe world to Christ, not (in a certain | self in the higher spiritual organism of In his address at Toronto on the Feast sense) Christ to the world. The printer the Church. To deny the divinity of to the Irish Nationalists in the House of zine we referred to the dangerous teach. of Ireland's patron saint the Hon. Chas. ciples of religion and morality which Christ is to degrade religion to the ing in non-Catholic Universities. To- Murphy, Secretary of State for Canada, Christ laid down are a true and suffi- level of earthly fanaticism. For men day we return to the point. We cannot won laurels for himself by the talent cient guide for any and every age. To who claim to be guides in Israel, minissay that Canadian institutions are so and taste he displayed. There were claim that He did not deal specifically tering the word of God, this denial beseriously affected. Their difficulty will two points which appealed particularly with many of our present day concerns comes hypocrisy, and, what is worse, be to keep out of the current. In many to us. These points have the advantage is sephistical. To tell his audience of treachery to the people. For their subjects our native colleges are quite ad- of being practical. One was an earnest fellow ministers that "Christ had no sake-a thousand times-we may reasonvanced—call it progressive, if it pleases advice for Irish Catholics not to seek wife and was never a king over a counably regret to hear that the majority of them. They are evidently not behind in positions because they are Catholics. try," is more irreverent than argumenta- Protestant ministers are Unitarians. the denial of revelation and higher crit- Nor on the other hand must they allow tive. Christ, the Eternal Son of God, The stream which pours down the hillicism of the Bible. They are up to date | their religion to be a bar to their ad- was the King of Kings, Whose sceptre | side empties out into the plain. What in anti-Christian explanations of the In- vancement. The latter alternative has is over the souls of men and Whose these ministers are now the people in carnation and the gospels. Their exeget- been the trouble against which a double kingdom extends to the uttermost the next generation will be. So far as (Cheers.) The Irish party have many prostration in which the war and the rights of conscience, and going back ical learning—unfounded and narrow— guard had to be placed. Time was not bounds of the earth. And as for the human foresight goes, belief in the is confined to the rejection of the super- long ago when if any of our people first member of the conjunctive proposi- divinity of our Blessed Lord is, outside natural. They do not enter into a dis- applied for a position beyond a waiter- tion the speaker's coarse reference the Catholic Church, nearly past. cussion upon the field of duty. Nor do ship or something similar it meant con- should be passed by with scornful pro- Protestantism inserted the wedge, they as yet examine the foundations of tempt and refusal. Things are some- test. Christ's spouse, for whom He de- philosophical criticism has split the good and evil, right and wrong. Not so what better. Clever, well conducted livered Himself up and whom He prewith the professors across the line. "In young men in many of the walks of life sented to Himself, is His immaculate forgotten, for many reasons have been the next few weeks, or what the fortunes hundreds of class-rooms," says the have prizes for which they may contend Church. The description given to the at work. Protestantism threw away of party in England may be. But I say editor of the Cosmopolitan, "it in honorable rivalry, and which Ephesians by St. Paul is not likely to both authority and tradition. It could without fear of contradiction that in the is being taught daily that the some amongst them may win to be appreciated by a man who not, or, more strictly speaking, would decalogue is no more sacred than a the credit of themselves and their speaks of Christ as Dr. Manning not, serve. In rejecting authority it the respect of the public of this city syllabus; that the home as an institu- profession. Industry, ability and the does. There are lessons given by the had also to throw aside tradition. The than it stands now. (Cheers.)

THE TWO WILLIAM O'BRIENS

Twenty years ago the name William regards Ireland, a blue pencil will be could banish the thought that he has paper in Cork, with the purpose of driving home still further the wedge of disunion, and it is notable that three noble lords have taken a considerable amount of stock in the enterprise. Speaking at Manchester recently, Mr. John Dillon, M. P. referred as follows in regard to the O'Brien and Healy

"And now, what is the situation as regards our own party and in Ireland? tion is now outside the party instead of inside the party. For years, in the atically worked for the ruin of the party that Anne Boleyn was related to Henry and peculiarities. Handsome and manly of salvation heated in the forge of truth and divided our ranks. Now they are outside, and without power. In the House of Commons the other evening we had Mr. O'Brien warning the Government not to be deceived by the representatives of Ireland, and not to be misled by Mr. Redmond and his party into misgoverning and ruining Ireland! The A friend called at the office the other only fault he had to find was that during the last three or four years the Governrepudiates it as untrue. So also do we. ture. But it takes an Irishman to give remarked that the great majority of ment had listened to the voice of the governed Ireland in some respects according to the will of the Irish party. He said also one of the most mischievous things I have heard, that he believed that Mr. Redmond was not in earnest in the speech he delivered in the House of the record of Mr. O'Brien should get up

listen to what they say? One other thing that he said was shockingly mischievous and unpatriotic. years. He said we did not dare to appeal to Ireland for an election fund. In fact, T. P. O'Connor's mission in America, we did not need an election fund, and we O'Brien where the funds for the contests generous Irish people. There is this to be said for us, that we do not take private scribed to the Irish party on conditions. fought us in Ireland last year might not inclined to talk of progress.

never dreamed I should live to see the Commons that we live by American dollars. American dollars have built up this movement. They enabled Michael Davitt to found the Land League and break the back of landlordism in Ireland. one of the most romantic, events in the history of our race that American dollars—the dollars of the servant girls of New York, as used to be thrown in our to emancipate our people; the money of our people who have been scattered by enemies, but they have many friends. We have great forces behind us, and the greatest of all, in my judgment, outside Ireland, are the forces of you here in America. At this hour the clouds may seem dark and the future uncertain. No whole history of this movement the Irish party never stood higher in power or in

O'Brien was one to conjure with indigent who, at such a time, as our conin Irish politics. When, however, the temporary truthfully remarks, naturally not fail to blossom like the rose. And history of our own times is written as shrink from haggling over the price of in no way could sectarian cant about the drawn over the name of William deeper, however, and if any progress is lization," etc., be so effectually silenced, O'Brien. He has enrolled himself in the to be made in bringing about this very for the battle would be at their own ranks of the wreckers, and we wish we necessary reform those who have a threshold and would resolve itself on the become the travelling agent of the the example of simplicity and decorum. for existence. And, mark you, it is Dublin Castle officials, the landlords For the natural spirit of emulation and the aristocracy. He is now making which in these days of glaring publicity and levelling of class distinctions is so marked a characteristic, must always be dency" which cannot be ignored and spirit that has taken hold on American admirable as it is in some things, in this Catholics is the fact that last year the

THE CURRENT number of the Missionary furnishes a set of diagrams illustrating the religious condition of some of the Southern States as contrasted with New York, Massachusetts and Rhode We have a small faction now in Ireland Island. The story which these dialed by Mr. William O'Brien and Mr. grams tell is as surprising as it is in-Timothy Healy. I rejoice that that fac- structive. Time was when these northern States were strangers to the Church, hope of peace, we kept them inside the party, and inside the party they system—

Declaration of Independence, exempted from its provisions, in fact if not in theory, Catholics alone of all who bore the Christian name. In view of the great transformation wrought in this respect within the space of a century, how vain to contend that the age of miracles is past! At the revolution the Catholics of New York numbered one hundred and fifty, with no social standing, all poor with exception perhaps of one or two foreign officials and a few French officers left after the wars. Now, according to the Missionary, the Catholics of the State, embracing within its borders the second city in Commons. No more mischievous words the world, number fully one half of its were ever uttered in the House of Com- population, with an hierarchy of its own and churches, priests and religious innumerable. Even more remarkable is

BUT, TURNING to the Southern States, the balance is mostly the other way. people have in consequence been ab-Strange as it may seem 'tis the Baptist sorbed in their own affairs. But in and Methodist of all sects that prepon- Canada too a new day is dawning and derate. In South Carolina, Alabama, we may hope, in the immediate future, Tennessee, Arkansas, North Carolina, It was that we could not have fought the Virginia and Mississippi these two are part in the conversion of the heathen. last election but for American dollars, about equally divided and form from three-fourths to seven-eights of the entire | Extension Movement is, let us believe thing for the support of the Irish party.
That is a falsehood, in the first place, for Ireland subscribed in the last year | the Baptists have the best of it, but the | activity in spreading the gospel to more than in any year of the last ten | Methodists pull up in South Carolina. In all, Catholics are relatively a mere handful, figuring in the Missionary's and owing to the splendid success of Mr. diagrams in Tennessee alone. For the Every section of the country has partrest they are included in the category "all others." In Louisiana, of course, may not be generally known, the now inclined to wash dirty Irish linen before on the north, conditions are better. ceived through its first bishop, Mgr. the British public, we might ask Mr. There Catholics form a very consider- Power, no less a sum than \$10,000 to able section of the population and establish himself there. Out of this the life of the commonwealth. In Texas, St. Michael's Cathedral now stands. too, and in Georgia and Florida, the This single instance may serve to indi-Missionary does not exist to anything the Society. like the same extent, but even so the But I think that some of the men who facts are such as to give us pause when of a periodical, published in Ottawa,

the mystery how it comes that a brave the "interests of religious freedom" The Irish party has many enemies and many unfaithful friends. For my part, I ners, with so much in their make-up principle the separation of Church and akin to a Catholic people, and with such | State. Just why there should in Canada ideals as existed at least before the at this hour be any need for such an war, should have found nothing more organ does not appear, but if it serves elevating in the way of a religion the purpose of enabling a coterie of than these two sects of yesterday crack-brained enthusiasts to work off an can furnish, one cannot but reflect accretion of bile, no one, we presume, It was one of the most glorious, as it is upon the vast prospects which in that has any right to complain. Of great Southland lie open to the Church. course, such a periodical has to The reason for the condition of things foist some of its fancied grievances there as contrasted with the north lies upon the Church and the Holy Father, teeth, not by men like Mr. O'Brien but no doubt in the fact that there has not and in doing so a gross distortion of by our Tory enemies—have enabled us been the same influx of foreign peoples. Catholic principles is a necessity. Only in recent years has the South be- Pius X. is quoted as, in a recent enoppression has come across the Atlantic. gun to emerge from the condition of cyclical, making a dead-set upon the subsequent reign of terror known to over the line, Pius VI. is dragged into history as "The Carpet-Bagger Regime" it too. It is a pity that individuals left it. And as a field for emigration it setting out to enlighten the world and Great Britain and of our countrymen in has scarcely yet attracted the attention to bring an era of peace to mankind which its salubrious climate and vast should not first try to master first prinresources merit. Like Canada, how- ciples and to glean some slight ever, Dixie's innings is only just begin- understanding of the subjects they ning, and within the next decade or two dilate upon so glibly. If these we are likely to see an immense increase qualities are necessary in temporal in its population and a corresponding affairs, how much more so in spiritual! development of its resources. To meet | A cursory examination of this hifalutin' this the Church is summoning her periodical, however, is not reassuring.

THAT THE missionary spirit of the Americas is at length aroused signs are influence of the trusts, but, at bottom, is brought home: "if you want to invigornot the evil with the people themselves? ate the Faith at home send missionaries The greed and rapacity of the coffin to the heathen." This apparent paratrust unquestionably takes advantage dox is in reality the most vital of truths. of human weakness in this as in other The creation of a missionary spirit in things and shamelessly robs the poor and the hearts of the people is the thing. a coffin. The root of the evil lies "neglected continent," "French Evangegreater share of worldly goods must set part of heretical bodies into a struggle coming to that. The arm of the Lord is not shortened.

ONE of the most striking as well as reckoned with. It is a "stream of ten- most hopeful manifestations of the new it becomes a mischief and a misfortune. Archdiocese of New York contributed \$80,000 to the Society for the Propagation of the faith, and that other dioceses have followed in its wake. It is not the amount in itself which calls for remark. for, relatively, it is insignificant enough. It is the evidence which it furnishes that the Catholic laity are beginning to realize they have duties outside of themselves and that the manifest mission of the English - speaking nations to widen the boundaries of the Church is entering the region of the concrete. The Society for the Propagation of the faith is perhaps the greatest organization within the Church. It knows no one people or nation in its beneficent work, and has the one sole object of bringing all mankind into the fold of the Church. It has been the glory of the French people that hitherto they have been its mainstay in men and in means, but the present unfortunate condition of affairs in that country seems to mark the passing of this supremacy to others. And as it has always been one of the divine characteristics of the Church that when faith has weakened in one part of the world it has taken on renewed vigor in another, so it will be in our day.

In Canada up to the present time missions. The Church here has had to battle for her 'very existence, and our to see our country take a conspicuous The phenomenal development of the which as a people we are called. To the Society for the Propagation of the Faith Canada is a heavy debtor. icipated in its benefactions, and, as Mother Church a dominant factor in sum was purchased the land on which depressing condition outlined by the cate the extent of our obligations to

WE HAVE received the initial numberwith the pretentious title: "The Now, PUTTING aside for the time being Dominion Sentinel." It is published in If by any chance, in any quarter, it hostility to the oldest church of Chrisshould gain credence as an exponent of tendom how much stronger would Meth-Christianity, Christianity would, in the current vernacular, be "up against it." But in these days nothing is too shoddy to so label.

One omission we have noted in the Dominion Sentinel: it has no motto. It certainly should have a motto, concise and pointed. The soap-box-label of a wrapper needs it. If, then, we may be permitted the intrusion, we suggest as a suitable one : "Anything is good enough a foreigner. This is the unwritten law for God."

THE EIGHTY-FIFTH anniversary of the birth of Bishop Cameron of Antigonish certainly merits more than a passing remark, and we join with his people in felicitations upon the event. Bishop Cameron is a typical representative of the Highland pastor—a class of men who not only saved the Faith in Scotland but bore so large a part in transplanting its vigorous roots to this continent. Canada owes much to these men, and we in Ontario, with the memory of our own great first Bishop, Alexander Macdonell, still permeating every department of Church life, can enter into the feelings of our brethren down by the sea. For ourselves, we have reason to remember Bishop Cameron and his many acts of fatherly kindness though we have never had the happiness of seeing him in the flesh. But having, many years ago, had occasion to consult him more than once on matters pertaining to the early history of the Church in Canada, we had tangible evidence not only by his own personal interest in the subject, but of his gracious condescension to one who had no claim upon either his time or his attention. We can therefore enter readily into the unmixed feeling of gratitude with which his own immediate flock must contemplate his long episcopate and rejoice that time has dealt so gently with him as to render his retirement still a thing of the future.

METHODISM IN ROME

WHY IT IS DISTASTEFUL TO CATHOLICS IT DENOUNCES THE CHURCH AND ITS HEAD AND IS STRIVING TO DRAW AWAY THOSE BORN IN THE FAITH

An American Visitor to the Eternal City, in the Utica

The presence of Methodism in Rome has been displeasing to the Catholic hierarchy and laity since it began its work there two score years ago. First, because its preachers make a practice of denouncing the Church and the Pope; secondly, because it strives to wean Catholics away from the faith of their fathers and induce them to accept the tenets of a foreign religion.

The struggle for the unification of Italy ended with the taking over of the papal states and Rome, the seat of the scription. When it comes to wine, Catholic Church for the ages, was included in the absorption. The Pope's temporalities were taken away and his DANGERS FROM UNLEASHED ANARCHY territorial limits reduced to the Vatican. Over this area, merely a park for continental Europe, anarchy has a the most part, and St. Peter's Church, did the Pontiff exercise undisputed has a great following. These elements ing and Masonic Supply Co. N. Y.) of the old regime the open door to dovernment and they are most embit-other creeds was established. The first tered against the Pope. Just why no to take advantage of the change was one seems to know, for the Holy Father Methodism. Other Protestant sects has been without civil jurisdiction for

AN UNWISE POLICY dists signalized their advent by unspar- sure of safety-for the bloodthirsty thouingly denouncing the Pope and the sands in the city would not hesitate to Catholic Church and making uncomfortable the position of both as far as it of the city. There are more than one lay in their power. This irritating and unchristian policy has been maintained | discontent who are only prevented from until the present time. Coincident with the abusive propaganda were the twenty thousand soldiers in and near reckless predictions indulged in by their spokesmen and writers. These seers prophesied the downfall of the be confiscated and the members driven Catholic Church as the result of the from the city. Yet, unconsciously, in temporal power being taken away from the Pope and its speedy dissolution as a Methodists are giving moral support to great religious body. There would be several Popes for the several propaganda.

the enemies of society and their horrible by the "General Grand High Priest" of said "religion" and "morals" the Mason countries, each nation electing its own. Then St. Peter's in Rome would have to close, for the revenues would be so reduced as to render maintenance impossible. Such were the vagaries indulged in by the vanguard of Methodism. As the reader knows, the opposite has been the case. The Church has more followers by 40,000,000 since 1870 and is detractors stand for 19,000,000 folstronger every way because the Pope is lowers. His age, the traditions which no longer a sovereign. Church and go with his exalted office, the scene of State when combined as one have weighed against religion since enlight- centuries ought to exempt him from enment came to men. The spirit of lib- abuse. The unwritten law of diplomerty is opposed to such union; and acy should be as binding in religious as peoples. progress is its handmaid. In the down- in civil things and more particularly in fall and confusion of the Catholic this era of toleration and good will. Church Protestantism was to

RISE UPON ITS ASHES and Methodism was to be the largest beneficiary of the transformation. Look antism and one which has wrought inat the situation to-day. Methodism has calculable good, but they see in its 3,000 followers and in forty years has Roman mission intolerance, abuse, miswon over 15,000 Catholics at an expenditure of \$20,000,000, or \$1,400 for each of evil and of chaos. In warring against convert. The accessions have averaged the latter, Methodism should be hand 380 a year. In the meantime the city has advanced its population from 230,-000 to 575,000. From this, conversion ness, and, in thus coming together, the of the capital is not likely. What the latred for Catholics would disappear. future may do we cannot tell. But forty If the forces of confusion should ever years are behind us and we know what complete failure has been the prophecy that the Church was to disintegrate and like the Catholics in confiscation and to be supplanted by other Christian

A COSTLY EXPERIMENT

energy the Methodists have to show for the Roman propaganda! With \$20,-000,000 and the work which they have brought to bear with characteristic fervor they could have brought ten times as many converts into their communion among the heathens of Asia, Africa and Australia as they have succeeded in gaining in Rome. If the leaders had been properly animated with the conquest of souls instead of showing their men, this will win freedom.

odism be to-day, how much more good it would have done, how much suffering it would have saved the human race ! DIPLOMACY IGNORED

Apart from what it might have

achieved in this way its violation of the procedure which goes in a capital city deserves criticism. The Pope, stripped of his temporalities, was still the head of the largest body of Christians, and his residence in Rome, sanctioned by the ages, should have entitled him to the respect of every one, more particularly of every civilized country. Methodism in Rome rudely set this aside. It was in a defiant mood and in its hostility to Romanism, as it termed it, was bound to show its teeth, come what would. Its policy provoked Protestants not of its pelief as well as Catholics. It stood alone in its rancor. Protestants of other denominations were content to epen places of worship and provide services for those of their belief and if Romans saw fit to abjure their belief and join them, well and good. But proselyting was not resorted to. The number of American and English Protestants visiting in Rome, and those dwelling therein, form a considerable element and during the season runs into the thousands. For the spiritual benefit of these Protestant churches and chapels to the number of a dozen have been erected. Rev. Dr. Niven, who spent nearly all his life ministering to Episcopalians, was on friendly terms with the prelates of the Catholic Church. He deemed his mission in Rome to be to keep Episcopalians in the fold and to cultivate friendly relations with the Christians of every shade of belief who had abiding place in that city. When he died a few years ago the Catholic papers of Rome eulogized him as a man and as a clergyman.

WHY NOT CONVERT PROTESTANTS? If Methodism is so intent upon winning foreigners, Catholics ask, why do they invade Rome when the Protestant cities afford such an inviting field for conversions. Why not try Berlin, where 99 out of 100 are born Protestants and where only 3 out of 100 attend church? Are the souls of unchurched Protestants of less account than the souls of non-church-going Catholics? Or if it is too difficult to master the German tongue, why not try the English cities? Only one mantin ten in Protestant London is identified with the church. Is not the missionary needed alongside the Thames as well as the side of the Tiber? London ought to be easy. Its vast irreligious population is Englishspeaking and therefore the more readily reached.

METHODISM AN EXOTIC

Methodism has little in common with Italians. First of all it insists on total abstinence as a condition of membership. How can lit receive Italians and be true to its principles if it allows them to drink wine while prohibiting its use among American Methodists? I have been in Rome several times, have passed months among its people, and I never a voluntary total abstainer. I believe there are such, but Methodism is certainly an exotic in the land of vineyards.

In Rome, as in all the great cities of of principalities. With the overthrow | want to do away with the King and the were not slow in following her example. forty years and has seen fit to immure himself in the Vatican, as a protest Differing from the others, the Metho- against Italian occupation and as a meaassassinate him if he walks the streets hundred thousand of these apostles of wrecking Rome by the presence of that city. If they had the upper hand the property of the Methodists would their attitude against Catholicity, the

> THE ROMAN ATTEMPT A FAILURE The impression must dawn upon the impartial seeker after facts that the followers of John Wesley have utterly failed in the proselytizing of Rome. For one thing, in their shortsightedness in not according to the Pope his due as head of 280,000,000 Catholics while his his temporal and spiritual rulings for A SUGGESTION AND A WARNING

Catholics recognize in the Methodist Church a powerful division of Protestrepresentation and an ally of the forces in hand with the Catholic Church and therefore on the side of moral righteousgain the ascendancy in the capital of Italy the Methodists would be treated destruction of property, in banishment, in insult, etc. What Methodist wants this to happen? And yet what else a waste of time and could be if anarchy ever was permitted to get into the saddle?

> Spasmodic well-doing never gains anything in any line. To be a constant Christian on Sundays only is as bad as being an out-and-out pagan, for this will accomplish nothing for the good of the individual or the mass. But to keep

IS FREEMASONRY RELIGION OR IS IT ANARCHY

In support of the stand taken by His Honor Justice Beck, at a meeting of the Catholic Literary Society of Edmonton, the following letter from Dr. L. Hacault, of Brussels, Man., is most lucid, and worthy of careful reading:

To the Editor of the Central Catholic, Dear Sir:—Reading your excellent paper of March 5th, I see that a gentle-man in a journal of Edmonton, has recently taken exception to these words of His Honor Justice Beck, in an address delivered on "The Church and Secret Societies:" "that Masonry is a religion' and that a Roman Catholic night as well be a Methodist and a Catholic as a Mason and a Catholic.'

Well, dear sir, being a police magiscrate, I think that perhaps you would allow me to take modestly, a stand beside His Honor Justice Beck. His Honor is absolutely right, when contending that Masonry is a religion, a sect of its kind. He merely expressed the very fundamental teachings given in America by the most famous, the highest, the most "worshipful" authorities of English Masonry. You will see that, contrary to the objections of the gentleman of Edmonton, his honor, "a man of accredited intelligence," has discussed subjects upon which he has, indeed, the very best information.

will submit to you, or to that gentleman, and to the Journal the irrefutable book of Dr. Arthur nightly Review of St. Louis, "Study in American Freemasonry (St. Louis, Herder, 1908) quoting textually BB. Albert Pike and Albert Gallatin Mackey, showing very clearly that: Masonry is a religion (Ch. v. and vi.;) that it has very peculiar connections with Paganism (Ch. vii.): What kind of God is the God of Masonry (Ch. viii); That its God is the Kabalistic Talmudic Jehovah, but Jehovah "reversed" (sic. Ch. ix); What kind of doctrine Masonry has concerning the human soul, being one with the Masonic God, that is to say the deity of humanity or humanity deified (Ch. ix.); in fact, implicitly, Atheism; that the said "religion" has a peculiar kind of "morals" or "morality" without any connection with the morals or morality of Christianity, of the Gospel, of the

Decalogue (Ch. xv.) I will quote only two authentic documents found in the very remarkable book of Dr. Preuss. This is from Bro. Mackey, M. D., "Past General Grand High Priest of the General Chapter of the United States"—An Encyclopedia of Freemasonry (Philadelphia L. H. Everts and Co. 1906, page 205.)

Says Bro. Mackey (Y. Preuss: p. 295 -296): "Decalogue—The Ten Commandments of the Mosaic law, as delivered from Mount Sinai and recorded in the twentieth chapter of Exodus, are so called. They are not obligatory upon a Mason as a Mason, because the Institution is tolerant and cosmopolitan and cannot require its members to give their adhesion to any religious dogmas or precepts, excepting those which express a belief in the existence of God and the immortality of the soul"

And Brother A. Pike, famous author of Morals and Dogma of the Ancient and Accepted Scottish Rite of Masonry, prepared for the Supreme Council of the 33rd degree, for the Southern Jurisdiction of the United States and pub-

"The Mason does not war with his own instincts." Now, Dr. Preuss, in said study, shows, by means of said Masonic high authorities, the worth of the so-called God of Masonry, and of the Masonic doctrine concerning the human soul. You will allow me to offer then to the consideration of Justice Beck and of the gentleman of Edmonton the following conclu-

The Mason—as a Mason—is not obliged to keep any religious dogmas or

2nd. The Mason-as a Mason-is not in duty bound, by virtue of His Masonic "religion" and "morals" to make war with his own instincts-of whatever kind might be said instincts:

3rd. According to said "religion" and "morals" as taught ex cathedra, said "religion" and "morals" the Mason is ipso facto, liberated from any obligation to keep all or any of the commandments of God or the Decalogue.

"They are not obligatory to a Mason, as a Mason." Mackey, Pontifex Sup-

remus. dixit. But-and this is indeed startling for a Justice, for any magistrate, dealing with criminal matters—the Decalogue stands as the real natural primitive law of humanity, precisely defined by the Mosaic Code, confirmed by Gospel. It is, in fact, the real basis to all civilization, to all criminal laws of civilized

And so, when the Masonic "religion" and "morals" declare to the Masons, as Masons, that the Decalogue is not obligatory, said "religion" and "morals" are identically the religion and morals of Anarchy.

For, if the Decalogue is not obligatory, for any Masons nor for Masonry, it is evident that by virtue of his Masonic "religion" and his Masonic "morality" the Mason, free from the laws of God not only is allowed not to keep said laws, but if he would become a perfect-should I say a "saintly" Mason?-that he is allowed also-Masonically—to practice just the opposite to the Decalogue. And this so is identically in conformity with the "religion" and "morals" of Anarchy. Otherwise, Masonry would be no more "tolerant." That would be the disruption of the morals and dogma of Masonry, that is to say of the whole fabric. (I beg all magistrates to take no-

And so, dear sir, his Honor, Justice Beck is perfectly well informed con-Masonry, he knows the "real cerning Being a man of accredited intelligence—intus-legere—he had read into the inner secrets of the inner circle, into the esoteric one. "Show Masonry as it is," said Leo XIII. "Unmask it."

His Honor Justice Beck has a very solid ground to stand upon, that is to say the authority of the "Supreme Council," of the most illustrious BB. Pike and Mackey of the "General Grand High Priest of the General Grand Chapter of the United States.' What kind of authority, then, have the gentleman and the Journal of Edmonton?—Zero.

Truly yours, L. L. HACAULT, LL. D. Brussels, Man.,

Mar. 16, 1910. P.S.-I would highly recommend the book of Dr. Preuss to lawyers, jurists, and magistrates—even if amongst them there should be Masons - they would learn a lot.

THE TRIUMPH OF FAILURE

STRIKING PARADOX OF THE PROGRESS OF THE CATHOLIC CHURCH

Father Robert Hugh Benson, well known writer and convert son of an Anglican Archbishop, preached a noteworthy sermon at the recent opening of a magnificent new Jesuit church in Glasgow, Scotland. Father Benson pointed out with great force and clearness how the Catholic Church exemplifies in its history the great paradox of St. Paul: "As dying, behold we live."

"We live in days," he said, "when great attention is being drawn towards the Catholic Church. We have from every possible quarter, from every class and temperament, accusations of every Preuss, editor of the Catholic Fort kind cast against it. We are told by one man that she is too holy for human nature, that she holds up a morality which it is impossible to comply with, a sanctity which it is impossible to attain; that she preaches a perfection which human nature will never hope to attain. We are told she is not holy enough, that she is too kind to sinners, that she is like her Master Himself-she is too friendly with publicans and sinners. We are told by the Rationalist that she is too creduous. We are told by the non-Conform. ist that she is too reasonable. THE CHURCH'S FAILURE

"Now, perhaps the commonest accusation against her at the present daythat accusation which we hear most often from the class of person who can be summed up in the phrase, 'the man in the street'-is that she is not abreast with modern thought and modern movement. Putting all other questions and considerations aside, we are told that the best proof against her success is the fact that she does not succeed. Look at the way she refuses to move with modern thought, the way she is left behind by thinkers and scientists, and the way she has failed in every country where she once reigned! See the pathetic relics of by-gone days! See how she takes her stand upon the past and how she is trading upon her reputation in the past. See how she does not produce one leader or one thinker at the present day! Country after country on the continent where she is still strong is going downhill! Look at France in the very forefront of civilization, the eldest daughter of the Church, has cast her off altogether. See how on every side and in every quarter the greatest argument against her success is the fact that she has not succeeded! Has there ever been in the course of history such gigantic and appalling failure as the failure of so-called Catholics?

"In every accusation that is brought against us there is always a certain amount of truth. It is perfectly true that again and again the history of the modern standpoints the Catholic Church does not move with the times. She does not capture every modern movement and every modern tendency of thought and proclaim it as the wisdom of all the ages. She does not believe that the whole truth can be contained in little journalistic paragraphs or in little tentative truths at which scientists arrive.

"It is true that the Church has failed according to certain standards, and it is equally true that, judged by the same standards, she always has failed, and please God shall always fail. The man in the street does not generally know history very well. Go back to the middle ages, when the Catholic Church was in the very height of her prosperity. The same cry went up then. You will find in the incursion of the Turk into Christendom one more monument of that failure. You will find it in the rival claims to the very throne of Peter himself. You will find that Pope after Pope laid down his life at the hands of some pagan emperor, that congregation after congregation was massacred.

"If you go back even nineteen hundred years, to the very life of the Divine Founder of Christianity Himself, you will find that same charge brought against Him-that He failed to accom-

plish His mission. A COUNTER CHARGE "Here, then, is the first accusation.

The Catholic Church cannot be what she claims to be because she has not succeeded. But now you find your friend, the man in the street, in another mood. He will tell you his chief charge against the Catholic Church is precisely the opposite to what we have been considering. His chief charge is that she succeeds too well. Have you not heard it said to you again and again against your religion that the Catholic Church makes too much of worldly success, that she is too obstinate, too long-lived, that she never knows when she is beaten? Have you not heard it cast against you that the Church to which you belong cannot be the Church of Jesus Christ, for the whole essence and the spirit of Jesus Christ was one of quiet, retiring humility? He always repudiated worldly success. And yet, says the man in the street, look at this Catholic Church of yours, which professes to be the Church of Jesus Christ, nay, professes to be the very mystical body in which He dwells, and see how utterly unlike it is to that spirit we find in the gospels. It is true that there are monuments to your success in the past, but there are also a great many monuments to your success in the present. For every religious house that has been thrown down, one more religious house has raised its head instead. For every church that has been alienated another church has been built. For every priest driven out and Phone Coll. 305 Res. Phone Coll. 452

his place. For every layman who has had his heart broken there are a thousand laymen who have had their hearts strengthened.

"It is for this reason, says the man in the street, that I cannot believe you, the Catholic Church, to be the real Church of Jesus Christ. You have failed too much to be the real Church of Jesus Christ. You are succeeding too much to be the real Church of Jesus Christ.

A MARVELOUS SUCCESS "Just as there was a certain amount of truth in the first charge brought against us, so there is a certain amount of truth in this second charge. It is perfectly true that from a worldly point of view we are succeeding as no other society in the world ever has succeeded. There is in the Catholic Church an extraordinary reserve vitality and power, a reserve the secret of which no other society seems to possess. It is perfectly true we are succeeding in a marvellous manner; that whereas three hundred years ago we lost all real power inthe ordinary affairs of man, at the present day we have won back much of that nower. We were driven from the councils of kings. Three hundred years ago we were driven out of the legislature of our country. Now it is the Catholic party that holds the balance of power in

this legislative assembly.

"Not only in these islands but throughout the whole civilized world so far as we know it, there is an equal success. If you turn for example to America, the very type of the modern country, the very type of a country that is in the forefront of the movement of the world. you find the success of the Catholic Church in a marvellous degree. We cannot be the Church of Christ because we failed so much, and we cannot be the Church of Christ because we succeeded so much. In other words this is one of the supreme marks of the Catholic Church placed upon her by the lips of St. Paul in the words of my text, "As dying, behold we live." It is the more remarka-ble that in the life of Our Blessed Lord it is the very mark which He claims as a sign of His own Divinity.

DAILY DEATHS AND DAILY RESURRECTIONS "Look back again once more to the history of the Catholic Church, and see how it has failed before your eyes. See how the intellectual movement and the secular powers have laid her to rest and have sealed the tomb, and the whole world had risen up over this impostor; how every time the Catholic Church rises once more upon the Third Day.

"Has there ever been any society calling itself Christian that has passed through such torments and such vicissitudes as we have gone through? Is there any other society against which the whole world has again and again risen? Is there any society in existence at the present day that has passed through nineteen hundred such years as we have passed through — that has died daily again and again, and yet lives to-

day as vital and as energetic as ever? "This Church, too credulous for the rationalist, and too reasonable for the over-simple; too holy for the impenitent sinner, and too unholy for the pharisee; too active for the slovenly, and too contemplative for the busybody; too much of a failure for him who judges by externals, and too much of a success for him who thinks religon should be quiet and non-interfering. Is there any Church which has gone so far on this side and on that side, which is so broad in the right sense and so narrow in the right sense? Is there any Church which sway. No armed soldier of the Italian of unrest and envy are hostile to the government dare enter this, the tiniest present order of things. In Italy they (1880-1880) says page 231. (V. Preuss: It is perfectly true that judged by God as this? Is there any society human, or claiming to be divine, of which it is possible to say: "I will go up to Heaven and thou art there, and I will go down to hell and thou art there? Oh, this glorious Church of Christ ! She alone dies daily, and yet behold she

REFINEMENT AND RELIGION IN IRELAND

In a recent discourse in Manchester (England) Father Bernard Vaughan, S. J., referring to the refining influence of religion said that he had seen men and women of the smart set who were the vulgarest, dullest and stupidest people on earth, and why-because they were without religion. They had nothing to refine them, and they had become materialized. They talk, he said, about people being dull, but they are dullest themselves.

He had sometimes said to them what an extraordinary thing that they should talk about people being dull when there was no one as dull as they in their society. They could only talk about one thing; they could not even talk about art or literature, it was fashion and feasting, luxury and lust.

If they wanted refinement and religion let them go to the far west of dear old Ireland, and there meet the people who could neither read nor write, but who were nature's aristocracy, and with whom they might discuss the very highest spiritual reality, and they would drink it down with a greed of a child of God. He knew from experience that this was true, whereas they might have their intellectual and scientific men, but to whom they had to give religion in homeopathic doses.

Father Vaughan knows from actual experience what he here talks about. He has been among the people of the far west of Ireland, he knows what the "smart set" are and can tell in which 'set" the true refinement is to be found. -N. Y. Freeman's Journal.

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J. J. M. LANDY

In advertising recently to the re-

production in the Literary Digest of that musty fabrication relative to the Pope and the Chilian Bishops we promised to return to the subject in the next issue, and we have a fresh incentive to lay bare the infamies of the Uriah Heep kind of missionary in the trouble that has arisen over the refusal of the Holy Father to receive Mr. Fairbanks in audience. The missionary who has unearthed the bogus encyclical is the leader of the Volunteer Students' movement, Mr. Robert E. Speer, In making this onslaught on the morality of South American Catholics generally Mr. Speer picks out the Chilians especially. The clergy of that country are more specifically accused of being evil teachers by living more like pagans than Christian priests. He is described by the Digest as quoting from the Pope in condemnation of their scandalous ives. The name of the Pope is not nentioned: neither is the name of the Bishop of Caracas, who is also quoted by Mr. Speer as lecturing his clergy on the same subject. The Pope is said to have written these words:

In every diocese, ecclesiastics break all bounds and deliver themselves up to manifold sensuality, but no voice is lifted to impetuously summon the pastors to their duty. It is sad to reflect that prelates, priests and other clergy are never to be found doing service among the poor, never in the hospital, never in the dwellings of the afflicted or the distressed, or engaged in works of beneficence; that they are always absent where human misery is, unless paid as chaplains or a fee is given. You, as clergy, are always to be found in the house of the rich, where gluttony is to be engaged in and where good wines are to be obtained.

Almost in the same vein are the words of the Bishop of Caracas, taken from a pastoral letter.

The scandals in the parish or town take on unmeasured proportion. The enemies of the Church triumph because of the shameful lives of the parochial priests, and good souls retire to groan in secret. It is revealed in the deserted churches. We should know that the one cause of this humiliating delay is none else than the hidden corruption of the heart and life of the priests.

Mr. Speer said that in Valparaiso he was told that "only one-half of the priests in Chili were men who were leading clean moral lives." Upon asking a priest in Columbia, he was told that "out of eighteen priests who were his own intimate friends, there was only one who was leading a clean, moral life. The passage attributed to the Pope

in this fine specimen of Christian charty is almost word for word with the opening sentences of the "Encyclical the Cardinal Archbishop and clergy of Chili" forged by the Paris Figaro and copied in New York by The Independent about fifteen years ago. If they be not the actual words, they are a very good paraphrase. As for "the Bishop of Caracas," the omission of name or date suggests a new forgery. No Catholic Bishop would have re-course to a pastoral letter if he had disorderly priests to deal with. They would soon find that this is not the way in which the Catholic Church enforces discipline. We have, happily, some means of offsetting these grotesque and monstrous libels on priests and people in Chili, from sources not personally interested in the vile game of holding them up to the world's contumely, as the Uriah Heep sort of missionary is.

years ago a writer signing himself Sandy Brood"—it may be a real name or a pen name-who does not appear to write by any means from a religious point of view, speaks thus of the social life which these demoralized priests have been the chief agents in moulding down in Chili.

A good-looking young American in walking the streets of Santiago, will meet hundreds of beautiful and wellgowned young women, but he will look in vain if he is a stranger, for the slightest token of recognition or evidence that he has been seen by the fair ones. To one accustomed to the free manners of many American and European young women in the large cities, the staid sense of propriety and womanly re-serve manifested by the Chilian young women is something quite noteworthy. Always quiet in their demeanor, lowvoiced and gentle, they impress the visitor with a sense of feminine superiority that is quite refreshing.

The sanctity of the marriage relation is respected among Chilians to Exchange an extent that surprises Americans. Families are usually very large. Ten and twelve children are quite common, and the family with only five or six children it exceptional, while the case of a married couple without any off-

spring is so rare as to excite comment. Society, both in the upper and lower ranks, is permeated by a genuine respect for woman which makes itself felt everywhere. On the street, at the theatre, in public places, the spectacle of the loud-voiced flirting young woman is absolutely missing, and the public conduct of the women of all classes is above reproach. Outrages against women and girls, such as shock the sensibilities of decent people in Chicago, New York and other American cities, are unheard

of in Chili. In America, of January 22nd last, Mr. Charles Joseph Creamer, who has lived for ten years in Chili, makes some striking commentaries on social and religious conditions as he found them

I have lived in Chili for ten years, and it gives me much pleasure indeed to testify to the high intellectuality and morality of the Chilian clergy and people, Indeed, I have been edified by have seen and heard there, and I really think we, in the United States and Can ada, could learn some salutary lessons from our noble Chilian brethren. One thing which has attracted my attention and admiration very much are their Houses for Spiritual Exercises (Casas de Ejercicios). These are found not only in the cities, but even in the country. They are very large; some receive as many as one thousand retreatants at a time. The spiritual exercises last nine days, during which time food and lodging are provided gratis to all the poor in attendance. * * It is a

martyred ten priests have sprung up in THE URIAH HEEP MISSIONARY grand sight to see so many thousands of he descendants of the aboriginal Indians everywhere present in these Latin Republics. They are all baptized, all instructed in their religion, all receive the holy sacraments. Many have Spanish blood in their veins. What a sad contrast to what we see in these United States and in some provinces of

There is no divorce in Chili. Family life is really beautiful in its patriarchal simplicity. When speaking of their father the children say: "Mi senor padre" (my lord father). "mi senor a madre" (my lady mother). Children consult their parents even in trivial matters. Never, in any other country, have I seen such mutual respect and love between husband and wife and children and parents.

Mr. Speer would travel very far in the vastly more civilized United States ere he would find any social condition analogous to that domestic picture.

Mr. Speer has a good deal to say about illiteracy and illegitimacy in the South American Republics, based on the same burning desire to enlighten and convert and speak the truth as the quotation from the imaginary Pope and the innominate Bishop of Caracas exhibit. He is one of the group who presently occupy the centre of the stage, with an obliging press for megaphone, shouting for help for the benighted Catholic aborigines in many lands, while fifty millions of their own countryfolk here turn a deaf ear to any blandishments of theirs and regard them as so many professors of the confidence game.

Another member of that eminent "battalion of testimony," the Rev. Homer G. Stuntz, got a stinging rebuke from Mr. John Barrett, of the Central American Republics Bureau, recently. He wrote to the members of the Newman Club of the Ohio State University, the members of which had very properly called his attention to some wild charges of the reverend sensationalist, given out at the Presbyterian convention in New York recently (as reported in The Pitts-

burg Observer): I beg to acknowledge the receipt of your esteemed note of January 13th, 1910, and to express my profound surprise that anybody should have made the remark you quoted in regard to the morality of the Latin-American students. Probably no one in this country is better acquainted with the standard and quality of Latin-America than myself and a umber of members of our staff. We entirely, absolutely and unqualifiedly disagree with any statement to the effect that "those (Latin-American students) who live a moral life can be counted on the fingers." I cannot understand how any intelligent man could make a statement of this charac-

It was Disraeli, as we believe, who once described the Turkish Government "an organized hypocrisy." The definition seems, from what is now going on with regard to missionary enterprise of the Uriah Heep character, to fit the present phase of it with remarkable felicity.-Philadelphia Catholic Standard and Times.

PNEUMONIA CURE

Saturate a ball of cotton as large as a one-inch marble, with spirits of alcohol, add three drops of chloroform, to each ball of cotton, place it between the atient's teeth, and let him inhale the fumes in deep long breaths for fifteen minutes; then, rest for fifteen minutes, or longer, if needed; then inhale again for fifteen minutes, and repeat the peration as directed, for twenty-four imes, and the result will be that the lungs will expand to their normal condition, and in twenty-four hours the patient is out of danger and in fortyeight hours he is cured, although weak.

Cotton should be changed twice in fifteen minutes.

Another method of inhalation for elderly people without teeth and for patients in last stages of pneumonia: Get a small heating lamp, or any other heating apparatus, and a porcelain cup, make a one-inch thick cover of wood for the cup, but four small nails under the cover to prevent sliding off; bore a one-inch hole in middle and insert in the cover a one-half inch rubber tube, long enough to reach patient's mouth, then boil alcohol diluted with water, 5 per cent., or plainer, half and half (no chloroform needed in this method), and let patient inhale through tube, the fumes of the boiling alcohol in deep long breaths for fifteen minutes.-

The Larger Life

Brother, your mistake is to live alone in the crowded world; to think of yourself and your own belongings, and what is the matter with you and what may befall you, instead of trying to realize, what is the fact that you are a member of a great human society, and that your true interests are one with those of the world, which will go on much the same, however it fare with you. Live the larger life, and you will find it the

happier.
The selfish life is unnatural to man, and he is constrained and sad in it, just as a wild animal taken from the herd in which he has been born and which his nature is adapted to, and kept in lone-



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LOW SUNDAY

HOW TO USE GOD'S GIFTS

"If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." (Ep to Colos. iii. I.)

The feast of to-day, my dear brethren, brings to a close the solemnities of Easter; and it was the practice, in the early ages of the Church, for those who had been baptized on Holy Satursay to put off, on this day, the white garments which they then assumed, and to resume again their accustomed occupation. The white garments were but an external sign of that internal purity and cleanliness which the soul received in the waters of holy baptism, and the soul, thus purified and strengthened by God's grace, went boldly forth to the battlefield of life, to meet again its three great and deadly enemies; the world, the flesh, and the devil. So we, who, during the penitential season just closed, have faithfully observed the laws of holy Church, and, by fasting, have brought the flesh under subjection to the spirit; by foregoing our accustomed pleasures and amusements have brought the world under our feet, and, by a good confession and Communion, have again with renewed strength to follow our

the text is taken, reminds the Christians | verse is also clear, namely, that physiat Colossa that, if they be risen with cal harm may result from the denial of

trial. An almighty and merciful God shortest possible time, without being

eternal and infinitely greater happiness disquietude caused, we will say, by inhereafter. It is a great mistake to supability to obtain needed spiritual relief, Providence, and to forego all the plea-sures of this life. No, not at all! In-tion or will induce needed sleep,

child. The father knows that his child | ceed normally in effecting a cure. loves him, and he feels confident that the little presents he makes the child tive patients may take the presence of a from time to time will only serve to strengthen the fond affection which dissolution, or, on the other hand, that nature has implanted between them.

You would, undoubtedly, say that such a state of things was unnatural. Well, so it is, my dear brethren, with us, who, after all, are only children of an older growth. God, our Creator and Father, has given us life and all the things in this beautiful universe to enjoy. And all He asks in return is our love-our hearts. But, remember, He is not satisfied with an imperfect and partial love. and rapid recovery after extreme unc-He is a jealous God, and will allow no tion. This is also, I believe, the exone to share our hearts with Him. So that when men fix their affections on the things of this world without referring them to God, and use these gifts without regard to the Giver, they too are acting in an unnatural or, at least, in an irrational manner. Give your ical aspect is evidenced by your writwhole heart to God, brethren, and then you will enjoy His gifts, and, as St. Paul says, "When Christ shall appear, Who is your life, then you also shall appear more in it than mere suggestion. I with Him in glory."

The Catholic Against Injustice

"The great Catholic Church has always stood against injustice and rapacity; nothing more, nothing less," says the New World. "She thus so stood for more than eighteen hundred years before Socialism was born; she is so standing to-day, and will be so found standing two thousand years after "No d rapacity of the rich flayed in thunder-We so find it in the sermons of Father Bernard Vaughan and Cardinal Gibbons and Archbishop Messmer and of by the wise physician or surgeon. every other Cardinal, Archbishop, Bishop and humble priest throughout the world. In his masterly Encyclical on labor Leo XIII. vigorously condemns unjust lords and masters, as the Popes have done in all ages; and yet, with their eyes wide open to the myriad injustices that obtain, it is a startling fact that Leo XIII., Father Vaughan, Cardinal Gibbons, Archbishop Messmer, et al., are strong adversaries of Socialism. They regard it, and justly, another huge injustice. They do not believe in swapping the devil that exists for a demon that threatens to establish conditions even more terrible. They know that the only cure for existing evils must be brought about through Christianity; not through irreligious Socialism, and so must everyone know who has given the subject proper



Dr. H. Sanch Com pany 380 St. Catherine St. West Montreal

EMINENT PHYSICIAN ON THE PHYSICAL BENEFIT TO THE PATIENT OF SPIRITUAL MINISTRATIONS

Occasionally — though fortunately very rarely—one hears of a clash between the doctor and the priest in the sick room. On this subject Dr. Charles W. MacCarthy, the eminent physician of Sydney, Australia, has written the following interesting letter:

"I cannot understand how any secenlisted in the ranks of Christ, and thus declared ourselves eternal enemies of charge of the sick, should be so lamentsin and the devil, start again to-day ably ignorant of the physical benefit to the patient which naturally accrues Leader, the risen Christ, to certain victory.

St. Paul, in the Epistle from which

St. Paul, in the Epistle from which

St. Paul, in the Epistle from which

St. Paul, in the Epistle from which side. But if this benefit arises, the constant of the part of th Christ, their thoughts must now be turned to where Christ is—sitting at the right hand of God. "Mind the things that are above," he continues, "not the things that are upon the earth; for you are dead, and your life is hid with Christ in God."

O brothren! would that Cott. It O brethren! would that Catholics did but realize this great truth! Would that their thoughts and affections were directed towards their eternal destiny! Absorbed, as they are, in the sordid pur- ual benefits, in which all Catholics have suits of this life, they cannot be too a right and reason to believe, the psy-often reminded that we are here only on chological aspect alone is of sufficient import, not in some but in all cases of has, with a lavish hand, surrounded us illness, to claim our attention. I speak with the means of gratifying our reason- absolutely from conviction, the result able desires and appetites. But alas! of thirty years' experience of all phases the very gifts of God serve not unfrequently to make us forget the Giver. of the effect of mind on body-how for Look around you and see what is the good or ill, the various bodily functions object for which this noisy, bustling are influenced by the mental condition. world is striving; what the end for which most men seem to exist. The fact is, brethren, that Mammon, the heathen god of riches, has disputed ing the effect of mental disturbance. Christ's sovereignty over the hearts of Examples of the converse are also fremen, and has actually erected his altar quently seen. But not only every vital in those very hearts where the grace of and physiological, but also every patho-Christ once reigned. The only conception men seem to have of this present mental state. To detail how this haplife is this: that it is a place where we pens would be to write pages, and then, are to strive to become wealthy in the perhaps not to make oneself quite intelligible except to the trained medical over scrupulous as to the means, and then to retire from active pursuits, the the first and chief factor in the cure of previous face-washings? Is it now better to indulge our sensual appetites.

They thus invert the order of Divine same, in the process of repair in surgi-Providence, and make an end of that cal conditions, is efficient nerve action. which was intended only as a means to The great sympathetic nerve chain enable us to attain our eternal destiny. plays an important part in this regard. Everything in this world, my dear brethren, was intended by God for our nerves has a retarding effect on the happiness here and as a pledge of an process of cure. The special mental pose that Christianity requires us to ignore these wonderful gifts of a kind the removal of mental disturbances will

priest as an indication of approaching at a time when the powers need sus-But what would you think if those gifts of the kind father served only to estrange from him the heart of his child? ance. But surely no tactful priest will unwisely and obstrusively force his way the serenity of mind resulting to the patient from priestly administration is a blessing from a physical standpoint. I have known instances of unexpected perience of other doctors. Such discoveries can hardly come within the domain of chance. Possibly some priests might ascribe such happy results to spiritual agency alone. That you con-sider there is also a medical psychologing to me. Some doctors, on the other hand, might say it is merely a matter of corrodeth his own heart-strings.' The priestly balm which can remove this corrosion removes also an imposing factor to the serene action of the

psychological aspect of cure. The latter is essentially within the domain of held the doctrines of the Romish church. medicine and should never be lost sight | There were, hewever, a few questions

"For the reason stated, therefore, and others, as well, I should certainly join issue with those who would hold that the exercise of the priestly func-tion at the bedside is otherwise than salutary to mind and body as well as to

WHERE IS THE SECRET OF LIFE?

"Secret of Life to be Sought Here" caught our eye lately in a New York newspaper. It interested us, as we had seen similar headings in San Francisco newspapers some years ago when the University of California drew Professor THE PRIEST AT THE SICK BED | Jacques Loeb from Europe to its faculty. On reading further we found the same gentleman to be about to migrate again, having been appointed director of experimental biology in the Rockefeller Institute for Medical Research. The too sanguine hopes of California, it appears, have been disappointed. The secret of life is still to be found. But there can be no doubt of Professor Loeb's ability to find it; for the newspaper alluded to tells how he asserted that he had fertilized artificially the eggs of sea urchins and has expressed repeatedly his belief that life is only a matter of chemistry. Evidently, there fore, he is on the very threshold of the great discovery. Lest anyone should hesitate to admit his sufficiency, it closes its panegyric with these words: 'In a recent utterance he said: 'Living organisms have the peculiarity of developing and reproducing themselves automatically, and it is this automatic character of reproduction and development which differentiates them for the time being from machines made of inanimate

This is profound, truly worthy of being called an utterance. The utterances of sibyls and prophets may be forgotten, but this deserves to stand forever by that of the Butcher solving the problem 2 plus 1:

'Take 3 as a number to reason about,

A number convenient to state, Add 20 less 3, then multiply out By 1000 diminished by 8. This product we next will proceed to

divide

By 900 plus 90 plus 2. Subtract 17, and it's easily seen The answer can't fail to be true." By the way, what does "character" mean; and what is an "automatic char-

acter?" Can a professor have a character, automatic or otherwise, of talking nonsense; and if he can not, how can a living organism have a "character of reproduction and development?" As this character is only temporary, "for the time being," like a footman's "three years good character," does the living years good character," does the living which he could not very well interrupt the sermon to ask in church; would he with pelt and button snugly under the kindly meet him at 7 o'clock the next chin, warm gloves, and our boots were organism in losing it become a machine? Suppose a cat should lose it during sleep. When it wakes up and begins to wash its face, is the action something made of inanimate matter? What is inanimate matter? How does it differ from animated matter? The professor seems, like the butcher, to leave us at the point we started from. But the butcher understood the meaning of the words he used.—America.

FATHER DOYLE AND PREACHER

Providence, and to forego all the pleasures of this life. No, not at all! Indeed, we are absolutely obliged to make use of many of them if we would maintain our very existence.

God acts towards us as a kind and affectionate father acts towards his medical science or surgical art, to promotion affectionate father acts towards his medical science or surgical art, to promotion and to forego all the pleasure and normal digestion of will induce needed sleep, bring back appetite and normal digestion.

Here is a good story about Father boyle, the Paulist orator, now giving missions on the Atlantic coast. In one of the inland towns of North Carolina there lives a very worthy, earnest and affectionate father acts towards his medical science or surgical art, to promotion and the pleasure of the p is a good man and a good pastor in was, but when he was leaving on the "It might be urged that over-sensitive patients may take the presence of a one. He has a monomania. He has, or traveler shouted from the hotel 'bus: did have, an idea that the Pope of Rome is anti-Christ, and that he (the preacher) had a special mission to denounce him and the Catholic Church. True it is that the members of his congregation are simple Methodists; they had never seen a priest, and had no more idea of Transubstantiation or a Sacrament than they had of the Binomial Theorem. This was no fault of his; and thus year after year did this good man fulfil his mission. Sunday after Sunday, did his anti-Romish thunder sbake the walls of his little church; ah! if the Pope had only heard him!out the Pope lived in Rome, and in the meanwhile

"He was Sir Oracle; when he oped his mouth

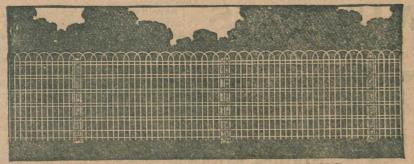
No Popish dog dared bark."

There was no Popish dog there to bark. Whether the people profited by all this, or whether they went home "Compounding for sins they were in-

clined to. By damning those they had no mind

think it was Martin Tupper who said: is impossible to say. "Thus happily "He that communeth with himself and the days of Thalabra went by," till on

dark-colored suit. which he wished to have explained, and



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evening in the town hall, where they two sizes too big in order to allow us to might each explain to the other the doctrines of their respective faiths. quartermaster issued us rations, includ-The gentleman was so respectable in appearance, so engaging in address, and so persuasive in his manner, that the good preacher was flattered by the invitation, and in an evil hour consented. The result may be easily imagined. They met in the presence of half of the town; the poor preacher, versed perhaps in the Bible so far as mere texts were concerned, but very doubtful about what were and what were not the doctrines of his own church, immeasurably ignorant about the religious tenets held by the stranger, hazarded wild assertions, which were disproved; maintained impracticable points, which

CHICAGO

"Hello, Father Doyle, how are you?" The same Father Doyle is one of the greatest controversalists in the United

And the moral of all this is, that whenever we talk big against any man or class of men, even though it be against the Pope of Rome and his doctrines, it is well to have some knowledge of the subject on which we talk. The most effective weapon against our adversary is plain truth when we possess information; when we do not, prudent silence.-Intermountain Catholic.

HOSTILITY TO CATHOLIC CHURCH

How is the fierce hostility displayed towards the Catholic Church throughout the world to be accounted for? People who profess other creeds are not thus hated. The antagonism shown towards the different forms of Protestantism and the schismatic churches of the east is mild compared with the opposition offered to the Catholics obedient to the Holy See. There is nothing else in the world like this, and doth not impart his sorrow to others, one unlucky Sunday morning, in the the only explanation to be found for it porch of his church, and in the presence is the strange and remarkable assurance of his own elders, and fully half of his of the Saviour that the world would "respectable congregation," who had hate His disciples because of their being assembled here for their Sunday's gos- His. Strange, too, it is that the incesdelicate and nicely-balanced mechanism which is concerned in the healing muscular and gentlemanly stranger in a Church appear not to have made any injurious effects upon her, but rather to benefit her. Dr. Albert von Ruville, Socialism is forgotten. We need not go back to St. Ambrose of Milan to find the come a convert. He did not come in contact with Catholics, and no Catho-lic influence was brought to bear upon him. He was at first attracted to the Catholic Church by the enmity she seemed to arouse. Some time afterwards, as he explains in "Back to the Catholic Church," a work just published for him by Herman Walter of Berlin, he studied Harnack's book, "Das Wesen des Christentums," and this impelled him still further in the same direction. He now regards the Papacy and the Blessed Sacrament as the Church's two great pillars of strength.-Liverpool Times.

The Right Way to Use Liquor A Kansas man who was formerly an Indian fighter told how the soldiers

used to keep their feet warm by pouring whisky in their boots. "We were escorting a wagon train across the snow," said he, "when it was thirty degrees below zero. Of course, we were fixed for it. We had the 'Nelson

wear heavy knit woolen socks. The ing whisky, before we started.

"I was astonished to see the lieutenant in charge pull out his bootstrap and dump half a bottle of whisky in one boot and the remainder in the other. He said it kept his feet warm, and I tried it. The other man on our wagon drank his and we started. That night my feet were perfectly dry and warm. The soldier who drank his portion suffered frozen feet and had to be sent back to Fort Snelling before the winter was over. I soon learned it was no unusual thing for the soldiers to pour whisky in their boots."—Sacred Heart Review.

Couldn't Rest Outside

During a three weeks' mission at Holy Trinity Church, Shreveport, Ala., ending December 19, given by the Revs. Lewis Jerome O'Hern and Robert L. Skinner, Paulists, the postmaster of the town, Mr. Isaac Lafayette Gamewell, an elderly gentleman, called upon the Fathers and gave an account of his religious experiences. Though born of Protestant parents, he said he had had a leaning towards the Catholic Church from boyhood. During the war, while serving in the ranks of the Confederate | you will, but let it give; it is as neces army around Atlanta, he became a sary for the heart to give as it is for the member of the Church. He was a chest to breathe.

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Sketches and references submitted

II King St. W.

practical Catholic until the definition of the dogma of Papal Infallibility was promulgated. Influenced by what he read at the time, he found it impossible to accept this article of faith, although he sincerely wanted to do so. Once out of the Church, he became a Presbyterian minister and preached for years, but he never found any peace or happiness outside the Catholic Church. Now, influenced by this providential mission, the prodigal son begged to be received once more into his Father's house, after forty years of wandering. Nothing can describe his happiness when, near the close of the mission he made anew his profession of faith and received the sacraments of Christ.—

Religion is the light of the home, the guiding star of the world-weary traveller and the source of every abiding joy and comfort. Without it there is nothing worth struggling for, nothing worth having.—Rev. W. F. Hayes.

Sacred Heart Review.

Let your heart expand each day with the giving of a kind word, a word of comfort, a gift the most insignificant if

CHURCH DECORATORS O'KEEFE'S LIQUID **EXTRACT OF** MALT WITH IRON.

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THE READER'S CORNER

CONDUCTED BY "COLUMBA"

I am going to be very serious with you this week, dear readers, and I want all your attention and all your assistance, while I say something to you about the great question of the hour—the future of the Canadian West. I know what a power the RECORD is; I know it circulates in every corner of the Dominion, and hence I utilize its columns to call public attention to the spiritual needs of the great army, the more than olden invasion of the Goths and Visigoths, now pouring in to the great new West and known as " Catholic immigrants." There's a harvest ripe unto the gathering, but the reapers, where are they We Catholics believe and proclaim that the salvation of one immortal soul, for which Christ died, is of more value than kingdoms. And are we, then, to sit idle all the day whilst the proselytizer is busy doing his work? Are we to do nothing for these poor Catholic immi-

Our Protestant friends are long since in the field. There is a living chain of proselytism from ocean to ocean. And can it be that the children of darkness are wiser than the children of light? Are we to make no effort to save these poor exiles from these wolves in sheep's clothing? If so it is time we began.

Now what are we to do? We must have our Catholic chain of communication. It matters little how we build our chain provided we succeed in making it. But I merely suggest this method. Knight of Columbus, to meet these Catholic immigrants and go amongst them. The good that could be thus effected is incalculable, and it is much more effective to thus get in touch with these people than to expect to rescue them afterwards from atheism or sectism. That is the plan then. Let some representative Catholic meet these people at every point in Canada, at all ports and sailing stations. Anticipate the prosely-

This is no Utopian idea. Surely we are as zealous as the propagators of falsehood. And the columns of the Catholic press is an ideal place for preaching this crusade. The Catholic journal reaches hundreds of places where the voice of the preacher has never penetrated. Here, then, is an opportunity for the Catholic press and the Catholic people of Canada. Will they rise equal to it? Or can it be that while the wolves roam abroad the shepherd hides at home, forgetful of his sheep? What are you going to do?

Chicago, March 10, 1910.

Dear Columba, -Some time ago I read in your "Corner" an article on Newman. As I have the original MS. of his famous hymn "Lead Kindly Light," it occurs to me that perhaps you would like a few copies. Here they are. If any of your readers would like a copy I shall be pleased to supply them. Chicago there are hundreds of Catholic households where those leaflets are nicely framed and hang on the walls. By the way, I am an old Peterboro boy and lived there thirty years,

Yours truly, JAS. J. SHEEHY.

sense of their duty is to speak through | that is felt after a victorious struggle.

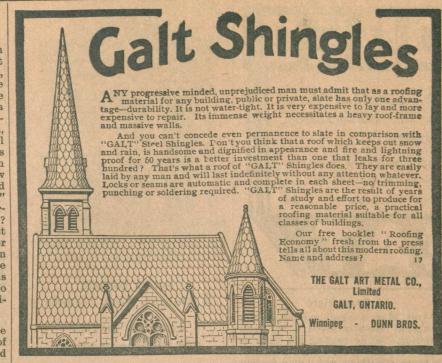
Souris West, P. E. I., Feb. 28, 1910. Star, Montreal:

Dear Sir,—I see by late issues of the Family Herald and Weekly Star that we are to have another infliction of Ralph Connor's writings, viz., the Foreigner. Now I feel sure, Mr. Editor, that you as a gentleman, and responsible for what appears in your widely-read paper, would not willingly hurt and insult the feelings of thousands of Roman Catholic readers by repeating this stale and oftrepeated calumny as revarnished by the above writer regarding the confessional. I take this means of uttering my solemn protest against your columns being the means of caricaturing one of the most all about his deformity. consoling sacraments of our holy relig-Yours sincerely.

What Total Abstinence Is

Total abstinence is not indeed a commandment, but in days evil as they are, and amidst temptations such as assail counsel of enlightened prudence and of more perfect charity. It is a high and noble way of mortification and reparation and expiation for their own sins or for others, for those who are dear to them or for those who wreck their homes-prompted by motives of charity to others and of holy fear for themselves. It is with great joy that I know how many children are being trained up from their earliest days in complete freedom from temptation; and I earnnestly call on all fathers and mothers to bring up their children in this discipline of temperance.-Cardinal Manning.





CHATS WITH YOUNG MEN

THE STIMULUS OF REBUFFS

Hard conditions, desperate circumstances, great poverty and hardships have ever developed the giants of the race. The resources, the powerful reserves lie too deep in many people to it possible for us to have at each station be aroused, awakened by any ordinary some Catholic, if possible a priest or a conditions or circumstances. These people are like the great Maximite shells that can be thrown about with impunity, that children may play with, but which require the terrific impact caused by being fired through the steel armor of a warship to explode them. It takes a great crisis, a tremendous emergency to explode the giant powder in many people.

Some natures never come to themselves, never discover their real strength until they meet with opposition or failure. Their reserve of power lies so deep within them that any ordinary stimulus does not arouse it. But when they are ridiculed, "sat down upon," or when they are abused, inulted, a new force seems to be born in them, and they do things which before would have seemed impossible.

I knew a student paying his way through college who was so poor that the wealthier students made fun of him. They were always guying him about his short trousers, seedy clothes, and general out-at-elbow condition. He was so stung by their jibes that he made a vow not only to redeem himself from

This young man has had most remarkable success, and he says that the rebuffs he met with and the ridicule that was heaped upon him in his student days have been a perpetual stimulus to his ambition to get on in the world.

ridicule, but to make himself a power in

A successful business man tells me that every victory he has gained in a long career has been the result of hard fighting, so that now he is actually afraid of an easily won success. He feels that anything worth while can be obtained without a struggle. Fighting his way I have received the following letter with a request to insert in the Corner.

I gladly do so, as I think it highly important to teach newspapers, such as the localized by the strength, his overgon to the strength his over Weekly Herald, that they cannot insult | coming ability, his power. He does not Catholic feeling with impunity. The like to do easy things because it does best way to bring these people to a not give one the exhilaration, the joy

There are many instances in history people who have developed marvelous THE HABIT OF CHEERFULNESS The Editor Family Herald and Weekly qualities and wonderful achievements in were conscious of being very plain, even other quality. Optimism is the greatest ugly, have put forth herculean efforts to business-getter, biggest trader, the greatwhat would have been impossible for and destroy what optimism has built up. them but for the determination to con-

quer their handicap. charmed with his brilliant intellect and | much less friction. fascinating conversation that he forgot

The overcoming of physical handicaps | says: ion by this prejudiced and most unchari- is only one of the many indications that table writer. And I hope for the sake very few of us ever discover ourselves, of justice and fair play you will not sully or ever develop the best, the grandest your columns with the maudlin senti-ments contained in the story of the For-the richness and beauties of our vast and satisfaction as that of being cheeryour columns with the maudlin senti- things in us. We do not even dream of personal estates. We die with the larger ful under all circumstances. If the re-

A. J. McDonald. part of ourselves undiscovered. thing worth while is the very thing not be difficult to form the cheerful which draws out our reserve forces and develops latent power. Without this develops latent power. struggle, many people would never have | ment. discovered their real selves. Napoleon our people, and with so many reasons was never so resourceful, never so level- It adds wonderfully to one's active diligence he saved the country millions houses of worship, and also expresses urging us to self denial, it is surely a headed, never had that vigorous metal ability, and increases mental and physi- of dollars a year.—Arthur L. Greene in in appreciative terms the undoubted grasp, was never able to make such cal power. It makes hosts of friends, Catholic Union and Times.

Samaria Made Him

Hate Liquor-

Costs Nothing to try.

Wives and mothers, sisters and

not the will-power and physical

strength to overcome the craving

"Samaria" Tasteless Prescription is the savior of the drunbard. It

destroys the taste for liquor and at

the same time builds up and

strengthens the system so that the

reformed drunkard requires no

and happiness to thousands of

wives and mothers. Read what

this Montreal Lady says.

"Samaria" has brought peace

stimulants.

for alcohol. They must have help.

daughters-don't see your loved

ones go down in disgrace to the drunkard's grave. Many men have

powerful combinations as when he was driven to desperation. It was when all bridges were burned behind him, and there was no possibility of retreat, that the possible Napoleon came to the Napoleon said of his great goneral, Massena, that he never showed his mettle until he saw the wounded and dead falling all around him in battle; then the lion in him was aroused, and he fought like a demon.

The same principle is true of those of a fair chance in life. If Lincoln had take. been born in a mansion on Fifth Avenue in New York, and had gone to college, he tion, Jean replied promptly, "No, sir, I probably never would have become Presi- | don't think I have. dent, and never would have gone down in history as the great man he was, because the chances are that he would never have made the effort he made in his obscurity, the desperate struggle to make up for his deficiencies. It was the heroic struggle with adverse conditions that brought out the giant in him.

If he had been brought up in luxury, | yard.' with his playmates constantly telling work himself to death to make a name | my boy, I am proud of you. You will be for himself when he was rich already, a great man some day. when his father had done all that was necessary to secure him comforts and luxury, he would not have become

Human nature is naturally lazy. We action? No, I will return the money to do everything from motive, and the strength of the motive measures the re-

sult of the effort. The rich youth, who does not feel necessity tugging away, prodding him, naturally can not put forth the same effort as the poor boy, who feels that he must exert himself to his utmost to repleased. deem himself from poverty, to make a respectable place for himself in the

Compare the average namby-pamby, characterless, staminaless, initiativeless rich boy with the sturdy, robust poor boy who is making his own way in the laid the gold pieces on the table. world. One is a weakling; the other a

There are people in this country tothere must be something wrong when day who owe everything to their handicap, which has been a perpetual spur. has enabled them to bring out possi-

an emergency large enough, a responsibility heavy enough to call out the hid- agitated voice said: den reserves in our nature, latent energies spring forth which astonish us.

Cheerfulness will attract more customtheir struggle to redeem themselves from ers, sell more goods, do more business some physical handicap. Girls who with less wear and tear than almost any redeem themselves, to develop compen- est achiever in the world. Pessimism sations, and have succeeded in doing has never done anything but tear down

In the business office, as in society, everywhere, the favorite is always the It was said of a noted Englishman who | cheerful person. Good-natured, cheerwas born without arms or legs that a ful people do not waste their vital energy visitor who was curious to know how he as rapidly as the grumbler or the too managed to get about or to eat was so sober, too sad people. They work with proud of you."

Good cheer is a great lubricant; it oils all of life's machinery. Shakespeare

"A merry heart goes all the day, Your sad tires in a mile—a."

There is no other life habit which can solution to cultivate cheerfulness is The desperate struggle to do some- strongly made at the very outset, it will

Cheerfulness is also a great producer.

Cured!

and helps us to be interesting and agree-

OUR BOYS AND GIRLS

JEAN'S HONESTY REWARDED

Jean Baptiste Colbert, a boy of fifteen, was busy arranging the rolls of cloth in the shop, when Mr. Certain, who was both his employer and god father, called to him and told him that he wished him to go to the hotel where Mr. Cenani, the banker from Paris, was staying, and show him certain pieces of

"Shall I take anything less than the marked price?" asked Jean, as he stood by the door, accompanied by the porter who carried the cloth.

Not a cent," answered the mer-

Wuen Jean arrived at the hotel, he was conducted to Mr. Cenani's room. After some consideration, Mr. Cenani selected a certain piece of cloth and asked Jean the price of it.

"Fifteen crowns a yard," answered Jean promptly. The porter smiled, but neither the banker nor Jean noticed it.

"I'll take thirty yards," answered the banker. While Jean and the porter were measuring the cloth, Mr. Cenani walked

over to his desk, and counted out 450 crowns, which he handed to Jean in payment of the goods.

Jean then wrote out a receipt and departed. When Jean arrived at the store, Mr.

Certain, who had been waiting for his return, anxiously asked him if he had who have tried to make up for the lack | make a sale and if he had made a mis-In reply to Mr. Certain's last ques-

> "But I do," said the porter, laughing. "Ah! I might have expected it," ex-

> claimed the merchant, as he hastened to examine the cloth. "The mistake is in your favor, sir," said the porter, "so you needn't worry. He sold a piece of cloth for 15 crowns a

yard which was marked 6 crowns a "Ah!" exclaimed the merchant, joyhim that he would be very foolish to fully, "you are a good salesman. Jean,

Jean, who had stood as if carved out of stone while his godfather had praised him, now burst out, "Godfather, do you think I would do such a dishonorable

Mr. Cenani before this hour is past. And before the astonished merchant was fairly aware of it, Jean was out of the store and on his way to the banker. When Jean arrived at the hotel, he entered unannounced Mr. Cenani's room.

"What do you want?" he asked. cannot see you now; I am engaged."
"Pardon me," said the boy, who made no motion to leave the room, "by mis-

take I overcharged you on the goods, and I came to return the money," and he Mr. Cenani, who was very much interested now and did not seem to be in such

a hurry, asked: "Why did you not Ah, sir, I did not think of that.' "But suppose you did think of it?"
"Sir, I could not think of doing such

a dishonest action. Mr. Cenani, who was deeply moved by the boy's honesty, laid his hand on Jean's shoulder, and with a deeply

You are an honest lad, and you shall earth. not go unrewarded. Jean, my boy, we

father, who was in a raging passion, used for God and man-the earlier the said:

"So this is how you appreciate all we make mistakes at first. Early virtue that I have done for you. Leave my presence, and never let me set eyes on early reward.—Catholic Standard and you again.

When Jean arrived home at this unusual hour, his parents were very much surprised. After he had told all that happened in as few words as possible, his mother kissed him gently, and his father, taking his hand, said, "You have acted nobly, my son, and I am

During this touching scene, Mr. Cenani entered and said:

"I leave early to-morrow morning for Paris, but I had to see to this boy before I left. We need just such boys as him in our counting-house, and it would give me great pleasure to have him as one of my employees, as I have been a witness of his honesty, and know that by it he has lost his position." Jean accepted the position, and

served the banking house faithfully and

tered office bribery and cheating were principles which were essential to the going on on all sides, but through his

PAWful Curse of Drinks —it is your solemn duty to try to save the wayward ones. If they

why you should be strong. You have used love and pleading in vain. Now try "Samaria." Give it secretly in the food. It is both tastless and odorless, and no one misery and privations due to my hus band's drinking habits. Hearing of your marvellous remedy for the cure of drunkenness, which I could give my husband secretly, I decided to try it. I procured a package and mixed it in his food and coffee, and, as the remedy was odorless and tasteless, he did not know what it was that so will ever suspect its presence even in tea or coffee. Try it at our expense. "Samaria" will quickly make him loathe liquor—lose all craving for drink—and make a man of him. Think of having your boy or

husband well and strong—clear eyed and rosy-cheeked—a steady working, upright man, whom all the world will respect. Surely that is worth striving for. It costs you nothing to try.

Free Trial Package

less, he did not know what it was that so quickly relieved his craving for liquor. He soon began to pick up flesh, his appetite for solid food returned, he stuck to his work regularly and we now have a happy home. I hereby advise all women afflicted as I was to give your remedy a trial." and pamphlet giving full particulars, testimoniais, etc., sentabsolutely free in plain sealed envelope. Correspondence sacredly confidential. Address The Samaria Remedy Co.—18 Jordan Chambers, Jordan Street, Toronto. 100

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Buy Kellogg's and try Kellogg's-then you'll buy it again. You won't tire of it. There's the welcome toothsomeness in it, you'll like. With sugar and cream, Kellogg's is the daintiest morsel ever rolled under your tongue-with the healthful strengthening qualities your body ought to have. A dime will prove

A PACKAGE

MADE IN CANADA

St. Peter of Verona was an eloquent were wrought so nobly, because the

preacher at fifteen. St. Catharine of building of them compact was the

Sienna was a zealous tertiary at the abiding-place of an indwelling God, same age. St. Paschal Baylon con-Whose mansion it was on earth, the

verted the herdsmen of Aeragon when pattern of the palace of the City of God

he was but a lad in his teens. St. immortal in the heavens. And this it was

Aloysius was a saintly child before he was nine years old. When a boy at school St. Dominic sold books to feed house, and as far as in them lay, gave it

the poor during a famine then raging, His especial attributes. Not built for

and he offered himself in ransom for a mortal man, but for Him Who is without

slave when he was but fifteen. St. Louis | beginning or end or length of days, they

and the mortification of self at an early age. It is recorded of this child that he arched it over with ribbed stone that

would steal out of his royal bed and fire should not prevail against it. From

sleep upon the floor in memory of the east to west, from north to south, arch

King Who had not where to lay His after arch, receded into dim distances

ead.
So saintly was the childhood of St. while through arch after arch were glimpses of half-hidden recesses yet

Charles Borromeo that his singular more remote; all was the reflex of the

untarily vowed to make the defense of of the Turks against them last April

other child martyrs gave up their lives witness to Father Joseph Towil, a Chalfor the holy faith. These young saints dean pastor:

ally of slow development. Some do not life and make you happy, but you must know themselves until the world has become a follower of Mohammed."

Sanctity and genius, though often a poor Catholic Chaldean woman:

St. Agnes, St. Cyril and a host of Here is one that was recounted by the

built it stable and monumental; "the

laid their foundations like the ground

overawing mysteries and the infinity

The Athenæum reviewer says that in

this book "Religion, and that in a very

special sense, is maintained to be the

mainspring of the triumphs of Gothic

A CHRISTIAN MARTYR OF 1909

Incidents of the heroism of the Chris-

tians of Armenia during the outbreak

are still coming to our knowledge.

On one of the days of massacre the

"Do not be afraid; we will spare your

" I am a Christian," answered the

"You refuse? Ah, in that case we

" Even so, I will never renounce

"In the name of the Father, and of

Then, clasping her hands in prayer,

the Son, and of the Holy Ghost," mur-

mured the unfaltering heroine, making

she knelt upright and silent, as though

"See, you are in flames, and yet you utter no cry! Do you not feel the fire?"

"So you feel nothing? Well, we will

Wherewith one of the merciless Mus-

Thus perished a martyr of the year

moment one may begin to make or begin to break any habit.—William G. Jordan.

sulmans dealt her a blow with his scim-

brave woman, "and a Christian I shall

will set you on fire."

the sign of the cross.

enduring nothing.

soon dispatch you."

fierce leader of a party of Turks said to

CHILD SAINTS

of Brignolles, nephew of King Louis,

was devoted to the glorification of God

virtues caused his elevation to the car-

Stanislaus Kostka was but seventeen

when he died, after a life which, though

but short, had its every minute devoted

to God. St. Laurence O'Toole was a

and became abbot before he was twenty-

five. St. John, the beloved disciple,

was only a boy when Our Lord called to

him to follow Him. St. Louis, the Cru-

sader, King of France, was but twelve when he ascended the throne and vol-

needed not the maturity of years to

revealed at an early age, are occasion-

tried them. St. Francis Xavier, St.

Augustine, St. Ignatius, St. Alphonsus

path amid the tangled ways of

Each one's life is his own to do with

better, for we are not all set right when

WESTMINISTER ABBEY BUILT

FOR GOD

Atheneum contains a long review of an illustrated work by Mr. Francis Bond on "Westminister Abbey," a book

It is high praise, but well merited, to

say that those who know and love the

Abbey best will in all probability be

inclined to give the first place to Mr. Bond's book amongst all that have been

written about the ancient house of

It is when Mr. Bond deals with the

place and purpose of churches served by

secular canons, regular canons, and monks

and especially with the peculiarities of the plan of Westminister Abbey, that

construction of these continuously used

What was this "undoubted main

reason?" The reviewer lets Mr. Bond

was built, it was probably not contem-

plated that the regular congregation

would ever reach a hundred. It may seem incredible that a church 511 feet

long, 100 feet high, and that cost a

million of money, should have been

built for a congregation normally under

greater churches here or abroad-they

were not built for man; but for

In churches such as this of Westmin-

ister, overhung by the fretted canopy of the branching vault, beset with statued

niche and tabernacled stall, illumined

by the welling fires of painted glass,

art was more than an aid to devotion

tell us in his own words as follows:

main reason for their vast size.

of which the reviewer says:

Benedictines.

were among those who found the heaven- always remain.

A recent number of the London cried the torturers.

God's honor the aim of his life.

teach them the better way.

dinalate at the age of twenty-two. St. of the Godhead.

model of virtue at the age of fourteen, building."-S. H. Review.

"THE HEART OF THE

Dr. Gray" CORN' CANON SHEEHAN'S

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THE CHRIST

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A Life of Our Lord and Saviour Jesus Christ

The Abbe Constant Fouard with an Introduction by HIS EMINENCE CARDINAL MANNING

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time. Six minutes finishes a Any woman can

WASHER On 30 days' free Don't send money If you are respon

1900 GRAVITY

wonders it performs. used. Every user delighted. They write us bushels of letters tellin how it saves work and worry. Let the 1900 Washer pay for itself. Just send us 50 cents each week out of the money it saves you. Write to-day for our Free Washer Book. It explains the "easy payment plan." Tell us your nearest freight station. Address me personally for this offer.

for this offer.
C. R. D. BACH, Manager of go unrewarded. Jean, my boy, we hall meet again."

When Jean entered the shop, his godWhen Jean entered the shop, his godThe dod has given him must be mind which God has given him must be mind which given him which given him must be mind which her garments and touched them with a the above offer is not good in Toronto or Micrireal and suburbs. Special arrangements for these districts.

Holds Fast to Moral Code

Father Bernard Vaughan, in a recent sermon, said: "You and I, thank God, belong to the Church which for more than a thousand years has taught the Divinity of Christ. The Catholic church is the only Church that has been loyal to the person of Christ, to His teaching, and which has never yielded one jot or tittle of her moral code. The Catholic Church is the only Church that can face the scientific man and tell him she will hold to every particle of her Christian dogma. She is the only Church that dares to utter her mind in language formulated, clear, definite and unmistakable. It is the only Church No man can make a habit in a moment the sad, and the only Church that teachor break it in a moment. It is a matter es with definite authority. She is the of development, of growth. But at any one Church and the only Church of the

poor man, to my thinking she is the one

and only Church for a gentleman."

HOW A WORLD-FAMOUS CURE ORIGINATED

About a quarter of a century ago a well-known general residing in the south of 'reland became possessed of a prescription for the cure of epilepsy which had already proved remarkably successful in a number of cases. Being deeply interested in his suffering fellow-creatures, he, whenever a case of epilepsy was reported in the neighborhood, at once had the sufferer supplied with medicine prepared according to the formula. Such wonderful results were achieved that the good news spread rapidly, and applications for the medicine began to pour in from different parts of Ireland. It is no use to look at mediæval churches through modern spectacles; things were not then as they are now. Nowadays, if we see a large modern church, we know that it was built for a large congregation; and if we see a small church, that it is for a small congregation. Paradoxical as it may seem, the largest mediæval churches were built for the smallest congregations. When Westminister Abbey church

Clergymen of every denomination, becoming familiar with the cures effected, were most assiduous in recommending recourse to the Remedy whenever they met with a sufferer. In fact, so numerous, in a comparatively short time, had applicants become that the issuing of the Remedy had perforce to be established on a regular business footing, and the medicine registered as TRENCH'S REMEDY. Its use continued to grow apace, and speedily found its way into every country in the world. It was not long before even more comprehensive arrangements were necessary for the conducting of the expanding business, and about 12 years ago a company was formed and registered! under the title of Trench's Remedies, Limited, with headquarters in Dublin, Ireland. sixty in number. The fact is—and unless it is grasped, it is impossible to understand Westminister or any of the

Trench's Remedies, Ltd., have agents in all parts the world, but with reference to Canada and the United States a new and important step has been

TRENCH'S REMEDIES, LIMITED an accessory to worship, a beginner and stimulant of spiritual emotion. Pillar 107 St. James' Chambers TORONTO

THE

Home Bank

OF CANADA

NOT A CHEAP TASK

THE MAKING OF AN ITALIAN INTO A METH-ODIST-SOME INTERESTING REVELA-TIONS BY BISHOP BURT

From the Catholic World for March.

The Fairbanks incident comes opportunely to add interest to a little volume just recently published, on "Europe and Methodism." The author is Bishop William Burt, of the Methodist Episcopal Church, who entered Italy as a missionary in 1886, took full charge of the Methodist propaganda a few years later, and erected the imposing buildings in Rome of which his co-religionists are so proud. Since 1904, when he was elected Bishop, he has had nearly all continental Europe for his diocese. His work, then, gives an authoritative but very summary survey of Methodist labors in Europe and of their results.

The results of thirty-five years' labors we give, as taken from the (latest) official report of 1907. The "members and probationers" number 3,689. We are not told how many are probationers. There are 1,922 "Sunday school scholars and teachers." The average attendance is unstated. These figures net a total of 5,611 who may be called converts. Dr. Burt had stated eleven years before that the missions might, with careful management, become self-supporting. Our report shows that the converts contributed \$459 to the "missionary collections," or an average of about 8 cents each for the year, and for "self-support" —that is, of the Italian missions— \$4,096, which would mean 73 cents a head for the year. It appears something also is received in fees from some children in their schools and colleges, but the amount is not given. These sums--\$4,000 and a little more-go to the support of forty-three ministers, numerous teachers and assistants of various kinds and to the maintenance of several charities and institutions, churches, schools, colleges, etc. Their property is valued at \$565,000. If Bishop Burt still hopes that the Italian missions will become self-supporting, he is undoubtedly a man of unconquerable hope. He does not tell us a fact we should like to know-we presume it is published somewhere-which is the annual cost of supporting those Italian missions. At any rate, it is no cheap task to make an Italian into a Methodist. Whether in the process he loses his faith or "superstition" we doubt, but one thing is quite clear, he doesn't lose his money. NO HIGH OPINION OF CATHOLICITY

Meagre results, some might think, but Bishop Burt, who, as we have seen, is a man of great hope, expresses his en-couragement. "The present success gives great hope for the future," he says. * * Italy needs us so much. The Italians on both sides of the ocean need us. In view of the past and in hope of the future, Methodism has no more important mission than to Italy." We may add that the Bishop entertains no high opinion of Roman Catholicism. While "the Greek Church has become degenerated and corrupt * * *
pagan in all but name," its evils "are multiplied and emphasized in Romanism, but with this difference, that the latter Jesuitically aggressive." From sundry hints we infer, by the way, that the Bishop does not like the Jesuits. Another drawback in Italy is "an army"

of intriguing priests, monks and nuns," who are doing their utmost to keep the people in ignorance.

Under the circumstances one might expect a greater "revival of soul-stirring, science-awakening ignorance when I was half way through college. in the Italian Missions," which was reviewed in the Catholic World several years ago, revealed to us the old-time methods of rolling up a good Methodist report. As the salaries and grants were proportioned to the church president of the theological seminary in | doubt. which Italian Methodist preachers were trained. It appears, too, that on the occasion of a visit from the presiding elder the ministers would pack the mission, borrowing members from the neighprofane source be permitted us, after the method of practical politicians, who vote 'floaters" in different polling booths. As the presiding elder, on whom this method was practiced, was our present author, Bishop Burt himself, we cannot expect any record of so painful a memory in his little book. At the same time his reticence does not serve to remove our suspicion that the same method of computation is still followed by those who are "winning Italy to God."

FROM TWEEDLE-DUM TO TWEEDLE-DEE Some Catholics are offended that the Methodists should send missionaries to convert our co-religionists, but we have no reason to complain. The report shows that in 1907 there were 468 Methodist ministers evangelizing the continent of Europe, exclusive of those engaged in Austria, Hungary, Russia and France. whose number is not given. Of these, over four hundred are striving to convert Protestants to Methodism, which would seem to indicate that the Protestants of Europe are judged to be about seven times as much in need of Methodism as the Catholics and Greeks together. The missions to Protestants are incomparably more fruitful. While they count only 1,100 Greeks-including members, probationers, Sunday school scholars and teachers—and 5,600 Catholics, they gained over 165,000 Protestants, or twenty-four times the given number of Greeks and Catholics combined. The value of their property in Europe is more than four and a half millions. The cost of supporting their numerous struggling missions must be emormous, Do the American Protestants, who supply the money, realize that it is expended almost entirely to convert peo-ple from one form of Protestantism to another-from tweedle-dum to tweedle-But Methodism, a sthis little book reveals, is very self-confident and—may we say?—Methodistically aggressive. With the only pure, primitive Christianity, its contempt for con-tinental Protestantism is only surpassed by its hatred for "superstition, Greek

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-not a watery dye or stainbut genuine enamel that colors and waterproofs the straw. With this unique preparation, you can have your straw hat to match your summer costume. In all popular colors, from

champagne to black. Your dealer has Anchor Straw Hat Enamel or will get it for you or send to

BRANDRAM-HENDERSON,

MONTREAL, HALIFAX, ST. JOHN, TORONTO, WINNIPEG. 52

HENRY R. SARGENT STUDYING FOR PRIESTHOOD

ADOPTED BY THE ARCHDIOCESE OF BOSTON -INTERESTING ADDRESS TO CATHOLIC CONVERTS' LEAGUE OF NEW YORK

Mr. Henry R. Sargent, formerly a member of the Episcopal order of the Holy Cross, has been adopted as an ecclesiastical student for the Archdiocese of Boston, and is now studying for the priesthood in St. John's Seminary, Brighton, Boston.

Mr. Sargent, whose conversion to the true faith is regarded by his former coreligionists as a great and serious loss, was received into the Catholic Church at Downside Abbey, England, on Nov. 6 last. "We will not pretend to minimize the fact," says The American Catholic (Anglican), "that here we have sustained a great and serious loss, and we sympathize most deeply with the order of the Holy Cross in the departure of so important a member of their community. The loss must be felt all the more from the fact that it is the first time that any one of the fathers has left the ranks of the order for the Roman obedience. That Father Sargent is entirely sincere in the motives that have prompted this act we have no doubt whatever, and we are glad to hear that the method of his departure has been absolutely straightforward, and that every possible consideration has been shown for his friends at West Park. The order of the Holy Cross has lately gathered in many re-cruits, but they will not easily fill the gap made by so serious a loss as that of Father Sargent."

STORY OF HIS CONVERSION In an address delivered at the annual meeting of the Catholic Converts' League of New York, on January 31, Mr. Sargent gave a brief description of his "journey to Rome," spoke of the good-will he had experienced from An-glicans since his conversion and sketched the Anglican body as he knows it in

ring, science-awakening, joyous Method- when I was half way through college. ism" than the report indicates, yet we During a summer vacation I went into wonder if it has been as great. Dr. Stackpole, to whom we referred above, in his book on "Four and One half Years After my ordination to the Anglican ministry there was within me a constant feeling that 'I may not be right,' but I defended my creed with a sense that I was in the right. But yet I had the thought that God was calling me to something else. Finally, after many years, I felt that I was doing just as I membership, and ministers simply years, I felt that I was doing just as I doctored the reports, at least if had been doing in the beginning—celebre are to believe this former brating my Holy Communion with a

"As I came to the end of my service one day the thought suddenly seized me, and I said as I put away my vest-ments: 'This must be the last time.' So, leaving aside my vestments, never showing, members from the height boring missions so as to make a good showing, somewhat, if an example from a profane source be permitted us. after the to use them again, I asked myself the question boldly: 'Now, are you ready to enter the Catholic Church?' Last September I went to England to spare my friends pain - although I would remark that such a course is not the duty of every convert—and there met a very dear old friend, upon whose advice I acted and entered St. Gregory's Benedictine Abbey at Downside, Bath. The liberal spirit of the Benedictines, the sincerity and kindness of these dear monks cannot be spoken of too highly. They took me, stranger as I was from a strange land, never having seen one of them before, and treated me excellently. The gentleman whom I sat opposite at table could not very well call me 'father,' so he made me 'reverendissime.'

"Well, I studied my penny catechism for a week at the abbey, and was received into the Catholic Church. And now I am seeing things from the inside. The light and atmosphere comes with God's grace-I felt that when I joined the Church — and grace and light only come with perseverance.

"It is impossible, indeed, to understand the Church from the outside: the only way to comprehend it is by being one of its fold. And the best way for a non-Catholic to be among the fold is to jump into it. Of course, there are questions for every non-Catholic to consider first, such as apostolic succession, 'Has the Holy See a claim on my absolute obedience?"

"In dealing with converts infinite patience and charity must be used, and we must think of the enormous difficulties they have to overcome. Remember they must have time to decide the question which I myself spent twentythree years trying to settle. Sometimes the temptation comes to grow impatient

DR. A. W. CHASE'S 25C. is sent direct to the disease parts by the Improved Blower. Heals the ulcers, clears the air passages, stops droppings in the throat and Hay Fever. 25c. blower free. Accept no substitutes. All dealers or Edmanson, Bates & go., Toronts.

and to resist God's grace, but we should think that if God is content to wait, we, too, should be content to wait. God answers our prayers, and you will help your friends to the Catholic Church by prayers when you will not help them by controversy. You must be good children and pray to God Almighty. I seem to be preaching a sermon now, but I can-not help it: I'm so used to it. We should always think that God loves a soul much better than we do, for His precious blood was spilled for souls.

"I am in a position to speak on the condition of the Anglican Church of today, as I have followed its course with interest. Now I can see it practically dividing into two schools, a division between broad and Unitarian, or advanced or Catholic. The man who wants to follow either school must feel his Roman Catholic tendencies, and therefore he becomes unhappy and nervous. It is perfectly fair to say that in the Anglican Church there is a constant sense of unrest. Men are looking and looking earnestly toward Rome. Within the bounds of moderation I say there is a larger number of clergy and laity of the Anglican Church who think they ought to make their submission tothe Holy See. And if their conversion is to be accomplished we must pray for them. The Anglican feels a deep regret over a convert, regarding such a one as lost, and in my own case, since my reception into the Church on November 6, a large amount of correspondence has reached me. All of the letters were very beautiful, including one from an Anglican minister which brought tears to my eyes; but only two of the letters were bitter.

"There is a small body of Anglicans who are bitter, unkind and dishonest, who, because they have no case to plead base their argument on gossip of private affairs. It is like the Eton College boy who wrote this little rhyme, and the ladies will forgive me for quoting it. It is on woman, and runs this wise:

"She's the gladness of all gladness when she's glad; She's the sadness of all sadness when

she's sad:

But the gladness of her gladness, And the sadness of her sadness, Is nothing to her badness when she's

"So with a small party of Anglicans. When they find you won't come back, you're bad. But, after all, we must pray for them, for the unrest and unhappiness that thwarts them will surely, sooner or later, give them courage to follow us. We must not give them the impression that Catholics are individually infallible I have found in three months that not all Catholics are infallible. To encourage our non-Catholic friends we should be willing to hear every argument from them, and say we don't believe in their collective infallibility. We must deal with them with absolute courtesy in what we say and what we write. For many years I have read Catholic papers and ofttimes was annoyed to find stinging little pieces about outside churches. It really doesn't pay to be so antagonistic, and that's the message for my con-

"I know there are many outside the Church who are anti-Roman who are desirous of hearing us. I wanted to be an eye-witness to the lessons of the Church, and God gave me a surpassing peace—not an enthusiasm, for I have not yet felt the convert's joy. But I didn't come into the kingdom of God to secure peace, since 'tis peace, joy and righteousness once you surrender to God's will. Then the joy will come."

THE CHURCH AND THE LIQUOR QUESTION

London Advertiser, March 21. Rev. Father Tobin of St. Mary's Church, London, on Sunday night gave the reasons why the Catholic Church cannot and will not join hands with the secular temperance bodies of London in the effort to suppress the liquor traffic.
"It is not because the Church is

opposed to such work," said Father Tobin, "or because the Church does not recognize the fact that liquor, when drunk to excess is a curse. The view of many of these temperance societies is heretical, because they claim that liquor in itself is bad, whereas we know that it is not. It is one of the works of Almighty God. It is the abuse of liquor that is bad. Back in the third century, and again in the thirteenth, we find sects arising who claimed that the use of liquor and of flesh meat was sinful. But the Church combatted this view, and showed that it was only the abuse of liquor that was to be demned. The Church cannot help but take cognizance of the fact that many of the men who are prominently engaged in the work of temperance are also men who make it a habit to take part in demonstrations against the Church, and sit on platforms where the Church is slandered and abused. Consequently the Church cannot join hands with these men who are her traducers. But, "it must not be for a moment thought the Church does not recognize and appreciate any good work these societies may do in the propagation on temperance. The Catholic Church fully recognizes the dangers of liquor, and would warn young men especially to avoid the curse of drink. The barrooms are made attractive with plate glass mirrors, electric lights, music and tempting liquors, but the curse lurks there like the snake in the rose bush. The barrels which are labelled whiskey, wine, beer, etc., should be named palsy, paraylsis, consumption, degradation. Look at the businessman who drinks! Look at the laborer! They are going down financially, socially, morally. No matter what a man's vocation in life, he cannot be a drunkard and succeed. When a boy starts out in life he drinks to be a good fellow, imagining that he is a man if he can appear a bit tipsy. Later the demon of drink takes holds of him and he goes down to a drunkard's grave. If I had the money that is spent

by the men of this congregation in the barrooms in a few years," I could wipe out the church debt."

SHREDDED

Boys and girls thrive on it. Shredded Wheat fortifies them against winter ills—builds sturdy, robust youngsters.

Simply heat biscuit in oven, pour hot milk over it and salt to taste. Best for every meal.

Seld by all grocers, 13c. a carton, two for 25c.

A Priest Hero

O'Driscoll recently saved a boy from

drowning. While reading his office he

bringing the boy to safety. In this

and would have done so had not other

heroic act he nearly lost his own life

Let us gently accustom ourselves to

love our position, our work, and to bear willingly what it lacks, peacefully say-ing, "God's will be done!"

Half-heartedness is the rankest and

most destructive weed in the garden of

work, and luke-warmness is the boll-

There is always a certain slowness about the saints. They are active, in-

elon, "are simple and peaceful."-Golden

MISSA CANTATA

norning Father A, said first Mass, on a temporary altar which had been brought along for the purpose. The ltar was decorated with columbine, fire-flowers and other wild foliage. Dr. W. sang the second Mass—dissa Cantata, while Father A. and the others sang he responses. As an offertory selection, they sang Nearer My God to Thee; Father A. leading with his beautiful tenor voice, as the sacred chant rose hrough the trees and out over the waters on the beaceful sunny Sabbath morning, amidst the beautiful surroundings, the scene was impressive beyond lescription.

BY DAN CARROLL The Triton waters hail the rising sun,
With clearer sweeter shout, this summer's morn,
As on its breast the shadows, one by one,
Give place to tints this dawn in heaven born:

The grassy clearing by the Gambo's wave
Gleams gloriously as Youth 'neath Love's first
kiss

Laden with scent of fir and grasses sweet,
Our camp-fire's smoke, like Israel's incense floats
Above the trees, as loath to seek retreat,
While from the sylvan shades the full-toned notes

Of feathered choristers their matins pour, Till in us wakes the whisp rings of the Word : The rites of Moses pleases Him no more Melchisedech is chosen of the Lord."

Then all the camp moves towards the lake-side

shrine— Here in the woods the soul harks near to God—

nd all seems prayerful, willow, ash and pine, And the low grasses bent along the sod.

'he worshippers responsive voices raise, While fern and orchid lift their heads to hear.

For here, while Nature pours her heart in praise, The consecrated Host is raised on high; Rapture and awe thrill thro' the woodland maze, And deeper splendour spreads along the sky.

A deeper splendour falls on all around;
The hills afar like prophets old appear;
The spell of Tabor fills the calm profound—
All things attest His white-robed Presence here.

That hymn whose lofty strain so oft has rolled Thro' grand cathedrals of the earth, and stirred The hearts of multitudes within the fold, Now rising on the breeze of morn is heard:

full from the souls of those assembled here

It bursts, and from the sedges dreamily, whispered echo trembles to the ear, "Nearer my God," in mystic melody.

Nearer my God to Thee," rings loud and clear Above the diapason of the stream, down the woodland aisles the echoes hear; And softly wake, like voices in a dream.

low lovely now each wildwood blossom seems-

The purple distance listen all athrill; a white cloud lit with mornings' lustre gleams. Like host angelic hov'ring o'er the hill.

Yes, here in time the pillared fane may rear
Its graceful spires, that wealth and art adorn:
Shall hearts within excel in fervent prayer
The woodland worship of this Sabbath morn?
—Newfoundland Quarterly.

A PROSPECTOR'S LUCK

HOW TWO TRAIL BLAZERS LIVED IN THE

VIRGIN WILDERNESS WITHOUT MEAT

Winter sends acute hardships to the prospector who leaves civilization ito draw conclusions with chance, in the endeavor to make a paying "strike" and make himself independent for life. How the hardship of a depleted pack was overcome by two sturdy adventurers is evidenced by the following, prompted by the impulse of real appreciation:

Porcupine Trail, Ont., Feb. 6th, 1910.

Battle Creek Toasted Corn Flake Co..

Laudamus te," the canticle of praise
In triumph swells, for now in accents clear

Slowly a priestly form is seen to pass. On altar rude, by hands devoted raised, He sets the sacred chalice of the Mass.

And as we look we thank the God Who gave Our Newfoundland so fair a scene as this.

Italia's skies ne'er wore a deeper blue, Nor Erin's hauntêd hills a charm more rare Than looks to-day in Gambo's waters to Behold their beauties full reflection there.

weevil of life.

At St. Mary's, Newfoundland, Father

THE MOST VENERABLE CHURCH

To think of the Roman Catholic heard a scream from the pond in front of Church is to think of the oldest, the most venerable, and the most powerful he rushed to the place and throwing religious institution existing among himself flat on the ice succeeded in men. I am not a churchman of any kind; 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, im agination and sensibility throughout the world, has preserved the literature and art of all the centuries, and made architecture the living symbol of celestial aspiration, and in poetry and in music, has heard and has transmitted, the authentic voice of God.

I say that I am not a churchman; but I would also say that the best hours of my life have been hours of meditation dustrious, enterprising, yet they always and in all things act with reflection. The saints never do anything by halves. "The movements of grace," says Fenpassed in the glorious cathedrals and among the sublime ecclesiastical ruins of England. I have worshipped in Canterbury; in Lincoln and Durham; in Ely, and in Wells. I have mused upon Netley, and Kirkstall, and Newstead, and Bolton and Melrose and Drysburg; and the middle of the said and and at a midnight hour, I have stood in the grim and gloomy chancel of St. Columbia's Cathedral, remote in the stormswept Hebrides, and looked up-ward to the cold stars, and heard the voices of the birds of night, mingled

with the desolate moaning of the sea. 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 it was the Catholic Church that created those forms of beauty and breathed into them the breath of 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 raised.—William Winter

USELESS COMPLAINTS

Dr. F. P. Ramsay, a Presbyterian minister, laid the charge of pantheistic teaching against every university of this country and most of those in Europe, except those controlled by the Catholic Church, in a lecture delivered before a church society in Chicago re-

Dr. Ramsay traced the evolution of Protestant doubt about the Bible leading up to its final rejection as an inspired book-and even as a trustworthy historical record - by the professors in the been a destruction of belief truly appalling as the teaching of these professors percolated down through its various

Protestant pulpits to the pews.
Dr. Ramsay does not find a similar condition in Catholic seats of learning. There the Bible holds its place as the Word of God. The reason is very simple. The Catholic Church teaches authoritatively that the Bible is inspired. No Catholic can doubt or deny that truth without ceasing to be a Catholic.

Protestantism began by claiming to be founded on the Bible. It took the Bible that the Catholic Church had preserved for fifteen centuries and whose inspiration she had guaranteed with her infallible authority — Protestantism took this book and claimed to base on it a new set of doctrines. As everyone claimed the right to interpret the Bible as he saw fit, the doctrines of one Protestant body did not suit all and new sects were formed and multiplied like flies in summer. Yet all claimed to get their beliefs from the Bible. It was no longer the Catholic Bible, however, but a book distorted and mutilated. Once the authority of the Church was rejected there was nothing to guarantee inspiration. No Protestant could ever prove his Bible to be inspired without going to the Catholic Church for his proofs. What wonder that the Bible itself began to be questioned among thinking Protestants. The result was We see now the pulpits of the chaos. very sects which once made a fetisch of the Bible, filled by men who smile at the "myths of Moses" and ridicule the div-inity of Christ. That is the logical development of the Protestant idea. It is sad to see so many rejecting the fundamental truths of Christianity. But the foundation for this condition was laid at the very beginnings of Protest-antism in the sixteenth century. It is idle to find fault with it now unless the fault finders are willing to seek the only refuge from infidelity—and that they will not do. Few of them ever think of becoming Catholics. - Omaha True Voice.

If you want to succeed as a man, you must have enthusiasm. If you want to see Christ's religion serve its divine purpose, you must go about your part with enthusiasm.

Limited, London, Ont.;

Lentlemen.—Have prospected these parts for several months, removed from civilization, difficult to get supplies, obliged to draw loaded toboggan for miles through bush, snow four or more feet deep, forty-three or more miles from settlement, carrying only tent, prospector's outfit and grub for thirty THE BEVERAGE FOR ALL WEATHERS.

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days. A case of your Corn Flakes was one of the articles taken in, the writer's favorite breakfast dish. This proved a very valuable pack as we ran short of supplies and for days subsisted on one full meal: excepting a breakfast of Corn Flakes, canned cream and coffee. We gauged our supplies to make them last until our return to Porcupine Łake; but ran short and rather than make the eighty mile journey, cut rations and fairly lived on Corn Flakes for eight days, having two full meals a day on this food and the latter few days without cream, merely Corn Flakes, sugar and hot water.

We thrived on it; did full days' work, even more than formerly, as we rushed things to completion, and two healthier, stronger and fleeter fellows than we haven't travelled these trails. We finished the case of Corn Flakes; and one of our first purchases was another. It is a favorite article of diet in our camp and we will always recommend it to others. In a country like this, Kellogg's Toasted Corn Flakes are worth more than their weight in gold. We are pleased to sing their praises, as we benefitted greatly by them and at a time when it meant much to us.

Very truly yours,

Very truly yours,

MERRY P. CHRISTMAS,
P. SHEEHAN.

The above letter came entirely without solicitation and is left to speak for itself.

Bright Prospects in Alberta

send to-day for this Skirt. It is a stall wool Panama Skirt. It c mes in black, brown, may, green, cream, and dark red; it is one of the new spring styles. It is the best. You will be pleased with it. Pleated all around and trimmed un fancy buttons on side and made generally just as pictured. Opened in back when inverted pleat; beautifully tallois ed, guaranteed to fit as perfectly as a skirt can fit; will give sompletes asias faction in every way. Same style may be had in fine Luster, same shades as Panama above, 43; also in all wool Venetian, all shades, 43,98. Give waist and hip measure; also length of skirt desired. Order one of these wonderful skirt bargains to-d.y. Add 355 for postage. Order skirt No. 3. Standard Garment Co., No. 9 Coote Elock, Dondon. Ont.

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CATHOLIC TEACHER WANTED FOR THE St. Andrew Catholic school. Teacher to hold a first or second class certificate. Address D. Morrison, St. Andrew s, via Wapella, Sask. 1640-2

TEACHER WANTED FOR S. S. S. No. 2, Curd. Roman Catholic. Duties to commence on the 4th April. Salary \$360 per annum. Address Joseph Boller, Granite Hill, Ont. 1639-4

THREE Irish boys (brothers) expecting to arrive with their parents in London about the first of May, will be open for situations in office or store. Ages 16 to 19. All have had excellent business training, and can produce first-class references as to character, etc. One has had two years experience in a solicitor's office; another a like period in a stationery store; the other, general office work. For further particulars, address P. O. BOX 355, LONDON, ONT.

Bright Prospects in Alberta

Editor Record:—Dear Sir.—I notice by Eastern papers that a number of people are coming to this part of Canada from other countries with the object of making homes for themselves. Please permit me to say a word to them through the columns of your paper. Vegreville, Alberta, is located on the Canadian Northern Railway, seventy miles east of Edmonton. The surrounding country is good for mixed farming, the soil is a deep black loam with a clay subsoil. There is plenty of water and a quantity of wood accessible to all. Good land can now be bought at from \$8 to \$20 per acre, depending on locality and distance from the railroad. The town of Vegreville has a population of one thousand and all necessary conveniences which are required in a farming town. There are several general stores, three elevators, first class flour mill, two hotels, blacksmith shops, lumber yard, sash and door factory, two chartered banks and all denominations are represented in the churches. The spiritual welfare of the Catholic people is cared for zealously by the Rev. A. Bernier, assisted by Rev. J. Gornier. A convent and Separate school is conducted by the Sisters of Providence, and it is scarcely necessary to say that their efforts in the cause of education have been most successful. We have a nice brick church and contemplate building a large hospital in the near future. I should be glad to give further informa-THREE HUNDRED AND SIXTY ACRES IN the Township of Emily, lots 12 and 13, in the 9th concession, two hundred, and twenty-five acres cleared, and in a high state of cultivation; remainder—pasture and wood, chiefly maple and beech. The above mentioned farm is well adapted to the growing of clover and is most conveniently situated to Separate schools, church, general store, blacksmith shop, post office, etc. On the premises are first class buildings and never failing wells. Farm may be sold in two pieces to suit the purchaser. Terms easy. For further particulars apply to Wm. O'Brien, Downeyville, Ont.

EASTER CARDS

C. M. B. A. Branch No. 4. London

contemplate building a large hospital in the near future. I should be glad to give further information to intending settlers. Jas. J. Stanton, Box 56, Vegreville, Alta.

Rambles Through Ireland

The lake with golden light is all aglow,
And wavelets from its breast by soft winds fanned
Now reach the margin bright with murmurs low,
Telling the pebbled rosary of the strand. Credo," entones the priest, and from the grove The song-birds gather closer round the shrine, I believe, I believe in Him the God of Love" They sing: the earth and heaven the chorus join

An entertainment out of the ordinary will be given at thelAuditorium on Thursday evening, March 31st, entitled "Rambles through Ireland." This delightful illustrated lecture delivered by the brilliant humorist and wit, Mr. Thomas Dempsey, showing over two hundred beautiful moving and still pictures of dear old Ireland.

Mr. Dempsey is accompanied by Miss Ethel Clerise, the world's famous Irish harpist. The Dublin Freeman—in speaking of Miss Clerise, had this to say, "Miss Ethel Clerise proved a treat to the audience. The beautiful stage setting in which she apoears, a great gold frame, is unique. Her harp playing is faultless. She is possessed with a magnificent stage presence and has a sweet voice. She made a lasting impression."

presence and has a sweet voice. She made a lasting impression."

During the entertainment here, Miss Clerise will play several old Irish melodies, on the Irish harp, in addition she will render several classics on the Italian harp and violin, making it on the whole an entertainment consisting of illustrated lecture and concert combined and one that every Irishman and Irish-Canadian should not miss. Seats can be had at Mallagh's Book shop.

BEGLEY—At Downeyville, Sunday, March 6th, 1910 Mr. Dennis Begley, aged seventy-three years. May his soul rest in peace !

Withrow Travel Party

BRITISH ISLES Comprehensive, 400 miles Coaching, 18 Mountain Lakes EUROPE Passion Play, Brussels International Exposition. Illustrated Programme. 244 Jarvis St., 1 oronto 1641-1

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WM. FULTON, Agent London, Ont

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Quarterly Dividend Notice is hereby given that a Dividend at the rate of SIX PER CENT, per annum upon the paid up capital Stock of The Home Bank of Canada has been declared for the THREE MONTHS ending 28th February 1910, and the same will be payable at the Head Office and Branches on and after Tuesday the First day of March next. The transfer books will be closed from the 15th to the 28th February, both days inclusive. By order of the Board.

Toronto, January 19th

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TEACHERS WANTED

Careyville, school, district 2041. Duties to start the 1st of April, or as soon as possible. Salary \$55 per month. Address E. J. Miller, Sec. Treas., McGuire, Sask.

EMPLOYMENT WANTED

FARMS FOR SALE

VERY PRETTY. "ALL HIS FRIENDS LOVE to remember Him to their friends." Price per dozen 25 cts. Dealers packages \$1.00. Address, the Grigg Stationery Co., Exeter, Ont. 1639-3

Meets on the 2nd and 4th Thursday of every month at eight o'clock, at their hall, in Albion Block, Richmond street. P. H. RANAHAN, President, JAMES S. McDougall, Secretary.

