and the taint of a godless press and school, to place in their hand the literature they should read and to study it ourselves by their side, to watch over their companionship and amusements and over every unfolding of their souls with the delicate care of the gardner entrusted with may we hope that in the garden of our own homes those roses and lilies may grow which in time shall find a all coming generations, even to the chosen place close to the altar of the Lord

What though our sacrifice may bring with it some bitterness and crosses, and we may be brought to taste a drop of that chalice which Mary drank in the offering she made of her Divine Son. All the wealth that lies hidden in earth's veins of gold cannot purchase an hour of that inner peace and joy which comes with the sacrifice joyfully made for the love of God. And who can comprehend the delight of the eternal reunion with our beloved in the bosom of the Father!

By giving their children to God parents will find that they have only bound them more closely and eternally to themselves, as in God's mercy they may confidently and joyously hope. Not to wife and husband do their sons and daughters cleave when they leave them, but God, and in Him to them likewise with a spiritual affection that is deeper than mere nature and more lasting than flesh and blood.

Let us then give our children all the opportunities that may aid to foster a divine vocation in their souls. If then they conscientiously follow other callings our labor has not been in vain. They will be only the better prepared to become thereafter a credit to us and to the Church laymen and women such as we need to fight the battles of God in the

#### DIVINE COMMISSION

GIVEN BY CHRIST TO APOSTLES

The forty days intervening between the glorious feast of the Resurrec tion and the Ascension are days of joy and gladness because His presence proved the truth of His mission and that "all power was given to Him in heaven and on earth." But before returning to His Heavenly Father who had sent Him on His divine errand of mercy to mankind, what does He do? He turns His eyes on those dear disciples whom He has selected as His apostles and imparts to them the commission to go and convert the whole world to His religion and to make all mankind His humble followers. A commission so extraordinary and destined soon to exercise such a wonderful influence over the world is deserving of serious consideration. What then are the most striking circumstances or features of this last solemn charge of our Lord to the first teachers and pastors of His Church

By way of introduction or rather premise to the commission He reninds the apostles of the fact that He has authority to commission them and that authority was no other than divine authority in all its plentitude. power is given to Me in heaven This I have suffiand on earth." ciently proved to you by many miracles and especially by My resurrection. And in virtue of this power I send you forth to preach My gospel.

blessed Lord was pleased to choose frail men as instruments for convertverted it Himself without the intervention of secondary causes. One enlighteneth every man who cometh into this world, would have been sufficient to light up its darkness, to dispel the mists and errors of the human soul, to reveal the hideous deformity of paganism and to attract men to the truth. But no, wonderful to relate! He

selects eleven poor peasants or fishermen, men without human learning, without wealth, without influence or natural eloquence, without any human qualification whatever to fit them for the mighty undertakingto preach the gospel to every creature —to teach all nations—to confound the learned philosophers and rhetoricians of Greece and Rome-to silence the oracles, to destroy the impure orgies of paganism, and to plant on the ruins of idolatry the glorious and unsullied banner of the

world by instruments humanly weak and made adequate was adopted by Christ because while showing forth the finger and power of God it at the same time left man's will entirely free in its choice between good and God will compel no one into heaven. He will award the crown to those only who will have fought the good fight and will have finally triumphed over error and sin with the assistance of His freely proferred graces strengthening the natural eakness of the free will. truth is clear enough to enable one to see it, if he only opens his eyes, looks attentively for it and humbly implores the divine light to assist bright to flash conviction to the minds of those who will it not. Otherwise there would be not merit in faith. This may serve to explain the very remarkable fact that our Divine Saviour made comparatively few converts Himself, but left the conversion of the world mainly to His apostles and disciples. He sowed the seeds and watered them

converting the world, but they were ad hominem:" for he holds them to to lay their crowns at His feet.

to space, to persons and to time. It was as wide as the world, as unreserved as mankind and as lasting as time. It reached from one end of principles, they are in the word of the earth to the other, embraced all the children of Adam of every country and clime, and looked forward to end of the world. Nay! It had a retrospection as well as a prospective influence and action. It originated divine institutions destined for the salvation of mankind from the fall of Adam to the final dissolution of the world. There is no exception of persons with God. God wills all men to be saved and to come to the knowledge of the truth, and Christ died for all the children of Adam without any exception whatsoever. Other commissions might and do expire with the object for which they were given. This could never expire so long as the world lasted, or that there were men to be taught and to be saved for this was precisely

the object which it contemplated. The third feature in the commission is that the Saviour imparted full and ample powers to the apostles for its complete accomplishment He made them His ministers plenipotent to the world. Their credentials were stamped with the broad seal of His own Omnipotence. He sent them forth clothed with the same powers with which He Himself had been invested by His Heavenly Father, and He tells them so plainly and ex plicitly. "All power is given to Me in Heaven and on earth." And again As the Father hath sent Me I also " Going therefore, send you. \* teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and behold I am with you always even to the consummation of the vorld." — F. D. in Intermountain Catholic.

#### BROWNSON ON INFAL-LIBILITY

Reason, undoubtedly, knows that God is, and that He can neither deceive nor be deceived. It knows. therefore, if He appoints the Church, commissions her, as His organ, to the declare His word, that she must says Himself that declares in her declara- sun-rays strayed, caressing many or be deceived, He Himself could and playing round many a face aglow nations to observe all things whatso ner infallible, and acknowledges its matters of faith or morals.

Reason, again, knows that God can not be in contradiction with Himself, and, therefore, since both the natural order and the supernatural vound to the supernatural wound, in the scent of the flowers, in are from Him, that He cannot establish principles in the one repugnant to those established in the other. On the authority of reason, then, we may always assert that He cannot teach one thing in the natural order The first feature that strikes us in and its contradictory in the super the commission is the fact that our natural order. If, then, it be clearly established that the Church, on matters on which she claims to teach diction either to the supernatural order, it is certain that she is fall single ray of that light, which lible. But as reason cannot go out of the order of nature, we can on its authority establish the fallibility of the Church only on the condition of convicting her of having actually contradicted some law or principle of the natural order. If the Church in other words, contradict reason, reason is competent to conclude against her, but not when she merely transcends reason; for what

is above reason may be true, but what is against reason cannot be The position, then, which the non Catholic must take and maintain, in

order to establish his thesis, is that the Church, in her teaching on matters on which she claims to teach infallibly, has taught or teaches what contradicts an evident and undeniable principle of reason. This he must do before he can prove the fallibility of the Church, and he must prove the fallibility of the This method of converting the Church before he can refute the argument drawn from it. Has he proved this? Unhappily, he does not appear to have understood that this was at all necessary, or to have suspected that it was only by proving the Church to be against reason that he could conclude her fallibility. He does not appear to have known that there are and can be no questions debatable between Catholics and Protestants but such as pertain exclusively to the province of reason.

He labors under the hallucination faced their foes in a final charge and that he has something besides the reason common to all men which he may oppose to us, that he has the revelation of Almighty God, and that implores the divine light to assist he is at liberty to attempt to convict the battle of the Curlew Mountains, him at his inquiries, but it is not the Church, not on reason alone, but it was of "Holy Mary's honor," defiled also on the word of God. This would be ridiculous, if the matter deplorable. He has no word of God to cite against us, and if he cites the Holy Scriptures at all, he must cite them either in the sense of the Church or as simple historical docu- the emigrant ship or amid the hor. ments; because it is only in the rors of enforced exile, it was Mary's sense of the Church that we name and Mary's aid, implored with His blood. They were to reap acknowledge them to be inspired. through the holy Rosary, that kept the harvest. He took the labor, We can cite them as inspired Scripthey were to receive the honor of ture against him as an "argumentum many a sorrow-clouded soul! We can cite them as inspired Scrip- Faith and Hope and Charity alive in

be inspired Scripture as interpreted The next prominent feature in the commission is that it is unlimited as not be "ad hominem," unless cited in the sense of the Church, since it is principles, they are in the word of God .- N. Y. Freeman's Journal.

#### THE PORTIUNCULA

CONDITIONS FOR GAINING THE GRAND

PARDON OF ASSISI ON AUGUST 1 AND 2 The time for the gaining of the great indulgence of the Portiuncula -the Grand Pardon of Assisi, as it is also called-will begin at 3 p. m on Thursday, August 1, and end sunset on Friday, August 2. Between the hours named a plenary indul-gence may be gained by each visit to privileged church, provided the following conditions are fulfilled: A worthy Communion on either of the above-mentioned days and prayers for the intention of the Holy Father on the occasion of each visit.

Any prayers may be said, but it is usual to say five times the Our Father, the Hail Mary and the Gloria -and these should be said with the lips as well as with the heart.

Visits may be made as often as one has time and inclination to return to the Church, and at each visit the indulgence may be gained for a helpless soul in Purgatory Only once may it be gained for one's

Confessions may be made and Communions may be received in any parish church, but the visits must be church having the lege of this indulgence.—Catholic

#### MARY AND IRELAND

FIDELITY OF THE IRISH TO THE FAITH DUE TO DEVO-TION TO MARY

The long rays of the sun that was low in the West stretched lovingly and shyly across the quiet meadows and up to the dear old church on the hill; they crept through the stained-glass windows and fell slantingly cross the Virgin's altar, on which were vases of beautiful flowers and lighted candles, and in front of which the altar boys were giving, in their clear, fresh voices, the responses to the "Hail Mary's" of the Rosary, says a writer in the Irish Messenger declare it infallibly: for then it is He | And down through the church the tion, and if she could either deceive white lock and many a brown curl, either deceive or be deceived, with love for the Mother of God. If, then, reason finds sufficient or And the birds sang outside in the satisfactory grounds for believing that trees, and the murmur of many God has appointed or instituted the voices went up towards the Virgin's Church to declare His word, to teach all altar, and there was such a holy peace over all the place as I have ever He has revealed, it pronounces known since then. That evening at the May devotions in the old country obligation to receive, without any church will live in my thoughts for questioning, whatever she teaches in ever: it is a scene that I would never dream of effacing from my memory no more than I would the thought that seemed to find expression in the the songs of the birds, in the caressing touch of the sun's rays as they said "Good-night" to the Virgin's

THE ROYAL NAME OF MARY

That thought was that the fidelity of the Irish race to the Faith which Patrick brought them is due above all else to the love and devotion they have always borne to the Mother of God-the Queen of the Irish May They were always jealous of their titles and of the names they gave to their kings and queens, to their scholars and their warriors. And to mark their love and their reverence for Mary, their shield and help and comfortress in all dangers and trials and troubles, they gave her a name that was to be hers alone for ever—the sacred name of Muire—and no Mary of the Irish race, no matter how high her station or how grand her gifts of mental or physical beauty has ever been allowed to call herself by that honored name, set especially apart for the Mother of Jesus. Has any other race on earth ever paid such a signal honor as this to Mary. the Queen of Heaven? And the highest compliment the old poets of our land could think of when they wanted to praise our own St. Brigid was to call her Muire man Gaedh —the "Mary of the Gael." What wonder is it that God's Mother should look lovingly on the children of the

IN SUNSHINE AND SHADOW The name of Mary has ever been a talisman among the children of the Gael. There is nothing more inspiring or more glorious in the history of any land than the victory on the field of Benburb, when, outnumbered and to all appearances defeated, the Irish soldiers rallied at the inspired sent them flying in all directions, completely routed and dismayed And when Red Hugh O'Donnell roused his men to valiant deeds at by the "tainted lips" of the heretical invaders, he spoke, and no higher or holier cause could those brave and simple men desire to do battle for. In the penal days, in the days of famine and pestilence and eviction. on the bleak roadside, on the deck of

Such was the thought that came to me that calm May evening in the peaceful old church on the hill; such is the thought that has come to me many a time since then, when I have felt despondent and sad at heart. It is the thought I would like to impart this month to every reader of the Messenger at home or beyond the seas—when the name of Mary ceases to be loved and honored in Irish hearts, when the last Rosary been said in Irish homes and the last flower has been placed upon the Virgin's altar in Irish churches, then and only then, may we bow before the forces of infidelity; then, only then, may we fear for the final perseverance of the Gael.—St. Paul Bulletin.

## ANCIENT BENEDICTINE PRIORY

WORK OF RESTORATION AT ST. NICHOLAS ABBEY IN EXETER, ENG.

During the past ten months, at St. Nicholas' Priory, Exeter, England, an ancient Benedictine House which is being restored by the Exeter City Council, further improvements have been carried out, under the skilled guidance of the Catholic architect, Mr. guidance of the carnon are the building is Lewis Tonar, and the building is change out to its old lines. The shaping out to its old lines. exterior windows have again got their old iron and leaded work replaced, with the colored arms of historical personages who resided there. These include the arms of Battle Abbey, showing that once this Priory was under the abbey jurisdiction of Battle; also the Royal arms of England in Tudor times; and the arms of two members of Parliament, who once lived there, viz., John Grenville and William Hurst, who, no doubt, after the dis-solution of the Priory in about 1535, resided in this building. There also are the arms of the See of Exeter and those of the city of Exeter.

The ancient monastic kitchen has now grown like to its former shape of many centuries past The windows have been opened out and re-glazed, and the doorways formed while the large fireplaces at the sides with their stone ovens, now show in

original shape. Ascending the narrow winding staircase of stone steps from this kitchen into the Prior's room, one have now oak doors, hung with long iron hinges, while the roof, with its curved timbers of oak, has now been completed. Walking thence into the little cell of the Prior, through the fourteenth century doorway, it was found to be what it had been when the Prior himself occupied it. Its Gothic windows overlooks the west Descending by a few steps, an entrance was made to the large hall. Here was noticed an important change, for now all the old oak roof screen and windows have replaced and this fine hall now looks a very handsome apartment. The oak floor has also been renewed The guests' dormitory, at the southern most end of the building, is nestled tight in under the old oak roof, the beams of which descend to the floor level, making it a quaint, interesting

The massive Norman work through shows in the walls, which are 3 feet in thickness, the Norman windows having wide splays, and the vaulting supported on massive circarved caps and bases of great inter est. The work undertaken is one of extreme importance, and while the restoration has already lasted a considerable time, many months must yet elapse ere this interesting research is adequately completed The Priory is being restored at the expense of the Exeter City Council who purchased it. When completely restored it will secure for future generations an example of one of the old Catholic religious houses of Exeter, for, alas! all remains of the Augustinian, Dominican, and Franciscan, Houses of this ancient city are gone. Nevertheless, Exeter people are daily reminded of the ancient presence of the Friars in their city for certain parts of the borough still bear such names as "Friars Walk," "The Friars," "Friars Terrace," -St. Paul Bulletin.

## GOD AND COUNTRY

It has always been the constant teaching of the Church that the just laws of a country must be scrupulous observed. It follows that a good Catholic must, then, be a good and desirable citizen. Devotion to God Our present Papal Dele gate Archbishop Bonzano, very nicely expressed the Catholic position when he said:

"Recent history shows that all your aspirations even your patriotism may be suspected because of your religion. But be not afraid to stand up and say that your religion is its own defence; that in the principles loyalty and devotion to your country; that a Catholic's fidelity to his religion is the measure of his citizenship; sacred to you, and second only to the Constitution of God as outlined in the Gospels; and that, while you bow respectfully to the authority that guides the destinies of your immortal souls, you thereby all the more submissively bow to the authority that directs your material wel-

The history of our Republic proves the truth of His Excellency's words. and even martyrdom for the faith,

It is not the man who fears and adores God that will become menace to our national existence, but the one who banishes God from his life. A cursory glance at the that threaten our social well being today and at their authors is enough to prove this to any reasonable man. -Boston Pilot.

#### STRONG RAY OF LIGHT

DIRECTED TOWARD RELIGION

The war has directed a strong ray of light upon religion. One who has spent some time in France has given his impressions of the effect which French piety has upon non-Catholic soldiers.

The average Anglican British soldier does not know definitely what Protestantism is. He will readily tell you what Protestantism is not He knows that it is not Catholicism, but to demand from him a positive definition is to puzzle him hopelessly. It is very interesting to note the be-wilderment of an English soldier when he arrives in a French or Bel gian village for the first time. Public shrines and crosses he is not accustomed to see. They appear to him to be quite out of their natural sphere in the streets, but I have never seen a soldier treat them dis respectfully. The British soldier in France is surrounded by "Popery he sees everywhere emblems and practices which he has been taught to regard as "superstition;" yet he is impressed by them.

NEW LIGHT

One thing baffles him. I have been asked several times: is the good of you Catholics going to that Belgian church when you don't understand the language?" When/I have informed my questioner that the service in Belgium is exactly the same as it was in Kent or Lancashire and that a Catholic Chinaman would understand the service in Belgium just as I did, he seemed incredulous. He has found himself forced to realize that the Anglican Church is a purely local Church, and that any claim of hers to universality is pre-

The first church I entered in France was the principal church of a town in the northwest, on the Belgian frontier. It was a very small town, but its church was one of which the largest of our English cities would be proud. There was no service going on, but shrines were well illuminated with candles, and before the altar knelt about eight women, dressed in black, and praying aloud and in unison. I concluded—and I do not suppose I was wrong praying for sons or husbands lost in the war.

Mass in the Belgian village churches an impressive sight. Impressive, not because of the grandeur of ritual or music, but because of the unmistakable fervor of the people and the largeness of the congregations. Churches which are under shell fire with periodical regularity and which have merely three walls standing are attended by inhabitants and troops in surprisingly vast numbers, two and three Masses being said every Sun-I think I would not wrong in stating that in the district in which we were stationed every inhabitant physically able to do so attended Mass. I remember con troversies of far-off days before the war in which Puritanical tongues had spoken in horrified whispers of not help thinking that if this were the dreaded "Continental Sunday, the sooner its spirit found its way to our shores the better

It cannot be said that a perfect understanding exists between our troops and the Belgian people. For one thing, the known presence in the country immediately behind our own lines of German secret service agents compelled troops to view everyone in a cautious, if not a suspicious, light. Secondly, the people are very poor, and penury debars them from showing the hospitality which in normal times it might be their custom to Thirdly, living is dear, and the soldier who has to pay more for a thing than he is accustomed to pay, does not account for it by econor reasons, but is inclined to regard it as an imposition. Many customs are not understood. The Belgian religion is not understood, and never will be. by non-Catholics. But the one hope ful thing is that the religion respected; the obvious sincerity and simplicity of the people command respect. The experiences of the British soldier will, doubtless, lead him in no way clashes with loyalty to to think a good deal about the Cath olic religion, and when he thinks about the Catholic religion he will be drawing nearer to the Catholic Church.—Providence Visitor.

TRIBUTE BY ANGLICAN BISHOP

At a synod of the Anglican Church held in the Anglican Cathedral at of your Catholic religion lies the very strength and vigor of your Bishop, the Right Rev. Austin Scriven. paid a tribute to the work of the Catholic Church among the Indians of the province. "The majority of that the American Constitution is the Christian Indians on this Island are ministered to by the Roman Catholic Church," he said. "The work of this Church among the Indians of the dominion is part of the history of Canada. The story of the heroism of the Jesuit priests who, at daily and hourly risk of their lives, first brought the Gospel to the heathen tribes of North America, enduring, many of them, tortures

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thrilling chapters of our national of being the pioneers of Christianity to the native population of the counearly days without thanking God for

At most of the places we have dropped, the Roman Catholics-all honor to them-took up the work which we let fall, and are to this day maintaining it with their accustomed devotion."-Catholic News.

#### WHERE ARE THE SCHISMATICS?

PROBLEM SOLVED BY AN ANGLICAN MINISTER WHO ENTERED THE CHURCH

Frederick A. Garrett, A. M., in the Lamp, tells how he became a convert from Anglicanism to the Catho-lic Church. The most interesting feature is the dilemma he found himself in with regard to the schism of the eleventh century, of which he

"In the eleventh century the Church in the East or the Church in the West became schismatic. is, one of these churches broke away from Catholic unity. Which was it? As a member of the Catholic-but-notman school of thought, I considered the Church of the West the universally accepted. And certainly schismatic party. But this was a position from which I was forced to cutting himself off from the com munion of the orthodox churches of the East became schismatic, then it is evident that all those churches in the West which clung to the Pope of this life will seem sweet to us. and so separated themselves from the East became at the same time schismatic.

"In other words, if the Bishop of Peath. Rome in the eleventh century became schismatic the Church of England, being at that time in communion with the Holy See, fell into schism also. And if the Church of England was in schism then, she is in schism now, for the simple reason that she has not vet returned to communion with the East. Indeed, in the eyes of the Eastern Church, the Anglican Church represents a schism from a schism. It is even more schismatic than Rome, they say. The due consideration of these facts compelled me to from my former position that the Church of Rome was the communion which fell into schism the eleventh century. But this put me in another dilemma, from escape was equally difficult For I saw very clearly that if the Roman Church was not guilty of schism, then the Greek Church was. Write for Catalogue. But how could this be unless the

forms one of the noblest and most Pope was indeed the vicar of Christ chapters of our national and the one supreme pastor and To them belongs the honor teacher of the faithful? For it was the insertion of the 'Filioque' clause in the Creed which gave Constantin try, and I never read the accounts ople its ostensible pretext for break which have come down to us of these ing communion with Rome, and it was the Pope who had made the the splendid example of those saintly insertion. The fact that the Anglican Church accepted the definition made by the successor of St. Peter would seem to indicate that she recognized in the person of the Pope the divinely appointed guardian of the faith once for all delivered to the saints. And what the Pope had the authority to do then he has the authority to do now. So in either case we were a schism. At least so reasoned.

Such being the case, it was not a question of the validity of Anglican orders; that was a matter of second-ary consideration. Even if we had the orders, one thing that we did not have—and most certainly needed —was jurisdiction. Take, for example, the matter of hearing confessions. In the Catholic hearing confessions is a matter of faculties, except 'in extremis.' What faculties had we for the exercise of the ministry of absolution as Anglicans ?

'Valid orders, then, could hardly be considered as sufficient in any And yet, as an Anglican, for a long time I believed that I belonged to the true Church because I valid orders. I lost sight of the fact that a number of heretical sectsfar more ancient origin-had orders

Let us ask of Mary to obtain for us from the Holy Ghost the gift of divine love, for then all the crosses

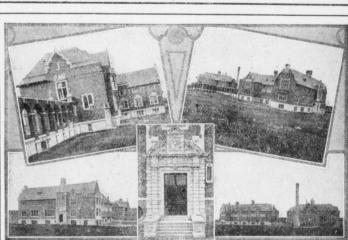
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