ness farther up, where it really exists. "The kingdom of Ged is not meat and drink; but justice, and

and joy in the Holy Ghost." The chief effects or signs of happiness here and hereafter are gladness and peace. Gladness is a species of delight, but it does not require the actual possession of good, which is necessary for delight. Satisfaction of the will is enough to constitute gladness. Delight is an internal union; for gladness external union is enough. Spiritual gladness, which comes from God, is an effect of charity; and gladness, in general, arises from love.

Sadness can follow love because either the beloved is absent, or lacks good, or is deprived of good, or affected by evil. In the love of God, however, or charity, there is no sadness, because God is unchangeable and lacks no good. He is His own goodness, and in loving Him He is in the lover in His most noble effect— Himself. "He that abideth in charity abideth in God, and God in him." If we love God alone and all in Him. adness is impossible; where sadness exists there is by that very fact a flaw in our love. The deduction, then, is very simple, if you would be happy, love God. We learn to love God by meditation upon His attributes and favors, but even then we must obtain the gratuitous gift of

Gladness is related to desire as rest is related to motion. There is full rest when there is no more motion; there is full joy when there is no more desire. In the present life the motion of desire never ceases, because here we always tend toward God by grace, but never attain Him. When, however, we shall come in the next to perfect happiness no desire will remain, because we shall then be in full fruition of God, in whom is all good, "who satisfieth thy desire with good things." Since, however, no creature even in heaven is capable of gladness in God commensurate with God, we shall never receive this full gladness in ourselves, but rather we shall enter into it, be submerged therein. God is bigger than heart : no cup can hold the sea, but we can cast the chalice into the sea.

Stoop, stoop ; for thou dost fear The nettle's wrathful spear, So slight Art thou of might! Rise: for Heaven hath no frown When thou to thee pluck'st down, Strong clod! The neck of God.

Peace is another fruit of the Holy Ghost like gladness and charity; and like gladness it is an effect There is a remarkable of charity likeness to harmony in peace. Peace is a quality added to concord. A union of passions or appetites, which are tending toward different desirable objects, is concord; a union of these various appetites upon one sufficient good is peace. Peace is the tranquillity of order; it implies an harmonious union of the rational, animal, and natural appetites unto the acquisition of what is desired the removal of all obstacles to that acquisition. Such impediments are always our own appetites or the appetites of other persons. Peace is the harvest of a quiet eye; it orders the separate appatites of an individual into a unity wpon God as their object, and it sometimes unites the passions of others; and both

It is difficult to force our passions With the help of the virtues that little difference where one goes. It are acquirable we are able to a is what one does that counts. certain degree to submit ourselves. tion like life is what we make it. we remain sontent with the natural These natural virtues do not go beyond nature, but man has throwing off all restraint. a supernatural end, and he needs interval of relaxation not of license. supernatural means to attain a state which begins where nature ceases, and to acquire possession or supernatural means to control natural

Pelagianism, which exaggerated the capacity of unaided nature, still is with us. It brags, with the shamelessness of a shopkeeper's advertise-

It matters not how strait the gate, How charged with punishment the scroll,

I am the master of my fate; I am the captain of my soul!

Pretty rhetoric, but pathetic boasting. The men who thus unhesitatingly believe in themselves are in lunatic asylums, or should be there. "Without Me ye can do nething," that is a supreme fact which no oratory can affect. The Missal in the collect for the eighth Sunday

after Pentecost has the words: "Largiri nobis quæsumus Domine, semper spiritum cogitandi quæ recta sunt, propitius et agendi : ut qui sine Te esse non possumus, secundum Te vivere valeamus." That is not only a charming Latin period, but it is a prayer full of excellent common

One of the noblest traits of man is moral strength. "Throw me, I yet will stand!" is a cry worthy of a son of the strong Ges, provided the cry comes from subservience to God. Our business is to fight, to God. Our business is to fight, to yield to no power of earth or hell, and surely not to the sravings of our animal massions. We are to stand with head up and take a blow from the All-Father Himself, and

rewards

Hath ta'en with equal thanks.

We are to stand shoulder to shoulder with the brethren in the fight against the brood of darkness afraid of nothing but only of cring ing before our own passions

Give me that man That is not passion's slave, and I will wear him In my heart's core, ay, in my heart

If we fail thus we are renegades and no pseudo-scientific drivel about weakness and heredity will restore the glory lost or excuse our base-ness; and we shall not fail, because God aiding us, we are masters of our fate, we are captains of our souls.

A son of God, then, has no reason, and no right, ever to be sad. When the captain sets us at guard duty and the dark night is cold, and filled stinging sleet, and we are pacing alone among our dead, are

Would God I were in thee; Would God my woes were at an end, The joys that I might see.

on? The relief will come, and hot coffee. Keep your chin up and quit whining like a wet dog. When you feel you really must write a sonnet When you on the solace in sepulchers, either take calomel and cheer up, or sneak off to some secluded meadow pied with daffodils, pick out a soft spet, lie there, and die. So will the world be rid of a puling nuisance.

Did you tackle that trouble that came your way, With a resolute trust and cheerful, Or hide your face from the light of

day With a craven soul and fearful? Oh, a trouble's a ton, or a trouble's

or a trouble is what you make it; And it isn't the fact that you're hurt that counts.

But only how did you take it.

Trouble is nothing unless it sets one whining or snarling; and the evil then is not the trouble, but the whining or snarling. We should be like Colum-Cille, one of the greatest of God's Saints, and one of the most neglected, who could find incidents to laugh at even when wrapped in ecstatic vision. The Blessed Mother laughed at stories the Child Christ brought home to her because a kindly laugh is one of the best gifts of God, and why should she, who was full of grace, not have that gift? The only human beings that looked upon laughter in a religious person incongruous were the Puritans, whose souls were soured with the corroding acid of heresy. When I go to heaven I expect I shall find that rowan blossom of Ged, St. Brigid, telling Colum-Cille of something she heard that day while passing St. Peter's gate from the Irish immigrants landing in Paradise, and

SUMMER VACATIONS

they will be shaking the stars into

twinkling with the gales of their

holy laughter.

vacation period presents the problem of the manner in which many will spend their vacation. Some prefer the mountains, some choose the seashore, and some delight in the frag rant freshness of the open country. Health and relaxation from the year's cares are to be found in prodigal amounts in all places. It makes

Some make the fatal mistake of considering vacation as a time for Tired nature demands a certain amount of rest that worn out tissues may be rebuilt, that jaded spirits may recover their wented buoyancy, that taut nerves may return to their natural tension. To place upon the weary body the burden of two or three weeks of excessive search for pleasure is a crime against

Some seem to think that they have two personalities, one for the vacation and one for the rest of the year.
They are Dr. Jekyl for fifty weeks
and Mr. Hyde for two weeks in summer. But there is no double standard for Christians. What is forbidden in December by the ten commandments is likewise forbidden in August. There is no relaxation from the law of God.

These observations are made owing to the increasing tendency manifested in our day of spending vacation time in a supposititious place memorialized by Kipling where there are "No ten commandments, and the best is like the worst." Cath. olics should remember that their religious obligations always bind them. Although on vacation they must hear Mass on Sunday, say their prayers, and abstain from sinful

amusements.
Catholic parents are also reminded that they are obliged to exercise parental supervision ever the places selected by their growing sons and daughters. If in any doubt about the suitability of a place for vacation they should ask the parish priest Judge Kearful asked.

und be guided by his counsel.

"Because the Church stood for law
Under preper auspiess and pursuand order," Mr. Byam answered. and be guided by his counsel. ant of certain conditions this period "By referring to the pastoral can be made as nature intended letters issued by the Mexican Bishops As one in suffering all that suffers nothing,

A man that fortune's buffets and rewards

as nature intended intended it should be, a time for innocent enjoyment and real relaxation.

Dangerous days are ahead. Catholics should take care that vacation admonition to keep the peace, to lice should take care that vacation avoid disorder and violence, to obey does not furnish the rocks to make | the law," said Mr. Byam.

shipwreck of their souls .- The

MEXICO OWES MUCH TO THE CHURCH

A WELL . VERSED PROTESTANT EXPOSES FALSE ACCUSATIONS (By N. C. W. C. News Service)

Washington, D. C., June 11.— Praise for the great work of civiliza-tion and education performed by the Catholic Church for the people of Mexico was given by Eber Cole Byam, a non-Catholic, in his testimony before the Senate committee investigating Mexican conditions. Mr. Byan statements made by Jehn Lind, who went to Mexico in 1913 as "special representative of President Wilson, and to demonstrate the falsity of a tale invented by a Protestant missionary to discredit the Catholic priesthood in the southern republic.

The printed report of Mr. Byam's testimony and that of Father Francis P. Joyce, chaplain United States army; Monsignor Francis C. Kelley, president of the Catholic Church Extension Society; Mother Elias del Santissimo Sacramento, former superior of a Carmelite convent in and of several other witnesses, has just been issued by the

NON-CATHOLIC PRAISES CATHOLIC WORK IN MEXICO

Mr. Byam told the committee that he had lived in Mexico from 1895 until 1907. He had spent much time in five of the principal States of the republic, and had charge of the work or railroads, plantations and other enterprises.

Asked by Francis J. Kearful, counsel for the committee, whether he "had ever been" a Catholic, Mr. Byam

replied:
"I have never been, nor any of my ancestors for ten generations."

Mr. Byam explained to the com-

mittee that in addition to the in-formation he had gathered during a long residence in Mexico he had studied the history of the country. He mentioned several historians with whose works he had camiliar-

"The first efforts of the Catholic Church in Mexico toward the educa-tion of the Indians began shortly undertaken by missionaries," said Mr. Byam. "* They established Mr. Byam. "* They established schools and gathered Indian children in these schools, where they were housed and fed and clothed. * * They were taught to read and write given religious instruction and kept from contact with their parents as much as possible to avoid the perpetuation among them of native idol

atry.
"The Catholic missionaries in Mexico were faced with the difficulty of the pupils reverting to the mode of life of their parents. To over-come that they established as many boarding schools as possible. Those that could not be kept in the boarding schools naturally returned to the villages, but the moral and religious training which was given by the missionaries, in addition to learning to read and write, established a devotion to religion which one hundred years of revolutionary radicalism has

had little effect upon. Judge Kearful called Mr. Byam's attention to the criticism of John Lind that the Catholic Church had been indifferent, if not hostile, to popular education in Mexico, Mr. Byam replied:

"During the colonial period the Church in Mexico was in reality a certain degree to submit ourselves. Hon like life is walked a false view of vacation, dependency of the State. * * It could make no move whatever without the permission of the home government. The numbers of the clergy were limited. In reports ren-dered to the Spanish government by its agents * * we find that a proportion of one priest to 5,000 of the population was the average sought. That refers to the sixteenth and

seventeenth centuries." Mr. Byam was pressed to say whether he thought Mr. Lind was justified in his statement that in late years the Church in Mexico had not It is also an offence against God. done all it might have done to "I de not think he was justified," said Mr. Byam.

> CATHOLIC CHURCH DID ALL THAT WAS POSSIBLE

Do you think that the Church has done all it could have done since the constitution of 1857?" Judge Kearful asked the witness

"The Church did all that was possible to do under the constitution of 1857, and even went to the extent of violating the law in order to educate the children," Mr. Byam de clared.

Schools were established and the buildings and equipment placed in the names of private individuals, because it was against the law for the Church to own any property," he continued. "It was against the law for any religious orders to be in the country. Nevertheless, religious orders existed for the purpose of teaching in those schools."

"If the influence of the Catholic

"The result of this has been that the great majority of the Mexican people, who are Catholice, and who obey their pastors, have not resorted to violence or force to defend them-

called themselves 'liberals,' when in point of fact they were Socialists. They have claimed that they sought to establish religious liberty, when in point of fact they have sought to establish an atheistic tyranny," Mr.

Byam declared.

Regarding Mr. Lind's statement that the Catholic Church opposed "public schools." Mr. Byam said:

The opposition of the Church in Mexico to the government schools was not to those schools as such; that is, as government institutions. ernment prohibition against Church schools, and secondly, opposition to the atheistic teachings of the govern-

Judge Kearful asked Mr. Byam whether he found any opposition on the part of the Catholic Church to the public schools in this country. My observation of the position of

schools in this country has been that the Catholic Church is not opposed to public schools per se-that the Catholic Church wants its own schools," Mr. Byam answered.

JOHN LIND'S IGNORANCE SHOWN

Mr. Byam cited several instances of Mr. Lind's ignorance of Mexican history. One example given by the

witness was typical.

Mr. Lind states on page 7 of his pamphlet ("The Mexican People") that the laws and records of the court were set down and kept in picture writings which were in use (by the Aztecs), and that some of these records are still preserved in the National Museum.
"If Mr. Lind knows of any precon-

quest law records either in the Mexican National Museum or elsewhere, he has made a momentous discovery whose proofs he has neglected to eveal," said Mr. Byam.
In the course of his testimony

before the committee, Mr. Byam paid his respects to certain Protestant spread false stories about the Cath. lic Church in Mexico.

"William Butler, a missionary, went to Mexico in the early 70's," Mr. Byam said. "Some twenty years ater he wrote a book in which he repeated many of the old calumnies. In closing his work he caps his mendacity by telling of the alleged discovery in Pueblo of thirteen mummifled bodies of victims of the Inquisition who had been buried alive. Mr. Butler himself claimed to have been present at the discovery of the thirteenth body. To prove his assertion he published a photograph of four of the alleged victims.

'This picture has been bis undoing," Mr. Byam resumed. "The mummies shown in the photograph Dominican friars whose remains to covered in 1861 in the burial vaults of their convent in Mexico City. They died, like good Christians, in

"In its entirety, Mr. Butler's statement is absolutely and utterly false. How close a scrutiny of the balance of Mr. Butler's book might stand may be left to the imagination. Never theless, Mr. Butler and his ilk have helped largely in the moulding of American opinion about Mexico and the Mexican people."

> EXPEDIENTS OF PROTESTANT MISSIONARIES

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PROPER GUIDANCE NOW NECESSARY

Now that the school year has come selves against the attacks made upon to an end, it is necessary that young graduates be advised properly as to them by the minority," the witness their future by parents or guardians. It has been too often the case that the child's diploma was allowed to spell his emancipation from the assroom and became a passport to industry. It was, so to speak, regarded as the key that locks forever the doors to higher education, and swings ajar the gates to early occu-

> It is unfortunately true that parental supervision and direction have sometimes been wanting precisely when they were most needed. When the child stands at the crossroads one of which leads to premature employment, and the other to the attainment of a higher education, it is but natural that his young spirit should be baffled in making the proper choice. Here, the parent must exercise due discretion, point out the pitfalls which beset along the pathway of life and guide the youth aright in the selection of the course which he is to take. The world has been the loser because of an enormous amount of talent mis guided and therefore lost to civilization, which would, if proper direction been imparted in time, made for the expansion of our magress, for the strengthening of just government and for the general betterment of society.

One has but to enter practically any establishment of formidable proportions to see the amount of talent which has been lost to the world by an unwise choice made early in life Men of really great ability are at times encountered who show an extraordinary capability for leadership, and yet, because of a lack of previous training in the higher branches of education, they experience serious handicaps which no unt of labor undertaken latterly will overcome. They are frank to confess that if they had received the benefits which were denied them, either through the indiscretion of parents or through some lack of opportunity in early life, their position today would be far different

It cannot be expected of youth that it should possess the sound wisdom and common sense forethought of men of ripe experience. Young boys or girls freed from class-room discipline, led on by the yearning for a supposed freedom are incapable of judging what is or is not best in their regard, and this for two reasons first, inexperience, lack of touch with the world and with the way that the world thinks and acts; secondly, the lure of wages, insignificant though they may be, have a powerful attraction for the boy or girl who has never yet entered the ranks of bread-

winners.
At this season, therefore, parents should be particularly vigilant, impart the preper advice to their when occasion demands seek the counsel of their pastors regarding the future course that their children will pursue. This is a matter of supreme importance. It should not passed over lightly. Success or failure depends largely on present

IS A BLANKET FAD NEXT IN ORDER ?

We hear no more of the overall movement, but the Knights of Columbus suggest that there is Mr. Byam gave an account of for next expecting a blanket craze experiences he had with two Protestant missionaries—one in duadala-jara and the other in Tabasco. Accord-force, Edward Ward, the overall ing to Mr. Byam, the missionary at movement was due to the fact that Guadalajara said that "when it was our Government had on hand a necessary for any reason to show that he had a congregation he was accustomed to send out the Mexican servants of his household with small enterprising salvagerat 16 cents apair, coins that they might hire their and was later retailed at a price friends and relatives to appear and as \$3.00 a pair. Edward Ward, in

service men, believed that the entire overall movement was a clever advertising ruse to dispose of the salvaged goods at the highest possible price. The only effect of the mild form of idiocy so successfully promoted among our beloved coun-trymen, a labor organ suggested was to raise the price of overalls for men who really needed them. That the danger of a Red-Indian blanket movement is not to be taken too lightly may consequently be judged from the fact that there are now 149,000 pieces of service men's lost baggage on Governor's Island, most m containing army and navy blankets. All these will be salvaged by the Government, if not claimed within less than a month. en will therefore perform another patriotic act by applying at the earliest moment to the K. C. for their

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