

Also, at the Adelaide University, out of eight government scholarships, given for success at the examinations, four went to the Catholic schools, viz., three to the Christian Brothers' College at Perth, and one to the Sacred Heart Convent of Highgate Hill.

A NERE CIVIL CEREMONY.

An innovation was witnessed by a considerable crowd in February last which has caused a good deal of astonishment throughout England, as it is said to be the first occasion of the kind ever witnessed there, though it is tolerably common in America. The occasion was the marriage of a couple in a Nonconformist Church in Black-burn, near London, by a woman who, though being not even nominally a minister, was deputed by the minister of the Church to perform the ceremony in his stead.

The intending bride and groom were standing talking to Mrs. Lewis, a well known temperance lecturer, awaiting the arrival of the minister who was expected to marry the couple. When he arrived his purpose was told, but the minister heard the bride say to Mrs. Lewis, "I wish you could marry us, Mrs. Lewis." Thereupon the minister said: "Well, do so, Mrs. Lewis! Why not, when the young lady desires it?" Mrs. Lewis consented, and the marriage was accordingly performed by her. It is said that the law permits a deputy to perform the marriage ceremony, and that the proceeding in this case is quite legal. It is this is really the case, we cannot see what need there is of a minister at all. Why should not the simple form of a Scotch marriage be adopted at once for England? According to Scotch law, where two persons of different sexes agree in the presence of witnesses to be husband and wife, the marriage is legal. This would indeed destroy the existing respect for the marriage tie as a religious ceremony, but with the fact that even the Protestant churches, not excluding the Church of England, acknowledge the supremacy of the civil law in all marriage cases, marriage has already lost all its sanctity as a divine institution which Christ has elevated to the dignity of a sacrament. The prevalence of divorces and their legalization has also contributed to this condition of affairs.

FRANCE AND THE POPE.

It would appear that the Rouvier Government in France is already appreciating the necessity of having some understanding with the Pope in regard to the administration of the Church in France, and to attain this the premier has abandoned the haughty pretensions of M. Combes that he alone is the authority from whom appointments to the episcopate come. He indirectly sent thirteen names to the Holy Father requesting the latter to select at least seven of the number to fill vacant bishoprics. The Holy Father selected three out of the number, but refused to appoint the other ten whom the premier desired.

There are other signs that there may be some renewal of intercourse between the French Government and the Pope, and of a more moderate policy on the part of the Government towards religion than has hitherto been followed, among which is the absolute withdrawal of the extreme Socialist or Radical party from supporting the Government, the quarrel between the Radicals and the more moderate Republicans having become irreparably hostile to each other. In the meantime the Government has become aware that the Pope can govern the Church in France by means of administrators until a better understanding is arrived at between him and the Government, so that the Government gains nothing by impeding the Pope, but the latter continues just as before to govern the Church effectually.

A WAR-CLOUD IN EUROPE.

The news from Europe is not merely sensational, but threatening, as it appears that the German Emperor was or may be even yet on the verge of declaring war against France, in spite of the fact that the latter country is morally sustained by England, Spain, Italy and Portugal. The ostensible cause of the threatened quarrel is the agreement between England, France and Spain, whereby France has been given a free hand to bring the Sultan of Morocco to reform his Government and prevent disorders within his dominions whereby the peace of the Algerian territory of France is threatened.

Germany was not consulted in regard to this matter, and has claimed that German interests have been ignored by the agreement which has been arranged by the powers in question. Germany has demanded that a conference of the great European powers should be held, and that the conclusions arrived at by such conference should be accepted in the case. At first this proposition was refused; but later news is to

the effect that such a conference may be held, and that the threatening war-cloud may not break out into an actual rupture. England sides with France in the dispute, and refuses to take part in the proposed conference unless it be agreed to by France. Negotiations are now being carried on between France and Germany with a view to bring about a settlement of the trouble, and there is hope that a peaceful basis may be found which will avert the danger of war between the powers engaged in the dispute.

From the bitterness and horrors of the Russo-Japanese war, the desirability of averting a general European war is evident, and we trust such a result may be averted by diplomacy under the present threatening aspect of affairs.

SUMMER MISSIONARY WORK.

Washington, Brookland Station, D. C., June 11, 1905.

The Apostolic Mission House has closed for the summer, and the student priests who have taken the lectures there during the past year have returned to their respective dioceses to begin the work of giving missions to non-Catholics.

Rev. Thos. E. Waters is the missionary for Virginia, and he inaugurated his Apostolate by a mission at Charlottesville, Va., the home of the Washington and Lee University. The church was crowded during the week, and such a stir did the mission make in this old University town that the local paper gave a first page double column presentation of the answers to the questions that were dropped into the Question Box. There were a number of converts baptized and a larger number held instruction.

Rev. W. P. Burke, together with Father Roach, will start the Catholic mission work in the diocese of Peoria.

Rev. Thos. Cooney of Covington diocese has a series of missions to give in the mountains of Eastern Kentucky, where he will be kept busy with Father Pench for at least three months. He will visit many towns where heretofore a Catholic priest has never set foot and where the truth about the Catholic Church is like some ancient and forgotten lore.

Rev. Richard Cahill will take up the work in Vermont, and there is plenty of opportunity for missionary work among the towns and hamlets of the Green Mountains.

Rev. John Swint is already located in his missionary center at Hinton, W. Va., and for a territory to cover he has a reach of mountains and valleys large enough to make two or three Eastern dioceses. Over this territory are seated German, Poles and non-Catholics, but there are thousands of non-Catholics who open their door and their hearts to him and are eager to learn of the truths of the Catholic Church.

Father Elliot has gone to the Pacific Coast for the summer, where he will give retreats to the priests of San Francisco, Los Angeles and Portland dioceses, with some Sisters' retreats to, and then he returns by August 21st to give the two retreats to the priests of the Cincinnati diocese.

Father Doyle, too, will be engaged in giving retreats to religious during the entire summer, and will finish by giving the opening retreat to the seminarians of the St. Paul Seminary, Minnesota, in September. All the missionaries have mapped out a great deal of work for the summer time. The devil never rests and religion is very often the topic of conversation that is uppermost at the seashore and on the hotel piazzas. Why then should not the missionary activity go on, as it does during other parts of the year.

"PEEP-OF-DAY-BOYS" AGAIN.

To the Editor of the News: Your correspondent of the 9th June—H. Bittin—makes the bold assertion that the PEEP-OF-DAY-BOYS (of Irish history) was a gang of scoundrels belonging to the Roman Catholic Church. Mr. Bittin is evidently ignorant of the historical facts.

The History of Ireland, by W. C. Taylor, Esq., of Trinity College, Dublin, vol. 2, page 299, relates the following:

"In 1795, a Protestant banditti, calling themselves PEEP-OF-DAY-BOYS, served notice on most of the Catholics in the county of Armagh to quit their farms before a certain day, threatening destruction of life, in case of disobedience. To oppose this association, the Catholics formed that of the Defenders, which soon overspread the country. Towards the close of that year, the PEEP-OF-DAY-BOYS formed themselves into an Orange Association. . . . The PEEP-OF-DAY-BOYS were not checked before they had driven from Armagh several hundred Catholic families. These, seeking refuge in various parts of the country, spread through the Catholic body a report, to which appearances gave some sanction, that the extermination of the Catholics was the real object of the new Orange Association."

I could advance further evidence to prove the foregoing historical facts, by quoting the proceedings of the magistrates of the county of Armagh, and the speech of Lord Gosford, the chair-man of the sessions, as related in the "Mirror of Parliament," on the debate relating to the "Battle of the Diamond," but I do not desire to trespass further on your space and the patience of your readers.

M. TERRY.
Richmond Hill, June 17, 1905.

Every Catholic household ought to have a Catholic reading for the Lenten season. Good books if possible—seasonable works of instruction or devotion. But, at least Catholic periodicals and newspapers—which are easier to read. Certainly the Catholic home without such reading is not what it should be. —Northwestern Chronicle.

YOUNG GIRLS ON THE STREETS.

Young girls with trim little tailored suits and puffy hats, with snooded hair and fresh round faces, girls who ought to be home with mother and father, are to be seen upon the streets without escort or in groups of twos and threes at hours long past curfew time on any night of the week. There is something in the round faces that grips a little at the heart, however, and there's too often a swagger to the light-footed walk that seems out of harmony with sweet girlhood.

There's a quick retort and a flippant jest from lips that should be repeating the multiplication table at home, and a bold glance of brazen stare from eyes that should be veiled in maiden modesty. Poor little girls, not to know how much more precious than all things born they are, when they properly estimate their own worth and prize themselves at it! An author once said that he was one of those who "fall speechless in the presence of young girls and flowers," deeming them holy. And still they come to be unprized by themselves, neglected by their proper protectors and taken at their own estimate by the world.

And it isn't their fault. Most of them have mothers and fathers who can tell them of the pitfalls that lie in the path of vanity and disobedience. Most of them have homes that should be their shelter after the sun goes down, and most of them would listen to advice properly given—and in time. The mother and father who think their duty done in sending the young daughter to school dressed as well as the neighbor's little girl, will have a lot to answer for some day. —St. Joseph's Messenger.

THE OLD FASHIONED MOTHER.

That old-fashioned mother—one in all the world, the law of whose life was love; one who was the divinity of our infancy and the sacred presence in the shrine of our first earthly worship; one whose heart is far below the frost that gathers so thickly on her brow; one to whom we never grow old, but in the manhood's strength of the grave council are children still; one who welcomed us coming, bid us go, and never forgets, say never, when in some chest, some drawer, some corner, she finds a garment or a toy that once was ours, how does she weep as she thinks we may be suffering or sad. Does the battle of life drift the wanderer to the old homestead as last? Her hand is upon his shoulder; her dim and faded eyes are kindled with some thought of "the light of other days." He gazes upon his brow. "Be of stout heart, my son. No harm can reach you here." But sometimes that armchair is set against the wall; the corner is vacant, or another's, and he seeks the dear old occupant in the graveyard. God grant you never have! Pray God, I never may! —St. Joseph's Messenger.

ASSUMPTION COLLEGE, SANDWICH.

ADDRESSES BY THE RIGHT REV. BISHOP OF LONDON AND REV. J. V. TOBIN.

At the closing exercises of Assumption College His Lordship Bishop McEvoy delivered an address which will long be remembered by the large number of students. Rev. J. V. Tobin, of St. Mary's Church, London, an old pupil of the institution, also addressed the young men in happy terms. We give a short synopsis of both addresses.

THE BISHOP'S ADDRESS.

The Bishop first thanked the students for the excellent programme which they had rendered, congratulated the graduates on their success, and referred in terms of highest praise to the work being done by the good Basilian Fathers in the cause of Christian education. This gave him an occasion to refer to opposition with which the Church meets in the discharge of her God-given mission to "teach all nations." His Lordship said: "For some weeks past, in this part of Ontario, some low politicians, and newspapers of still lower taste, have been holding up to scorn and ridicule everything Catholic. They have traduced our Holy Father, his representative in this country, Monsignor Sbarretti, the Bishops and the priests, and everyone connected with our Catholic schools. They have told the world that the aim of the Catholic Church is to keep her people in ignorance for fear that if they discovered the truth they would desert her fold. They have said that she is the friend of darkness and the foe of research and knowledge; that the greater part of the time of the pupils of our schools is spent in the study of the dogmas of the Church and that these dogmas tend to make people impatient, superstitious and slaves of domineering priests. Many other statements of a similar nature have lately been made in this province in the press and on the platform. How utterly false and calumnious these charges were any man who was the least observant knew. I wish that some of these traducers of the Catholic Church and her educational system were here to-day. Their eyes might be opened. They would see that the Catholic system embraces all forms of knowledge—languages, history, mathematics, chemistry, philosophy (mental and moral), in fact everything which may be an object of legitimate research. But I am afraid the lesson would be lost on the enigmatists of whom I spoke. They are willfully blind. They do not want to see; they do not want to know of the untiring efforts of Catholic teachers and professors in the cause of true education; they do not want to correct their false notions about us. If we," said His Lordship, "were even half as bad as we have been represented, then we all deserve to be hanged. But these commencing exercises here to-day are an eloquent refutation of the misrepresentation and obloquy of which the Church has lately been the object in Western Ontario." His Lordship then referred gratefully to Bishop Foley of Detroit for having graced the occasion with his presence, and called upon him to say a few words, which he did in his usual eloquent and impressive manner.

FR. TOBIN'S ADDRESS TO THE GRADUATES. He began by referring to his own graduation from the college fifteen years ago. The progress made by Old Assumption since those days, he said, was very great indeed. In fact the college had now almost become a university. He rejoiced in all its improvements and successes and in the efforts of its able directors to place it in the front rank of the educational institutions of this great and growing country.

Turning to the graduates, Father Tobin congratulated them on the successful termination of their college careers. But, said he, you must not imagine that now your work is done, for in very truth it is only beginning. You must now, like St. Paul, put off the things of a man, and put on the things of a man. By a process of painful surgery you must pluck out your boyish hearts and insert in their place the strong, brave hearts of men. A man's place awaits each of you in the great, big world into which you are about to enter, and a man's place you must be prepared to fill. The world has enough of idlers already, and to spare, but it has a need—a great need—of workers; and workers, faithful, conscientious, untiring workers you must be if you hope to become useful members of society and to succeed in your chosen professions. Squander not your time in useless reading. Guard against acquiring a taste for light and ephemeral literature, which will destroy in you all relish for that which is solid and nourishing to the mind. You will never accomplish much in the world if your most constant and loved companions are newspapers and novels. Study rather those useful books from which you have received so many benefits during your college days.

Work, work, work, then must ever be your watchword, if you expect to achieve anything great in this world. Many of our Catholic young men do not get on in the world as well as they might. They often remain hewers of wood and drawers of water whilst others, not of their faith advance more rapidly, and having climbed to the seats of the mighty, sit thereon to lord it over the nations. Why are things thus? Our young men will sometimes tell us that their religion is to blame. But this is not true except in isolated cases. In the land of the stars and stripes as well as in the mighty realm over which the Union Jack proudly floats, a man's religion is not often a hindrance in the struggle for supremacy. Look at Canada. Here, we have a Catholic holding the highest position in the gift of the country—Sir Wilfrid Laurier, the premier of the Dominion. One of his near predecessors was also of the ancient Faith—the late Sir John Thompson. It is the same in the United States, Catholics hold many of the best positions in the country. Our religion then is not guilty of many things as we accuse it of. What then holds many of our young men on the lower rounds of the ladder that reaches to the higher planes of life? It is lack of laudable ambition—lack of application, lack of perseverance and fidelity to the details of the duties connected with their callings.

I trust that these young graduates when they go out into the world will remain faithful, loyal and true to Holy Mother Church. When Catholics have amassed a little wealth, or secured some high position in life, they sometimes gradually abandon their religion. They give evidence of what they call their liberty and broad mindedness by going to non-Catholic places of worship. They abandon the society of Catholics and seek to be recognized by others not of the faith. This is most reprehensible in a Catholic, for there is an impassable gulf between Catholicism and all other forms of religion. Besides such nominal Catholics are generally despised even by those whose recognition they purport to seek at the price of their faith. But Catholic not only in name, but in truth and in deed.

Another thing that the graduates of to-day should not forget is the immense influence of a good Catholic layman in the world. He can do almost as much as a priest for the good of society, for the extension of the Church and the promotion of God's honor and glory. He can influence not only those who are of his own faith but likewise those who are without the pale of the one true fold. He can enlighten them in many things; he can disarm bigotry and remove prejudice. In fact there are a thousand ways in which the ex-emplary Catholic layman can second the efforts of the priests of Holy Church for the uplifting of humanity and the salvation of our race.

Keep then, my dear young friends, these things always in mind. Act upon them every day of your lives, and then will you do honor to yourselves: then will you be the joy of your friends and the pride and boast of your Alma Mater; then will your lives like a deep placid river, flow peacefully and noiselessly on, blessing, irrigating and fertilizing everything and everybody that comes in contact with them until they are received into the ocean of God's immensity.

A Question of Ultimate Success. For several years back Father T. V. Tobin, of Chattanooga, Tenn., has had annual missions to non-Catholics. These produced, apparently, very little fruit. But he held on with courage, and never ceased to hope for better things. He never lost courage, even when attendance at the lectures had fallen off almost to nothing, and his patient trust in God is now rewarded. He writes: "You will be glad to hear that our work is progressing here. The hammering away of the past few years is beginning to tell. We have seventeen under instruction, together with three families who were baptized but never raised in the faith."

The best of the "hammering" was done by Father Tobin himself, a zealous and a prudent advocate of Holy Church. But he knew how to use non-Catholic missions—and how to trust in the Lord for a harvest of souls later on.—The Missionary.

Learn to govern yourself and to be gentle and patient.

Fruit-atives
OR "FRUIT LIVER TABLETS"
Fruit with tonics make them. The natural remedy for constipation, biliousness, headaches, kidney and skin diseases.
"I am taking Fruit-atives and must say they are the best remedy I ever used for Stomach and Liver Trouble. I would not be without them at any price."
At druggists—50c. a box.
Manufactured by FRUIT-ATIVES LIMITED, Ottawa.

Binder Twine



The Canadian farmer is now up against it.

He has his choice: Co-operation, prosperity and happiness, or monopoly, combine and tough times.

The latter means two prices for everything the great Trusts can control.

The former means—Farmer absolutely master of the situation.

If through scepticism and indifference this mother co-operative Company—the regulator of them all—is driven from competition, to say nothing of binder twine, the price of binders in the hands of our opponents will in all probability be advanced to \$200 each, and agricultural implements of every description raised proportionately.

This Farmer's Company has set the price on binder twine for the harvest of 1905 at about cost, while our Special Manila or No. 3 is said to be comparable to any binder twine in the hands of the opposition of any length or make. The farmer who turns down one of our agents for his binder twine requirements, or treats these co-operative movements with indifference, is little better than insane, and is on the road to wrecking, not only his home, but the country. We will send you, on application, the Cosmopolitan Magazine for April, one of the greatest publications in the United States, giving the history of the whole black family of trusts.

The Farmers' Binder Twine Co.,

JOSEPH STRATFORD, General Manager

BRANTFORD, Canada

EATON'S MAIL ORDER NEWS TORONTO

A SEASONABLE SPECIAL

This cut illustrates a Woman's Stylish Shirt Waist Suit, a facsimile of an up-to-date New York model. It is made of all linen in natural color. The waist is made with side pleats in front and double box pleat in the back. The skirt is full with side pleats. The front of the waist and skirt is trimmed with insertion.



We make them in our own factories; consequently we have complete control over the quality of the garments turned out. A special study on the manufacture of these Shirt Waist Suits places us in the best position to cater for your trade. Beauty, grace of design and reliable materials are the distinctive features that lift them to the highest standard of perfection.

Send your order right now. Our guarantee—"Money refunded if goods are not satisfactory," backs all our statements regarding these Shirt Waist Suits.

WOULD YOU LOSE? \$3.00 THIS OPPORTUNITY?

TORONTO T. EATON CO. LIMITED CANADA