

year." And then, before Father Hamilton could promise to do so, His Lordship added rather sadly: "It is not easy to be brother to a saint."

Early the next afternoon Father Hamilton went to see his sister—or rather he went to her house to get another glimpse of Bernard—. After Mrs. Burke had related several little domestic mishaps, he went to the railing of the veranda and for a minute or two watched Bernard toiling wearily a yard of geraniums; and then, turning toward Mrs. Burke he asked, as disinterestedly as he could:

"How is your saint getting on?"

"Oh, I suppose he is doing fairly well. Do tell me more about the foreign Bishop's visit. Is he very high and mighty and awe-inspiring? You heard, didn't you, that he is a born aristocrat?"

"He's no more high and mighty and aristocratic than Bernard himself," Father Hamilton said.

And Mrs. Burke laughed lightly at his little pleasantry.—Florence Gilmore in the Ave Maria.

GENERAL INTENTION FOR JULY

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

RETREATS FOR THE LAITY

Among the English-speaking Catholic laity, Closed Retreats have not yet quite lost their novelty; among some others, they are an institution that savors almost of antiquity; among all who know them and understand their scope, they are in high honor. The object of the Closed Retreat is to bring home to the earnest soul in a clear and effective manner a keen realization of its dependence upon God, the Creator, Redeemer, Sanctifier, Remunerator, of the soul; for, from this realization will spring, on the part of the soul, those high resolves and noble purposes which, beset as being created, redeemed, sanctified, and urged onward to lofty achievements, as God has disposed with regard to man.

Thoughtlessness is one of the banes of our day. Unthinking words go sore and throw them into an agony of pain; unthinking deeds destroy property and even human life itself. The current phrase, "I didn't think," or, "I didn't mean to do it," may often save one from moral responsibility, but the material harm done to self or to others may easily transcend computation. The Closed Retreat develops one's ability to think aright and to think, not spasmodically and at odd intervals, but as a matter of course in all the important affairs of life.

The order of the universe is a fact, a reality, which, after a moment's reflection, strikes every mind. The course along which the earth and the other planets wheel at a speed the thought of which dumbfounds us, the regular succession of the seasons with their periods of promise, of progress, and of fulfillment, and the birth, growth, and death of the members of the animal kingdom, all proceed, of themselves, in an orderly and well-regulated manner, according to law and rule. This same harmonious progress should be desired in the moral order, for God is the Author of all things that are, and He could not be unmindful of them and of their development on lines in keeping with their respective natures.

I am aware that my will is free. How glibly soever men may mouth about the matter, my inmost consciousness tells me that I am master in my own castle; that, however, man may bind my limbs, my will remains in her queenly dignity infinitely beyond the control of prison bars and chains. I am aware, too, of my ability to disturb the harmony of the moral order. Possibly, I am aware that in many ways of greater or less importance, I have actually laid meddlesome and insolent hands on that moral order which God would have ever in His own keeping, without mar or blemish to detract from its spiritual attractiveness and charm. The Closed Retreat comes to restore, or to establish more solidly, in my soul that moral order which God has ordained. That order regards myself, my neighbor, my God.

On the brightest of summer days, when the sky is cloudless, when the aspen leaf barely quivers in the listless air, and the highway lies glistening under a carpet of impalpable dust, a few hurried steps will raise a cloud that suffices to hide field and forest and beaten way, and bring on a temporary partial eclipse of the sun. The familiar objects are hard by, yet they are not perceived. So on life's highway. Hurried and thoughtless steps may envelop us in a species of moral haze and uncertainty which, for the nonce, may conceal from us what is plain to the thinker, and deprive us of the help of those beacon and landmarks that should be our guides.

Since God has made me a free, moral agent, it is eminently proper and in keeping with my nature to depend upon His Law; because, as we read in Proverbs, the commandment is a lamp, and the law a light, and reproof of instruction is the way of life." This follows from my ability to understand and recognize moral right and wrong; for this ability of mine is a clear indication that God, the Creator and Lawgiver, expects me to understand and recognize such moral right and wrong, and, moreover, to profit by my

knowledge and gauge my conscious, responsible actions by that knowledge. By complying with this obvious requirement, I am not only demeaning myself in a manner strictly in keeping with my highest and noblest natural qualities, but I am also laying up a spiritual treasure, since all notion of merit is untrammelled free will. From this there follows an immediate consequence, which is as disturbing as it is logical, namely, that my ability to merit connotes, in the same breath, my ability to incur the Divine displeasure and deserve punishment. All the foregoing would follow, even if I were the only member of the human family now living on the face of the earth.

But who and where is he who is still thrown into error in some intimate relation with his fellowmen? To some he must look up as to men invested with a certain authority over him; he owes them deference and obedience in all things reasonable and in accordance with the bond that exists between them. In others he sees those with whom he stands on an equal footing; he owes them the ordinary duties of social intercourse, not forgetting charity and good example. And there are still others who are in some way inferior to him and subject to his authority, such as children, servants, and employees in general; he owes them patience, wise supervision, discreet zeal. Finally, when all is said and done, we can sum up the whole doctrine in a single word: Man's accountability always regards, directly or indirectly, Almighty God in His capacity as Sovereign Lawgiver; for God, as such, has a Divine claim upon man's fealty; and the same Divine authority commands that man's neighbor be respected in his person, his property, his good name.

This multitude of duties, for it truly constitutes a multitude of relations and dependencies, even in the life of an obscure individual, is truly formidable; for in it are wrapped up the success or the failure of a life, and, as may well happen, the happiness or the wretchedness of few or many people.

High desolation is the land made desolate, because there is none that considereth in the heart." The prophet laments the evil while he points out the remedy. Spiritual desolation is the logical result of a want of serious reflection; and this same serious reflection will rid the land of the curse, and will cause it to smile once more with the flowers of promise and the precious fruits of true, conscientious fulfillment of man's threefold duties.

Serious reflection, with the world and its pleasures and trials kept for a time at a distance—this is the Closed Retreat. Who gives the Retreat? The Holy Spirit, the Enlightener and Sanctifier. He works through the instrumentality of one who is present to advise, to hear, to hear. He who makes the Closed Retreat should be like the young Samuel, when his ears were first opened to the Divine Voice: "Speak Lord, for Thy servant heareth."

Those who have been the first to broach the project of a Closed Retreat in a locality where the precious advantages of this means of grace were, at best, somewhat hazily understood, have been met, at times, with indifference and suspiciousness, if not open hostility. But where they have successfully overcome such opposition and have placed this means of heavenly reflection within the reach of the hungering faithful, those who were, at the outset, most indifferent have often been prompted by the spiritual harvest that they witnessed, to bless God, the Giver of every good and perfect gift, and to make energetic efforts to secure for many others the opportunity of enjoying and profiting by that source of manifold blessings, the Closed Retreat.

HENRY J. SWIFT, S. J.

CLERGY HELP TO RESTORE IRISH INDUSTRY

CURATE OF KILLOE RE-ESTABLISHES SPINNING WHEELS ON PAYING BASIS

By N. C. W. C. News Service

Dublin, May 25.—In initiating schemes for material and social betterment, the Catholic clergy are taking a foremost part. The feature of the agricultural show just held in Dublin was an exhibition illustrating the domestic preparation of flax and wool spun on the old cottage spinning wheels and woven into cloth on the old cottage looms. The women who gave this display in home industries came from Killoe, a village in County Langford. Some of them were eighty years of age. Not only did they spin and weave, but they danced. The hall where the exhibition was held was visited by thousands. So great was the rush to see the work of these peasants that many were unable to gain admission. This exhibition has given a wonderful stimulus to the revival of home industries and has brought the spinning wheel, which had almost disappeared, into vogue again. Who planned and promoted this enterprise? Rev. Peter Conefrey, the curate of Killoe. He has established the industry upon a paying basis in his parish, where there are now 129 spinning wheels at work, as compared with only nine two years ago. Father Conefrey was unanimously voted the highest award and the Royal Dublin Society's gold medal for the excellent work he has done in promoting and encouraging this important Irish countryside industry. No greater tribute than this was paid

to any exhibitor at the show. Priests in many other parishes are following the practical example set by Father Conefrey.

A PRIEST

A babe on the breast of his mother Reclines in the valley of love, And smiles like a beautiful lily, Caressed by the rays above.

A child at the knee of his mother, Who is counting her decades of prayer, Discovers the cross of her chaplet, And kisses the sufferer there.

A boy with a rosary kneeling Alone in the temple of God, And begging the wonderful favor To walk where the crucified trod.

A student alone in his study, With pallid and innocent face; He raises his head from his page, And lists to the murmur of grace.

A cleric with mortified features Studious, humble and still In every motion a meaning, In every action a will.

A man at the foot of the altar— A Christ at the foot of the cross, Where every loss is a profit, And every gain is a loss.

A defied man on a mountain, His arms uplifted and spread— With one he is raising the living With one he is losing the dead.

THE SACRED HEART

It is now almost two hundred and fifty years since the three great revelations of Divine Love were made to Blessed Margaret Mary. The world-wide devotion to the Sacred Heart and the efficacy of such devotion have constituted testimonies for the divine source of these revelations which seemed conclusive to multitudes of pious souls long before the final word of Holy Church. Confidence in the promises made to our saint has been a regenerating influence in the world and has sanctified millions of souls. There has been such a witness about devotion to the Sacred Heart that it has succeeded where other devotions have failed to touch hardened hearts.

Love has an irresistible charm. It could conquer the world if there were enough of it among men. The word of God has so declared and Christ has demonstrated His power to draw all men of goodwill to Him if they can only be made to know Him. He has loved men unto death, yea, the death of the cross. "And greater love than this no man hath, than that he lay down his life for his friends." He lives in His Church, sharing with His disciples the secret of His power to win men's hearts. He vitalizes all the sacraments of the Church and abides in the Blessed Sacrament of the Altar. His tender solicitude for needy humanity beams in the eye of the priestly priest and is evident in the tireless ministrations of consecrated nuns. Poor humanity not only blesses the hand that ministers, but glorifies the Lord who inspires such ministrations.

He lives in His Church, sharing with His disciples the secret of His power to win men's hearts. He vitalizes all the sacraments of the Church and abides in the Blessed Sacrament of the Altar. His tender solicitude for needy humanity beams in the eye of the priestly priest and is evident in the tireless ministrations of consecrated nuns. Poor humanity not only blesses the hand that ministers, but glorifies the Lord who inspires such ministrations.

The failures of the Gospel have been due as often to the inadequacy of its exposition and exemplification as to the hardness of men's hearts. Theological exactness is most important, but it may be barren of results if there be none of that fire which the Lord came to cast upon the earth. Validity of orders and sacraments of paramount importance in securing for every age the treasures of Redemption, but it does not draw to the fountains of living waters those who thirst if they have not yet learned where refreshment is to be found.

Love is the test of Christians as well as the fundamental law of the Gospel. "By this will all men know that you are My disciples, if you have love one for another." Thousands call themselves Christians who cannot measure up to such a standard. Love is a scandal to many even of those who are as exact in the observance of the Christian law as the Pharisees were in the observance of the Jewish law. They are ashamed of love and make outward conduct their supreme concern. They may win the esteem of men but their professions are in the ears of heaven like "sounding brass and a tinkling cymbal." Good works without love are as dead as faith without good works.

To the obtuse mind of the worldly love is one of the passing emotions of its ephemeral life. To the genuine Christian alone it appears in its true character as the most essential and most elemental faculty of the human soul. In so far as a man can love he is like unto God, and he ceases to be even human when he ceases to love. He begins to deteriorate when he concentrates so divine a faculty upon anything less than God. He will fail in his quest for love where love is not to be found, and he will die the death when in despair he ceases to love. Blessed Margaret Mary would turn him back to his Lord and show him unfathomable depth of divine love as manifested through the Sacred Heart of Jesus. She has made it evident that in that Sacred Heart there is peace as well as love to be found, such as is to be found nowhere else. And millions who have heeded her appeal have experienced how literally is the Lord ready to refresh those that come to Him however hopelessly they may be pressed down by labor and heavy burdens.—The Missionary.

SENTIMENTS OF A CONVERT

PROF. JOHN L. STODDARD REJOICES IN THE FAITH

The well known lecturer, Prof. John L. Stoddard, who during the past year was received into the Catholic Church, wrote some weeks ago from his villa in Italy to his friend, the Rev. M. J. Riordan of Washington, a letter in which he speaks of his conversion to the true faith. He says, in part:

"You were quite right in concluding from my letter of long ago that I revealed and admired the Church of Rome. In fact, there was for me, when I left the Protestant Theological Seminary in 1873, dissatisfaction with what was (and was not) taught me there, only the choice between 'Rome and Reason.' If I had had then a proper, unprejudiced education in regard to the claims and truths of the Catholic Church, I should have sought in her the Unity and Authority, the lack of which drove me from Protestantism.

"But I did not know anything of Catholicism, save what I had read and heard from Calvinistic sources, and hence Selected Rationalism, and was its wretched bond slave for over forty years. On being led through God's grace back to Him, there was of course no question with me about re-entering the labyrinth of discordant sects into which private judgment has led the followers of Luther. Christ founded a Church. There could be no question which one it was. I must enter that or none."

"It is a source of bitter regret to me that I have come into this blessed fold of Christ so late, and have behind me so many years than wasted years. In the book which I have been writing—'From Agnostic to Catholic,'—and which is now ready in two languages—I have said: 'Favored are those who from their childhood up are nurtured in this Church, and to whom all her comforts, aids and Sacraments come no less freely than the air and sunshine.'

"Yet I have sometimes wondered whether such favored Catholics ever know the rapture of the homeless waif, to whom the splendors of his Father's house are suddenly revealed, the consolation of the mariner, whose storm-tossed vessel finally attains the sheltered port, the gratitude of the lonely wanderer, long lost in cold and darkness, who shares at last, however undeservedly, the warmth and light of God's great spiritual Home."

"I always regret that I never lectured orally on Ireland. One of my supplementary volumes treats of it, and you can see there how I love her, and can imagine how I feel in regard to England's treatment of her. I hope to see her free at last."—Michigan Catholic.

"I TRUST IN THEE"

This pious ejaculation, which is so much in accord with a spirit of real devotion, with the intentions and desires of Our Blessed Lord in revealing His Sacred Heart to the world, and with the utterances of the Sovereign Pontiffs, Pius IX., Leo XIII., and Pius X., has been the means of innumerable and wonderful graces, particularly to souls oppressed by weight of their shortcomings and discouragement.

Blessed Margaret Mary, in her Act of Consecration, has these words: "O Heart of love I place all my trust in Thee, and the Act of Confidence of Ven. Father de la Colombiere is well known to all. This spirit of trust or of confidence, which has been taught us by these two holy souls, who were specially chosen by Jesus Christ to make known His Sacred Heart to mankind, is one of the most characteristic features of devotion to the Sacred Heart. It is at the same time the fundamental condition and the surest means of obtaining any grace at all, as Jesus Christ Himself has so often taught us; for example, when He said: 'If you have faith... nothing shall be impossible to you,' that is to say: 'You shall obtain all that you ask. Here, then, you have the reason of the power and efficacy of this ejaculation. It contains an explicit act of hope in God, a tender and loving act of confidence in the love of Jesus Christ for us.'

What is the origin and history of this ejaculation? In the year 1904, in the course of a retreat, just before the expulsion of a religious community in France, Father Van Patoghem, S. J., suggested the use of this prayer, "O Heart of Jesus, I trust in Thee." The effect was so remarkable that the idea of printing it was at once adopted, and in a very short time 50,000 copies were disposed of. It was also printed upon cards, which were hung up upon the walls of schoolrooms and of hospitals. Marvellous effects, and in particular numerous conversions, showed how the Sacred Heart showered blessings upon the trust which is expressed in these words, and His Holiness Pius X. was asked to grant an Indulgence for its recital. The Holy Father granted two different indulgences, one dated 27th May, 1905, and the other 27th June, 1906. In the latter it is clearly stated that "the faithful as often as with true devotion of heart they recite this invocation, can gain 300 days of indulgence, and also a plenary indulgence once a month (on the usual conditions), provided they have recited the same daily, and that both indulgences are applicable to the souls in Purgatory."

This ejaculation has been specially efficacious in obtaining the conversion of sinners, even the most hardened, and thus verifying the sixth promise of the Sacred Heart of Jesus to those who are devout to it: Sinners shall find in My Heart a Source and an Infinite Ocean of mercy.

Our Saviour Jesus Christ wishes us to have trust in Him and that we should tell Him so. "What wilt thou that I do for thee?" He asked of the blind man of Jericho. He knew perfectly well what the poor man wanted, but He wished to have it from his own lips. He said one day to St. Teresa: "There are very few souls who understand My mercy. They feel themselves extremely weak and subject to commit many faults, and then they cannot imagine that I love them most tenderly in spite of these!" You will experience marvelous effects from the repetition of this act of confidence, especially if you are at all inclined to discouragement. Some persons even say a whole Rosary, repeating the ejaculation 150 times, ending with the Litany of the Sacred Heart. This is an excellent practice as a novena to the Sacred Heart.

This little prayer is so admirably adapted for daily and for continual use that all who practise it acknowledge the immense fruit they undoubtedly derive from it. At one time there is a great danger to be encountered, at another there is a troublesome temptation, a harassing thought, a doubt that is tormenting you, sadness or melancholy that is weighing upon you, fears and anxieties for someone who is dear to you. In your great sorrows and in your daily troubles, in your greatest difficulties, and in your needs of every day, repeat often this little prayer.

If you have time, either at home, or, better still, in presence of this Divine Heart living for us in the tabernacle, take your rosary, and even though you do not feel much



Wilson's FLY PADS
Kill them all, and the germs too. 10c a packet at Druggists, Grocers and General Stores.

inclined to do so, repeat upon its beads, "Heart of Jesus, I trust in Thee!" You will experience marvelous effects from the repetition of this act of confidence, especially if you are at all inclined to discouragement. Some persons even say a whole Rosary, repeating the ejaculation 150 times, ending with the Litany of the Sacred Heart. This is an excellent practice as a novena to the Sacred Heart.

This ejaculation, translated into the principal languages of the world, is now spread everywhere by millions and millions, as far even as the most distant countries and missions, carrying in every direction a spark of the faith and a ray of comfort, and helping immensely to extend the kingdom of the Sacred Heart.—The Sentinel of the Blessed Sacrament.

The man who never repeats a mistake is sure to be successful.

Without respect for law there is no liberty.—Gasparrin.

Ursuline College of Arts

The Ladies' College and Residence of the Western University, London, Ontario

Under the patronage of His Lordship The Right Rev. M. F. Fallon, D.D. Bishop of London.

All Courses Leading to Degrees in Arts

For information, apply to the Ursuline College "The Pines", Chatham, Ont.

Ursuline College "THE PINES"

CHATHAM ONTARIO Under the Patronage of the Rt. Rev. M. F. Fallon, D.D., Bishop of London.

Residential and Day School for Young Ladies and Little Girls

Special attention to formation of character and exterior deportment.

College Department—Entrance to and Faculties of Education, Matriculation and Special Courses.

Preparatory Department—The most devoted attention given to the training and teaching of young children.

School of Music—Affiliated with Toronto Conservatory. Full courses in Piano, Violin, Singing, Theory, etc.

Domestic Science—Cooking, Sewing, calligraphy in all the classes.

School of Business—Full Commercial—Book-keeping, Shorthand, Typewriting, etc.

Fall Term Opens Sept. 6th

Apply for Illustrated Prospectus to the Rev. Mother Superior

RAW FURS

Best Market Price Paid for Raccoon, Skunk, Mink, Weasel and Fox

ROSS' LIMITED LONDON, ONT.

St. Jerome's College

KITCHENER, ONTARIO

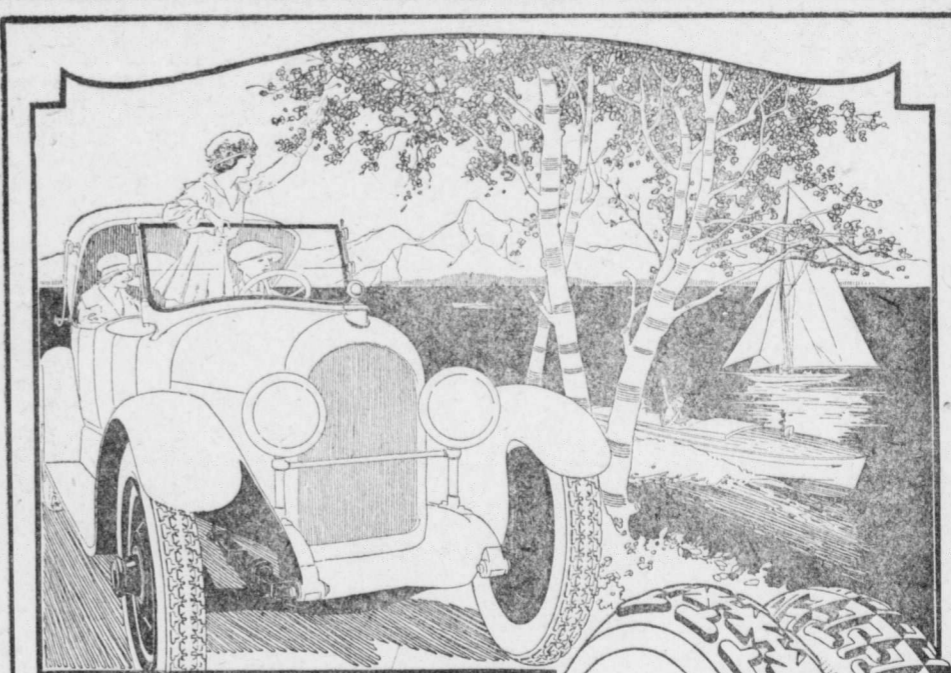
Excellent Commercial, High School and College Departments

New Buildings, with Latest Hygienic Equipments. The Largest Gymnasium in Canada. Running Track, Swimming Pool, Shower Baths.

FIRST-CLASS BOARD COMFORTABLE SLEEPING ROOMS

SPECIAL ATTENTION GIVEN TO STUDENTS PREPARING FOR MATRICULATION EXAMINATIONS

Address—THE PRESIDENT



THE Arabian Nights Enchantments are rivalled by the modern magic of the Automobile. The motorist's miraculous vehicle will transport him with the swiftness of an eagle's flight to the sea, the mountains, the lakes, or where he can view the broad panorama of endless hills. But a motor trip should not be taken without the assurance that the tires will carry through. Where safe and timely arrival are important, one should make assurance doubly sure by having his car equipped with "GUTTA PERCHA" Tires. Why? Because they can be depended upon. They are built with unusually strong side walls, exceptionally tough rubber tread, plentifully rubberized cotton duck fabric, beads that have never been known to break, and a reputation that bears out the slogan—

"GUTTA PERCHA" TIRES

Gutta Percha & Rubber, Limited Head Offices and Factory: Toronto Branches in all the leading cities of the Dominion.