THE DAY OF THE CIRCUS HORSE

It was a fiery circus horse,
That ramped and stamped and neighed
Till every creature in its course
Fled frightened and dismayed,
The chickens on the roadway's edge The chickens on the roadway's edge Arose and fl.pped their wings. And making for the sheltering hedge Flow off like crazy things.

Nor iron gates nor fences barred That mettled steed's career, That mettled steed's career,
It salloped right across our yard
And filled us all with fan;
Ast when it tossed its head and ran
Straight through the pantry door
Cook atmost dropped her frying pan
Upon the kitchen floor!

neighed and pranced and wheeled about And seampered off, but then We scarcely saw the creature out When it was in sgain. And so throughout the livelong day, Through house and yard and street, That charger held its fearsome way And only stopped to eat,

But when at dusk, a little lame, ft slowly climbed the stairs, Behold! a gentle lady came And made it say its prayers, Now, what a wondrous change you see! 'Sh! Come and take a peep— Here lies, as tame as tame can be, A little boy asleep! A little boy asleep!

T. A. Daly in Catholic Standard and Times.

SOCIALISM AND THE REPUBLIC

MAGNIFICENT CRATION OF HON. W. BOURKE COCKRAN AT NEW YORK'S CENTENARY. During the recent celebration of the

centenary of the Archdiocese of New York, Hon. Wm. Bourke Cockran dered the following elequent oration.
"Socialism and the Republic." I should hesitate to detain you at

this late hour were it not that one important feature of this celebration it seems to me has been overlooked. The increase more than one hundred fold of Catholics in the territory created an Episcopel See one hundred greated an Episcopel See Che hundred years ago—now a province with some eight suffragan Bishops—the churches that have been erected, the religions communities that have been founded, the charitable institutions that have been maintained, the schools that have been built and filled, without aid from the State but in the teeth of its indifference and sometimes its opposition, without encouragement from wealth and fashion, but in spite of its frown have all been described fittingly and eloquently. But even more imposing than the record of unparalleled success which this Centenary recalls is the still wider success which it fore-

When the next Centenary is cele-brated, there will be within the same brated, there will be within the same limits more than twenty millions and within the whole country more than one hundred million sculs, holding our fath and fashicning their lives under its precepts. This is not an attempt at prophecy, but the result of very close calculation. It assumes but a five fold increase where we have actually seen an increase of one hundred fold during a similar period.

The spiritual features of this memor able event have been made clear by

able event have been made clear by the illustrious prelates and priests who have borne part in this celebration.

Be it the layman's task to make clear, if he can, its civic aspect.

How will the evolution of our political system be affected by this vast body of Catholics in our citizenship? To

me the answer is obvious.

The political system under which the Church has achieved a growth without parallel since the great schism of the sixteenth century is a system which must be strengthened, confirmed, per-petuated by a further extension of Catholic faith and Catholic influence. civic lesson of this Centenary is that this Republic of ours will be firmer on its foundations, wiler in its in-fluence, richer in its blessings at the end of the century which is opening than it is now at the eniof the century

which has just closed.

I am well aware that confidence in the growth or even in the stability of republicanism is not general at this

Mr. Bryce, author of The American Commonwealth, in an address deliver-ed on Jefferson's birthday, pointed out that while the leaders of thought that while the leaders of thought throughout the world fifty years ago were almost unanimously liberal, now they are almost without exception conservative—by liberal meaning men who red democratic and by conserva-men who favored autocratic or lass government. It is undoubtedly true that the democratic tide which during the first half of the nineteenth century seemed to be steadily rising throughout the world, has been stead ily ebbing during the latter half until to-day it has wholly disappeared.

THE PROMISE IT EMBODIES. From 1840 to 1860 in every European country a powerful party embracing the most enlightened of the population abored for the establishmen n government. Now there is no republican party in any European country. The radical movement of this day is not towards republicanism but towards socialism, its exact opposite. Even in our own country grave doubts are expressed concerning the capacity of our constitutional system to stand the strain of vastly expanding wealth companied by unmistakable evidence of growing unrest and widening dis-content. Many men are advocating stronger government lest the suffrage be abused through corruption or ignorsuspect that under the existing system owners of wealth dominate the government, and use their power to oppress and plunder the populace. I do not dispute the existence of these symptoms nor do I belittle their significance. Yet I am not disturbed. My confid-ence in the first plus of the state of th

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The collapse of the so called republi-can movement throughout Europe and the undeniable decline of confidence in Democratic government here, spring from failure to appreciate the true

SOURCES OF DEMOCRACY OF CHRISTIANITY I have often pointed out—I have made it the burden of many speeches during the last twenty years—that the essential principles of democracy were essential principles of democracy were not first formulated in our Constitution, nor in the Declaration of Independence, nor in the English Bill of Rights, nor in the Magna Charta, nor in the institutes of King Alfred, nor in any monument of human genius evolved from human experience. They were first revealed by the Divine Author of Christianity when He taught that all men are brothers, children of the same father, equal heirs to the same immortal heritage beyond the grave. As the politiage beyond the grave. As the politi-cal institutions under which men live always reflect the religious beliefs they cherish, a government built on the principle that all men are equal in the eye of the law resulted inevitably from general acceptance of the religious doc-trine that all men are equal in the sight of God.

OLITICAL LIBERTY THROUGH CHRIST. While democracy was the inevitable, it was not the immediate fruit of Christianity. But this only shows that men tianity. But this only shows that men find it easier to accept a truth than to regulate their lives by it. It took less than four centuries to convert pagan temples into Christian churches, but it temples into Christian churches, but it took eighteen centuries for the religious beliefs of Christians to bear fruit in political institutions of freedom. Still from the first hour when the tongues of fire descended upon the heads of the apostles, it was inevitable that if civilization became Christian two results must follow—the substitution of free labor for slave labor in industry, and the erection of free institutions on the ruins of despotic institutions in government. Here on this soil Christianity has finally borne these, its capital and inevitable fruits. Here the spiritual equality of all men taught by Jesus Christ on Lake Galilee is em Jesus Christ on Lake Gaillee is embodied in a government based upon the political equality of all men. Here labor is not a degrading task reluct antly performed under fear of the scourge by a wretched slave who is a chattel, but a voluntary enterprise cheerfully undertaken and loyally dis charged by the free man who is a sover-eign. Never was a system vindicated by results so beneficent and so immediate-peace most profound, abundance and happiness without parallel have blessed the nation which acknowledges

no sovereign but the citizen, and tolerates no slave but the felon.

All these blessings of a constitutional system based on Christianity, the free thinking philosophers attri buted entirely to human wisdom. They persuaded themselves that the fruits of Christian revelation could be maintained and even multiplied while the revelation itself was rejected.

The so called republican movement in Europe became distinctly an anti-Christian movement, and the Catholic Church, the most uncompromising exponent of the whole Christian Gospel in all its entirety, they honored with a

special animosity.

Two HANDS OF HOLIEST LOVE.

In this country to movement dishostile to Christianity was sanctioned by government, but distrust of Christian i fluence is plainly discernible in the disposition of the State to take direct control of certain agencies which the Church had established and which had proved a most effective instrument in uplifting human conditions. Of these, two were permanently conspicu-ous: the family by which the human being is brought into the world and the needs of infancy, physical and spiritual, provided most completely, because they are supplied by the hands of holi-est love; and the school where youth is prepared for the cares, duties and tunities of life, by illumining his mind with all the discoveries of science and his soul with all the truths of

THE FAMILY AND THE SCHOOL. The Christian family rests on the doctrine that matrimony is a sacrament instituted by our Lord Himself, to bless a condition which once assumed by a man and a woman can never be changed except by the act of God. The school was an agency by which the Church re-enforced the ability of the parent—without displacing his authority—to afford the child even in periods of turbulence and violence the rudi-

nents of learning,
The free thinking republicans persuaded themselves they could preserve the family and the school and at the same time reject the spiritual influences of which they are fruits. For the sackament on which the Church had established the family they substituted a statute. Instead of a condition that once entered could not be changed while life lasted, they declared matrimony a mere civil con-tract. As a civil contract is necessarily capable of dissolution, it follow ed inevitably that wherever so-called liberalism was influential, there liberalism divorce was introduced. Divorce once divorce was introduced. Divorce once introduced soon became frequent. The integrity of the family tie was no longer sacred and as the family tie was relaxed, the foundations of the

gloom, these anticipations of evil, I place this Centenary. The faith which it attests, the achievements it commemorates, the promise it embodies, will be to every Catholic decisive proof that republicanism is not a declining but a growing force in the civilization of mankind.

The collapse of the scalled republic

Reason unaided by divine revelation having impaired the security of the family by denying the sanctity of the marriage tie, and having excluded all moral instruction from its schools, soon began to question the right of individuals to own property. If the State be competent to fix the conditions of the marriage relation, and to discharge the delicate but all important task of educating youth to the exclusion of the cating youth to the exclusion of the parent, why it is asked with unerring logic should it not control all the agencies of production. Socialism reveals itself the logical outcome of a system that claims no basis of justification except reason. The free thinking republicans alarmed at the yawning abyss to the edge of which their own system led, have retraced their steps. system led, have retraced their steps, and are now as Mr. Bryce says, en-listed among the forces of conservatism, advocating strong Government, that is to say autocratic or despotic Government in some form.

The net result of free-thinking repub licanism is a rising tide of socialism, the product of godless schools, and a loosened marriage tie, threatening the integrity of republican Government and the existence of organized society. But if this danger cloud the horizon of our republic, this magnificent gathering, the religious ceremonies which have preceded it, the imposing demon stration which will follow it on Satur-day, combine to show how these clouds will be dispelled.

The growth of Catholicism which this Centenary makes certain will avert the darger that threatens the republic, cure the evil that afflicts it, extend the benefits that bless it.

SOCIALISM AND DIVORCE. The danger that threatans this nation is socialism: the evil that corrodes it is divorce, which by loosening the marriage tie is undermining the foundations of the Christian State; chief among the benefits that bless it is education through which the life of the

republic must be saved. As Catholicism grows all danger of Socialism must be defeated; that social leprosy, divorce, will be expelled from our system, the scope of education will be extended until it becomes in very fact the exhaustless countain of meritorious citizenship.

The antagonism between Christianity and socialism is inherent, and there-fore, irreconsilable. It is not new. It is sold as Christianity itself.

SOCIALISM IS SERVITUDE IN LABOR. Socialism, however it may be dis-guised from its own votaries, is an attempt to revive that servitude in labor and despotism in government against Catholicism has always contended, and after eighteen centuries of strenuous conflict has finally overthrown. Christianity seeks always to improve the moral excellence of the individual; socialism to extend the power of government. Christianity concedes man may sink to degradation almost inconceivable, but holds that he is also capable of attaining such ex-cellence that God Himself could assume human form and nature without any impairment of his divinity. The mission of redemption entrusted to the Church by the Divine Redeemer was not to affect directly the political in stitutions of nations or tribes, or compose them. Not a word was addressed by our Lord, to a ruler, a State, a Government, or a political division. Every word that fell from His divine lips was addressed to the individual, warning him, whether he were slave or emperor, that there was one domain in which his authority was absolute and conscience. For that was his own every exercise of it he must render strict account. Others he was for strict account. Others he was for-bidden to judge; himself he was directed to judge rigorously and the rule of life prescribed for him was that next to love ing his God above all things he must

THE GOVERNMENT FOR WHICH WI

WOULD DIE. As Christianity spreads and the number of men multiply who were thus bound to love all other men as them-selves, there must be less and less occasion for invoking the power of If all men were obedient followers of Christ cone would attempt to injure or oppress or defraud his neighbor. There could be no occasion to enforce There could be no occasion to enforce justice, where love of justice was the passion of the entire population. The effect of Christianity is, therefore, to narrow the domain of government and enlarge the domain of individual effort. But this is democratic government— our government—the government under which we have lived peacefully, through which we have prospered enormously, for which we would die

unanimously.

As the essence of democracy is confidence in human virtue, all other political systems are built on distrust of first preached, the masses of men were believed to be so deprayed and corrupt that if entrusted with control of gov-ernment they would abuse it, and if ness. Despotism was the sole form of government, because it was believed to nor do I belittle their significance.
Yet I am not disturbed. My confidence in the future is unshaken. Because against all these portents of

The socialist Like the imperialist. The slightest examination of the socialistic programme shows that it is built on the same profound distrust of humanity which has always been the explanation and the excuse of despotism. The socialist, like the old Roman imperialist, believes that if industry be into the free explanation and imperialist, the live explanation and imperialist.

left to the free exercise of each individual, one element of the community will dominate the other, and abuse its dominance for plunder and oppression. he capitalist, he declares, will ex-loit and oppress the laborer under a system of free production, while the were left free to dispose of his own labor he would abuse his freedom by declining to work. But both reach the same conclusion. Each insists that the only way to avert the calamity he dreads is by coercion. The socialist will tell you and it is his chief and will tell you, and it is his chief argu-ment, that strikes, which are the perils modern industry, would be impossible if the State were the sole employer of labor. In this he is perfectly correct. If the State were to assume control of the whole machinery of production, it ould undoubtedly compel men to work for its enrichment, as it compels men now to fight for its defence. But enforced labor is servitude. Whether the coercion be exercised by the State through its agents, or by individuals through their overseers, does not affect the condition of the men who are coerced. If workmen were forced to obey some political appointee in the employment of their energies, despot-ism, complete, absolute, oppressive, degrading, would be firmly re-estab-lished.

The socialist declares the strikes and eks-outs that interrupt business and inge communities into civil war, the dislike in which possessors of large fortunes are held by vast numbers of their fellows-citizens, the monopolies which though condemned by the still exist in spite of its denunciations, and as many suspect through the conni-vance of its officers, are necessary fruits of individualism. As matter of fact, these abuses are not necessary features of our democratic system but are survivals of a despotic system which socialism would revive. They are directly caused by perversions of governmental powers. Christian democracy will end them by steadily dimin-ishing through moral improvement the number of men capable of stooping to the perpetration of them. Socialism would not uproof these evils but would extend them by increasing the number of government employees that may be corrupted or by extending the scope of government functions that may be abused.

The first step towards checking socialism is to repair the breaches made by free thinking philosophy in the foundation of republicanism through losening the marriage tie, and to strengthen by thorough education the influences which operate to make order the handmaid of labor, and prosperity

MORMONISM NO WORSE THAN DIVORCE The position of the Church towards divorce was violently questioned by divorce was violently questioned by so-called liberals a few years ago. To day her attitude is respected and praised by every one, by many not yet willing to admit that they share it. Six years ago when a great outburst of indignation against polygamy had been provoked by the appearance of a Mor-mon to take a seat in the House of Representatives, to which he had been elected, I asked on this very platform, where was the difference between poly and the plurality of marriages per-mitted by divorce. If there were any actual difference between them, I ven-tured to say it was in favor of polygamy, because there at least ever wife that man took he was compelled to keep. The mouth that he coveted he was forced to feed, and this operated to reduce the number of his indulgences. But under the system of di permitted by nearly all the , a man is allowed to take his wives in succession. The wife of whom he tires he can discard; and I could see no advantage in a system under which a man could drive his wives tandem, over one where he must drive them abreast.

The statement was vehemently critcized at the time. To day every one concedes divorce is threatening the very fundations of society. States manship is largely occupied in trying to avert the peril it involves, but it is still seeking for some place short of complete adhesion to the Catholic doctrine where public conscience may be satisfied. But there is none. I said then and I say now that regulation of a thing inherently vicious cannot reduce its objectionable features, but must increase them. The method of regulating divorce which finds anxious to retrict this evil is the extension throughout the country of the permits divorce solely on account of adultery by one of the parties. But it must be obvious that such a system merely imposes a qualification or condition up in polygamy, and that quali fication is the prior commission of adultery. It prohibits the commission of a single crime, but encourages the commission of two crimes. Does anybody suppose that a man intent upon polygamy would hesitate at adultery? If the parties are permitted to dissolve the marriage relation at all, it is bet-ter that they should be allowed to dissolve it without requiring the commis n of a prior crime.

EXTERMINATE THE FOUL THING.

contracts now where an agreement between the parties would conflict with the policy of the State The State won't permit a man to make a contract by which he would forfeit his liberty. A contract of servitude would be held against public policy and set aside. It the State will not allow a man to contract himself into servitude, neither should a man be allowed to contract himself out of matrices. contract himself out of matrimony. No one can be forced into it. No one once entered it should be allowed to leave it. Nothing short of complete extirpation, root and branch, finally and forever, of the foul thing from the political system will satisfy the con-science of Christianity or insure the

sa'ety of the State.

In her stand for the integrity of the family the Church has already the sympathy of the country, even though as yet her attitude has not the support of statute law. In her attitude on education she is still at variance with the prevailing system. But even here the clouds of distrust are break ing and clearer skies are already dis-

THE CHURCH HAS THE SYMPATHY OF THE COUNTRY.
Because the Church believes that the

system of education now furnished by the State is not adequate for proper preparation of youth to discharge the duties of citizenship efficiently, to bear its burdens loyally, and enjoy its fruits wisely, she has been accused of hostility to education. Had she been indeed the foe of learning she need not have raised a hand against it, she need but have remained passive, indifferent, and all education would have disappeared. There would have been no schools, no learning, no literature. It was in her monasteries that the lamp of learning was kept alight, while the barbarian hosts that wrecked the Roman Empire trampled under foot the monuments of ancient civilization. The very men who to day charge her with hostility to education, owe the knowledge and instruction which makes their criticism The Church has always been the friend of learning, and she is now the advo-cate of education. But the Church does not believe any system of educa-tion is complete and sufficient prepar-ation for the burdens, duties and re-sponsibilities of citizenship, nuless it embraces moral as well as secular in-struction.

What is this moral instruction or which we Catholics insist? It embraces the same moral law which all Christian sects acknowledge, but in addition it teaches that obedience to the moral law is encouraged by the transcendent merit of sacraments especially two, penance and the Holy Eucharist, ordained and established by Our Lord Himself, the priests of the Church being His agents to administer

WHY THE GOOD CATHOLIC IS A GOOD

CITIZEN.

How must acceptance of these mysterles by a citizen of this republic affect the quality of his citizenship?

Whatever view a sensible man may hold concerning penance as a sacrament, no one can doubt that every word of advice which drops from the lips of a confessor and every resolve reached by the penintent who kneels before him must opertent who kneels before him must oper ate to strengthen love of justice, hatred of vice and obedience to law. That is to say, the man who leaves the confer sional must be better fitted to discharge every duty of citizenship than he was before entering it. But the stronger influence for morality and good citizen-ship is the Holy Eucharist. It justifies

distinctive character.

Every Catholic Church, whether it be a stately cathedral, or a humble chapel by the wayside, is erected to enclose a sanctuary; that sanctuary surrounds a tabernacle; that taber nacle contains a Sacred Host, and that Host is Jesus Christ; not a representa-tion or a symbol of Him, but Jesus Christ Himself, Creator of you and of me, of the ground under our feet and the skies over our heads of the the skies over our heads, of the land and the sea, of the fields and the rivers that fertilize the soil as they pass, of the surging tides beating upon the shore, and the mountains, cloud capped solemn, of the moon and all planets iu our solar system, of the sun and all the constellations that sweep their silent course through the heavens. The Maker and Lord of all these dwells in that tabernacle, but not permanently. He merely rests there on His jurney from heaven to His ultimate destination, and that des tination is the breast of a human being. The Catholia man or waman is the liv ing permanent tabernacle of the living God; the tabernacle of marble but His temporary abiding place.
THE TEMPLE OF THE LIVING GO D MUST

BE HONEST. How must this living tabernacle be prepared for its Divine guest? making the living temple as like Jeans Christ on earth as human nature will allow. Now, my friends, how must that preparation affect the quality of a

man's citizenship?
Suppose for a moment that we are victims of a delusion. Suppose that Sacred Host which we Catholics receive as God is in fact but the wafer which it seems to be. The mental preparation for the Holy Eucharist remains the same, and the man leaving the communion rail believing him-self to be the living temple of the liv. pillar to support a system of government built on the word of God.

What thought inconsistent with the striest citizenship can a Catholic

attitude remains that in which he re-ceives the Sacred Host. Wast inflaence so powerful to maintain security of the laws and the peace which they are intended to preserve, as this pre-paration of Catholics for the highest exercise of their faith? And the whole purpose of the Church is to make this exalted moral excellence the habitual condition of the man who shall exercise the duties of citizenship, and f the woman who shall bear the future citizens of the Republic.

THE STATE CANNOT TEACH RELIGION . While we insist that no education is omplete that does not embrace religious instruction, we are quite free to admit that the State by its own agents cannot furnish this moral teaching without establishing some State religion; and this Catholics would regard as the greatest calamity that could over-take the country, to be resisted by all the weapons of citizenship. We be-lieve it is of vital importance for the preservation of the State that the citizens who rule it shall be educated. We believe that education should be compulsory on the rich as well as on the poor. The State should prescribe the limits of instruction which it considers essential to its own safety, but parents should always have the right to select the agency by which instruc-tion should be imparted. The State

CONTINUED ON PAGE EIGHT.

CATHOLIC NOTES

The missionaries in the South affiliat-The missionaries in the South auditated with and supported by the Apostolic Mission House have given since last November 59 missions, preaching to 58,935 people, of whom 23,623 were non-Catholics. They received 76 converts and left 98 under instruction.

Prince Augustine De Iturbide, grandson of the great liberator of Mexico, heir to a throne, man of the world, highly educated, widely traveled and a member of the jeunesse dore of many European capitals, is said to have for-saken the ways of the fashionable world and joined the Taird Order of St. Fran-

cis.

Contributions of \$1,328,879.54 for mission work have been made in the past year by people of the Catholic faith throughout the world, as against \$1,280,791.72 in the previous year.

This is announced in the annual report the Society for the Peopagation of of the Society for the Propagation of the Faith, just issued from Baltimore. France was the largest giver with more than \$500 000, while the United States come second with \$193,054.44.

The medical students of the St. Louis University sectred twenty-two out of thirty-two positions at the St. Louis City Hospital in a competitive examination. More than one hundred and fity graduates of the best medical schools in the Southwest competed for this coveted place. It is five years since this medical school came under the control of the Jesuit Fathers. They will open a law school in October.

The New York Freeman's Journal states that its editor in-chief, the Ray.
Dr. Lambert, is still in the hands of a physician, a second surgical opera-tion having been found necessary, which has left the patient weak and unnervei. This prolonged illness of the brilliant New York editor is a source of regret to Catholics every-where. The Church has no worthier champion in any land than Dr. Lam-

Priceless ecclesiastical plate other treasures have been stolen from the Cathedral of St. Etienne in Lin oges. The robbery is similar to the notorious thefts attributed to the Thomas brothers. The booty is roughly estimated to be worth \$25,000, apart from the historic value of the articles taken. It includes eleven pieces of famous Limoges enamel of the ifteenth and seventeenth centuries and several chalices.

The Marquis of Queensborry, whose aception into the Caurch is announced this week, is not the first of his house mother was that Marchioness of Queens-berry who so bravely befriended the Manchester Martyrs during their imprisonment. His uncle, the brother of the eighth Marquis, is Canon Lord Archibald Douglas, the parish priest of Galston, in Agrahire. One of his aunts was Lady Florence Dixie, and another, Lady Gertrude Douglas, was also a convert to the Catholic Church.

The funeral of the late Right Rev. Msgr. Patrick J. Garvey, rector of the Pailadelphia Taeological Seminary of St. Charles Borromeo, at Overbrook, occurred last Friday from the Pailadeloccurred last Friday from the Pailadel-phia Cathedral. Cardinal Logue, Arch-bishop of Armagh and Primate of all Ireland, presided. Magr. Garvey was a native of Armagh and studied at the diocesan seminary there, and he was one of those who met the Cardinal on his arrival here to attend the New York centenary. He died after only a few days' illness of pneumonia, being attended in his last hours by Archbishop Ryan and Bishop Pendergast.

Right Rev. John Merel, Bishop of Canton, China, has just landed in New York and is the guest of the Society for the Propagation of the Faith. The main object of his visit is to establish, at the request of His Grace Archbishop Farley, a mission for the Chinese of Farley, a mission for the Chinese of New York, who number eight thousand. A few weeks ago Bishop Henninghaus of South Shantung, China, who arrived in New York accompanied by a young Chinese priest, visited the Chinese quarter of that city, but neither he nor even the native Chinese priest could understand a word of the dialect spoken there, it being entirely different from EXTERMINATE THE FOUL THING.

To prohibit divorce is not to establish any new principle in dealing with contracts. We impose limitations on

there shat there of the cum up it fends the block tem the rod tire and rule that

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THE LION OF FLANDERS.

BY HENDRIK CONSCIENCE.

CHAPTER XVII. CHAPTER XVII.

Behind the village of St. Cross, at some few bowshots from Bruges, rose a little wood, in summer a favorite Sunday's resort of the citizens. The trees were so planted as to afford ample space between them, and a soft turf covered the ground with its flowery carpet. This was the appointed place of rendexvous; and at 2 o'clock in the morning, Breydel was there. The night was impenetrably dark, the moon was hidden behind dense clouds, a gentle wind sighed among the foliage, and the monotonous rustling of the scene.

In the wood itself, at the first an the wood itself, at the first glance nothing was discernible; but upon more attentive observation nu-merous shadowy figures might be per-ceived, as of mon extended side by side upon the ground, each with a strangely glimmering light close to it making the turf look like a faint reflex of the starry heaven above, so thickly was it studded with luminous points; which, in truth, were naught else but the bright blades of the axes, reflect-ing from their polished steel the few wandering rays which they could gather amid the darkness. More than two thousand butchers lay thus in rank and file upon the earth; their hearts beat quick, their blood bounded nearts beat quick, their blood bounded in their veins; for the long yearned-for hour, the hour of vergeance and liberation, was at hand. The deepest silence was maintained by this vast multitude; and all conspired to throw

mysterious band.

Breydel himself had his place deep in the interior of the wood; beside him reclined one of his comrades, whom for his well-tried courage he especially affected; and thus in suppressed whispers, the two discoursed together

ney lay: The French dogs little expect the rousing up they will get this morning." began Breydel; "they sleep well; for they have seared consciences the villains! I am curious to see the faces they'll make when they wake up and see my axe, and their death upon its edge."

"Oh! my axe cuts like a lancet; I whetted it till it took off a hair from my arm; and I mean to blunt it this might, or never to sharpen it again." Things have gone too far, Martin. They treat us like so many dumb beasts, and think that we shall crouch

beneath their tyranny. They fancy we're all like those accursed Lilyards; but they little know us." but they little know us."

"Yes, the villains cry, 'France for ever!" and fawn upon the tyrants; but they shall have something for themselves too. I didn't forget them when I took so much pains about sharp

ening my axe !' ening my are !"
"Oh, nc, Martin, nc; no Fiemish
blood must be shed. Deconinck has
strictly forbidden it."

nd John van Gistel, the cowardly "John van Gistel is to hang; he must pay for the blood of Deconinck's old friend. But he must be the only

"What! and the other false Fiem ings are to escape scatheless? Mas-ter Breydel, Master Breydel, that's

"They'll have punishment enough ; disgrace will be their portion ; shame in their hearts, and contempt on the lips and countenances of all good man. Were it nothing, think you, that each comer should throw coward and traitor in your face? That's what remains for them."

Faith, master, you make my blood run cold; a thousand deaths were bet-ter than that. What a hell upon earth for them, if only they had one spark of the true Fleming in their souls !" They were now silent for a few mo-

ments; listening attentively to a sound as of distant footsteps which caught their ears; but it soon died away, and then Breydel resumed:
"The French savages have murdered

my poor aged mother. I saw with my own eyes how the sword had pierced her heart through and through—that heart so full of love for me. They had no pity on her, because she had given birth to a right unbending Fleming; and now I will have no pity on them; so I shall avenge my country and my own blood together."

Shall we give quarter, master?

Shall we give quarter, master? Shall we make prisoners? "
"May I prish, if I make a single prisoner, or grant one single man his life! Do they give quarter? No, they murder for murder's sake, and ole the corpses of our brethren under their horse's hoofs. And think you, Martin, that I, who have the bloody shade of my dear mother ever before my eyes, can so much as look upon a Frenchman without breaking into a fit of downright madness? Oh! I should tear them with my teeth, were my axe to break with the multitude of its victims! But that can never be; my good axe is the long-tried friend and faithful partner of my

life."
"Listen, master, again there's a noise in the direction of Damme. Wait

He put his car to the ground, then raised his head again:
"Master, the weavers are not far

off," he said ; may be some four bow-

Come, then, let us up! Do you pass quietly along the ranks, and take care that the men lie still. I will go and meet Deconinck, that he may know what part of the wood is left open for his people."

In a few moments four thousand weavers advanced from different sides of the wood, and immediately lay down upon the ground in silence, according to the orders they had received. The stillness was but little broken by their arrival, and all was soon perfectly quiet again. A sew men only might have been seen to pass from company to company, bearing the order to the captains to meet at the eastern end of the wood.

Thither, accordingly, they all repaired, and grouped themselves round Deconinck to receive instructions, who proceeded thus to address them:
"My brothers, this day's sun must

shine upon us as freemen or light us to our graves. Arm jourselves, there fore, with all the courage which the fore, with all the courage which the thought of country and liberty can kindle in your bosoms; bethink you that it is for the city in which the bones of our father's rest, for the city in which our own cradles stood, that we are this day in arms. And remember,—no quarter! Kill, is the word; death to every Frenchman who falls into your hands! It and a root of foreign tares may remain to choke our into your hands! that not a root of for-eign tares may remain to choke our wheat. We or they must die! Is there one among you that can entertain a spark of compassion for those who have so cruelly murdered our brothers, on the gallows and under the hoofs of their horses? for the traitorous foes who have imprisoned our lawful Count in foul breach of faith and poisoned his inneent child?"

his innocent child?'

A low, sullen, terrible murmur followed, and seemed to hover for a moment under the over-arching branches.
"They shall die!" was the universal

"They shall die!" was the universal response.
"Well, then," pursued Deconinck,
"this day we shall once more be free. But that is not enough; we shall still need stout hearts to make good our freedow; for the French king will soon have a new army in the field against us; of that doubt not."
"So much the better," interrupted Breydel; "there will only be so many more children weeping for their fath ers, as I do now for my poor murdered mother. God rest ber soul!"
The interruption had broken the flow of Deconinck's harangue; lest, therefore, time might fail him, he proceeded at once to give the necessary instructions:

tions:
"Well, then," he said, "now hear "Well, then," he said, "now hear what we have to do. As soon as the clock of St. Cross strikes three, you must get your men upon their feet, and bring them into the road in close order; I shall be on before you under the city walls, with a b.dy of my own people. The gates will almost instantly be opened to us by the Clawards inside; do you then march in as quietly as possible, and each of you take the directions. sible, and each of you take the direction I shall now give you. Master Breydel, with the butchers, will occupy the Spey Gate, and then all the street round about Snaggaert's Bridge. Mas ter Lindens, do you take possession of the Catherine Gate, and advance you men into the adjacent streets up to Our Lady's Church. The curriers and shoemakers are to occupy the Ghent Gate, and from thence to the Castle. The other guilds, under the Dean of the masons, will hold the Damme Gate, and all the neighbourhood of St. Donatus' all the neighbourhood of St. Donatus' Church. I, with my two thousand men, will proceed to the Bouverie Gate and cut off the whole quarter from thence to the Asses' Gate, including the Great Market place. When once we have surprised all the gates, then each keep your stations as quietly as possible; for we must not wake the French up before all is ready. But as seen sible; for we must not wake the French up before all is ready. But as soon as ever you hear our country's cry—' The Lion for Fianders!' let every man re-neat it, that you may know one another peat it, that you may know one another in the darkness. And then, at them Break open the doors of all the houses

make as short work as you can of them. "But, master," remarked one of the optains, "we shall not know the French from our own townspeople, finding them, as we shall, almost all in bed and undressed.'

where the French are quartered, and

Ob, there is an easy way to avoid all mistakes on that score. Whenever you can't make out at the first glance whether it's a Frenchman or a Fieming make him say, "Schild en vriend!" (shield and friend). Whoever cannot pronounce those words properly has French tongue, and down with him!" At this moment the clock of St.

Cross resounded thrice over the wood.
"One word more," added Deconinck hold of our noble foe's dwelling. Now to your companies with a l the speed you can; give your men the necessary

moderate distance of the city walls. He himself approached still nearer, and endeavored with his eye to penetrate the darkness; a burning portfire, the end of which he concealed in the hollow of his band, shed its red glow from be-tween his fingers. So he walked on, keeping a sharp look-out, till at last he espied a head peering over the wall; it was that of the clothworker Gerard, whom he had visited the evening be-fore. The Dean now produced a bundle of flax from under his garment, laid it upon the ground, and blew vig-orously upon the port fire. Soon a clear flame shot up, and gleamed over the plain, and the head of the cloth worker disappeared from the wall. A moment more, and the sentinel who was posted on the rampart fell heavily forward, with a single sharp cry, and lay dead at its foot. Then followed a confused noise behind the gate,—the clash of arms mingled with cries of the dying; and then all was still,-still as

The gate was opened: in deepest sil ence the guildsmen defiled into the city; and each captain drew off his comcity; and each captain drew off his com-pany to the station assigned him by Deconinck. A quarter of an hour later all the sentinels on duty at the gates had bean surprised and cut off, each guild had taken up its position, and at the door of every house occupied by a Frenchman stood eight Clawards, ready to force a contract with the ready to force an entrance with ham mers and axes. Not a single street was unoccupied; each division of the city swarmed with Clawards, eagerly awaiting the signal of attack. Deconinck was standing in the middle of the Friday market-place:

after a moment of deep thought, he pronounced the doom of the French with
the words, "The Lion for Flanders!
Whoso is French is false; (Wat Walsch
is, valsch is) strike home!"
This order, the doom of the alien,
was echoed by five thousand voices;
and it is easy to imagine the fearful
cries, the appalling tunuit that fol-

cries, the appalling tumult that fol-lowed. The Clawards, thirsting for revenge, rushed into the bed chambers of the French, and slaughtered all who could not pronounce the fatal words, "Schild en vriend." In many of the houses there were more Frenchmen than could be reached in so short a time, so that many had time to dress the means the mean than could be the statement of the short at time, so that many had time to dress the means the statement of th themselves hurriedly, and selze their weapons; and this was the case espe cially in the quarter occupied by Decially in the quarter occupied by De Chatillon and his numerous geards. In spite of the furious rapidity of Breydel and his comrades, about six hundred Frenchmen had collected in this manner. Many also, although wounded, contrived to escape from the fray; and the number of the fugitives was thus so much increased, that they resolved to stand, and sell their lives as dearly as they could. They stood resolved to stand, and sell their lives as dearly as they could. They stood in a compact mass in front of the houses, and defended themselves against the butchers with the energy of de-pair. Many of them had cross-bows, with which they shot down some of the Clawards; but the sight of their fallen companions only increased the fury of the survivors. De Chatilion's voice was every where heard animating his men to resistance; and D₂ Mortenay was expecially conspicu-

animating his men to resistance; and Do Mortensy was especially conspicuous, his iong sword gleaming like a lightning flash in the darkness.

Breyder raged like a madman, and dealt his blows right and left among the French. So many of the foe had fallen before him, that he already stood raised some feet above the ground. Blood was flowing in streams between the dead bodies; and the cry, "The Lion for Flanders! strike home!" wixed its terrible sound with the mixed its terrible sound with the groans of the dying. Jan van Gistel was, of course, amongst the French.
As he knew that his death was inevitable if the Flemings gained the vic

able if the Flemings gained the vic-tory, he shoated incessantly, "France! France!" hoping thus to sustain the courage of his troops. But Jan Breydel recognized his voice. "Comrades," said he, wild with rage, "I must have the soul of this traitor. Forwards! he has lived long enough. Whose loves me, let long enough. Whose loves me, let him follow me clore."

With these words, he threw himself with his axe amongst the French, and soon struck down every foe within reach of his arm. So furious was their onslaught, that they soon drave the enemy back against the walls of the houses; and five hundred of them fell beneath the axes of the butchers. In this moment of extreme peril, of ter-rible agony, De Mortenay remembered

rible agony, De Mortenay remembered the word and promise of Deconinek. Rejoicing that he yet had the power to save the governor general, he cricd.—"I am De Mortenay, let me pass." Immediately the Clawards made way for him with every token of respect, and opposed no obstacle to his pasage. "This way, this way; follow me, comrades!" cried he to the surviving Frenchmen, hoping thus to rescue them en, hoping thus to rescue then from their fate.

But the Flemings closed in again upon them, and dealt their blows piti-lessly around. The number of the fugitives was so small, that, besides De Chatillon, not more than thirly reached De Mortenay's house; the rest lay weltering in their blood. Breydel made his men halt at the door of the house, and forbade them to enter; he invested it on all sides, that no man might escape, and himself kept guard at the entrance.

While this fray was going on, Deco ninck was occupied in hunting out the few remaining Frenchmen in the Stone street, near S. Salvator; and the other guilds were following his example in the quarters assigned to them. The dead were thrown from the houses hastily. "Remember, all of you, that
Messire de Mortenay's house is under
my especial protection, and I charge
that it was scarcely possible to traverse
them in the gloom. Many of the soldo see it most strictly respected; lers nad disguised themselves, not one set his foot over the threshof our noble foe's dwelling. Now the gates; but this was of no avail for the gates; but this was of no avail for the gates; but this was of no avail for the gates. you can; give your men the necessary you can; give your men the necessary orders, and in all things do exactly as I have told you. Quick! and as little noise as possible, I pray you."

Thereupon the captains returned to their companies, which they immediately led forward in order to the edge of the road, while Deconinck advanced a the road, while Deconinck advanced a feel before a Fleming, but only to meet the road before a Fleming, but only to meet the road before a Fleming, but only to meet the road before a Fleming, but only to meet the road before a Fleming, but only to meet the road before a Fleming, but only to meet the road before a Fleming, but only to meet the road before a Fleming, but only to meet the road before a Fleming, but only to meet the road before a Fleming, but only to meet the road before a Fleming, but only to meet the road before a Fleming, but only to meet the road before a Fleming, but only to meet the road before a Fleming but only to meet the road before a Fleming but only to meet the road before a Fleming but only to meet the road before a Fleming but only every one was required to pronounce the words, "Schild en vriend." At the first sound of their foreign accent, fled before a Fleming, but only to meet his death, a few steps farther on, from

the weapon of another foe.

This scene of vengeance lasted until the sun stood high in the heavens; it shone on the dead bodies, and dried the sun stood high in the sun stood high in the heavens; it shone on the dead bodies, and dried should be such flowing blood, of five thousand of the sight flow the French. Yes, in this night five thousand aliens were offered to the shades of the murdered Fiemings; it is a bloody page in the chronicles Flanders, that wherein this number

written.
Before the dwelling of De Mortenay was a strange and appalling sight. A thousand butchers lay spread out on the ground, with their axes in their hands, their threatening, revengeful eyes riveted on the door. Their naked arms and their jerkins were smeared with blood; around them were piled heaps of uncounted slain. But of all this they took no heed. Here and there amongst the butchers passed guildsmen, seeking amongst the slain for the dead bodies of the Flemings,

their eyes. De Chatilion was a man of courage, and awaited his fate will coolness; but the face of Jan van Gistel was bloodless, and his whole frame quaked with fear. Notwithstanding was blooders, and his whole rame quaked with fear. Notwithstanding all his efforts, he was unable to conceal his terror, and excited the pity of the Frenchmen—even of De Chatillon, who was in equal peril. They occupled an upper room, overlooking the street; and from time to time they ventured to the window, and gazed with awe on the butchers, who lay in wait about the door, like a pack of wolves lurking for their prey. Occe, as Jan van Gistei showed himself a moment at the window, Jan Beydel caught sight of him, and threatened him with his axe. An angry, impetuous movement arose amongst the butchers; all raised their axes towards the traitor, whose death they had sworn.

The heart of the Lilyard throbbed with anguish, as he saw in the gleam

The heart of the Lilyard throbbed with anguish, as he saw in the gleam of these thousand axes his doom of death; and, turning to his companions, he said, in a tone of despair. "We must die, messires; there is no mercy for us, for they thirst for our blood like famished hounds. You will never leave this place. My God, what shall we do?" shall we do?"

"It is a disgrace," replied DeChat illon, "to meet one's death at the hands of this rabble; rather would I be stain sword in hand. But so it must

The coolness of De Chatillon dis-

quieted Van Gistel still more.

'So it must be!" repeated he. "O my God, what a moment of agony! what torture they will inflict upon us! But, Messire de Mortenay, I pray you, for God's sake—you have much influence over them—ask them now if they will grant us our lives for a heavy ransom. Rather than die by their hands, I would give them whatever they might ask, no matter

"I will ask them, indeed." snswered De Mortenay; "but do not let yourself be seen, or they will drag you from the nouse by force.

He opened the window, and cried, 'Master Breyde!, Messire van Gistel wishes to ask you whether you will give him safe conduct for a heavy ransom. Ask whatever you please; name the required sum; and do not delay, I pray

'Comrades," shouted the Dean to his companions, with a bitter laugh, "they offer us gold! they think they can buy off the revenge of a people with gold; shall we accept it?"

"No; we will have the Lilyard!" cried the butchers; "he must die: the traitor—the dastard, degenerate Fieming!"

This exclamation echoed hideously in Van Gistel's ears, and it seemed to him as though he already felt the sharp edge of the axe upon his neck. De Mortenay allowed the stormy cries for vengeance to pass away, and then again called out:

"You promised me that my house who is the same that my noise should be an asylum and sanctuary; why, then, do you violate the pledge you have given?"

"We will not violate your dwelling,"

answered Breydel; "but I swear to you that neither Do Chatillon nor Van Gistel shall leave the city alive; their blood must atone for the blood of our brothers. and we will not leave this spot until our axes have given them the death-

"And may I leave the city without nolestation?

"You, Messire de Mortenay, are at liberty to go whithersoever you please, with your personal retinue; and no one shall touch a hair of your head. But do not attempt to deceive us; for we are too well acquainted with those of whom we are in quest."

"I give you notice, then, that in an hour from this time I shall take my departure for Courtrai."

"May God protect you!"
"And have you no compassion for un-

armed knights?"

"They had no compassion on our brethren, and their blood must be shed.

in very great peril; but I hope that, by God's assistance, I shall yet be able to rescue you. There is an outlet behind the court ard, through which you may be fortunate enough to escape from may be fortunate enough to escape from your blood-thirsty enomies. Disguise yourselves, and mount your horses; then i and my servants will leave the house by the principal entrance; and while I thus draw off the attention of the butchers on myself, you may be able to make your escape along the walls. At the Smiths' Gate there is a breach through which it will not be difficult for you to gain the open

not be difficult for you to gain the open country, and your horses will secure you from being overtaken."

DeChatilion and Van Gistel joyfully embraced this last hope. The governor-general put on the clothes of his castellan, and Van Gistel those of one of the meaner servants; the thirty remaining Frenchmen led their horses from the stables and made them ready, in order that they might fly with their

When all were mounted, DeMortenay

and his servants issued forth into the street, in which the butchers lay, as it were encamped. The latter, having no suspicion of deceit, stood up, and regarded with careful scrutiny all those the accompanied the governor general. there amongst the butchers passed guildsmen, seeking amongst the slain for the dead bodies of the Fitmings, that they might receive honourable burial.

Although their hearts were full of rage, yet no word of revilling escaped the lips of the butchers. The dwelling of De Mortenay was to them sacred, in virtue of their plighted word. They respected Deconinck's pledge, and had, moreover, a great esteem for the governor of the city; so they contented themselves with investing the entire quarter, and keeping careful watch.

Messire de Chatillon and Jan van Gistel the Lilyard had taken refuge in De Mortenay's house. They were overpowered by an extreme dread; for an inevitable death hovered before

The butchers had pursued the flying Frenchmen as far as the gate; but when they saw the enemies they most detested disappear between the trees in the distance, they raged and yelled in baffled wrath; for now their revenge seemed to them unsated. After remaining some moments gazing on the spot where DeChatillon had disappeared from their view, they left the wall and returned to the Friday Market-place. Soon another tumuit Market-place. Soon another tumuit arrested their attention. From the centre of the city arose a shout of mingled voices, filling the air with prolonged sounds of rejoicing, as though a prince were making his festal entry. For some time the batchers could not For some time the batchers could not distinguish the triumphant cries, for they came from too great a distance; but by degress the exalting crowd drew nearer and nearer, and the shouts became intelligible:

"Lo g live the Blue Lion! long live our Dean! Flanders is free!"

An interpretable sublimits association

our Dean! Flanders is free!"
An innumerable multitude, consisting of all the inhabitants of Bruges, poured their through the streets in dense throngs. The acclamations of the liberated Flemings echoed back from the houses, and filled the city as with the booming of thunder. Women and children ran contractly amongst the ping of their hands mingled with and harm mized the uninterrupled shouting "Hail! hall to the Blue Lion!"

From the midst of this crowd rose a white standard; on the waving folds of which was wrought in blue silk, a lion which was wrought in blue silk, a lion rampart. It was the great banner of the city of Bruges, which had for so long a time disappeared before the lilies of France. Once more it came forth from its concealment into the light of day; now it waved over the prostrate bodies of its foes; and the resurrection of this holy standard was greated with ten thousand shouts of regreeted with ten thousand shouts of re-joing.

A man of small stature bore the ban-

A man of small stature bore the ban-ner, and with his arms crossed over his breast pressed it to his heart, as though it inspired him with the deep est love. Abundant tears flowed down his cheeks—tears of love of fatherland mingled with tears of joy and sad happiness beamed from his every feature. He who had shed no tear for his greatest personal misfortunes, now wept when he brought back the Lion the ci'y of his fathers-to the alta of freedom.

All eyes were turned towards this man; and the cries, "Long live Do coninck! Hail to the Blue Lion!" were echoed and re echoed ever louder and louder. As the Dean of the Cloth workers drew near to the Friday Market place holding aloft the stand ard, an inexpressible jay filled the hearts of the butchers; they, too swelled the exulting shout of victory, and clapped their hands with an impet uous outburst of love. Breydel rushed eagerly to meet the banner, and stretched

bagory to meet the bands towards the Lion.
Deconinck resigned it to him and said:
"There, my friend, this hast thou
this day woo,—the palladium of our
freedom." Breydel answered nothing -his heart was too full. Trembling with emotion, he embraced the drapers of the standard and the Blue Lion. He hid his face in the folds of silk, and wept; for a few moments he remained motionless; then the banner fell from his grasp, and he sank exhausted by his transport on Deconinck's breast. While the two Deans held each other

in this warm embrace, the people ceased not their shouts; loud exulting ceased not their shouts; loud exhing cries poured from the lips of all, and their quick and impassioned gestures attested the rapturous gladness of their hearts. The Friday Market place their hearts. The Friday Market place was too small to contain the thronging citizens. In the Stone street far away to S. Salvator's, were clustering swarms of men; the Smiths, street and Bouverie street were crowded women and with children.

erected still stand in the market place,"
De Mortenay closed the window, and said to the knights,
"I commiserate you, messires; they insist on shedding your blood. You are in very great peril; but I hope that by God's assistance."

The Dean of the Clothwo: kers turned himself towards the centre of the market-place, and advanced to the gallows. The bodies of the Flemings who had been hauged had been already taken down and buried; but the eight ropes had been pursued. who had been hauged had been already taken down and buried; but the eight ropes had been purposely left dangling in the air as signs and memorials of the tyranny which had put them to death. The standard with the Lion of Bruges was planted close to the apparatus of was planted close to the apparatus of murder, and greeted airesh with cries of joy. After regarding for a few moments in silence the reconquered banner, Deconinck slowly bent his knee, bowed his head, and prayed with folded

> When one throws a stone into still water, the movement spreads in tremu lous circles over the entire surface, and awakens the ripples of the whole lake; so the thought and the act of Deconinck communicated thomselves to the crowd of citizens, although but few could positively see him. First, those who were immediately near to him knelt silently down; then the movement extended itself further and movement extended itself further and further amongst the more distant, until every head was bowed in prayer; the voices of those in the centre of the vast circle were first hushed, and so further and further spread the silence, until it pervaded the whole multitude. Eight thousand knees touched the get thousand knees touched the yet bloody earth, eight thousand heads humbled themselves be fore the God who had created men for freedom. What a harmony must have swelled up to the Throne of the Most High in that moment! How was taged to Him must have been that grateful to Him must have been that solemn prayer, which, like a cloud of fragrance, was wafted upwards to His

After a short time Deconinck arose, and availed himself of the unbroken stillness to address the following words to his assembled fellow-citizens:

"Brothers I this day the sun shines on us with fairer splendour, the breeze of heaven is purer and more exhilarating in our city; the breath of the haughty Frenchmen deemed that we were their slaves forever; but they have learned, at the price of their lives, that our Lion may indeed slumber awhile—die it never can. Again After a short time Deconinck arose,

groom sank with his horse, and was drowned.

The butchers had pursued the figure of force out our fathers, and washed out in blood the footprints of the aliens. But all our enemies are not yet. the footprints of the aliens. But all our enemies are not yet overcome; France will send us yet more armed hirelings, for blood demands blood. That, indeed, is of small moment, for henceforth we are invincible; but, nevertheless, think not that you may sleep after the victory achieved. Keep your hearts firm, bold, quiet; never let the noble fire which at this moment glows in your breasts waver or ment glows in your breasts waver or wane. Let each betake himself now to his abode, and rejoice with his family in the victory of this day. Exult, and drink the wine of gladness; for this is the fairest day of your lives. Those citizens who have no wine may go to toe hall; there a measure shall be distributed to each."

The shouts, which gradually became

The shorts, which gradually became louder and louder, did not permit Deconinck to say more; he made a sign to the surrounding Deans, and went with them up to the Stone street. The crowds reverently made way for him, and on him, above all, were bestowed the gladsome greetings of the happy citizens. Every one now pressed towards the standard which reared itself up by the side of the gallows; each in succession gazed with cestasy on the succession gazed with ecetasy on the Bide Lion, as on a friend who had again returned amongst his brethren after long journeyings in strange lands. They stretched out their hands towards it; and were so overpowered with joy,

it; and were to overpowered with joy, that they would have seemed to the cool and dispassionate observer to have lost their senses.

Soon came guildsmen with full cans back to the market-place, and spread the joyful tidings that a measure of the goyful tidings that a measure of the goyful tidings that a measure of the sense of t the joyini lidings that a measure of wine would be distributed to each. An hour later every citizen had his wine-glass in his hand. And so ended the eventual day, without confusion and without strife; one and the same feeling quickened every heart—the feeling which fills the heart of the captive when he once more beholds the light of the sun and the wide world is his only prison.

CHAPTER XVIII.

Two years had gone by since the foreigner had set foot in Franders, and cried; "Bow your heads, ye Flemings! ye sons of the north, yield to the children of the south, or die!" Little thought they that there had been born in Bruges a man endowed with large sagacity and inspired with heroicourage; a man who shone forth as a bright light amongst his contemporaries and to whom, as to His servant Moses; God had said: "Go and deliver tay brethren, the children of Israel, from

when the desolating bands of the French first trod the soil of his father-land, and darkened the horizon with the dust of their march, a secret voice spoke in Deconinck's soul, and said:
"Take heed, these are in quest of

slaves !" At its sound, the noble citizens quiv-

ered with anguisa and wrath : "Slaves! we slaves!" groaned he; forbid it, O Lord our God! The blood of our free-born fathers hath flowed in of our free-born fathers hath flowed in defence of Tuine altars; they have died on the sands of Arabia with Thy Holy Name on their lips. O, suffer not their sons to bear the debasing fetters of the alien;—suffer not the temple which they have raised unto Thee to have bondsmen for worshipners!"

shippers!"
Deconick had breathed this prayer Deconick had breathed this prayer from his deepest soul, and all his heart lay open to his Creator. He found therein all the noble courage and energy wherewith He had endowed the Fleming; and He sent down an answer-ing ray of trust and hope. Instantly filled with a secret strength, Deconick felt as though all his capacities of thought and actions were doubled in energy; and, impelled by a true in-

spiration, he cried :
"Yes, Lord, I have felt Thy strong and Thy strengthening hand; yes, I shall ward off this degradation from my fatherland; the graves of Thy servants, my fathers, shall never be trodden down by the foot of the alien. Bless are Thou, O my God, Who bast called me to this!"

From that moment one only feeling, one only deep yearning lived in Deconick's heart; his every thought, his every faculty, all were consecrated to the great word—my fatherland! Business ness, family, repose, all were banished from his ample heart, which held but from his ample heart, which held but one, one only affection—his love for the native soil of the Lion. And what man more truly noble than this Fleming, who a hundr d times risked life and liberty itself for the freedom of Flan-dows 2 what man was ever endowed ders? what man was ever endowed with more ample sagacity? Alone and unaided, in spite of recreants and Lily. ards, who would have sold their country's freedom, he it was who bafiled the

Neuralgia In the Face

Long standing case completely cured by Dr. A. W. Chase's Nerve Food.

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ng the nervous system.

MRS. JAMES CLANCY, 714 Water St., Peterboro, Ont., states: 'I was troubled more or less with severe headaches and neuralgia for

efforts of the King of France—he alone it was who preserved for his brethren a lion's heart even under the chains of slavery, and thus gradually achieved their deliverance.

The French knew this well ; -well they knew him who at every moment shattered the wheels of their triumphal chariot. Gladly would they have rid chariot. Glady would they have rid themselves of this troublesome guardian of his country's weal; but with the cunning he combined perfectly the pru-dence of the serpent. He had raised up for himself a secure rampart and de-fence in the love of his brethren; and fence in the love of his brethren; and the stranger well knew that a dire and bloody revenge would follow any at tempt upon him. During the time that the French ruled all Flauders with the rod of tyranny, Deconinck lived in en tire freedom amongst his townsmen; and he was indeed the master of his rulers, for they feared him much more than he feared them.

And now seven thousand Frenchmen had on one day atoned with their lives for the oppressions of two long years; not a single foreigner breathed within Bruges, the victorious and free; the city echoed the joyous lays wherewith wondering minstrels celebrated this de-liverance, and from the water-tower the white flag displayed the Blue Lion on its waving folds. This ensign, which had once waved from the battler had once waved from the battlements of Jerusalem, and commemorated so many proud achievements, filled the hearts of the citizens with lofty courage. On that day it seemed impossible that Flanders should again sigh in the that risiders should again and that day the people remembered the blood their fathers had shed in behalf of liberty. tears which relieve the heart when it is overfull, when it throbs with too strong and sublime an emotion.

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One would have thought that, now his great work was done, the Dean of the Clothworkers would have occupied himself in the re-construction of his plundered and desolated home. But o: he thought neither of the dwelling or of the wealth of which he had been despoiled; the welfare and the peace of his brethren was his first care knew that disorganization might soon follow upon inaction, and therefore, on that very day, he placed at the head of each guild, with the concurrence of the each guild, with the concurrence of the people, an old experienced master. He was not chosen to the presidency of this council, no one devolved any duty on him; but he undertook and accom plished all. No one ventured to do anything without him; his judgment was in everything an injunction ; and without issuing a single command, his thought was the absolute rule of right to the republic, so transcendent an all subduing is the sway of genius.

The French host was, indeed, de-stroyed; but it was certain that Philip the Fair would send fresh and more numerous troops to Flanders to avenge the insult put upon him. The greater part of the citizens thought little about this terrible certainty; it was enough for them to erjoy the freedom and the gladness of the moment. But Decongladness of the moment. Dat Decon-inck did not share the common joy; he had almost forgotten the present in his schemes for averting future disaster. He well knew that the exhilaration and courage of a people vanish at the approach of danger and endeavoured appreach of danger and endeavoired by every means in his power to keep alive a warlike spirit in the city. Every guildsman was provided with a "good day" or other weapon, the banners were put in order, and the com mand issued that all should be read; for battle at a moment's notice. The guild of masons began to repair and strengthen the fortifications, and the smiths were forbidden to forge any thing but weapons for the people. The tolls were again imposed, and the city dues collected. By these wise regulations, Deconinck made every effort of citizens converge to one object and one aim; and so he warded off from his beloved city the manifold evils which great insurrection, how noble soever its cause, is apt to inflict on a people. All was as orderly as if the new gov-

ernment had existed for years. Immediately after the victory, and while the people were drinking in every street the wine of gladness, Deconinck had sent a messenger to the encamp ment at Damme, to recall the remaining guildsmen, with the women and children, into the city. Matlida had come with them, and had been offered a magnificent dwelling in the Princes' Court; but she preferred the house of Nieuwland, in which she had passed so many hours of sorrow, and with which all her dreams were associated. She found in the excellent sister of Adolf a tender and affectionate friend, into whose heart she could pour all the love and all the grief which overflowed her own. It is, indeed, a consolation for us, when our hearts are pierced with mortal anguish, to find a soul which can understand our sufferings because itself has suffered: a soul that love those whom we love, and whose wallings are the echo of our own. So two tender saplings interweave their ten drils, and, supported by this mutual embrace, defy the devastating hurricans which bows their frail heads. To as mourning and sorrow are a hurricane, whose icy breath chills the life and wastes the fire of our souls, and brings down our head untimely to the grave, as though each year of unhappi ness were reckoned as two.

The sun was rising in glowing splen our for the fourth time over the free city of Bruges. Matilda was sitting in the same room of Adolf von Nieuw land's house which she had formerly occupied. Her faithful bird, the be loved falcon, accompanied her no more was dead. Sickness and sorrow had spread their paleness over the sof features of the maider; her eyes were dimmed, her cheek had lost its fulness and her whole appearance showed that a deep grief lay, like a gnawing worm,

Those who are visited with long and bitter suffering take pleasure in sad and gloomy dreams; and, as if the reality were not painful enough, fashion to themselves phantoms, which appal them yet more; and thus was it with the harless maiden. She fancied that the secret of her father's liberation had been discovered; she saw in imagination door reminded the visitor that they must go.

You will come to morrow?'' Esther deebly asked. "Oh, Father Anthony, watt a moment please. I had almost forgotten. How is little Babette?" babette was a poor sick girl in the Lower Town whom Father Anthony visited occasionally, usually after he had called at the hospital to see Esther.

the marderers, bribed by Queen Joanna, mingling poison with his scanty food; and then she would shudder con vulsively, and tears of agony would stream down her cheeks. Adolf was dead to her: he had explated, with his life, his love and his magnanimity. These heart-rending fancies passed ever anew before Matilda's soul, and

Coaselessly tortured the poor maiden.
At this moment her friend Maria entered her room. The smile which passed over Matilda's features as she greeted her friend was like the smile which, after a death of anguish, lingers awhile on the face of the departed; it expressed more of pain and profound sorrow than the bitterest wailing could have done. She looked at Adolf's sis-

ter, and said:
"Oil give me some comfort, some alleviation of my suffering!"

Maria drew near to the unhappy girl, and pressed her hand in tender sym-pathy. Her voice took its softest tone, and sank like music into the soul of the

sufferer, as she said :
"Your tears flow in stillness, your heart is breaking with anguish and des-pair; and there is nothing, nothing to lighten your heavy barden! Alas! you

are indeed unhappy."
"Unhappy! say you, my friend? Oh, yes! There is a feeling in my heart which fills it to bursting. Can you imagine what hideous fancies are ever floating before my eyes? and can you understand why my tears unceasingly flow? I have seen my father die of poison; I have heard the voice as of one dying—a voice that said, 'Farewell, my child; thou whom I have loved.'"

"I pray you, maiden," interpreted aria, "banish these gloomy shadows of your fancy. You read my heart with sorrow. Your father is yet alive. You sin grievously in abandoning your self thus to despair. Forgive me these

words of severity."

Matilda seized Maria's hand and pressed it gently, as though she would express to her what comfort these words had given her. Nevertheless she continued her desponding discourse, and seemed even to find a kind of confort therein. For the wailings of an oppressed soul are, as it were, tears which lighten the burden of the heart.

"I have seen yet more than this, Maria: I saw the headsman of the in human Joanna of France—he swung and I saw that head fall on the dungeon

"O God!" cried Maria, " what hor She trembled, and her rible fancies!" eyes glistened with tears.

"And I heard his voice,—a voice that said, 'Farewell! farewell!'

Overpowered by these hideous thoughts, Maria threw herself into Matilda's arms; her tears fell fast on the heaving breast of her unhappy friend, and the deep sobbing of the two maidens filled the room. After they had held each other in a long and motionless embrace, Matilda asked:

"Do you understand my sufferings

now, Maria? D. you understand now why I am slowly wasting away?"
"O, yes," answered Maria, in an accent of despair, "yes, I understand and feel your sufferings. O, my poor brackles."

brother!

TO BE CONTINUED.

THE AMETHYST CROSS.

The sound of the monastery bell ringing through the lorg corridors brought Pere Antoine suddenly to his

The little cell fronted on the street. and the jingling of sleigh bells from below tempted him to the window. It was the King-ley sleigh and Mr. Kingsley himself was in the rear seat. Pere Antoine hastened down to hear the news which he had expected all day.

He was needed at Hotel Dieu. Reverend Mother had telephoned that the doctor had grave fears for Esther, and wished her father to see her before night. She had been unconscious at times during the day, but had rallied sufficiently to ask that her father bring Father Anthony to the hospital.

The sun was just setting in the late cold afternoon as the sleigh flew over the deep snow, accumulated during a long Quebec winter. Neither of the men spoke for a while, but at length the priest broke the silence.

"There may be hope yet," he said.
"Doctors do not always know." "No, no," was the reply. "Sne can not stay with us much longer. What shall we all do? She was too beautiful, too good to remain here long. The Lord is going to take her, and leave her mother and myself to pine away in our deso

late old age."
"And Monsieur, le Corporal," the
"And half to himself. "How priest mused, half to himself. "How will it be for him? He grows pale and thin watching at the hospital doors for

news of her, whenever he is off duty."
"Monsieur le Corporal indeed!"
was the reply, "Let him take care of
himself. If it had not been for his reckless driving our Esther would no have been injured in a runaway acci dent; she would have been well and

dent; she would have been well and happy to-Jay instead of waiting for death on a hospital bed."

With these words he burled himself more deeply in his fur coat, and once

more there was grim silence.
Father Anthony watched anxiously for the first glimpse of the hospital

At last the journey was at an end, and the Sister portress conducted them to Esther's private room in the accident

ward. The beautiful white face, nestling in a mass of tangled golden hair, looked drawn with pain, but the girl had revived enough during the afternoon to talk a little. She was very weak, however, and it was not long before the appearance of the nurse at the door reminded the visitor that they

He had told Esther all about her and then whenever he saw Babette he would tell her about Esther, who was soon to be released from her sufferings. He told her too about the wonderful colden hair that looked like a crown, and the daily visits of the heart broken French officer. Always upon leaving Babette he had said to himself: Babette he had said to himself: "Babette will live, but Esther will die." So with the Franciscan as a mutual friend a bond of sympathy had been formed b tween the two girls, although they had never met.

although they had never met.

"She improves slowly, slowly, poor little Babette," said the priest, in answer to Esther's question.

"Give her this," whispered the girl,

when she saw that her father was en gaged in conversation with the nurse, and she drew a small j-wel-box from beneath her pillow. "Tell her that when she is well she must bring it to a good invalor and one is the same of t good jeweller and sell it. It is valu able. With the money she will get for it perhaps she can do much for the old grandmother.'

Tears came into Father Anthony's eyes as he stored away the little box n his deep pocket.

The Kingsley's sleigh drew up to the entrance of their home on Grand Allee just as the Angelus was ringing clear and sweet over the snow clad roots."

A few dark letes the series but the A few days later, the same bell toll ed at solemn intervals while the funeral

procession of Esther Kingsley wound its way down the quiet streets. Next morning a flurry of snowflakes was whirling against the window pane in one of the poorer dwellings in Lower Town, and whiter even than the snow

lakes was the little face that peered out at the storm.

Babette was so small and frail that she seemed to be only a child, though she was nearly twenty. "It is the day for Father Anthony's visit," she told herself. " but he will not come in

Her grandmother was vainly trying to make the fire burn more brightly in the old - fashioned stove and did not hear.

In the midst of the roaring of the wind outside Babette thought she heard a knock at the door. She listened, and heard it distinctly now.

"Mon Dien!" exclaimed the old lady at the prospect of a visitor on such a stormy morning, and hurrying to the door she found Father Anthony on the step, shaking the snow from his big

And how is it with Babette ?" he asked kindly, as he took the thin hand.
"You are better, I see my child."
"I was afraid you would not come,"
said the girl. "Surely, you have not been to the Hotel Dien to day?"

"No, ah no! I have not been there to-day—for Esther is no longer there. They have taken her away - where she

will need us no longer."
"She is dead!" exclaimed Babette, "She is dead!" exclaimed Dabette, the tears springing in her brown eyes.

"Yes, and you must pray for her," said the old priest, gently. "See, she wished me to give you this," and he drew out a jewelled cross from the case, and gave her the rest of Esther's mesage that it was to be sold to procure

sage, that it was to be sold to procure some assistance for her grandmother He had finished his speech, with his eyes on the threadbare carpet, and when he raised them he saw that Babette

was crying.
"It is beautiful, beautiful, but O "It is beautiful, beautiful, but O, Either!" she was saying, "we would rather you had lived to wear it yourself. I shall never sell it, more Pere, unless you make me do it," she sobbed "for grandmother's sake. O, I don'

want to sell what belongs to Esther." The priest wisely left her to her own effections. At the door he spoke few words of parting admonition, as he saw her fondling the beautiful orna

ment.
"Remember, Babette, if you do sell it, bring it to a good jeweller, for those are valuable amethysts and the chain is fine gold. Do not let it go for noth

ened it about her neck and the jewel were sparkling against the folds of her black dress.

"I won't sell it at all," she insisted. "not unless we are starving," and she repeated her resolution over and over again long after Father Anthony's re-treating figure had disappeared down the narrow street.

A week had passed, and Babette had hidden the amethyst cross safely away in a corner of her quaint old walnut bureau, when one afternoon, a stranger came to the door and asked to see Mademoiselle. He was conducted to the scantily furnished parlor where the girl war propped in a chair against the

pillows. He explained in his native tongue that he was a French officer, though now in citizen's clothes, and Babette understood at once that he was "Mon-sieur le Corporal," who had been be-reft of all his happiness.

He told her his errand briefly; how he had tried to obtain some little token of remembrance, but owing to Mr. Kingsley's antipathy for him it had been impossible. He had known that Esther had had the amethyst cross about her neck during her last illness, had missed seeing it a little before her death, and when he questioned Father Anthony he had told him all, to whom it had been given, etc. Would she not, if she were to sell it anyway, accept a liberal offer from him? would like to be of assistance to her, and in this way feel that he was also assisting Esther by carrying out her beneficient wishes He was not wealthy, but he would give her anything she asked. Would three hundred and fifty asked. Would three hundred and fifty dollars be sufficient? He knew the gems were costly, and if necessary she could get the estimate of a reliable jaweller, and he would place the price of it in her hands that very day. Babette at first smiled at his enthusiasm and thought what a wast sum of money. and thought what a vast sum of money and thought what a vast sum of money that would be. Already she was wondering what she would do with it all, when she suddenly saw once more in imagination the lovely jewels glinting out from their setting of frosted gold as the cross lay hidden in the box upstairs.

"You are kind." she murmured. "but I tell you once and for all that I will not sell it. I wish to keep the cross that Esther gave me, and unless grandmother and I are driven to beg I will not part with it."

The officer urged her no further, but told her where she might find him if she ever changed her mind and wished o dispose of her treasure. On certain nights of the week he was on sentinel duty at the citadel and for a few hours of the day also, but these days were uncertain. She might get word to him in some way, he explained. As he rose to go, Babette tried to imagine how he would look in his scarlet uniform, and thought to herself that he must look very grand indeed.

When the last traces of snow had pelted from the remotest corners and lleys and the long Quebec winter had yielded at last to spring, the little French maiden found herself restored o health, but she was unable to find my work to do. Her grandmother had days, and the doctor told her that unless she could have better nourishment and care she might ever be well. So Babette was sadly worried.

The girl would go daily to the furier who had employed her, but as the usy season was over she could work a few hours now and then. She began to think how selfish she had been not to sell the cross at any price long ago, rather than have her good grand mother want for anything during her illness.

So one evening after she had finished her scanty meal, having seen with dis may that her grandmother seemed weaker ever since morning, she dressed nize her, threw a black shawl over he head. With the box containing the cross and chain in her pocket she started up the steep hill towards the grass-grown fortifications that crowned the summit. It was a long journey through the steep and crooked streets. had to stop many times to get er breath.

The moon was well up in the sky by the time she neared the top of the hill and a chill spring breeze was blowing her dark hair vigorously from beneath the shawl and tinging her cheeks with he tint of a rose.

It was no wonder that many looked after her for she was indeed an attrac-

but Babette saw no one; her eyes were straining towards the enclosure rom whence she heard the measured footfall of the guard passing up and

The place was deserted now and the noon threw queer shadows across the sidewalk. She crept towards the em pankment that rose like a green wall above the white strip of pavement.

It was his night on duty she was sure, nours, as was frequently done.

As she drew nearer, to see if she could recognize the sentinel, there was a halt in his step and "Who goes there?" rang out on the clear air. The girl was too frightened to move. Would he shoot her perhaps if she he shoot her perhaps if she didn't answer? She stood as if turned to stone. The officer seeing that she was frightened came nearer. O, c'est tu donc, Mile Babette Valee!" was his

She was too delighted to answer and simply drew out the jewel box. "It is the cross," she whispered. "I have decided to sell it." He pushed it towards her with a swift gesture, as he naw another officer turning the opposite corner. Babette understood and with whispered promise that he would call a whispered profits that he would can the next day the sentry resumed his military pace, and the girl vanished in the darkness as she had come.

Their interview had lasted only a few moments, but long enough for the soldier to notice that Babette looked the breeze blowing the color into her cheeks; and long enough also for the upon the corporal's fine appearance in his smart uniform.

The next day the cross passed into its new owner's hands; and Babette's grief at parting with it was fully re-compensed by her satisfaction in feel-ing that she had made this sacrifice for

poor old grandmother. The French soldier and Babette met often until they finally discovered that there was no place to enjoy a summer evening like the promenade around Dufferin Terrace, where music floated out from the direction of Chateau Frontenac. Here they would sit, when he was not on duty, watching the lights from Levis opposite twinkling out from darkness and throwing long rays across

the St. Lawrence far below. When the maple trees along the broad avenues were beginning to take on their autumn colors Babette's grand mother went to her long rest and it was then that a great wave of pity rose in the heart of the soldier at the sight

of the girl's desolation. The loss of Esther had wounded him deeply, but now he had begun to feel that if any one could heal the wound

it was the girl to whom Esther had been a benefactor. Among all Babette's friends there was no one so well pleased as Father Anthony, for the corporal had always

been a dear friend. So it happened one morning at the Franciscan friary that Monsieur and Mademoiselle knelt to receive the priest's blessing, and as a sign of their tetrothal the young officer hung the about Babette's neck. And this time she felt sure that it was to be hers for ever.—Charlotte Callahan in Donohue's Magazine.

The "singing quality" in the tone of every Gourlay plane is a distinguishing characteristic. It is not due to any one cause alone, but is rather the result of unwearying study, perfect crafts manship, rarest of materials and a determination to even no matter that the mination to excel no matter what the

PROTESTANT REVERENCE FOR PLACES OF WORSHIP

At times our non Catholic brethren grow curiously bold enough to visit a Catholic Church during some service No matter what the occasion, this first visit is usually a strange revelation to them. And the thing to impress them most is the deep reverence which the worshippers display in the house of God.

This is not surprising when one

understands the woeful lack of rever ence which obtains in their own places Not long ago a non Cathworship. olic editor in a secular weekly made the matter a subject of criticism. trasting the conduct of the Catholic and non-Catholic congregations he severely consured the latter, calling for a halt in its gum chewing, note pass ing, quiet tittering and continuous undertone talking, which made of the place and of religion a mockery.

The picture he draws quite forcibly suggests one of the potent causes which is producing the disintegration of Protestantism spoken of so much lately in the Protestant pulpit and ecular magazine. But the editor above referred to merely complains of a con-dition. He does not seek the actual cause. He demands the observance of greater reverence, but fails to indicate what that center of reverence is to be. Religious reverence is not instilled by pulpits and pews and preachers alone. That is induced by ers alone. That is induced by belief that God is there present in belief that God is there present in belief that God is there are alone. lief is not reverence will not be.

During the past week the daily press gave us two good examples of up-to-date Protestant reverence for the "house of the Lord." The first instance was furnished by St. Joseph, Mo. To quote from the dispatch: "three live, blooded * * hogs carted in crates * * into the Congregational Church at the annual meeting of the State Association of Congregational Churches created a sensation. * * The 'ers' * * were the gifts of the sev The ' pork five Congregational Churches of Mis souri to Rev. Dr. A. K. Wray ** Superintendent of the State Home Missionary Society * * who has de

cided to retire from active religious work * * to his farm in Southwest Missouri. At the psychological mo-ment the doors of the church were pened, and down the alsle came men with the three hogs, the animals and their crates both gayly decorated. Dr. Wray was very proud of his gifts, and in his address of acceptance, said:
"To whom it may concern: I now an
nounce that I am established in busi-

All this in the "House of the Lord." Is there any need of comment upon this display of reverence for such a

The second instance was supplied by St. Louis the day following. Again quoting from the local press report. "Arrayed in the economical style of his native land, an ebony cannibal, in costume which would not exhaust the society editor's vocabulary, was led by a chain into the Cote Brilliante Presbyterian Church by the Rev. Ralph Alexander, pastor of the Sec. nd Christian Church.

The reason of the alien's visit was to demonstrate the greater need of foreign than home missions in a debate between the young people at the Sec ond Christian Church and those Hammet Place Church. The former were for the foreign missions and brought the cannibal along as evidence." A member of the Second Church impersonated the "cannibal."

What shameful exhibitions these, in the face of the dictionary reminder that a church is a building Chris What wonder that Pro tian worship. testantism is showing unmistakable signs of disintegration. And yet if novel, these are none the less good examples of up to-date Protestant re verence for the "house of the Lord." Church Progress.

Religious France is coming to see that in her neglect of her press she lent a hand to her enemies, and in a recent letter the Archbishop of Toulouse ap-peals to the Catholics to build it up. The lamentable conditions into which we have now been plunged for some years, he says, proceeds directly from the monstrons error of so many Catho-lies among us, who go to Mass and make their Easter duty, and yet vote without scruple for men who are notor-lously enemies of religion, thus trying

to reconcile what is most irreconcil-able, the Church and the lodges, light and darkness, Belial and the Eternal God. They go to Mass, they plume themselves on being on good terms with their pastor, they would consider it an insult if they were to be called anti-clerical or Masonic; but, for some material advantages which they reap or hope for, some favors which are as un certain as they are also ephemeral these men vote and try to make other vote for councillors, mayors, deputies who are ruining France by destroying religion.

religion.

Surely there are among these men hypocrites and traitors, but there are also victims and dupes. It is necessary to annask the one and to instruct the other; to make both these false breth ren and these timid ones understand that a man can not make of himself two men; that the Catholic and the citizen can not, in the same individual, be in opposition; that conscience is one; and that the duty, sacred for the Caris tian, of remaining steadfast to his Faith and of serving the Church, if he desires to save his soul, imposes on him, even though his material interests should suffer thereby, the obligation of refusing his vote to the enemies of religion and to those harmful men who, despite their fine promises, are the authors of all those injuitous laws of which Catholics are the victims. It is neces-sary to proclaim aloud his duty; it is necessary to make these truths clearly known to the rank an. file of the people; our salvation is to be bought at this price.

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But, in order to accomplish all this, what means shall we take that will what means shall we take that will be truly efficacious? Shall we proclaim these things from the pulpit? Cer-tainly not; we should be reproached for making personal remarks; we should be accused of putting politics in the be accused of purchas pointers in the place of religion. Some would not understand us; others would take ad-vantage of the situation to represent us as men of a party, priests devoid of prudence and of charity.

ANALAS AN

How then shall the people be enlighted and instructed as to their duties?

ened and instructed as to their duties?

By the press, by the good newspaper.

Let us recall the words of Pius
X. our beloved Pontiff, when employing
all his resources to support his journal,
the Difess, at Venice. "If the funds
should fail me," he said, "I would seli my pectoral cross rather than allow this necesary work to come to naught."

In connection with this appeal of the Archbishop, the Sacred Heart Review relates a recent occurrence, which in-dicates an awakening on the part of our French co-religionists. The pro-prietor of La Croix, finding himself senaced by one of those iniquitous spoilations, and on the point of being deprived of his property, called upor his readers to come to the rescue help him to continue his apostolic

He asked for 2,000,000 francs as necessary to meet the coming storm. To many of his doubting friends a request for such a prodigious sum seemed folly; nevertheless, within the brief period of a fortnight, the Catholics of France sent him 3,500,000 francs! The money came pouring in in such volume, that it became necessary to arrest the subscription, as sufficient had been subscription, as sufficient had been gathered to redeem the property. This incident is a striking proof of living, active faith, and an evidence that justifies hope in a speedy regeneration of the people, and the final triumph of the Church in that much troubled land.

Is not this gratifying circumstance an object lesson from which we in this country may draw a valuable lesson? Do we Catholic Americans support the Catholic press with such absolute de-votion, with such magnificent generos-Were the most influential deserving Catholic newspapers in the country to fall into financial difficulties, and make an appeal to its constituency to assist it in tiding over the adverse situation, and to enable it to carry on its sacred mission, would the resulting fund reach such a princely sum as \$600,000, even though the limit were extended to a year, instead of a fort-night?—Catholic Telegraph.

The felt for the hammers in a Gourcheeks; and long enough also for the girl, though filled with anxiety for her grandmother, to remark to herself upon the corporal's fine appearance in his smart uniform.

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> Let us try to be faithful in little things; to be considerate of others; to speak kindly to all; to blame ourselves alone, and not others; to repeat ant things, letting unpleasant things die with us.

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 18th, 1905.

Mr. Thomas Cofley:

My Dear Sir,—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all. thas it is impact with a strong Catholic spirit. It strenugally defends Catholic principles and rights, and stands firmly by the teachings and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. Insertore, earnestly recommend it to Catholic families. With my blessing on your work and best wishes for its continued success.

Yours very sincerely in Chrish.

DONATUS, Archbishop of Ephesus,
Apostolic belegate.

UNIVERSITY OF OTTAWA. Mr. Thomas Coffey :

Ottawa, Canada, March 7th, 1900.

Dear Sir: For some time past I have read your estimable paper, The CATHOLIC RECORD, and congratulate you toon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleas-are, I can recommend it to the faithful. Elessing you and wishing you success, believe use to remain,

Yours faithfully in Jesus Christ.
† D. FALCONIO, Arch. of Larissa,
Apost. Deleg.

LONDON, SATURDAY, JUNE 20, 1908.

AN AFFECTIONATE FAREWELL. On Thursday last, at St. Peter's Cathedral, London, took place a remarkable demonstration, on the occasion of the departure of Most Rev. Fergus Patrick McEvay, late Bishop of London, who had been raised to the dignity of Archbishop of Toronto. The entire priesthood of the Diocese came to the episcopal city to bid adieu to their late Chief Pastor, when an address, couched in words conveying a warmth of feeling touching the extreme, was read. On behalf of the laity of the city an address was also presented to His Grace. It demonstrated the heartfelt regard in which their late chief pastor was held in every home in the city, and, in fact, it may be truly said, in every home in the diocese. The replies of His Grace to both addresses will not soon be forgotten by those who had the privilege of being present. With that modesty characteristic of the man, he claimed for himself no special words of commendation for what he had done. All through the years in which he had been Bishop of the diocese of London he was conscious that he was only doing his duty by carrying out his Master's will to the best of his ability. His task was easy because he had a McEvay from London to Toronto furmemory of an ideal diocese. When our witness to whom Christ delivered His the formalities of the world's ways. The heart was quickened with a syming of loneliness which took possession been placed in the keeping of one who and happy-may the blessings which terian Moderators to find good in Rome. attended his administration in London Still they are shrewd and sensible. be with him, increasing and multiply ing, as he advances into the autumn of exposed the weakness of those who belife-may the happiness which he had lieve in the Bible and nothing but the scattered broadcast in his old charge Bible to such an extent that bring the benediction of heaven upon the logic of the Catholic position

him in his new field of labor.

THE PRESBYTERIAN ASSEMBLY.

What is the world coming to? The

General Assembly of the Pre-byter-

ians maintaining Catholic doctrine and

complimenting the Holy Father upon

his encyclical against Modernism

Last year they strongly indorsed the

teaching on confession. This year

they are advocating belief

tradition. "It will not do for us," said the retiring Moderator in his ermon, "to decry tradition altogether, to deny its undoubted influence or even its right to consideration in framing our creed." That is exactly Catholic doctrine. The negative form in which it is expressed lacks the vitality and force of positive assertion. We can hardly expect an open declaration. Not to decry is to proclaim, and not to deny is to admit. Why be so timid? It would seem that in the severe criticism made by science upon the Bible non Catholics find themselves driven for refuge to the ramparts of tradition? The weakness of the argument arises from the limitations put upon tradition by private judgment. Now that the wespons forged in the Protestant workshop and intended to be used only against Rome are turned with double force upon those who first employed them. Catholic theology is receiving commendation from unexpected quart ers. "John," continues the Moderator, "assures us that all was not written that might have been written concerning Jesus Christ, and we may go so far as to admit that if the Church of Rome could really prove that a deposit of truth which had never been written lies in its keeping there would be no help for us but to accept it." In the first place the Moderator states himself that "the gospel was at first a spoken one, and the memories of the disciples were the agency through which it was conveyed." These were by no means the sole agency in the guardianship or transmission of the deposit. Nor were they directly, at least, the official and unerring agency. By this we do not imply that what they did write contained error. It was inspired. But by the fact that they were free to write or not to write we have testimony that the writing was not essential to the deposit already bestowed upon the Apostles. Some surer, more universal and more official agency was required to guard the saving truth of mankind. First and most important of all was the Paraclete, the Spirit of Truth, promised by our Blessed Lord not so much to the individual disciples as to His Spouse and mystical Body, the Church. Here was the divine guardian and prompter of all truth who would teach the apostles and their successors and who would bring all things to their minds whatsoever the Master had said to them. He was sent on Pentecost, and the apostles went forth not to write but to sneak the wonderful works of God. What was, or what is to-day, the extent of this deposit? It cannot be less or more than when first committed to the apostles. Its content must remain entire, uncorrupt and uncorruptloyal clergy and a loyal people. The ible. The fountains cannot fail or the occasion of the transfer of Mgr. waters become impure. Nor can it be a question of evangelists writing a nishes an object lesson dear to the certain portion of what Our Lord did Catholic heart. A unity of purpose and suffered for us-as if this were the between Bishop, priests and people is adequate account which relating certain ever a matter of consolation to those actions would still leave us in grave sere regard for the pro- doubt what is the meaning of many been the condition prevailing in the our privileges in the city of our God. Ontario has stood in its own lightdiocese of London, and no wonder is it, It is not a question of adequacy but of therefore, that peace and prosperity completeness. Beyond this account, have been visible in every parish. adequate or inadequate, lies the Not alone have there been unity of authority to decide and govern. The sentiment and unity of purpose between | word was given that the disciples were our late Bishop, his priests and his to hear the Church, not read it or seek flock. There has been more. There in writing the truths to be believed or has been a warmth of affectionate re- the conduct to be practised. Neither gard one for the other which will re- sufficiency nor genuineness of the main for coming generations as a sweet Gospel can be decided without a living Bishop went out from us there was the | whole deposit of truth and grace. The farewell and the handshake, but they Moderator without going all the way carried with them infinitely more than certainly stands upon a height from which the land of truth lies quite near him. When he tells us that the burthen pathy that told only too plainly that of proof for the full deposit of faith lies mere words could not convey that feel- upon Rome he contradicts himself. He admits enough when he states that the of all. It were as if a fend member of Gospel was first announced by oral a family went into the world, never tradition-and when he points to the again to be seen in his accustomed significant language of St. John. The place in the family circle. There is a fact that the first link of the chain of solace, however, in such a departure. Christian teaching was oral and not Those who know him will feel that the written is enough to establish Rome's needed the same living teacher to continue the march of progress which its mysteries. The living teacher has been initiated by his great and derives his undying power not from the distinguished predecessors in the Arch | dry study of the past but from the unfailiepiscopal see of Toronto. In the chief ing assistance of the divine Paraclete. city of Ontario may his days be long It is indeed a novel thing for Presby And the critics of these times have

clusive. It is also in the same trend of thought that the Moderator pro ests again the shifting basis of truth which should remain unmoved. From this he passes on to pay, with a saving clause, compliment to the Sovereign Pontiff, Pius the Tenth, for condemning Modernism. "In this connection," he says, "it may be remarked that the larger portion of the Pope of Rome's charges against Modernism is true, and we should not hesitate to say so, The appeal of this manifesto to send though we do not concede either his infallibility or right to speak in the majority of Socialist members to all name of the whole Christian commun-Unless the Moderator regrets that he or some one else cannot speak for all Christianity we see no reason

stronger than his disapproval of Modern-

for mentioning the subject. By the

very fact that the Pope did speak shows

courage, and by the respect with which

his word was received shows his author

ity. Who will speak for divided

Christianity? Surely if any one, the

Pope of R.ma. Why, however, take

issue with the Holy Father "as to the

attitude he assumed towards inquiry

and the free play of thought?" "Error,

concludes the Moderator, "is not to

be put down by authority but by the

manifesting of truth." Here again we

find the good Moderator at fault. He

complains about the mistake of the

modern tendency of change. He main-

tains that truth is constant, and that

it is not conditioned by time or place.

He thanks the Pope for condemning

error and for setting the compass right

again. We do not think the gentleman

did himself or his subject justice by

wheeling right straight around to ex

press sympathy with Modernists of

whose argument he does not approve

It looks like force of habit. His dis-

like for and hatrod of the Papacy is

SOCIALISM IN ELECTIONS. However the late elections may have affected others they were more uncompromisingly severe upon the Socialist party. A manifesto issued by the Poronto Socialist Party prior to the elections shows determination without the prospect of success. "The two old capitalist parties," says this manifesto, with their false issues, their lying literature, their glib and smiling speakers who talk a great deal and say nothing (at least nothing in the interest of the working man) will beguile you (the working man) out of your vote." Judging by results they have been thoroughly and unsparingly beguiled not by two parties but by one. Ontario is surely without guile, or liberal policy needs more time for gathering strength, or as a third alternative the socialist experiment is an atter failure. If party stands for capitalism and socialism raises no stronger war-cry than an appeal to women to come to the rescue our Province should be in the death. throes of an over capitalized conserva tive stock company. Let the Liberals rest in peace. Honor being still maintained all is not lost. Neither of the ordinary parties concerns us at present. It is socialism. "You want a steady job?" is the question crucial and soulappealing which it puts to us, along with all the other workmen and breadwinners of the Province. That is exactly what we want : a steady job with (we presume) a fair wage. That is what the Socialists are prepared to give. Surely the Conservatives must have gress of our holy faith. Such have passages, what is our duty or what are had ever so many more jobs to offer, or eclipsed itself so to speak with over shadowing conservatism. These principles of the Socialists need revision: they are neither well founded nor popular. Jobs they have not, and wages they do not believe in. Their platform is hard to describe, for it is swept away in the flood. One of its planks is the stand of the Socialist party for the good things of this world. These are enumerated as culture, refine. ment, travel. Comparing the three we choose the last, and should like a round ticket for six months. After the battle the only ticket the Socialist party will have to give away is one to St. Helena. But the manifesto is strong in the condemnation of all existing in stitutions which it regards as mere hirelings of the capitalist class. Gov ernments, universities, the press churches, schools, are all in the pay of the enemy "keeping the workers in befooled condition." Every one of these supposed educators and enlightwork upon which he is to enter has claim. Even when it was written it eners is a chain subjecting labor to its bid and price. Even representative will be ever on watch and guard and warrant its genuineness and interpret government, the pretended boon of free countries like our own, is, according to this manifesto, an easier and cheaper method "of accomplishing the same purpose"-a clever device of Anglo-Saxon hypocrisy and capitalism. All that the Socialist party demands is that they be placed in power by the ballot and called to form a government by the Lieutenant Governor. Whether they are nearer the goal since the 8th inst.

is quite unlikely. Their candidates in

North Toronto were nowhere in the

becomes more and more con- race; nor did they fare better else-

where. It may be that the country has hardly arrived at the seeding time of Socialist principles. To reach the harvest will require the patience of a couple of centuries. In other countries they may go faster. Ontario, which has shown itself decidedly Conservative as against Liberalism, has evidently no use at all for a clap-trap party whose only policy is destructive and whose only argument is to call names.

legislative chambers with definite instruction to pass measures declaring the workers in possession of the sources and means of production, simply changing the title-deeds from the idle class to the useful class is indicative of their policy and assertive of their principle. Title deeds are something more than names. They have their power deep seated in the ground and foundation of society. They are the signs of just rights which all should respect, and without which all would be disorder. They were not made by any act of parliament nor can they with justice be unmade by one-even though that one should be as Socialistic as the newly elected Ontario legislature is Conservative. Right of property cannot be so easily swept away. It finds its guarantee in the nature of man as an individual and member of society, in the law which God has placed over him and in the duties which correspond to these rights. Whatever abuses may have arisen from the pride and selfisness of owners cannot destroy or weaken the just right. Might may steal again as it has done before. Majorities may vote themselves all the title deeds in the country. Minorities have a hard enough time as it is, without complac ently handing over to the new rulers the material results of their laborssimply and quietly being asked to sign their names. What stability such legislation would bring to a country or what peace it would bestow upon the community, we neither understand nor appreciate. The wedge which is deliberately inserted in the block to make a cleavage between classes is the cause of rain promised to a divided kingdom. The eye which sees in the industrial capitalist, millionaire though he be, only the idler, is false to his vision and unpatriotic to his countrywithout characterizing his jealousy o the one class or his mendacious friend ship for the other. Both capital and labor are a strength to the country, contributing their share towards its broad and deep foundation. This all the progress testifies. If any there be so whom this union of forces is a sight intolerable, or who would divide the builders of a nation, it is gratifying that in election contests they receive from the people an unmistakable man-

ANSWERS.

date.

, I. We have a question set before us as to whether it is right for Catholics to be pall bearers for a Lutheran or to attend their funeral service, or is it right for Catholics to invite Protestants to be pall bearers for their dead. The act of being pall bearer, secluding from its attendance at religious service other than Catholic, is an act of neighthe funeral services it cannot be admitted as a general principle, nor ex cept for grave reasons. Even then all share in the service is to be avoided. It is better that our correspondent should consult his own pastor or the Bishop of his diccese. Countries like distant parts of Canada and the United States have circumstances which will tolerate what otherwise should be avoided. Our non-Catholic neighbors are apt to think we are rigorous in these matters. Not at all, nor is it so intended. The Church holds that heresy is wrong, and that her own worship and ritual are the only ones her children can follow. It is not a question of opinion but of right or wrong. Sometimes good has to be done at a sacrifice, and Christ's Church to go before any temporal consideration. We are not Catholics for the sake of our neighbors, but for salvation sake. And Catholic truth and Catholic practice we must place before anything else.

II. Another correspondent wishes to now if Victor Hugo's works have been condemned by the Church. Two are placed on the Index, viz., Notre Dame de Paris and Les Miserables. Our friend cannot expect our approval.

There Would be a Jolly Row. A Protestant minister is a candidate for the legislature in Toronto. We have no objection to this. He would have to be a pretty poor minister who would not make a big mprovement on the ordinary politician.
But this occasion might be taken to sak the Toronto press what they would think if they heard a Roman Catho-lie priest had become a parliamentary candidate in old Quebec.—Montreal

Cardinal Logue, Primate of all Ireland, spent a day at West Point Military Academy. The cadet corps paraded in his honor, and accompanied by Colonel Scott and Captain O. J. Charles, he walked down the line of cadets, occa sionally making some complimentary remark on their fine military appear ance. We are further told that the Cardinal was escorted through the new buildings at West Point and through all the other interesting places. He was intensely interested, and time and again remarked the pleasure that his visit to the military academy was giving him. Doubtless we will now be told by a peculiar and very small section of the American people that the military authorities acted most crimin ally in thus permitting an emissary of Rome to make inspection of the premises wherein the trade of war is learned by young Americans. We have not yet heard, however, that any pro test had been placed upon record with the President by the officials of the American Protective Association. It may be that they are not as alert as of old. Had something of this kind oc curred in Canada, as, for instance, the nspection of the military college at Kingston by this Roman Cardinal, Dr. Sproule would mount the ramparts and hurl question after question at the head of the Minister of Militia. He would ask the Government if they were aware that such an action would be fraught with danger to our civil and eligious liberties - that it was an affront to the glorious, pious and im nortal memory, and that quite likely t was a scheme of the Pope and Merry del Val to pave the way for the entry of the Swiss guard into our beloved Dominion, and that we might wake up some fine morning and find gunboats from the Vatican making their way up the St. Lawrence-other emissaries of Rome having been ordered to sleep with both eyes shut while the papal armada was sailing past the citadel of Quebec. The Americans need a Dr. Sproule very badly. He is an Orange man with the Pinkerton instinct. Some lew days ago he discovered that one of the priests of Quebec had broken a law by refusing to honor the King's sum mons to appear in court to give evidence. Of course it made no difference to the doctor that such evidence had reference to the secrets of the confessional. To be serious, will the doctor please permit us to remind him that if he goes searching for law break ers he will find plenty of them in his own household; and we may remind him, also, that on the last 12th of July ten thousand law breakers dressed in Orange regalia practically owned the city of Toronto for the day, defying the police, the street railway company, the city authorities, and everybody else. To their mind there is no law human or divine, which they are bound to respect if it interferes with their privilege of doing as they please on the

DANGER TO THE REPUBLIC.

We read in the New York Times that

A THOUGHT FOR OUR NON CATH-OLIC NEIGHBORS.

12th of July.

Rev. John Pringle, a Presbyterian minister, has been doing some missionary work for his denomination in the on territory. As to his success of a missionary we have no knowledge, but most certainly he has been triumphantly successful in having his name writ large in the public prints of the Dominion for the past few years. Besides this, he has been a central figure at the Presbyterian General Assembly now in session at Winnipeg. And it is all about the moral conditions prevailing in the Yakon. He wants the government to help him change a certain number of its people from their evil ways. There are various opinions as to the justice of Rev. Mr. Pringle's charges. Some good people state he is but an alarmist, and that there is just as much immorality in Toronto as in Dawson. But there are others who assert that conditions in the gold city are disgraceful and that the authorities should take some action.

In order that the trouble might be brought to a head, the Minister of the Interior ordered an investigation last year, but fault is found with this move because the person appointed to investigate was not clothed with the duties of a commissioner and could not subpoens witnesses or examine them on oath. This may have been an unwise course on the part of the authorities, but there was nothing to prevent Mr. Pringle and his friends appearing before the Commission, and putting themselves upon record in a full statement of the scandalous conditions complained about. Mr. Pringle is evidently one of a class who is working along the line of trying to promote morality and all other righteousness by statute. It all other righteousness by statute. It is of course of prime importance that we should have laws, promptly and impartially administered, for the punishment of those who defy and ignore the Globe, June 11.

noral law — we should have swift and ure punishment for the murderer, the robber, the burglar, the boodler, the grafter, the libeler and the human brute who scoffs at virtue-but is it not more in accord with the fitness of things that a minister of the gospel should confine his work, as a rule, to precept and example rather than to

winging the baton of the policeman. There are cases where it would be the duty of a clergyman and every other good citizen to take active steps to carry out the provisions of the statutes, but we have many instances where men of the cloth overstep the bounds and do more harm than good. It would be pertinent to ask just here: 'If such conditions prevail in the Yukon as those referred to by Mr. Pringle, are we to take it that the preaching of himself and his confreres has borne no fruit." Our chief motive in penring these lines is to draw attention to the fact that in this country, where we are supposed to have equal rights for all and special privileges for none, were a Catholic priest to have entered upon his work in the same fashion as Mr. Pringle, a goodly number of people, especially the constituency of Dr. Sproule, would mount guard and proclaim to the world that Popish interference in our civic affairs would not be tolerated. It is not necessary, however, for a priest to follow such methods as those of the Presbyterian. because the priest has real power amongst his flock, while the minister is in most cases merely the employee of his church adherents. There are those who will say, and truly say, that it would better become Mr. Pringle to appeal more to the people as a preacher and advisor and cease storming Ottawa. and the newspapers.

BECOMING GENEROSITY.

A very large number of Catholics are employed as editorial writers, reporters and printers on the New York press. Some years ago, Rev. Luke J. Evers, pastor of St. Andrew's church in Duane. street, with the approval of his Archbishop, decided to celebrate a Mass each morning about 4 o'clock, when these workers had concluded their labors. The large attendance was a pleasant surprise to the good paster of St. Andrew's. This new departure has been productive of untold good. A few days ago a number of Father Evers parishioners gave him a purse containing \$1,034 as a personal gift. He also received a check for \$1,000 from a Jew, and from two other non-Catholic gentlemen \$500 each. These latter, in letters accompanying the checks, praised most highly the institution of the Mass for night workers. It is pleasant to record the generosity thus extended a most worthy priest. We have many such in Canada who by extraordinary labors of one kind or another have brought the blessings of piety, prosperity and happiness to many a congregation. Alas! too seldom have their congregations appreciated their labors in a substantial manner.

THE SECRET BALLOT.

Secrecy in voting has become so completely a canon of faith under dem-ocratic institutions that it is seldom called into question or even discussed.

The decision of the Separate School Board to continue the sytem of open have not yet reached unanimity on the question. As with all promising systems, the secret ballot has failed to effect all the reforms expected from it. The hope that it would end bribery has not been realized. It is questionable if the buyers and sellers of votes, where such exist, are dissuaded to any perceptible degree by the fact that the ote is secret. The man who sells his vote generally delivers the thing bargained or, even though he is not under surveillance. The ballot has, to a considerable extent, prevented intimidation by employers and people of strong will and influence, but anyone noting the result where any large staff of emthe result where any large staff of employees vote can see that the employer's influence is in some cases as strong as it was under open voting.

The ballot has opened many fields for crooked practices peculiarly pertaining to secret voting, and has held out special temptations owing to the impossibility of varioning the result of

out special temptations owing to the impossibility of reviewing the result of a polling day. The fact that improperly recorded votes cannot afterwards be identified and thrown out makes election workers specially bold in attempting personation and similar offences. Sir Oliver Mowat sought to avoid or minimize this article beautiful. avoid or minimize this evil by provid-ing for subsequent investigation, but ing for subsequent investigation, but now the consensus of opinion is against any mark by which a ballot can be traced, or a vote, bogus or otherwise, identified. Many reforms were carried when there was not only open voting but open bribing. The appeal to an elector's courage made him defly employers and throw back the offered bribes. The element of courage is eliminated by the ballot, which is almost clandestinely put it the box as almost claudestinely put it the box as if it were something of which the voter was ashamed. The ballot is one of many lessons to those who expect great results from changes in sys Whether in Russia or Ontario, un

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CIEIGY AND LAITY CATHER TO EX e human but is it fitness of PRELATE, That His Grace the Most Reverend Feigus Patrick McEvay, D. D., who for almost nine years has been Bishop of the London See of the Roman Catho e gospel a rule, to than to of the London See of the Roman Catho-lic Church, is most highly esteemed and dearly beloved by his fellow clergy men and the parishioners of all parts of the See, was evidenced Thursday last, when the priests and people of the dio-cess took leave of His Grace, who left Friday to accept the office of Arch-bishop of Toronto. oliceman. would be nd every tive steps s of the instances erstep the

At noon on Thursday His Grace bade At noon on Thursday His Grace bade farewell to the priests of the diocese at the Sacred Heart Convent. Some sixty-five priests were present from various parts of the diocese. Their farewell address to the departing prelate, read by Windsor, who is the Right Reverend Administrator of the diocese, was as follows; diccese, was as follows;:

Most Honored and Reverend Prelate : We need not preface our address to you to day with expressions of serrow at the loss we are about to sustain in your de loss we are about to sustain in your de parture. Eight years and a hali of asso ciation in our midst, of ever deepening cordiality in our relations, have long since revealed to you the sincerity of our personal devotion and the freedom Meial service to you as the divinely constituted pastor and Bishop of

The day has arrived wherein is ful-The day has arrived wherein is ful-filled that august decree by which you were eternally pre elected to the great charge now awaiting your administrat ion. In this hour it is meet that we ion. In this hour it is meet that we should lay aside all private griefs, and, devoting our thoughts to the contemplation of the Divine dispensation, re the dignities by which the joice in the dignities by Most High has honored you. It would indeed be most selfish and unjust to the loyalty we profess for you were we not moved to joy when Providence bends towards you to crown you anew, when Rome extends her hand to conduct you to the metropolitan throne of Toronto. Those sacred words which we read so

often in the breviary seem to have been written especially for you: "Ideo jurejurando fecit illum Dominus crescere in plebem suam." This ecclesias-tical elevation moves to joy both clergy and people, and I have the right to call all the faithful of the diocese of London to rejoice with great joy in the words of the sacred writer : · Sacer-Dei, benedicte Dominum; serv Domini, hymnum dicite Deo."

To you, most revered prelate, whose magnetic personality and brilliant executive gifts have long marked you out ecutive girts have long market of the feveration—to you has come the divine cummand, at once a signal of love and of election: 'Friend go up Now you leave us to be in vested in your new See with the plentitude of archiepiscopal dignity, we cannot feel that your departure means bsolute separation. The Kingdom of Christ upon earth is one. You go to rule in another court, but the King you serve is still the same, and His interests here or there will never be indifferent to you. The mutual claims which we by you. The initial claims which we have so long and amicably exercised are in some sense irrevocable, and it shall be hereafter our delight and privilege to maintain inviolate our title to your esteem.

In your new See you will, doubtless, find a wider field for the exercise of your zeal and activities, a more abundant harvest ripe for your hand to gather. There will be difficulties also; this is inevitable, since the divine intiming which were approximately and the divine the state of the second seco institution which you represent must live and operate through human elements, must continually adjust itself with protean facility to the require-ments of an all but infinite variety of races and conditions. But the great soul glories in such struggles as serve to develop and augment its powers and prove its pre eminence over circum-stance and accident. We have seen with what masterly address you have wrestled with and overcome every obstacle which threatened to impede to your laurels of victory. Nor do we doubt that the fervent support of the clergy and people of your new flock will be attended with those grand and beneficent results which cannot fail to issue from harmony of thought and continuity of concerted action; while the charm of your personal influence will speedily make you as beloved and reverenced by the people of Toronto as you have ever been by those of London.

Your Grace, you are going away, but your work remains to perpetuate your living memory. These forty Separate schools, these new parishes—works of your episcopal zeal—are imperishable monuments, because they are built not of marble or of bronze, which time annihilates but in importal which time annihilates, but in immortal

In conclusion we wish to offer you our most ardent gratitude for all the good you have accomp ished for us and for our diocese during your sojourn here, by the prudence and zeal of your government, the energy of your self-lacrificing exertions and your tireless solicitude for the interest of our Divine Master. Our constant prayer for you will be that the superabundant benediction of that the superabundant benediction of heaven may attend all your apostolic labors, and we reverently beg that you in your goodness will ever reserve a foremost place in your holy prayers and in your paternal affection for your de-

THE CLERGY OF LONDON DIOCESE. The Archbishop feelingly replied to the above address in the following

Very Rev. and Rev. Fathers, -Several priests were anxious to make a tangible presentation on this occasion, but you are giving what is much better and are giving what is much better and more acceptable, namely, your good wishes and your proyers. Besides, you have on former occasions shown how generous you can be, and I consider it unfair to accept any further evidence of your generosity. I will carry with me the beautiful souvenir you presented on the occasion of my silver

FABLWEIL TO ARCHEISH(P jubilee. And while our official relations have ceased, I hope the bonds of friend-ship and affection will ever continue. In fact, looking back over the past nine years I find that our relations have been friendly rather than official; and, with scarcely an exception, it was only necessify to make suggestions and not to give commands. It is true that on account of the death of several good priests, and the starting of new parishes many important changes became es many important changes became necessary among the members of the clergy, and many were called upon to make sacrifices, and to do hard work in building churches, schools, presbyteries and convents; but to your credit, you were always equal to the occasion, and went to work with a zeal and unselfishness that won the approval and generous assistance of your people. and generous assistance of your people

> It was a real pleasure in speaking to the Holy Father to give him a detailed account of your work. He replied it was no wonder that I was a happy Bishop. since I had such a zealous body of priests. Every true priest is obedien to the proper authority appointed to govern the diocese, and hence I am sure you will work in harmony with the Right Rev. Administrator, and he will treat you with every kindness and

and hence the splendid results

I thank you sincerely for your beautiaddress, and for your many acts of kindness and courtesy in the past. Wherever the present Archbishop of Toronto will make his home, every priest from the diocese of London will receive a hearty welcome. In this world we expect trials and partings but in the next, if we are faithful, we will enjoy "life everlasting, infinite brightness, steadfast peace and safe repose." May God grant us all these blessings.

LAYING OF CORNER STONE.

In the afternoon the corner stone the new chapel at Mount St. Joseph was laid by His Grace the Archbishop of Toronto.

His Grace was assisted in the cere mony by Rev. Mgr. Meunier, of Wind sor, the administrator of the Diocese of London; Rev. Father McKeon, of St. Mary's Church; Rev. Father Aylward Rector of St. Peter's Cathedral and Rev. Fathers White and Stanley, be sides several altar boys from the cathe

dral. The ceremony was performed in the presence of about fifteen other priests of the diocese, including Rev. Fathers Buckley, O'Donahue, Beaudoine, Keeley, Valentin, Goetz. Pins onneault, Laundreville, Lorion, Scanlan, West, Lang lois, Egar, Hanlon, Dunn and Ladou ceur and also the Sisters of Mount St.

Joseph.
After the laying of the cornerstone lunch was served at the convent by the

On Thursday evening St. Peter's Cathedral was crowded to the doors and everyone wore an expression of combined rejoicing and regret, re joicing at His Grace's elevation to a higher and more responsible effice in the Holy Church, and regret at his departure from their midst. Addresse ere presented to the Archbish the laymen of the congregation and the Separate School Board.

His Grace replied briefly, expressing his gratitude for their kindness and co-operation in the past and his trust that they would ever be supported by the blessed Lord until the shadows lengthen and the evening comes.

The altar was beautifully and pro

fusely decorated for the occasion with flowers and candles, and the stately Cathedral looked its best. In the ourse of the service, His Grace Archbishop McEvay gave the Benediction of the Blessed Sacrament for the last time assisted by Rev. Father P. Mc

Keon, as deacon, and Rev. Father O'Neill as sub deacon. The address from the Separate School Board, read by the chair man, Mr. Frank Forristal was as fol

Most Reverend Fergus Patrick McEvay,
Archbishop of Toronto:
Your Grace,—The members of the your progress in this diocese, and we foresee that any similar opposition which may in future arise will but add their sincere and hearty congratulation upon your elevation to the high posi-tion of Archbishop of Toronto. While doing so we may be permitted to refer to the great work you have accomp lished in educational matters since you came to London. New schools have been built and every school has been added to and equipped and made modern in every particular. The rev enues during your administration have almost doubled and school sites and

almost doubled and school sites and buildings are a credit not only to our people but to the city.

Through your inspiration a great impetus has been given to higher education, as proven by the large number of our former pupils who have graduated from and are now attending Assumption College of Sandwich. St. Michael's College of Toronto; the Grand Seminary of Montreal, and various other institutions of learning.

ious other institutions of learning.

No request of ours for advice or financial assistance was ever denied, but, on the centrary, every proposal for improvement to schools met with your hearty co operation and assist-

While we congratulate the city of Toronto upon the choice the Holy Father has made in selecting Your Grace as spiritual head of the archdiocese, we sincerely regret your removal from

our midst.
That Your Grace may be long spared to exert your great influence on behalf of Catholic education is the

Board of the city of London,
Signed on behalf of the
Frank Forristal, (chairman), B. C.
McCann, (trustee) M. O'Sullivan,

(secretary).
Mr. T. J. Murphy read the address

ments, it is with mingled feelings of joy and sorrow that we presume to address you on the eve of your departure from amongst us. We rejoice that your administrative talent, executive ability, and zeal for Holy Church have won for Your Grace the years time of the company time. for Your Grace the recognition of our Holy Father, as proved by your eleva-tion to the Archepiscopal See and diocese of Toronto. We rejoice, also, and feel justly proud that so distinguished an honor has been conferred upon one who has been for nearly nine years our chief paster and spiritual guide, and we deeply regret that the diocese, which as Bishop you have so faithfully, lovingly and wi-ely ruled with a master mind and hand, is now left without your wise guidance and

oving care. The announcement of your departure community, and a feeling of sorrow and regret among the subjects of your episcopal jurisdiction. Your example and precept have promoted charity, temperance, sobriety and right living. Your attrussa and energetic endeavor to create and foster harmony, peace and good will among all classes have endeared you to all.

Provision for the Christian education of the children of your flock has, from the view point of Catholic lay men, been your greatest achievement, as evidenced by the half hundred schools established during your adhe king, besides attaining the highest the king, besides attaining the nights efficiency in secular learning. The number of new churches and parochial residences, a loyal, faithful and devoted priesthood and laity further attest the bountiful results of your beneicent rule.

The Religious, the laity, the children and the poor all regret exceedingly your leave-taking. Their fervent your leave-taking. Their fervent prayers will follow Your Grace with the hope that God may abundantly bless your labors in that larger field of activity to which He has called you, and that in the end we all may meet where sorrow and parting are unknown.

HIS GRACE'S REPLY. The Archbishop's reply to his people of London was listened to with rapt attention by the vast assemblage. It

My Dear Brethren,-In your beauti-ful address you speak of the occasion as one of joy and sorrow—joy at the promotion of your former bishop and sorrow at the parting. It was ever thus in this world and so it shall be. Even the members of the Holy Family had their full share of joy and sorrow. There was joy at the birth of the infant King and sorrow at the slaughter of the holy innocents; joy at the adoration of the Msgi and sorrow at the flight into Egypt: joy at Nazareth and sorrow at Calvary; sorrow at the tomb of the Saviour and joy and glory at the resurrection; so that joy and sorrow are the portion of the children of God on earth, nd we must accep; both and ever bless

His Holy name. I am very grateful to the Catholics of London for all the kindnesses and cooperation received since I was sent to be the Bishop of this See. You have worked in harmony with the zealous priests, who labor, in season and out of season, for your welfare and the welfare of your children. Your churches and schools and institutions are a credit to the Catholics of this diocese and an

ornament to this prosperous and beautiful city—a city that is without a rival for comfortable homes for working people. You live in peace and harmony with your neighbors, respecting their rights, and expecting that they treat you in the same way, for God is the God of love and carge and not of batted. you in the same way, for God is the God of love and peace and not of hatred and strife.

As to the members of the Separate As to the members of the separate school board, I appreciate their zeal and devotion to duty in looking after the interests of the Catholic schools; and considering the harmony existing between the board and the clergy and my share of work was always easy and

to put into practice the great work of Catholic education. The Divine Master told the Church to "go and teach," and the trustees share in that glorious work, which prepares the little ones for time and eternity. One thing is wanting in this parish, namely a proper hall in which to assemble the children, but that is now being started, and I am sure every Catholic man and woman in this every Cataolic man and woman in this congregation will generously help the zesious Rector in building a hall in keep ing with the rest of the magnificent church property on this block. I am aware that several members of the congregation desired to give the new Arch-blahop a purse on this occasion, but in view of your generosity in the past, I did not accept. However, I have no objection to your adding that amount to your subscription for the parish hall.

I desire to thank the members of the St. Vincent de Paul Society for the charitable work they do, and the C. M. B. A. and the C. O. F. All C. M. B. A. and the C. O. F. All Catholic societies should remember that the most perfect society on earth is the Catholic Chursh, and it follows that the closer the societies keep to that Church the more perfect they will that Church the more perfect they will be, and the farther away they get the more imperfect they become. Here, I am glad to day, these societies keep the rules of the Church and their own constitutions, and while they do that they may expect God to bless them and to make them prosperous.

"I take this occasion also to thank the citizens of London and all the non-Catholics in this diocese for many acts

Catholics in this diocese for many acts of courtesy on several occasions, and I wish to express my gratitude to the press in all parts of the dioce:e, for as a rule the newspaper men treated me with the respect and the honor due to the office of a Bishup. In a word, my life in London diocese has been a plealife in London diocese has been a plea-sant one, and I am thankful for it, and cannot do better than close with the beautiful prayer of Cardinal Newman,

the busy world is hushed, and the fever of life is over, and our work is done.

Then in His mercy may He give us
a safe lodging, and a holy rest, and

peace at the last, Amen.'

COSTLY CONSOLATION

In a recent issue the Literary Digest, quoting from Catholic sources, pre-sented to its readers an incomplete summary of late deserters from the Protestant Episcopal Church who had embraced Catholicity. Bat if the stateembraced Catholicity. But if the statement was incomplete, it was new rtheless quite specific. To impartially
present the situation, in its last issue
the Digest quotes from a writer in a
Protestant Episcopal journal, who insists that "if there be a highway to
Rome, there is certainly a good, broad
trail back again."
Unfortunately for the contention and
the truth, however, the Digest's long

Unfortunately for the contention and the truth, however, the Digest's long quotation in no particular demonstrates the fact, unless we accept general statements for conclusive evidence. The opening sentences of the writer confess that he has no statistics on the subject of his own. Yet he has found some which satisfy his dejected soul.

The Eaglish Church Review of 1890

he has discovered "gives the names of twenty one priests who had formerly been priests of the Church of Roy schools established during your ad-111 1000 00 the Church from our Lating ministration, where thousands of children is sister. In 1895 the Church in the In 1895 96 the Church of England resister. In 1895 the Church in United States received thirty-eight number several were Roman priests, and in 1897 we received twenty-one ministers, of whom two were from the Pope's obedience." Thereupon, the writer concludes, "I doubt if there has been a year since in which we have not gained an even larger number from foreign sister." And then adds, "within the past year Bishop Potter has received four or five Roman elergy-men."

The Protestant Episcopal heart may and great satisfaction in such an array of figures. Unfortunately, however, the confidence which they inspire is based upon error as fatal as the confidence of the confidence clusions of the individual who uses them. But even if individual names could be supplied in place of the above generalities, it is not a question of what happened ten, fifteen or eighteen years ago, but what is happening now that is of interest and importance. This applies to the past year and affords the opportunity to deny positively that within that period four or five priests were received into the Protestant Episcopal Church.

True, our Episcopalian brethren may have taken over a few alleged priests like Lagan, who absconded from this city with something around \$6,000, accumulated under Episcopalian patron-age. It is extremely unfortunate, the policy of the Protestant Episcopal Church, that it should include the eager adoption of every clerical appearing impostor whose best recommen dation is his lying claim to former priestly position in the Catholic Church and present ability to villify her and her members. It is equally unfortun-ate for the statistics under considers tion. Because they are made up this class of individuals.

Quoting, in conclusion, from an edi-torial of eleven years ago, in another Anglican journal, the writer profiers the advice that we ought to cease heralding from the housetops those de sertions from Anglicanism and look to our own straying tens of thousands "a goodly portion of whom find rest at last for their souls in the Anglican consehold." The advice is useless, the conclusion again untrue. The fact is, Catholics who give up the practice of their religion rarely become affiliated with any form of sectarianism. Our Anglican brethren may console them-selves for their present heavy losses with such statistics if they cho they are harboring a vain hope and an empty delusion. The consolation is

costly.-Church Progress.

THE DOGMATIC CHURCH.

In the late issues of "The Hibbert Journal," and more especially in the January number, have appeared several articles dealing with the Catholic Church. In the current issue for April the Catholic point of view itself is rep-

esented by no less distinguished a contributer than Right Rev. Mgr. John S. Canon Vaughan, who emphasizes both the unity of the Catholic Church as an efficient organization for the promulgation of Christian doctrine and the intallibility of the Pope in pro-nouncing ex cathedra Christ's teach-ings and divine truth. Of the Church

organization he writes as follows:

'To assert that Christ, who knows
the fickleness of man's nature and his tendency to differ upon every point, would command unity, and yet make would command unity, and yet make no adequate provision to secure and to maintain it, is to attribute foolishness to the All-wise. "Where shall we find this assembly

or society of men, gathered from all nations, jet united in one faith? No nations, yet united in one faith? No where except in that world-wide Church whose centre, indeed, is in Rome, but whose circumference is everywhere. Further, where shall we find a Church in full possession of a thoroughly adequate principle of unity, simple, practical, of easy application, and in full working order? again we reply, in the Catholic Church, in communion with Rome. n with Rome.

"As a mere pressure on the button w li send electric fluid coursing from end to end of the most complicated electric system, so a mere command from the Vicar of Christ will send a decree or a definition into the ears and hearts of every Catholic from end to end of the entire world. All assent, because all acknowledge his right to decide. "Christianity promises compensation for antiering and redress for wrongs in

a future world; and, for such as are cannot do better than close with the beautiful prayer of Cardinal Newman, who wrote:

"May He (our Blessed Lord) support us all the day long, till the shades lengthen, and the evening comes, and

personal immortality, and believing personal immortality, and believing that such a faith too often results in a patient, even cowardly, acquiescence in this world's injustices, are passion ately seeking for consolation from such other sources as may exist."

HEROINES OF THE WAR.

TOUCHING MEMORIAL DAY SERVICE AT GRAVES OF SISTERS OF CHAR ITY.

Probably one of the most touching of the memorial services held last Satur day in this State was that which took place in the little burying ground back of the St. Joseph's Convent at Delhi. Here ite some of the real heroes of the civil conflict—Sisters of Charity who endured the bardships of war and risked their lives in south their lives in order to care for the wounded and dying soldiers on the field of battle. A large company of veterans of the Noyes-McCook Post of the Grand Army of the Republic, headed by Com-mander T. H. Forster, climbed the long hill up to the Mother House to decorate the Sisters' graves.

Eleven war nurses are buried there,

among whom is Sister Anthony, whose work on the battle field of Shiloh will never be forgotten. Others are Sisters Alphonse, Mary, Clotilda, Magdalen, Camilla, Seraphina, Agnes, Basilia, Stanislaus, Gonzaga and Gabriela. Three living Sisters who also served as Three living Sisters, who also served as nurses during the Civil War, took part in the service. — Cleveland Catholic Universe.

IRISH UNIVERSITY BILL.

The same thought which filled the mind of Macaulay when he was speaking in favor of the Maynooth Bill, now fills the mind of Chief Secretary Birrell. In closing the debate on the second reading of the Irish University Bill, he

"I cannot pretend to say what the future of these universities will be, but really some people talk as if Catholics had nothing to do with learning, and as if a learned Catholic hardly ever existed. We Protestants have succeeded to Catholic institutions. For long centuries we have enjoyed our education in the colleges founded by the William of Wykehams, the Lady Margarets, and other Catholics. For long we banged the doors of those places in the banged the doors of those places in the face of people who belonged to the same faith as the founders. We benefited by the education provided by Catholics; we enjoyed their literature: and many of us are still brought up in some subjects under their influences. And yet some of us have the audacity to pretend that education will be endangered and that a university will not be a true seat of learning if Catholics have a predominant influence on the governing body. I repudiate that from the bottom of my heart."—The Casket.

POPE ADMIRES PRESIDENT.

DDRESS OF PIUS X. TO AMERICAN PILGRIMS URGES CURBING OF GREED FOR GOLD.

In addressing one hundred pilgrims from Brooklyn on May 26, the Holy

Father said : "I admire your President Roosevelt for his aght against those who are seeking to amass wealth regardless of the means employed. I admire him also for his deeply respectful attitude toward the Catholic Church. "I have always been deeply impress-

ed by the industry, intelligence, power and faith of Americans. It seems to me that Americans are consumed by a double fever-the love of gold and de votion to religion.
"You should try to curb your passion

for gold so that it will not lead you into immoderate desires. There is such a thing as the righteous, honest wish to gain wealth that you may provide your families with the comforts of life and that you yourselves may ac complish much in the divine task of

"I trust God will keep alive devotion to religion. I trust the Catholic religion of America will continue to refine your sontiments and purify your souls. Religion is a good guide in all steps of life, whether it business, society or politics."

Character begins in the cradle. Where love is we forget labor.

EAT ORANGES

IF YOU WANT TO KEEP WELL

Careful tests have proved beyond question that orange juice has clear-ly defined medicinal virtues. Those who suffer with Indigestion-are compelled "to diet"-find that after oating oranges regularly for breakfact there is no distress, no palpitation.

Where there was a tendency towards constipation, the eating of conanges regulated the bowels.

In skin troubles, those who began the morning meal with an orange were noticeably improved.

There is, however, a quicker way to get better results. This is to take one or two "Fruit-a-tives" tablets as bedtime in addition to the juice of any orange before breakfast the next morning. "Fruit-a-tive" are the juices of oranges, apples, figs and prunes, in which the medicinal action is many times intensified by the special way of combining them. Value able tonics are then added.

Take the juice of an orange before breakfast-take "Fruit-a-tives" at night-and you will quickly be rid of Indigestion, Stomach Troubles, Co. stipation and Billousness, 'Frutt-me tives" are sold by all dealers at 50c at box-4 for \$2.50. Sent on receipt of price by "Fruit-a-tives," Limited,

COMING INTO THE FOLD.

Every mi sion and practically every parish notes an increase in the number of non Catholics making inquiries as to the doctrines of the Church. More converts are being received than ever converts are being received than ever before, and the classes for instruction are large. Most of the clergy have individuals and groups under in-struction. Many denominations and classes are represented.

Thirty-one colored converts have been received at St. Peter Claver's in the past five months, and several are yet under instruction.

Nine converts were received as a

result of the recent mission at the Church of the Holy Spirit, Sharon Hill. Two of these were converts from Judaism, Five hundred Catholics approached the sacraments at this mis

About forty former members of St. Elizabeth's Protestant Episcopal con-gregation are under instruction in various parishes. Some of these have already been received into the Church, and ten of them will approach First Holy Communion at the Epiphany this Sunday. — Philadelphia Catholic Standard and Times.

THE KAISER AND THE NUN.

The special correspondent of the Neus Wiener Tagblatt" at Corfu relates the following interesting in-

cident:

"The German Emperor, since he came to Corfu, has visited various ancient churches and monasteries to inspect old church paintings. He visited also 'Death Island,' where an visited also 'The Royal ancient numery exists. The Royal visitors, arriving unexpectedly, found the superior cleaning the church lamps and two nuns scouring the floor.
The Kaiser entered into conversation with one nun, while King George acted as interpreter. The Kaiser ask nun, who is thirty five years old, how long she had been in the nunnery. She replied, 'About twenty years.' The Kaiser remarked that she must have commenced her novitiate very early. She said, 'at sixteen.'

"His Majesty then asked, 'What caused you, when so young, almost a child, to renounce the world and its pleasures? Some great misfortune?" She answered, No : only love for God. And you, who have remained in world, what pleasure do you and in it? The Kaiser, without replying, asked, 'Did it cause you no sorrow to sacrifice your youth? She said, 'What is youth? a dewdrop in the field, which Nature gives in the night and which disappears with the first rays of the morning sun.'

"After this the Kaiser left her shaking his head."

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FIVE-MINUTE SERMON,

Sanday Within the Octave of Corpus

THE HOLY EUCHARIST.

"Jesus said to them: I am the Bread of Life, he that cometh to Me shall not hunger, and he that believeth in Me shall never thirst." (St. John vi. 35)

My dear brethren : There are many by dear bretaren; I here are many prefound thinkers interested in survey ing the domain of consciousness, and in making explorations to discover the process by which ideas are formed and process by which ideas are formed and retained in the human mind. Within the brain, where the powers of thought reside, there is a sort of dark continent that has not yet been illuminated by the sunlight, or even by the electric light of modern science. It is more than probable that the masters of scholastic philosophy in the thirteenth cen astic philosophy in the thirteenth century knew as much concerning the laws that govern the process of mental growth as the most pretentious modern scholars. In a mysterious way the sight, the hearing, and the other corporeal senses co-operate with the faculties of the mind to produce ideas. Without being able to analyze the process closely, we are nevertheless corposed with the sense closely. cess closely, we are nevertheless cer-tain of the results produced. The material world enters into communicawith our immaterial spirit, and does so through the agency of the senses. The most difficult problem of mental philosophy is to explain how these sensible impressions are trans-muted into thought, and to show how obtain assurance that the inner world of thought is a correct p graph, and exact representation, of the world around us.

During the time of our Lord's public life He performed many astounding miracles which proved His dominion over the forces of nature, which proved His power in the spirit world beyond the grave. He gave sight to the blind, health to the sick, life to the dead. He make this dead and health to the sick, life to the dead. multiplied a few loaves of bread and es so that the hunger of thousand people was appeased. All these were miracles that fell under the They are evidences of His power which come to our understanding through the ordinary channels of human

though and knowledge. But in the great mystery we cele-brate during this octave, my dear brethren, faith and not the senses tells us of the greatest of all His miracles. His presence in the Holy Eucharist Our eyes see nothing that would of itself convince us of His presence. Our senses cannot perceive that our Lord is truly present under the appearances of bread and wine. It is only by the aid bread and wine. It is only by the aid of faith that we can penetrate the veil that hides Him from our view. We believe solely on the testimony of our Lord; we call to mind the words He spoke at the Last Supper, and remem ber that He has declared those blessed who have not seen and yet have believed. So when we receive Holy Com-munion, when we assist at Benediction, when we make a visit to the Blessed t, we make an act of faith in the Real Presence.

The mysterious life that our Lord

has chosen in the Blessed Sacrament is the greatest of all miracles, and when the greatest of all miracles, and when considered attentively fills the mind with wonder and amazement. By a constant and perpetually recurring miracle He abides with His creatures, He still dwells among us, and finds delight in distributing gifts and blessings to the children of men. It was not sufficient for the accomplishment of His plan that He should assume our human nature that He endeared Him. human nature, that He endeared Him-self to the poorest and most destitute of the people among whom He lived. He laid plans and appointed ambassa dors to secure the peaceful conquest of all nations; he entered into an agree-ment beforehand with all who should receive His doctrine: He promised to reward every one who would live righteously, in conformity with the law that He established

is still living with us. He is as really present on our altars as He is in for each one of us. His presence a nong us is a great and unceasing wonder, but it is a wonder that can only be ex plained by His love. Wherever the Holy Sacrifice of the Mass is celebrated, Wherever the there is He present not only in His Divinity, but in His ever-adorable humanity as well. Thrones and temples have been built for Him in all nations, and from His presence the sorrowful find comfort, the weak find strength, the cowardly find courage, and all find the pledge of eternal life.

MODERNISM.

Rev. J. R. Teefy, LL. D., in the Canadian Magazine.

brief explanation as to what Modernism is and why it was condemned by the Supreme Pontiff of the Catholic Church. If we are to indge by the amount and variety of the comment which the Figure 1 has called forth there has

ject may reasonably have some claim upon all intelligent and fair-minded importance of the document. It was no ordinary Papal mandate. It was a call to attention. It roused the whole line, some of which had got out of order and had thrown confusion into questions which had long been thought settled. Revelation was subverted, the super-natural explained away, the divinity of Christ denied and deetrine distorted is restricted, not by theories of ideas, but by rules of conduct. This is Modernism: a name which its advocates assumed to themselves. Nor was it taken without significance or purpose. Modernists and dening the anchorage of the past cought for the origin and meaning of religious truths in the law of change which they thought they saw around them. All is changed into the riches of divine grace falls to complete ruin on the truth or falsehood of the Incarnation—whose catholic is restricted, not by theories of ideas, but by rules of conduct. This is modernism: a name which its advocates assumed to themselves. Nor was it taken without significance or purpose. Modernists to substitute of Modernism towards the world of thought and reality—its test and value of principles being utilitarian. Knowledge is substituted that which they thought they saw around them. All is changed into the riches of divine grace falls to complete ruin on the truth or falsehood of the Incarnation—whose significance is that God was born into the world by the power and act of the world by the power and act of the Mother of God. Helps all to lead us whither? To our Lord Himself in a the Divine with authority and the confirmation of miracles; that He laid down His life because He willed that Modernism no more wishes to submit its practical reason or its conduct to authority than its faith to the magister-

history, no less than physical condi-tions, presents the same panorama. "A point which yesteriay was invisible is its goal to-day, and will be its startingpoint to-morrow." What, therefore, in the face of these facts and of this in the face of these facts and of this law, should be the attitude of the Church? The answer of the Modernists is that as the civil world marches along the highway of change and progress, so also should the religious. It cannot stand still. Manners change with time. Neither philosophical ideas nor scientific postulates are what they were a thousand years ago. Thus did they propose it should be with the Church. No matter how exact and ad mirable may have been the expressions mirable may have been the expressions of faith and morals when originally formulated, they are unfitted for the exigencies of modern thought and lauguage. They should be remodelled. It is not that the times are out of joint with the Church: it is rather that the Church is out of joint with the times She should re-examine her treasure and deposit of truth; re-coin her gold. that it may be current; adjust it to the spirit of the age. A new plan must be devised, not perfect in itself, but tend ing to perfection; never absolutely final, but always prepared for that accretion which betokens the activity of life and the progress of civilization. The Church must live. And it is because Medaviste appropriate to the progress of civilization. cause Modernists propose to wrest her from danger of death that they call upon the magistracy of the Church to abandon the reactionary con-servatism so contrary to the warn-ings of history, of experience and of common sense. To maintain in ings of history, of experience and of common sense. To maintain in modern society an organism which was contagrice ago is an constituted twenty centuries ago is an inexcusable anachronism, absurd in itself and injurious to the sacred cause it was intended to serve. From this it will be seen that evolution is the plan which the Modernists propose in religion; though they do not limit them selves to this materialistic patron of modern investigation.

Other philosophical theories, chiefly Kantian, were drafted into service for the purpose of adapting Catholic doctrine to the sceptical and agnostic tendencies of the age. Two important and well-known distinctions made by the sage of Konigsberg were employed with this aim in view. The first is that radical difference which Kant makes between the thing in itself and the thing as known to use or raise. the thing as known to us; or, using technical terms, between the Noumena and the Phenomena. The Noumena, or things in themselves, Kantian philosophy declares to be unknown and unknowable. All our knowledge is restricted to Paenomena in the subjective sense. Each one of us is everlastingly imprisoned within the narrow confines of his own individual impressions. God Himself, the world, all of separated from our knowledge by an impassable gulf. Upon the principles of this philosophy Agnosticism denies to the human mind any knowledge whatever of God. He is essentially and forever the Absolute, the Infinite, the Incomprehensible. All questions concerning God, His attributes and perfections, His relations with His creatures, lie far beyond the scope of intellectual investigation which necessarily is within the confines of experience. Policient therefore, in set ience. Religion therefore, is not an object of thought or human study. Theology, so far from having any pre-scriptive right as a branch of learning on account of its sublime subject matter, as well as its uninterrupted influence in the sciences and literature of nations, must be relegated to the shrines of prayer and the houses of

The second distinction to which all lusion is made is that between theoretical and practical reason. By the former no reality can objectively be attained. It is the home of knowledge, but more inaccessible than the eagle' approached and unapproachable. so with practical reason, which finds itself in a world of action, closely re-lated with beings like itself, towards be home of His eternal Father. He is lated with beings like itself, towards whom it has obligations. Their com mands are hypothetical, for they them selves are conditional. Every line must have its terminal point; and so we come to an imperative which, de pending upon no other than its Author's free sovereign will, is categorical and absolute. This Author is God, the absolute. This Author is God, the supreme Legislator; so that by the practical reason we realize what we could never realize by the theoretical reason viz, the existence of God. And as science corresponds to the theoretical reason so the field of action and faith is limited to the practical reason. Faith and science are also dualistic—radically opposed to, and independent of, each other. They are supposed to run on parallel lines, though instead of never meeting, as it supposed to run on paratical though instead of never meeting, as it though instead of never meeting, are the matter are In introducing our article we have not the least intention of being controversial in our treatment of the subject or in leading up to controversy as a term. Our purpose is to lay before the readers of The Canadian Magazine a brief explanation as to what Modernia. analysis. Prophecies and miracles— all must be tried in this laboratory. If science cannot admit the fact then its value perishes, it crambles to dust. History as forming human experience is a chapter of science. Historical The oblical has called forth there has been no lack of interest outside, as well as within, the Church; so that the sub favor if they cannot receive the seal of science. Faith, not being scientific, thinkers. There is no doubt about the importance of the document. It was no ordinary Papal mandate. It was a call of Catholic faith. Faith may be a safe guide for conduct; but it is an ignor-ant and unsafe guide in matters of theory and truth. It is pragmatic, What men find admirable in the Cath-olic Church is the whole ethical system not the dogmatic truths. Christianity is a source and rule of life, a discip-line of moral and religious action. The

ial decision of the Church. This is evident since the issuing of the Encyclical.

As the subjective element is paramount its seal fixed. To explain away the in theory and truth is relative, so is conduct to be judged by our approhension of law. Reason is autonomous so that laws are only to be imposed in proportion as they are acceptable. It is the contest between rationalism and supernatural authority. Free thought, the inheritance of the times, would be stripped of its value if superiors could check subjects without their consent. But in order to have freedon, dogma has to be attenuated or entirely suppressed. More solutions than one were offered—bending Church and faith to the exigency of the modern spirit. to the exigency of the modern spirit. A dogma is partly speculative and partly practical. As speculative it enunciates an abstract idea; as practical it prescribes a line of conduct, a worship ful attitude. From the former side we have something philosophical, depending alterative them. ing altogether upon our system of idea and to which no obligation of absolute adhesion can be required by the teaching power of the Church. From the latter or practical side there is imposed upon our actions as law and direction of life the absolute obligation of conduct. There is an ex of conduct. There is an example in the Catholic doctrine of the ample in the Catholic doctrine of the Real Presence of Christ in the Blessed Eucharist. Towards the teaching or speculative idea the mind may be in-different. In the operative require-ments which Christ's Presence places ments which Christ's Presence places upon the faithful there is the strict obligation as if He were really present. The magistracy of the Church imposes the line of conduct to be adopted. Tais set of duties we accept, not by reason of the authority which imposes them, but by reason of our faith.

We can now form a more or least de

We can now form a more or less de finite idea of Modernism. Theoretic ally it is an accumulation of errors tending to extinguish Catholicism under the pretence of modernizing it. Practically it is an attempt to leaven as far as possible the whole mass of the Catholic religion with the modern spirit. Evolution, expessive relativity of knowlege, and pragmatism are the philosophical methods pursued and the system adopted. It is principally Kantian, than whom none other could be better chosen to attract attention or to wound more deeply the superna or to wound more deeply the superna-tural and realistic character of Catho. lic doctrine. From Kant all modern philosophy dates, and in him it finds its principles of evolution, scepticism and rationalism. In fact, we may de-fine Modernism as "the theoretical and practical subordination of Catholic cism to the modern spirit of Kantina cism to the modern spirit of Kantian philosophy." Evolution attacks the stability of the dogmatic teaching of the Church, and posits as the stimulus of progress not the supernatural ideal calling from above, but the stimulus from below. Excessive relativity of knowledge gives rise to agnosticism, and denies the reality of truth upon which the Catholic Church has always insisted. It must not be supposed that all Modernists are equally bold in their attacks upon the Church. Some are not theologians at all. Carried away by the prospect of a Church scientifically reformed and adapted to the ideas and morals of the age, they por tray its beauty in romance and strive to bring about its realization by teach ing their theories to the young and the unskilled. It is not merely that their philoso

phy is leavened with principles impos-ible to be reconciled with Catholic truth, their religious explanations are also absolutely untenable by any mem-ber of the Church. We select only two which in common with others would sweep away the very foundations upon which revealed religion rests. 'What think ye of Christ?' The Modernist in answer to this question commences by observing that history is science; and that if any statement has found its way into history which cannot be ac-counted for upon scientific grounds, such a statement must be regarded as unreliable, as legendary and not historical. It assumes a priori that the divine not been quiet in the soul because as never come down into numan his-tory—that the supernatural facts which are related in the Gospel, such as the Incarnation, the miracles, and especi ally the Resurrection—are not and could not be a matter of history at all. With a magisterial wave of the hand they sweep three-fiths of the Gospel facts out of existence. They insist that the Christ of scientific history is infinitely beneath the Christ of Catholic faith. He came into life and passed through it like other men—died a violent death, and was buried. That is all. His body crumbled in the grave, and His dust mingled with that of all others. Resurrection there was none, nor Ascension: these are the halo which faith has placed around the Founder of Christianity, not the realities of true history. Nor, according to Modernism, can omniscience be attributed to Christ. His science be attributed to Christ. His knowledge was limited by the circumstances of time and all the other surroundings of a village lad and artisan's son. He had a strong religious sentiment, so that He stood far above the level of the average man, but He was nothing more than a Galilean peasant. He was not Divine, nor was there in all history any intervention of the divine. The Divine Reality, as the Unconditioned and Absolute, cannot enter the sphere of human knowledge. ment, so that He stood far above the level of the average man, but He was not blivine, nor was there in all history any intervention of the divine. The Divine Reality, as the Unconditioned and Absolute, cannot enter the sphere of human knowledge and activity which is limited to phenomena and which conditions everything upon which its activity is exerted. In the face of this abasement of Christ to the low plane of humanity the Catholic Church condemns those of her children who thus subvert Christianity. We do not see how the Supreme Head of the who thus subvert Christianity. We do not see how the Supreme Head of the Church could act otherwise. The raisen detre of the Catholic Church is the entrance of the Divine into the world. The Church stands forever or fails to complete ruin on the truth or falsehood of the Incarnation — whose

Incarnation, to eliminate the Divine and Supernatural from the Gospel, is to take a position contradicting all the liturgy, the decrees and the entire teaching of the Catholic Church.

The lorenting of Carlet to exected

teaching of the Catholic Church.

The lowering of Ourist to created lovel, so that He is held to be a mere man, involved another collision with the magistracy of the Church. Modernism framed an evolutionary concept of Christ—that He did not possess from the healthning the consciousness of His. the beginning the consciousness of His Sorship; He had no conception of His atonement or of His Church which was to be the work of His Disciples. He lived and died without any suspicion that He was the consubstantial Son of God or the Redeemer of the world. Did He fall into all this treasure of Did He fall into all this treasure of glory and power by mere accident? Is it that an ignorant, blundering Christ went to death without a thought of the value of His Blood? This is not the Carist Whom we have all been taught to love and worship. And if a mere handful of critics intu d with transcendent at the product of the content of cence ital rationalism undertake to pawn this caricature upon believing souls it need astonish none that Pius X., has resented the insult offered to the Christ cherished and loved for twenty centuries. The condemnation launched against Modernism thus throws the shield of Catholic protection more shield of Catholic protection more closely around the supernatural, the traditional and the objective reality of religious truth and faith. No fair - minded man can blame the Church for recalling her own children when caught by erroneous ideas they stray from the narrow path of faith and duty. The Modern world is so accustomed to be unceeked in thought, so wont to regard prinin thought, so wont to regard principles of knowledge as mere matters expediency, that any interference is felt to be arbitrary. When, therefore, the Supreme Pontiff condenned these eachers of evolution and agnosticist

ONE YEAR IN THE CATHOLIC CHURCH.

for their destructive criticism of

ation, he attracted the attention of the world and drew upon him-self the disrespect of some whom his censure affected. He was clearly with-

in his right. It was the fulfilment of the duty he has as Supreme Head of the Church of guarding and teaching all Catholic faith and truth. His

action was no cowardice. It was the

courageous vindication of the Bible and the Divinity of Christ-which will be

more appreciated when feeling dies away and Kantian philosophy is estim-ated less highly than at present.

Henry C. Granger, formerly pastor of a leading Protestant church in Evanston, Ill., contributes the following to the New World:

In view of the sacrifices made in order to enter the Catholic Church it is perhaps natural at the close of one year in the same to ask ourself this question: "What has been gained by reason of the change?" Particularly is this same to ask ourself the present of the change? is this so when the previous thirty years of ministerial life in totally different surroundings is taken into consideration.

There has been a positive gain. what direction does this lie? Certainly no money value can be placed upon much that has been acquired. The laws are not for sale in the market place. Spiritual riches are not quoted on the stock exchange in these days, if ever they were. Says the inspired writer: "I know thy tribulation, and thy poverty, but thou art rich." If not in the material-as the result of the change—assuredly then in things spiritual. Here we must look for the gains. What are some of these? One is that inner peace of soul which must be experienced so be fully realized, the quiet harbor, after the storm, the anchorage sure and stead(ast. It has or try; but owing to the fact that there was a power superior to all these; consequently they were kept in their proper place. We need not enumerate the crosses, since there has been grace

Another gain has been a growing appreciation of what our Lord intended His church to be—the visible abode -on earth-of His Real Presence. In the sacrament of the altar, the Holy Eucharist, He is with His children actually—though mysteriously. This sublime fact of all facts comes home with a peculiar and a constantly growing force to one who has been but a short time comparatively in the Church of Christ. It—this Real Presence— is of Christ. It—this Rea! Presence— is the center about which everything else revolves. With this goes of necessity the worship, the spiritual communion, the vocal silences of the Mass, all that serves to impress one with the fact. This is Holy Ground! Bow down! Cover thy face! Call in thy wandering thoughts! God is here! To have gained any slight realization of such a

able in these particulars have vanished changed into the riches of divine grace



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need not be any misunderstanding as to what the Catholic Church believes and teaches and enforces. The successor of St. Peter and Vicar of Christ on earth is not afraid to speak out in the defense of the faith; nor is there are heatern in demanding for out in the detents of the latte; nor is there any hestiancy in demanding for that faith a timely, loyal obedience. This applies alike to all classes and conditions of believers. From what a multitude of "opinions," "isms," "vagaries," and one knows not what, such as any horist delivers and Caine. euch an authority delivers us! Gains of the character indicated are vital parts in true Spiritual riches; consequently sources of renewed and daily increasing strength to live as we find it necessary day by day.

What if a Gourlay piane does cost a few dollars more? You get your money's worth. You obtain the extra value in its added durability and your assurance of minimum expense for tun-ing as well as additional pleasure in its use from the very start because of its supreme tone-charm.

Work for the Laity. Not all the good men enter holy

orders, nor do all the good women go into convents. Our blessed Lord would not have it so. The laity may be in the ranks, but they are battling for God none the less usefully and The Catholic Record, London, Ont. bravely. It is a shame to sit still, fold one's arms and believe we are all right, provided we keep away from all right, provided we keep away from mortal sin. There are many opportunities of doing good, and our societies provide an opportunity which no one ought to neglect. We can all be helpers' each in our own humble way. Our work will not be seen by the world, nor will the inco-veniences which we suffer in working for the salvation of souls be appreciated. In laboring for the interest and spreading of the Kingdom of God, a faithful promoter will not look for an earthly reward. It will come to us, however, in that day when our good works will ward. It will come to us, nowever, in that day when our good works will make us worthy of the merciful and just judgment of the dear Sacred Heart who is mindful of our every act.

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CHATS WITH YOUNG MEN.

Most young men are ambitious enough and sensible enough to want to have some money laid by for emergencies, but a great many of them find the saving of small sums so tedious and discouraging that they either never begin to save, or havirg begun, do not keep it up for any length of time. They would like to be rich, but they want to get rich quick. Nobody wants to transform our young men into money grabbing misers whose thoughts never rise above scraping and saving. The miser is about the unloveliest specimen of human kind it is possible to imagine. But there is a golden mean be tween the miser and the spendthrift, and young people should try to attain it. Here is some excellent advice in this connection, from the Savings Journal:

"No matter how little it may be, make a start to save. Begin to live on less than you make; begin to put by capital which will one day mean free-

m and opportunity.
"We do not advise the saving of money merely for the selfsh gratifica-tion of spending it. That would not be worth while. We urge you to save now that you may be spared the hu miliation of slavish dependence later on. We advise you to save, above all, that you may be able to seize an oppor-tunity should one present itself.

"Many of the world's brightest men are wasted because they lack the little ready money that would let them carry out their ideas.
"Great inventions have been lost to

the world for lack of a very little money. Some of the world's greatest spirits have lived miserably and died in despair because they could never learn to keep the money that came to

them.

"When you do get a little money together, put it in the bank. Don't be led into schemes. Don't buy anybody's watered stock. Let no trust mining scheme or other large hearted swindle lure you. If those things ever pay, they shake out the little men first. Get enough money to free you from "Get enough money to free you from worry, and don't let anybody get it away from you. Don't put it into any scheme. Let it simply enable you to change your employment. change your employment, if you see a better chance. Let it make you secure

against poverty in old age.

"Don't give up your little certainty. It comes very slowly; let it go out even more slowly. Begin now to save. Be one of those that are free, that have something.

"You will never know what real independence is until you are independent of any man's pocket book save your

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We are exhorted by Christ to lay up cur treasures in heaven, and if we fail to do this, the most important duty of all—all our saving, all our scheming and planning, all our possessions of earthly riches, are of no avail. But our nature is two-fold. Our life on carth has two sides, and the laying up of treasures in heaven does not preclude the wise forethought and thrift which bids us lay up some of this world's treasure for a rainy day. To occupied altogether with worldly interests and affairs, to have one's thoughts continually on the dollar or the dime or the nickel—all this is dis the dime or the nickel—all this is dis-astrous to our higher nature and our eternal welfare. But we owe a duty to ourselves and our neighbors in the matter of saving our money. It should be the desire of each and every one of us to be so situated that we may not, when misfortune comes, be a burden on anyone. And the only way for the most of us to accomplish this is to get into the habit of saving a little when we are young. This means self-denial, of course. It means the loss of a repu tation for being a good fellow. But it means a help toward the building up of a reliable character. It means being in a position, later on in life, to help

The spendthrift is no good to himself or any one else when the hour of trouble comes. He can neither help himself out of a hard place, nor have the satisfaction of helping another who may happen to be in straitened circumstances. He must look helplessly or when someone whom he loves very much, perhaps, and whom he would like , is in sore need of assistance. compelled to see his children take inferior positions in the world be cause he has never had the ambition or the strength of character to save his

money for their sakes. All this is very hard and humiliating to a man of generous impulses, and all this waits in the future for almost every spendthrift, and can be avoided by the oung people of to-day only by acquir-ing the habit of saving their money. acred Heart Review.

The Glory of Life. The human race is still in its infancy. Up to the present moment, with a few grand exceptions, man has lived mostly an animal existence. The brute is only partially educated out of him. He has not yet evolved that superb character, that diviner man, foreshadowed in the

How few people ever get anything more than a mere glimpse of the true glory of life! Few of us see any real sentiment in life or anything a real animal pleasures. Most of us look upon our occupatiou as a disagreeable necessity that somehow or other ought to have been, and might have been

The trouble with many of us is that we think too meanly of ourselves. Our sordid aims, and material, selfish ambitions have bitions, have so lowered our standards

facilities and improvements which we now have, without the struggling with poverty, and the straining to overcome our ignorance, without paying all the penalties of our lack of knowledge. They cannot understand why an allioving and all powerful Croator could not have spared us all this dreary drudgery, saved us the necessity of spending the most of our lives in doing disagreeable work, in preparing to live. But getting a living was intended to be a mere incident, instead of the principal occupation of our lives. There are numberless indications in our make up that we were intended for a much finer, diviner purpose than the most of us appreciate. There is every indication in our constitution that we were intended for something infinitely superior to anything which human beings have yet attained.

Our very possession of the sense of nobility our actions of our lives.

Our very possession of the sense of nobility, our aspiring, reaching up intinet, our unlimited capacity for everything beautiful and grand, are indica tions that there was a superb purpose, a divine plan in the Creator's human design, -Success

OUR BOYS AND GIRLS.

A PRAYER ANSWERED.

It was a beautiful day. The lucent sun was slowly rising over the distant hills, shedding its rays, like so many little golden arrows, kissing the dew dropped flowers. The brook rehearsed, in gentle murmurs, a new song, as it dashed over pebbles and stones, and reflected on its clear placid surfac; the slowly sailing clouds above it. The birds in the tree-tops were lifting their melodious voices, that trembled, like intaugible sun flecks, upon the clear

summer atmosphere.
Indeed, all the world seemed to be happy on this trancendental summer day, but alas! it was not so. For barred from all nature's beauties and wonders lay a mother's girl, writhing in bitter agony under the pangs and torments of the demon "Typhoid." What bitter pathos must that send

in o the igmost recesses of the human heart. To see a rose blighted by death, to see a girl beautiful to look upon, en dowed with intellectual talents. with a soul that was as pure as a lily, struck down by death, causes these sad words to rise in the mind :

Taere is a reaper whose name is Death, And with his sickie keen. He reaps the beaded grain at a breath, And the flowers that grow between.

Was God, the omnipotent to stand by, with His almighty arms outstretched and see a dear old mother's heart brok en by the death of one, whom she had watched and guided with matronly love, even from the time she had sung the Iuliabye to a sleeping babe in its cradle until now, beautiful in all her adolescences, a full blooming rose re-plate with love of God, chastity, and

virtue. The maiden had steadily grown worse The maiden had steadily grown worse, until now the crisis seemed to be at hand, the long dreaded moment, when the Angel of Death should pluck this pure white lily from this humble earth of ours, had come. But as the sickness had increased so had a little sister's devotion grown more zealous, more arrest, and more ferrent. She had earnest, and more forvent. She had mournfully traveled the long dreary path to the Church of God, every morn-ing and there amidst all the sacred solemnity of the holy Mass, she had uplifted her little soul, and drawn back

spined her ittle such, and drawn back the curtains of her heart, that the Sacred Heart might abide therein. She had done this for many mornings, and now when the crisis was at hand, she wept and thought and deeply contemplated within herself, why the Sacred Heart remained so inexorable, for has not Christ said: "Ask, and it shall be given you; seek and you shall find; knock, and it shall be opened to you?" (Matt. 7, 7) Had she not knocked and it had not

been opened unto her, and, now, as she knelt there before the beautiful statue of the Sacred Heart, brightly illumin ated with waxen candles and decked with sweet smelling roses, that freighted the air with their rich perfume, she thought, perhaps, the Sacred Heart wished her to make some offering to Him, and she thought and wondered how she had been so careless and so now see had been so careless and so seelfish to have forgotten it. Bit what could she give, she could pluck no flowers that would in any way compare with those He already had, and she looked upon the beautiful features of Him Who had worked multitudes of miracles, and seemed not to work one for her, and they seemed to relax into a pitying smile at the idea of such a thing. But then as by inspiration, her face was lit up into a radiant smile, and the effulgent sun came out stronger and more cheerful, shining in the old church, on the old walls t at had stood the test of time, and between which had resounded many eloquent sermons of many priests, long since laid in the silent "City of Death," and now she

too was happy.
"Yes, I will do it and I know she will
get well," she was muttering to herself
when she had bid her last fond adieu to

when she had bid her last fond adien to the Sacred Heart that evening. Happy, she retraced her footsteps to her humble home for far down in the inmost depths of her heart, she knew for the Sacred Heart had whispered it

for the Sacred Heart had whispered it to her—that her sister would get well. The birds seemed to sing more merrily, as they lifted their melodious voices on the light summer breeze; the flowers smelt sweeter, and all the world

was more cheerful.

When she reached her home a pleasbitions, have so lowered our standards that we think downwards instead of soaring.

Our lives are materialistic, selfsh, greedy, because we live in the base of our brains, down among the brute faculties. We have never explored to any great extent the upper regions of our brain, never developed our higher intelligence.

Many people cannot understand why an all powerful Creator did not start the world with a highly developed civilization—why we could not just as well have been provided with all of the

so suddenly? Why was it, that the Sacred Heart had remained still so long? What was it she had promised Him? Something very simple. Nothing but what any one could do, nothing more than the simple promise to Him Who had wrought thousands upon thousands of miracles—that if He would remove her loving sites from the grants. remove her loving sister from the grasp of death, she would in return let the world know of His wonder? And thus I am but adding one more deed upon the already long flawing list of wonders that have been wrought by the Sacred Heart, and I repeat more firmly: "Ask. and it shall be given you; seek, and you shall find; knock, and it shall be opened to you." (Matt. 7, 7.)—The Christian Family.

IRISH EMIGRATION.

THE SADDEST PHASE OF MODERN IRISH LIFE. By Victor T. Noonan.

One of the saddest phases of modern One of the saddest phases of modern Irish life is the continued depopulation of the little green isle. In recent times about 49,000 people annually have left the Irish shores for foreign lands. The majority of these emigrants are young men and women. This is a serious state of affairs. Emigration from Ireland today is nothing less than serious state of affairs. Enigration from Ireland today is nothing less than a loss of the very life blood of the country, her young manhood and womanhood. There are now only a little over 4 000 000 of people in Ire land. Take from this the aged, infirm and feeble, the poor, and the children, and what are left? Not enough of atrong vanna mand women so neces. strong young men and women so necessary to the existence of Ireland as a

Heroic efforts are being made in Ire land to stop the drain of enigration, the best work being done by the Gaelic best work being done by the Gaelle League, which has now done so much during the past ten years to uplift Ire land. The Bishops and clergy are also using their powerful influence towards the same end. Yet every ship that leaves the frish harbors for other countries carries away a band of young men and women who have caught the fever of emigration. This feverish longing to leave their own romantic and beau-tiful homeland has found its way into the very heart of the Irish people. Go into any school in Ireland, approach a class of bright looking bojs and girls, and ask them, "What are you boys and girls going to do when you grow up?" The usual answer will be, "We're going to America, sir." America with the statement of the sta ica! That great unknown world beyond the seas, unknown nocent Irish lives. unknown to these young, in

It is, however, the future to which the young people of Ireland are looking forward to. They count the days and months and years until they can leave their sweet, little Irish homes and vil lages, and board the great big liners at Queenstown for New York or Boston. What patho; is there not in this pass ing out of the Gael. Who can tell of the disappointed hearts that look back with yearning from foreign shores to the peaceful villages and happy homes, where Irish mothers and Irish fathers pine and pray for the absent boy or the absent girl. Every home in Ireland has a vacant corner. The your g people are gone and nobody in Ireland knows what they are doing, what battles they what they are doing, what battles they are are fighting, what struggles they are enduring, or what may be their lonely longings. Only a letter now and again comes to those deserted Irish homes, a transport for in the property of the structure o bearing a strange, foreign stamp, with word of comfort for anxious hearts at me, and perhaps a little gift of hard parned money.

The lamented Ethna Carbery has well described the passing of the Gael in the following tender lines:

"They are going, going, going from the val-ieys, and the bills.

They are leaving far bihind them heathery moor and mountain rills.

All the wealth of hawthorn hedges, where the brown rush sways and trills.

They are going, shy-eyed colleens, and lads so straight and tall.

From the burple peaks of Kerry, from the crags of wild Imael. From the greening plains of Mayo, and the glens of Donegal.

So some must wander to the East, and some must wander West. Some seek the white wastes of the North, and some a Southern nest. Yet never shall thy sleep so sweet as on your mother's breast.

Within the city streets, hot, hurried, full of care,
A sudden dream shall bring them a whist of
Lish air—
A cool air faintly scented, blown soft from
otherwhere.

were golden too,

And no foreign skies hold beauty like the
rainy skies they knew,

Nor any night wind cool the brow as did the
foggy dew." They may win a golden store sure the whims

Ireland has had very sad and dark days in her history. The pathos and tragedy of her story has oft been told. But emigration beginning with the terrible famine of 1847 is the worst ef terrible famine of 1847 is the worst effect of centuries of robbery and persecution which England has yet to atone for. The going out of the Irish people from their native land has taken across the seas a vast tearful and brokenhearted multitude, so large in numbers that it stretches back for almost a century, wide and deep in one long, unbroken procession. The going of the broken procession. The going of the Paritans from England and their land ing on Plymouth Rock has oft been celebrated, and made still more famous by that great master of oratory, Web ster. But the story of the brave, per-secuted, exiled people who went to America's shores since the early days America's snores since the early days of the last century, who went with broken hearts, young and old, strong and weak, in poverty, in hunger, and in suffering, and became pioneers in the making and building up of the great republic, has yet to be pictured and narrated.

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FRENCH FAITH MANIFEST DUR-ING HOLY WEFK.

French papers at hand contain references to the extraordinary devotion shown by French Catholics during Holy Week, which indicates that the spirit of Catholicity is by no means dead in France. A writer in Figaro

We have only to stroll about, in Paris, a little, to be struck by the multitude of people who crowd into the churches. Never have the touch ing ceremonies of Holy Week brought together a more com-pact or more fervent throng. One would like to know what M. Combes would like to know what M. Combes thinks of it, he who has so seriously announced in an Austrian journal the progressive disappearance of the Faith and the impending ruin of Catholicism in France.

It is a strange illusion to believe in the action of anti-religious laws on the the action of anti-religious laws on the souls. Nothing is easier than to push an anti-religious measure through the Chambers; nothing more simple than to oppress the priests and the faithful But nothing is more facile! And the religious sentiment, which has such deep roots in the mystery of souls, resists all hyperalicies and payer visids to sists all brutalities and never yields to force. Very much to the contrary, per secution only results in increasing the energy of religion, just as a violent wind lights up the firs that seemed to be dead. . Under the Revolution the churches were disaffected in a body, and the priests were hunted, banished, guillotined. This great en deavor of free thought ended not only in a religious renaissance, to which the "Genius of Christianity" bears a splendid testimony in literary history; but it led also to the signing of the Con-cordat, which was one of the most im-portant acts of the First Consul. See, now, what a religious persecution suc ceeded in accomplishing: it inspired masterpieces in writers like Chateaubriand, and it raised up a Bonaparte. Who is the man who will give to us a new Concordat?

Another writer in the same paper

Bays:

Decidedly, the lights that a State cfli rial who was a little too ambitious, flattered himself on having exting uished in heaven, are more resplendent than ever. . . We are a nation charmed, above all things else, with liberty; even the appearance of wishing to attack one's beliefs is enough to make people who are reprelled. to make people who are usually not the most practical of believers mani fest their religious sentiments. There was, then, in the solenn glory that surrounded the ceremonies of Holy Veek, this year, a very direct relation to the events of our times; it answer-d to a need of affirming that the Law Saparation had only made the duties of Christians towards the Church more

Christmas and Easter are the mo popular feasts of the Church; and it is in days like these that one perceives the foolishness of a war, and especially a petty war, against beliefs that are most anciently and most solidly anchored. Not by decrees or legal proceedings can be destroyed feelings which take their rise in the human conscience, and which have survived and will survive all State ministries yes, and all Governmental regimes. Sacred Heart Review.

LOSS OF RELIGION MEANS RACIAL DECAY"-VAUGHAN.

It is impossible, on reading Father Vaughan's "Sins of Society," not to see that his animadversions upon what s termed in London The Smart Set. pplies just as well to the correspondent ng coteries in other capitals of the corld, and as much to New York as to any other. The first and worst evil to be noted, says the English Jesuit, is the steadily-decreasing birth rate.

History has ever proved that a dwindling birth-rate is a symptom of national decrepitude, and a high infant mortality is a prodigious waste of pational reconstant.

astional resources.

The Roman Empire perished for want of men, and all nations whose inhabitants persist for a large part in profaining the sanctity of wedded life by refusing to do their duty to God and yountry, must follow the same course. Yet seldom, says the Jesuit, do we and a nation that has once taken to

his vicious habit, come to repent of it. On the contrary, all sorts of ere sought for in order to justify and

are sought for in order to justify and defend its course.

Another symptom of national decadence is the greed for gold. Make haste to get rich is the cry all along the line. Hence the rush for quick returns, for dividends, for ready money. Nobody wants to "labor and to wait." All want to cry off work and get to play. And this is due to the crass materialism that sways the age we live in.

The churches have lost their hold apon the educated classes. The mod-ern men and women do not believe in

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vironment, or with the social functions in which they happen to find them-selves. Christianity has become to them nothing more than a name, mere badge of respectability. It ceased to be an influence; it bores them. Modern thought has robbed men of their religion, and given them

acthing in exchange.

A word for those Catholics who have allowed themselves to be infected by the prevailing worldliness, who have forgotten "what they have heard with their ears and what their fathers told them, the wonderful works of God in their days and in the days of old."

How wanting do many Catholics ap pear in character, and how careless of their grand inheritance? Who can be lieve that they are the sons and daughters of men and women who felt there was nothing to be proud of but their religion, who would part with anything or everything but their religion, who for their religion suffered and bled and

died?
We are too much in the world; we want nobody to realize that we are Catholics; in a word, we have ceased to be proud of our religion; we are half-ashamed of it.

As for us Catholics, our duty is clear. We belong to the old tradition; we know that we are as intimately under the guiding hand of God to-day as the Church was in the Apistolic age; that Pope Pius X. is our actual Infallible Teacher in matters of faith and morals, and that so long as we are trying to bring our practice up to the level of bring our practice up to the level of our belief, we, too, are making the very best of ourselves both for God and the Nation

Finally Father Vaughan reminds all who claim to be followers of Christ to who claim to be followers of Christ to bear in mind that among a practical people which tests the worth of a religion by its action on daily life, they will do far more for the regeneration and reformation of society by living the life of the Gospel than by distributing copies of it; that by becoming themselves less frivious and more industrious, less philosophical and more distributions. dostrious, less philosophical and more religious, less controversial and more prayerful, they will be rendering the highest services to God and the nation .- New York Freeman's Journal.

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We ought to be very considerate of the feelings of others, and think far more of their rights than of our own. Let us speak of the absent as agreeably as though they were actually present and let us hold ourselves as the least and lowliest of all. as the least and lowliest of all.

It is sweet to die when we have worked for God alone. Let us try to do good to all, not for the praise we may gain thereby, but solely for the love and glory of our dear Lord.

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under gold edges.....\$2 75 God, or in Heaven, or in hell. The articles of their creed, like their articles of dress, change with their en-

CONTINUED FROM PAGE ONE should have the right to inspect the schools selected by the parents and ascertain for itself that its require meets are fully observed. With that power of inspection is linked the obli-gation of support by the State. Wher-ever instruction is afforded boys and girls in those branches which the State prescribes as necessary to its citizen thin, the State should pay for it. If in addition to this curriculum which the State prescribes, instruction is afforded in other branches, in music, in fencing, in daucing, or in religion, that is something with which the State should not concern itself. It should not pay an educational establishment which in parts them by exclusion from the scope of public inspection and the of public inspection and the benefits of contributions from the public funds.

No one will deny that the religious Enstruction given in Catholic schools redounds to the benefit of the State, yet to day the Catholic is penalized. He is compelled by the State to support a system of education which he considers inadequate, and by his conscience to support another which he considers ntial to prepare his child for man-

mood and citizenship.

It is said that the existing system is mon-sectarian, and that we who would over throw it, aim at sectarian educa-tion. I deny it. Were the actual system truly non-sectarian we would be its chief supporters. It is not non-sectarian. It is agnostic. I defy any one seeking to establish an agnostic system of education to change in one particular the system maintained by the State now. We are the non-sectarians. State now. We are the non-sectarians. We ask for ourselves nothing that we would not extend to all others. We believe that Catholics should be left Tree to select Catholic instructors for their children, and the Jews to select Jawish instructors, and the Presbyter-ians to select Presbyterian instructors, and the Methodists to select Methodist instructors, and the Episcopalians to select Episcopalian instructors. Agmostics should have the same right as others if the existing system were not godless enough to satisfy them. We are willing that the agnostic shall share the school fund, but we are not willing to give him exclusive right to the whole of it.

While we hold that the existing school system is sectarian, inequitable and inadequate, yet we can avoid its worst features by assuming special bur-dens and until the sense of justice among the American people relieves us from this injustice we shall bear it cheerfully. The Church here discharges the role that she has always alled since the establishment of modern civilization.

THE CHURCH ALWAYS THE POOR MAN

REFUGE. Where there was no refuge for weakness against ruthless power, she opered to the fugitive her sanctuary where neither the power of the baron nor the writ of the king dared pursue him. During the rude ages when society valued no quality but physical strength turned out on the highway to die, the Church received the sick and the inarm in her monasteries, not with the condescension of munificence but with the welcome of tender love. And so she will continue to furnish from her own resources the complete education which the State fails to supply, confident that the sense of justice in the ent that the sense of justice in the sens oppressive burden from the shoulders of the Catholics, realizing that the moral instruction upon which they insist and which the Church herself will insist is not a questionable ele-lated their wives and daughters, and ement to be penalized, but a valuable plundered and burnt the churches and entribution to be accepted gladly, as it is offered, freely and gratuitously.

which Catholics have erected, is the have off cted. Even twenty years ago many Americans, probably the major-ity of them, looked upon the Church as an institution essentially alien if not hoetile to our institutions. To day she is secognized as a bulwark of order, a rampart of liberty, and a light of pro rees. An expression of opinion by one her prelates on matters of public Enterest no longer provokes instinctive distrust, but compels respectful atten-tion. Twenty years ago to mention the attitude of the Church on educa-tion was not to raise discussion but to provoke profabity. It was not a subject of argument but an occasion for screams. Now, men are beginning to examine it candidly, and this means
Jastice will soon be done. For truth
is so excellent that she reveals herself inevitably to whomsoever seeks her

GOD BLESS OUR LAND!" The cordial sympathy with which our mea-Catholic fellow citizens have greeted this celebration is then one of spreeded this colebration is then one or the most inspiring results of the Cen-themary, and a strong assurance that re publican institutions are secure. The Christian sects no longer quarrel vio-locally over every point of difference theorem them. They are more disposed the rejoice over avery feature of the faith they hold in common. Well may ove rejoice that every man to whatever Mt is repeated in every edifice dedicated to religious worship and at every fire-mide where a family gathers for devo-tion. It is uttered in the Hebrew Sycagogue, and in the Baptist meeting house as well as in the Catholic Church. It is a feature of the Episcopalian hortation of the Methodist minister rises to heaven with the incens Birnt before the Catholic altar, and with the hymns sung by Presbyterian congregations. It is said with fervo by the mother over her babe at dawn. It has a place in the Holy Sacrifice of the Mass. It mingles with the petition which the Catholic maiden breathes to the Blessed Virgin at night-fall; and that prayer is "God bless, prosper and protect this land of ours."

The universality of that prayer attest

fidence in republican institutions. We Catholics know our Government cannot perish because we have the promise of Almighty God that against the word on which it is built the gates of hell shall never prevail.

Who then looking over this land, re-calling the events of the last few days and the marvellous progress of Catholi-cism they review, can doubt for a moment the future of this republic, built on God's word, sustained and supported by an ever growing tide of Catholicism.

clouded by doubts and fears! What if unrest makes itself manifest on ever exploding bombs! The heavens are not as dark now as they were when the Word in which we believe was finally spoken. And its divine Author, hang-ing on the cross, while the tender skles blackened at mid-day, said: "It is consummated," while the mocking rabble shrank affrighted away, and the rabble strank afrighted away, and the walls of the rocking temple were rent asunder, and the shuddering earth gave up the dead bodies of men who had cultivated it, before receiving into its bosom the dead body of the God Who had created it. We know that dreadful darkness was dispulsed forever when any the third. pelled forever when on the third day afterwards the empty sepulchre was found by the disciples and holy women, resplendent with dazzling light, the stone rolled away from its opening, stone rolled away from its opening, and the risen triumphant Lord standing near it, recognised by Mary Mag dalene at the sound of his voice, was hailed with the word "Rabmoni," "Master." That light has encircled the world. Before it despotism has fallen, slavery disappeared, liberty has been quickened to life. Here it shines in fullest radiance and here the freedom it has created can never perish dom it has created can never perish. In this Republic Jesus is indeed Master, and He is the only Master its citizens can acknowlege. Where His sovereignty is recognized, it is necessarily exclusive. There justice reigns impartially, liberty is assured, prosper

ity measureless and ever growing.

This Centenary and the immense spread of faith which it celebrates and foreshadows conveys an unanswerable assurance to the American people that he growth of Catholicism being inevitable the foundations of this republic are immovable, and the splendor of its prospects immovable.

THE " DREAMERS,"

A special correspondent of the Montreal Star, writing from Medicine Hat, Alberta, speaks of the "Deamers" as having "created a regular reign of terror by a fanaticism which recalls the darkest days of the Middle Ages." There was considerable fanaticism in There was considerable fanaticism in the Middle Ages, but we suspect this is not what the correspondent had in mind. Tanchelin of Antwerp and Eudo de Stella, in the twelfth century, both called themselves the Son of God, both raised armed bands and plundered churches and monasteries. The Petrobrusians, in the South of France, had likewise to be suppressed by the civil likewise to be suppressed by the civil authority about the same time. The Fiagellants at first seemed to hurt no one but themselves, but they gradually drifted into robbery and all manner of The Albigenses in France, the Lollards in England, and the Hussites in ran and pillaged the country, mas sacred the Catholic inhabitants, viomonasteries. The Lollards were mov-ing in the same direction when Henry

And this time is coming. More imposing than the monuments of piety murdered priests and monks, and burned convents and churches. But we do not nquest of public opinion which they believe that the writer from Medicine

CHILD-MURDER.

To the Editor of the Montreal Star: Sir,-In reference to a resolution con-erning child-murder passed lately by certain Ontario physicians, will you allow me to make a few remarks which may serve to elucidate more fully the point at issue? Those medical mer hold that it is murder to kill an infant, unless it be to save the mother's life. Now, it is difficult to understand why it is not likewise murder to kill a child even to save the mother's life. unless one admit the immoral principle "the end justifies the means." this child can not be considered an un just aggressor whom it would be lawful to kill in self-defence; he ful to kill in self-defence; he merely stays in his natural abode where his parents deliberately placed him. Neither should he be treated like a diseased member, which may be amputated to save the rest of the body, because he is a distinct and complete human being with an undoubted right to existance. He has, to say the least, as much right to live, as his parents, seeing that he did not choose to be where he is, whilst his parents of set purpose laid him in the maternal womb, as in his own natural living cradle. Of a truth, those scientists possess an ethical code which is sadly at variance with God's law, as we learn from Exodus xxiii., 7 "The innocent and righteous slay thou

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A WORD TO THE WISE.

The editor of the New Zealand Tabet, who is a priest, writes: "Unless the clergy had the science

of angels and the voice of the last t, they could not overtake the harm that is done in homes by the exclusive perusal of secular news sheets and by the false conceptions regarding Catholic faith and practice that from time to time are printed—not necessarily with any intent to mislead—in their columns. The Catholic paper is the priest in the household. And we trust that the day is near at hand when it will be as intimately and hand when it will be as intimately and as formally a part of the Church's many-sided activities as her churches, schools and institutes of charity.

Meantime, the true Catholic paper is
doing a duty towards the Catholic public as real as any of these, though of a different kind. The Catholic public, too, have a duty towards the Catholic paper. The nature of that duty is sufficiently obvious. This is a in which, to the wise, a word is

DIOCESE OF LONDON.

THE NEW ASSUMPTION COLLEGE CHAPEL THE NEW ASSUMPTION COLLEGE CHAPEL.
The new Assumption College Chapel will be
dedicated on June 16. The dedication services
commence at 10:30 a.m. (eastern standard).
Rev. P. Corcoran, Seaforth, Ont., President of
the Alumni Association, will celebrate the
Solemn Miss Coram Episcopo, which will be
sung by the students in the choir under the
direction of Rev. J. C. Plomer, C. S. B. After
the Mass a banquet will be tendered the visiting Old Boys. On the evening of June 15, the
College Commencement Exercises and Distibution of prizes will take place in the College Hall.
The first sod for the new building was turned and for the new building was tu

n Mar. 25, 1907 and the cornerstone v y kight Rov. F. P. McEvay. Bishop on on June 14 1907, in presence of alar ring of old students and friends of the ing of old students and friends of the college, coepting some special ornamentation that ill be added later, the Cuapel is now com eted. The design of the building in all its tails proves that the architect, Mr. Deder-nes of Detroit, is a true artist and stands high his profession. The perfect lines of the thic arches, the new drop arch and the autiful proportions of the cruefform interier, mbiae in the most perfect harmony and con-tute one of the fluest examples of the build-tute one of the fluest examples of the buildsitute one of the most examples of the er's art which can be found anywhere visitors are unanimous in praise of the place of worship. The seats, which a oak, are specially designed to harmonize the prevailing lines of the architecture. will be five altars in the sanctuary and each side wall of the body of the chapel of elevated seats for the cleave. Both of each side wall of the body of the chapels of clevated seats for the ciergy. Both ele and gas lighting has been installed. No of has been allowed to escape the buil notice and the Blonde B os. of Chatham, were the contractors, deserve much cred their partin the construction of the chape

As to Catholic Advertisers. As to Catholic Advertisers.

Dear Sir—An article in the CATHOI RECORD recently struck me as being ve imply. It had reference to advertising Latholic papers by Catholic advertisers cacher, the non appearance of such advertience in the state of the structure of the structure of the structure of the same contain Catholic papers. To me this see rery istrange. From day to day we are bloged with printed matter of one kind mother from Catholic houses which is almonariable consigned to the waste bask Sometimes we need some special article from Catholic houses and we look in valu in be Catholic paper for information concerning its look announcements were made in the Carrious and the contained the contained the carrier of the th announcements were made in the Ca RECORD, The Casket, The Boston 1 other Catholic journals, doubless (supply houses would find the investi-fitable.

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PHILLIPS.—At his late residence, 192 Murray, Ottawa, on Monday May 75th, Wr Charles Ottawa, aged forty years. May his soul ist in peace!

MARRIAGE.

FISCHER KUNTZ — At Barlin, Ont., on Mon ay, June 8th, Dr. Wm. J. Fischer to Miss Car lyn Kuntz

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WHITE BINDINGS

2504-852-POCKET PRAYER BOOK, 13x31 inches. Imitation pearl, round cor-2512-813—LITTLE GARLAND OF FLOWERS. Imitation ivory, chromo side, round corners, gold edges with clasp. 60c. 2018-802—KEY OF HEAVEN. Imitation ivory. colored embossed emblem of Holy Eucharist. Round corners, gold edges, clasp. 60c. 2504-824—POCKET PRAYER BOOK, size 1 x3. New imitation ivory case with white wrist handle. Imitation ivory sides and back, round corners, gold edges. \$1.25 2013-824—KEY OF HEAVEN. size 2 x3. New imitation ivory case with white wrist handle. Imitation ivory sides and back, round corners, gold edges. 1.75

COLORED BINDINGS 2003-142-POCKET MANUAL, size 21x31. Levantum, 40 illustrations, round Padded leather bindings with round corners, red under gold edges, and with relief-cross inside of front cover with a prayer to be said before a crucifi

relief-cross inside of front cover with a prayer to be said before a chacina printed in black on opposite page.

2013-541X—American morocco embossed and gold side. 1.00

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35c. edges, round corners, gold roll, with large print and The Way of the Cross illustrated size 3x41 2006-554—American morocco. padded, round corners, red und r gold edges, embossed and gold side.

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2016--616—Morocco, limp, gold and embossed side, round corners, red under gold edges.

gold edges... 2528-308A—WAY TO PARADISE. A collection of approved prayers for Catho-

2505-642—Persian calf, limp, gold title, moiree lining, red under gold edges round corners, gold froll, red line edition

2002-501—CATHOLIC DEVOTION with Epistles and Gospels for all Sundays and festivals with engravings of the Holy Way of the Cross, morocco, padded, gold title, round corners, red under gold edges, size 3x4 inches.

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With extra large type, size 3x5.

2503-586—Calf, padded, round corners, gold title and side, red under gold edges 1.00 2503-513X—French calf, padded, with relief, cross inside cover, with prayer to be said before a crucifix on opposite page, round corners, red under gold edges, gold title.

POCKET PRAYER BOOKS

2010–142—SPIRITUAL GUIDE size $2\frac{3}{4}$ x $4\frac{3}{4}$, imitation leather, padded, gold title, red under gold edges red line edition.
2010-543-Calf, padded, gold title, red under gold edges, round corners, red line edition.

2022-144 - Pocket Manual with Epistles and Gospels, India paper, large type, limitation leather, gold edges, round corners, padded.

25c. 2022-827 - Imitation ivory, chromo side, round corners, gold edges.

25c. 2022-690 - American seal, divinity circuit, round corners, red under gold edges.

1.00 2022-541X - American morocco, relief cross inside cover with prayer to be said before a cruciffy on opposite page, round corners, red under gold edges, padded, gold embossed side.

gold embossed side. 2022-513—French calf, padded, gold embossed title and side round corners, red

2022-513X—Best German calf, padded, gold title, round corners, red under gold with relief cross, on inside of cover and prayer to be said before a crucifix on opposite page.

2022-525D—Persian calf padded, gold roll, gold and embossed side, round corners. red under gold edges. 1.50
FOLLOWING OF CHRIST. Edition with reflections.

2015-306—Black silk cloth, red edges
2015-554—Imitation morocco, round corners, red under gold edges, padded 45c
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