

DR. DU BOIS, THE COLORED ORATOR, HOLDS UP EXAMPLE OF ST. FRANCIS OF ASSISI.

Dr. W. E. Burghardt Du Bois, the famous negro orator, addressed the young colored graduates at the joint commencement exercises of the Normal School, M. St., High School, and Armstrong Manual Training School in Washington, D. C., on the evening of June 21. Nearly six thousand persons were present.

Dr. Du Bois' address was on the life of St. Francis of Assisi and the lessons to be drawn from it. After drawing a vivid picture of the thirteenth century and relating the salient points in St. Francis' life, he spoke in part as follows: "I have brought this life back to your memory to fix in your minds a certain attitude toward wealth and distinction, and the need and place of human training to emphasize this attitude. The lesson of the life of St. Francis of Assisi is not simply, as some hastily infer, the renunciation of wealth, and the dedication of poverty. It is, on the contrary, simply this: great truth; the work of the world is to satisfy the world's great wants. Now the world wants material wealth, such as food and clothing and shelter—but this is not all, nor even the greater part of its needs. It wants human service and human sympathy; it wants knowledge and inspiration; it wants hope and youth and knowledge and beauty; and so great are these greater wants that often their satisfaction demands in some St. Francis of Assisi an utter renunciation of much of the material good of the world, that its spiritual starvation may be satisfied.

"Pat, then, in terse and concrete meaning, what does the twentieth century demand of the youth who, standing at the threshold and commencement of life, wish to do for their world something of the work that St. Francis did for his? I take it, four great things: ambition, ideal, renunciation, technique, or force, object, unselfishness and work.

"First of all, it demands ambition—the striving within your souls of every latent power of doing, of all the slumbering fire—the quickening of muscle and stretching of sinew, and the burning, scorching, flaming of brain—the massed might of this wonderful human machine, alert, panting, instinct with holy zeal, to hurl itself into the world's work. That was the thing which Francis of Assisi started the fiery impulse, the joyous enthusiasm, the unshaken determination to make life tell of its utmost, in spite of the contempt and mocking of men, or the machinations of the devil that is the spirit which must animate you young men and women as you step forth into the world to-night. I mean, too, by ambition, not the mere desire for success—not the mere following up of successful endeavor. Any fool can have that. But I mean grim grit—tenacious, bulldog courage to face defeat and disappointment and still aspire.

THE AIM OF THE EDUCATIONAL SYSTEM.—CONTRADICTORY IDEALS.—"Thus the educational system has within itself eternal conflict—it can never be perfect, it can never be final, it can only continually clear its vast aim to teach children the greater goals toward which men are striving, to teach them what of these is at present attainable, and then to give to mind and hand, such training as shall make them efficient helpers in the world's work of attaining these goals. In the working out of these details there must ever be thought, controversy and often dispute.

"Give us a St. Francis with a holy zeal to relieve the wretchedness of out-cast humanity, and it were the essence of wisdom to cry in his ear: Learn by doing—succeed the first beggar that crosses your path, estimate your work, so that your followers may live and earn their living at this work.

On the other hand, given a Francis' son Pietro whose ideal of life was selfishly to display his wealth and fight and carouse—to tell him to learn by doing would be to send him to the devil as fast as money could pay the bills. So to day give young blacks with the dynamic of ambition and add to this an ideal which on the one hand gives them ideals of human service and manly renunciation, and on the other teaches them world's experience and the technique of modern industry—given these things and you have a perfect system of training. But given young boys and girls of your age, starting out with the idea that the chief object of living is to gain as much cash and personal aplomb as can be gotten without serious infraction of the criminal code—to add ever so thoroughly a knowledge of the technique of modern industry to such low and perverted ideals is to disgrace the righteous ambition of a people and ruin the hope of the negro race.

"So long as the world consists of the fortunate and unfortunate, the weaker and the stronger, the rich and the poor, true human service will involve ideal and renunciation. If you really have at heart the good of the world, you simply can not give your whole time and energy to the selfish seeking of your own personal good.

"If you wish the Negro race to be come honest, intelligent and rich you can not make the accumulation of wealth for yourself the sole object of your education and life. The object of St. Francis of Assisi was not to make the world poorer by his poverty, but richer. No doctrine of universal selfishness will ever reform society and lift men to the highest plane, simply because the world is too full of careless, unfortunate, incompetent and vicious souls. While you are confining your self to the work of selfishly raising yourself, these forces are dragging down a dozen of your neighbors and children. You must be your brother's keeper as well as your own or your brother will drag you and yours down to his ruin."

"He who lives to accumulate money alone is a failure," said wise old Cicero. Then the failures of to-day are numerous as trees in the forest primeval.—Catholic Union and Times.

WARRING ON THE CROSS.

The cross as the symbol of Christianity naturally is distasteful to the present rulers of France who are bent upon degrading and banishing their land. They have already banished the cross from the school room and the courts and have now undertaken to remove it from the last resting place of thousands, who when living looked upon it with love and reverence as symbolizing the great sacrifice of God become man for the redemption of the human race. Because the cross represents all that the atheistic rulers of France have sworn to destroy, war is to be made upon it relentlessly, as is shown by a cable dispatch announcing that municipal councils throughout France have ordered that all crosses and religious emblems shall be banished from the cemeteries of the municipalities.

The spirit animating those who have succeeded in having the sign of man's redemption removed from what the Germans so poetically designate as "God's acre" is shown in reply of the Mayor of Loriet to the protest of the local clergy made against the removal of the large cross that is always erected in French cemeteries. The following extract from the letter speaks for itself: "Every one is at liberty to place or not to place a cross over his family tomb, just as he is free to have, or not have, a cross in his private residence. But we object to having a common cross erected in the cemetery just as we object to having placed in a school or in a court room a religious emblem which will thrust itself and all it stands for upon the living and the dead, whether the living be believers in the Christian faith or free thinkers and whether the dead in their lifetime accepted or rejected Christian doctrines. The cemeteries of Loriet are not the property of the Catholics. They belong to the municipality and consequently they should be of a neutral character. The priest has no authority over cemeteries; that belongs to the mayor. In this community the mayor holds to the belief, which is in conformity with the law, that the best way of showing respect for the dead is to allow each one to select what emblem he prefers and not force any emblem upon any one, who ever he may be.

This specious liberalism is used as a cloak to hide the real motive that has prompted the banishment of the cross from the French cemeteries. For centuries it has cast its shadow over the graves of millions, and no one in France thought of questioning the propriety of its standing guard over the dead. Of those who are buried in the cemetery at Loriet, a very small minority professed in life the principles held by those who would banish the cross from all French cemeteries. Yet on the grounds that the sign of man's redemption may prove offensive to the families of these few atheists the religious sensibilities of the overwhelming majority of the community are to be wounded.

The rabid atheists who just now have the upper hand in France are not honest when they made a pretence of holding the scale evenly poised between Catholics and free thinkers. The eagerness they display in seizing upon every opportunity of making war upon the Catholic religion gives the lie direct to their professions of impartiality. To-day they are removing crosses from all public places and placing under the ban of the law all religious processions in the streets; tomorrow they in all probability will confiscate Catholic churches. And so they will proceed in their mad career until either a reaction sets in against them, or France, weakened to the point of exhaustion by their policy, will sink to rise no more.—New York Freeman's Journal.

THE CATHOLIC SNOB.

It is but natural that as our communities become older there should develop among Catholics different social sets divided from each other chiefly by the circumstance of wealth and to some extent by the circumstances of culture.

There is an added feature to this social evolution which we cannot contemplate as leniently. It is the disposition of some Catholics, who esteem themselves of a social caste higher than most of their co-religionists, to cultivate with an eager desire the society of Protestants; and more especially of Protestants thought to be in the social swim.

And this social ambition is accompanied by a certain aloofness from the society of Catholics. Of course the moralists will be inclined to regard the danger of mixed marriages the chief objection herein. Mixed marriages certainly are apt to result. The ambition to associate culminates in the ambition to marry. Overmuch or exclusive going into a non-Catholic marriage must result in the selection of non-Catholic wives and husbands.

But the objection to the situation which touches the core of character and true gentility into the very attitude of mind which sends us Catholics into the non-Catholic social circle with a special craving therefor and an avoidance of his own people. When you hear a Catholic allege that "all his social friends are Protestants" or that there are no nice Catholic young men whom one cares to know or vice versa your instinct warns you that you are close to the atmosphere of snobbery. It is the same pushing, vulgar, temperment that is born and bred among all creeds in every nation, in every age. Wealth or fine clothes do not disguise the snob nor cover up the mean spirit, the imitative nature, the instability of moral principle and intellectual conviction, which go with the kind of social straggler wherever he exists.

From the standpoint of the well being of the Catholic community at large the fate of Catholic snobs in their social wandering is not important. Perhaps it is better that they be eliminated as much as possible from Catholic social life and from leadership of any kind in our congregations. They are a debilitating influence so far as they

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are allowed to affect Catholic public life. In their favorite social haunts among Protestants they can engage the respect that snobs can engender for anything religious or political with which they are associated.

The man who is true to his friends, true to his convictions, true to his class, treacherous to nothing for which his faith stands, and contenting in no manner his race or his family is always a snob. But the snob, never.—Catholic Citizen.

THE CHURCH AND FREE THOUGHT

In all things save that which has to be known with the absolute security Catholics are free to think, warned of the irreverence of the pride of mind, foolish, indeed, since the sum of man's intellectuality is only a fabric dyed all over with misconception, falsehood or absurdity. Infallibility does no irreverence to reason for certainty is the goal of thought and infallibility gives perfect certainty. Yes, the Church has ever blessed true thought, but the hand that gives the blessing is the mailed hand of an old warrior who will not brook false applications of what are often only doubtful facts.

Yes, despite the irreverence of calumny the Church does not make of "every brain a battle." Catholics are free to think, and thanks to their thought this earth has been benighted as a fitting foothold for the scathed feet of the generations' Judge. Thanks to them they are the best benefactors of mankind. Today we have Roentgen, which comes in his lofty inspirations, the geologist may dig for secrets of nature; the musician may weave his network of melodies; the astronomer may plant his telescope for his sublime investigations; the painter may color his rhapsodies and the sculptor with his rising chisel may give Titan strokes broad as the skies through which come his lofty inspirations.

Yes, the chemist may labor in his laboratory; the philosopher undisturbed may pursue his solemn wherefores; the geologist may dig for secrets of nature; the musician may weave his network of melodies; the astronomer may plant his telescope for his sublime investigations; the painter may color his rhapsodies and the sculptor with his rising chisel may give Titan strokes broad as the skies through which come his lofty inspirations. All are not only unimpeded but heartily encouraged by the Church, for the jewel of science and art are gems for the tiara of faith.

The Church knows that God's hand does not contradict His mind for future is the gift of His hand as religion is the voice of His thought. So the Church reveres the mind and soul of man, and venerating the mind and soul as glorious purpose of our beloved land, prays ever that the Omnipotent may build here a reverent nation by giving our country men as He has given Religion saints, and by bestowing virtue that alone will be the crown of immortal nationality.—Rev. Dr. Cotter at Manhattan College Commencement.

REMARKABLE CONVERSIONS IN ROME

About a couple of months ago (writes a Rome correspondent) a city of Rome was horrified by several outbreaks against the Blessed Sacrament which took place simultaneously in two churches dedicated to Our Blessed Lady. The perpetrators were four boys, incited thereto either by their masters in the Government schools or by some other enemy of the Church. By order of the Cardinal Vicar, services of expiation were held in the churches throughout the city, the principal of which was at St. Mary Major, where the chief sacrifice was committed. These services were attended by the faithful in enormous numbers, with every demonstration of grief at the offence against the majesty of God. Not in anger, but with infinite charity, fervent supplications were poured forth for the conversion of the poor misguided youths. Moved by these devout prayers and reparations, Almighty God has granted abundant graces. Three of the boys, of Catholic parentage, soon repented, went through the spiritual exercises at the Houses, respectively of the Salesian and Passionist Fathers, and made most edifying amends for their sins.

And now the "Vera Roma" announces the still more consolating conversion of the fourth, who was of a Waldensian family. He, too, has repented; and not only he, but the whole family, consisting of mother and three daughters (the father is dead), horrified at the crime, have renounced their errors and become Catholics. They were instructed, made their submission, and received the necessary sacraments at the Church of the Nuns of St. Maria Reparatrice. No place could have been more fittingly chosen than this Church

of Perpetual Adoration, where the holy Sisters devote their lives, day and night to the work of expiation for the sins of others. And thus the devil, who inspired his dupes to offer outrage to God in the Sacrament of His love, sees as a result five souls that he had blinded in heresy now rejoicing in the light of the True Faith, and reposing securely in the bosom of the One Church of Jesus Christ.

THE DOCTORS ON LOURDES.

Of course the anti clericals of France have an intense hatred for the world famous holy resort of Lourdes and they are doing all they can to suppress that "superstition." One of them sent a circular to doctors with questions to which he expected answers favorable to his anti religious ideas on the subject, but he must have been much chagrined to find that the men of medicine did not at all fall in with his views. Thus for example (as noted by the Tablet): "Dr. Perignon, of Sedan, declared that as people who were considered incurable by the medical authorities had been really cured at Lourdes, it was well that they should resort thither. Medically speaking Lourdes would be a benefit even if one did not believe in miracles. Dr. Fleury, of Cloyes in the Eure et Loire district, answers to similar effect, and illustrates his views by a case of cure which happened in his own family. One of his sons when four years of age was seriously ill, so seriously indeed that he was given up by no fewer than eleven doctors all high in their profession. The case was a complicated one and unprecedented. The child was taken to Lourdes and was there cured 'almost suddenly.' Dr. Fontguzon, of Angoulême, declares that he knows of cases of people who were in extremis going to Lourdes and without any apparent fatigue, and of many cures. M. C. Pineau recalls what even Zola was constrained to say of Lourdes to Pere Antoine, 'that it would be a crime against humanity to put a stop to the pilgrimages.' Dr. Leon Simon, after giving his personal testimony to the benefits derived by the sick at Lourdes, and to the care which is exercised by the authorities of the place concludes as follows: 'You say that Parliament is to be called upon to consider the closing of the Grotto at Lourdes. Nothing, if it should so please them, can hinder our deputies from forbidding God to work miracles there; but in doing so, let them not invoke the counsel of the medical body or put their action on the pretext of care for the public health.'"

"Perhaps the bloc of atheists may move to 'forbid God to work miracles there' or to abolish God altogether. It would not be surprising in a French legislature.—N. Y. Freeman's Journal.

ARCHDIOCESE OF TORONTO.

ST. MONICA'S NEW CHURCH. Despite the heat a large number of several hundreds gathered on Sunday afternoon at the new church of St. Monica, situated on Broadview Ave., Kingston. His Grace Archbishop O'Connor was assisted by Vicar General McCann and Rev. Fathers Kelly, Minehan, Ryan, Roach, Flanagan, Murray, Hand, Fochler and Francis, and three Christian Brothers. Amongst the laymen from the city were Eugene O'Keefe, W. Korabian, Wm. O'Connor, J. Haerahan, the 23 Millwood Bros., contractors of the church and the architect. A wish was expressed by the architect, with an inscription in Latin, of which the following is a translation, was placed in the year of our Lord, 1906, and the third of the Pontificate of Pius the Tenth, the Most Holy Father, O'Connor, and to the care, blessing and laid this corner stone of this church, erected in the honor of God and of St. Monica, Archbishop of Toronto, and in the presence of Very Rev. Joseph J. McCann, Vicar General, His Michael J. Kelly, mission vicar and of other priests and clerics of the Pious Benefactor J. P. Hynes, the architect, and a large number of the faithful.

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"This church is being built by a certain benefactor, whose name I am not permitted to divulge. He might have built in the city, but preferred to have his church erected in the country, where there are but few of the Faithful. All the benefactor asked was the privilege to name the church. I wish him health and prosperity, and in future the heavenly bliss. It is a Christian church, built upon the foundation of Christ, Christ sent His Apostles to preach the gospel, and He sends them yet that His teachings may be accepted. This church is being built that true faith may flourish and the fear of God may be propagated, and it is impossible to have this fear of God unless there is true faith. The generally accepted impression is that Mr. Eugene O'Keefe is the donor.—Catholic Register.

DIOCESE OF HAMILTON.

A MONUMENT TO REV. DR. LOUIS FUNCKEN, C. R.—THE MEMORY OF A GREAT EDUCATOR. A magnificent monument will be erected to the late Rev. Dr. Louis Funcken C. R., founder of St. Jerome's College, Berlin, Ont., by the alumni association of the college. The society raised a fund of over \$3,000 for the purpose of honoring the memory of their distinguished rector and tutor. The committee commissioned the well known Roman sculptor, Signor Raffaele Zaccagnini to plan and execute a group in bronze which would recall the figure and likeness of Dr. Funcken and at the same time be a work of art symbolical and suggestive to the

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BOYLE.—At Collingwood, Ont., on Monday, July 2, 1906, Mrs. Boyle, widow of the late Patrick Boyle, aged seventy-eight years. May she rest in peace!

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CAUTION.

The public are cautioned against paying money on account of the Catholic Record. A woman has lately been collecting subscriptions for the Record, and has retained the money, and has not had a description of her, so that the matter might be placed in the hands of the Police.

THE SCHOOL FOR THE BLIND AT BRANTFORD.

To the Editor THE CATHOLIC RECORD: Dear Sir,—I ask your assistance to enable me to get into communication with the parents or guardians of all the blind children in Ontario, of the age of twenty-one years. The Institution for the Education and Instruction of the Blind, maintained by the Ontario Legislature, admits as pupils "all blind youths of both sexes, between the ages of seven and twenty-one, not being deficient in intellect, and free from disease or physical infirmity, being residents of the Province of Ontario." It is not necessary that the applicant shall be totally blind; the test is inability to "read ordinary type and attend a school for the seeing without serious injury to the sight." The initial difficulty is to locate the children who are eligible for admission, and it will be helpful in the future if your readers will send me the names and addresses of blind children under seven, as well as of those between seven and twenty-one.

Should you favor me by the publication of this letter, I would ask your readers not to specify the name of the children to whom I am writing, as I wish to avoid publicity. If all could witness the gain in health, happiness, knowledge and self-reliance that comes to those who, deprived by their affliction of access to the public schools, take advantage of the educational facilities afforded by this Institution none would grudge the time and trouble required to widen the scope of the school's influence. Send me by names and addresses, and I will, by correspondence or visitation, do the rest. H. F. GARDNER, Principal O. I. B. Brantford, July, 1906.

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A TEACHER FOR S. N. O. 1, GARRICK. Duties begin after holidays. Salary \$400. Apply at once to J. M. Fischer, Formosa, 1419-2.

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TEACHER WANTED FOR THE R. C. Separate school No. 3 Biddulph, holding second or third class certificate. Duties to commence August 20th. Apply, stating salary and experience to William Tooley, Secretary, Luanan, Ont. 1418-3.

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WANTED—A MALE TEACHER FOR continuation class, English, holding a professional first class certificate. Salary \$500. Duties to begin after summer holidays. Apply at once stating age, experience and testimonials, to Rev. M. P. Fitzpatrick, P. P. Collinsville, Ont. 1450-3.

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