

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

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.

Gladness is related to desire as rest is related to motion. There is no rest when there is no more motion; there is full joy when there is no more desire.

Peace is another fruit of the Holy Ghost like gladness and charity; and like gladness it is an effect of charity. There is a remarkable 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.

It is difficult to force our passions to leave us within the moral order. With the help of the virtues that are acquirable we are able to a certain degree to submit ourselves.

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!

Pelagianism, which exaggerated the capacity of unaided nature, still is with us. It brags, with the shamelessness of a shopkeeper's advertisement, that it is a supreme fact which no oratory can affect.

As one in suffering all that suffers nothing, A man that fortune's buffets and rewards Hath ta'en with equal thanks.

We are to stand shoulder to shoulder with the brethren in the light against the brood of darkness; afraid of nothing but only of bringing before our own passions.

Give me that man That is no passion's slave, and I will wear him In my heart's core, ay, in my heart of heart.

And if we fall thus we are renegades; and no pseudo-scientific drive about weakness and heredity will restore the glory lost or excuse our baseness; and we shall not fall, because God aiding us, we are masters of our fate, we are captains of our souls.

Or are we to be men and carry on? The relief will come, and hot coffee. Keep your chin up and quit whining like a wet dog.

Did you tackle that trouble that came your way, With a resolute trust and cheerful, Or his'd your face from the light of day?

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.

Peace is another fruit of the Holy Ghost like gladness and charity; and like gladness it is an effect of charity. There is a remarkable likeness to harmony in peace.

SUMMER VACATIONS

The approach of summer with the 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 fragrant freshness of the open country.

It is also an offence against God. Some seem to think that they have two personalities, one for the vacation and one for the rest of the year.

These observations are made owing to the increasing tendency manifested in our day of spending vacation time in a superstitious place memorialized by Kipling where there are "No ten commandments, and the best is like the worst."

Catholic parents are also reminded that they are obliged to exercise parental supervision over the places selected by their growing sons and daughters.

shipwreck of their souls.—The Pilot.

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 civilization and education performed by the Catholic Church for the people of Mexico was given by Elber Cole Byam, a non-Catholic, in his testimony before the Senate committee investigating Mexican conditions.

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

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 for railroads, plantations and other enterprises.

Asked by Francis J. Keafurl, 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 committee that in addition to the information 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 familiarized himself.

The first efforts of the Catholic Church in Mexico toward the education of the Indians began shortly after the Conquest, and the work was undertaken by missionaries, said Mr. Byam. "They established schools and gathered Indian children in these schools, where they were housed and fed and clothed."

The Catholic missionaries in Mexico were faced with the difficulty of the pupils reverting to the mode of life of their parents. To overcome 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 Keafurl 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 dependency of the State."

Mr. Byam gave an account of experiences he had with two Protestant missionaries—one in Guadalajara and the other in Tabasco. According to Mr. Byam, the missionary at Guadalajara said that "when it was 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 coins that they might hire their friends and relatives to appear and act temporarily as a congregation."

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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 Keafurl 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 declared.

"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 Church has been good, why was it necessary in order to maintain the government, to assault the Church?" Judge Keafurl asked.

"Because the Church stood for law and order," Mr. Byam answered. "By referring to the pastoral letters issued by the Mexican Bishops during the last one hundred years, we find a constant and repeated admonition to keep the peace, to avoid disorders and violence, to obey the law," said Mr. Byam.

"The result of this has been that the great majority of the Mexican people, who are Catholic, and who obey their pastors, have not resorted to violence or force to defend themselves against the attacks made upon them by the minority," the witness said.

"The Mexican revolutionists have 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. The opposition was, first, to the government prohibition against Church schools, and secondly, opposition to the atheistic teachings of the government schools."

Judge Keafurl 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 the Catholic Church toward public 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 pre-conquest law records either in the Mexican National Museum or elsewhere, he has made a momentous discovery which he has neglected to reveal," said Mr. Byam.

In the course of his testimony before the committee, Mr. Byam paid his respects to certain Protestant missionaries who have helped to spread false stories about the Catholic Church in Mexico.

William Butler, a missionary, went to Mexico in the early 70's," Mr. Byam said. "Some twenty years later 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 mummified 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 his undoing," Mr. Byam resumed. "The mummies shown in the photograph are easily identified as those of some Dominican friars whose remains in the number of the past were discovered in 1861 in the burial vaults of their convent in Mexico City. They died, like good Christians, in their beds."

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. Nevertheless, Mr. Butler and his ilk have helped largely in the moulding of American opinion about Mexico and the Mexican people."

EXPEDIENTS OF PROTESTANT MISSIONARIES

Mr. Byam gave an account of experiences he had with two Protestant missionaries—one in Guadalajara and the other in Tabasco. According to Mr. Byam, the missionary at Guadalajara said that "when it was 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 coins that they might hire their friends and relatives to appear and act temporarily as a congregation."

PROPER GUIDANCE NOW NECESSARY

Now that the school year has come to an end, it is necessary that young graduates be advised properly as to 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 classroom 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 occupation.

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.

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 amount of labor undertaken later will overcome.

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 proper advice to their graduating sons and daughters, and when occasion demands seek the counsel of the pastor regarding the future course that their children will pursue. This is a matter of supreme importance. It should not be passed over lightly. Success or failure depends largely on present proper direction.—The Pilot.

IS A BLANKET PAD NEXT IN ORDER?

We hear no more of the overall movement, but the Knights of Columbus suggest that there is good reason for next expecting a blanket craze. According to the Sherlock Holmes of the Knights of Columbus secretarial force, Edward Ward, the overall movement was due to the fact that our Government had on hand a salvage of 500,000 pair of overalls from soldiers' lost baggage. This entire stock was purchased by an enterprising salvager at 16 cents a pair, and was later rebalanced at a price as high as \$3.00 a pair. Edward Ward, in charge of finding lost baggage for our

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 idiosyncrasy so successfully promoted among our beloved countrymen, 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 of them containing army and navy blankets. All these will be salvaged by the Government, if not claimed within less than a month. Service men will therefore perform another patriotic act by applying at the earliest moment to the K. C. for their lost baggage, and thus saving off from their beloved country a Red-

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