holdings, and give them over to the

and because the people could not get the land which should be theirs. The

off to prison at 4 o'clock in the morning. He protested against such treat-

future. They were satisfied that in this, as in many other struggles, the people would get their land, and that the miserable policy of coercion would

OUR COLLEGE GRADUATES.

laity.

In this connection is the question not

It is surprising, therefore, that they

Called by virtue of their opportun-

become a great force in settling the present problem of education.—Church

Disgraceful.

"It is a well known fact that a

larger proportion of Separate school children than Public school pupils, who try the entrance examinations,

are successful, because the Separate school authorities require a very high standard before allowing pupils to try

What's this? Separate school auth-

The Toronto News says:

for such examination."

The Catholic Record.

LONDON, SATURDAY, JULY 29, 1905.

ABOUT PUBLICATION OF THE PLAIN CHANT.

Boston Pilot,

The work of the Pontifical Commission on Church Music with regard to the publication of the official text of the PlainChant has been unexpectedly slow, but it may be hoped that the following important letter addressed by the Cardinal Secretary of State in the name of the Holy Father to Dom Pothier will basten matters:

hasten matters: Very Reverend Father: The pre-ratory work of the Pontifical Com-assion for the Vatican Edition of the Gregorian Liturgical Books has brought Gregorian Liturgical books has brought into relief the many advantages to be derived from a simplification of the work of compilation in rendering more profitable the results hitherto obtained by the reform, already introduced, of the Gregorian Chant.

The Holy Father, therefore, after hav-The Holy Father, therefore, after having again paid a due tribute of praise to the Benedictine Monks, especially those of the French Congregation and of the Monastery of Solesmes, for their enlightened and profitable labors in the reform of the secret melodies of the enlightened and prontable labors in the reform of the sacred melodies of the Church, has been pleased to decide that the forthcoming Vatican Edition shall be based on the Benedictine Edition published at Solesmes in 1895, thus recognizing the just value of that well executed reform.

To Your Reverence then, as President of the Pontifical Commission, the Holy Father entrusts the delicate task of re-vising and correcting the edition in question, and in this work you will ask the assistance of the precious paleo-graphic studies carried out under the wise direction of the Very Reverend Abbet of Solesmes. And in order that the important work may be carried on with greater alacrity and concord, His with greater anaerity and concord, His Holiness proposes to appeal to the vari-ous members of the Commission to apply their studies more directly to those liturgical books the reform of which is as yet not far advanced.

To guarantee the execution of these provisions the Holy Father has been further pleased to lay down the following points which I made known to you

ing points which I made known to you in the name of His Holiness:

"1. The Holy See will take under its authoritative and supreme protection the special edition of the liturgical beautopic in the special edition of the liturgical edition of the liturgical edition in the special edition in the special edition of the liturgical edition in the special edition in the special edition in the special edition in the special edition of the liturgical edition in the special edition edition in the special edition books which it recommends as typical, leaving at the same time a free field for the studies of scholars competent in

the studies of scholars competent in Gregorian discipline.

"2. To avoid the possibility of any monopoly, whether of right of fact, the Vatican typical edition may be freely reproduced by publishers, provided they fulfill the conditions named in the Motu Proprio of April 25, 1904.

in the Motu Proprio of April 25, 1904.

"3. The members and the consultors of the Commission shall readily lend themselves in aiding the president in his task by their lights and their knowledge, and shall be at the disposition of the Holy See to carry out other works of the same nature and to examine the publications submitted for approval to the Sacred Congregation of Rites.

See both now and in the future, its in-disputable rights over the Plain Chant which is an intergal part of the patwhich is an intergal part of the supreme divinony of the Church, the supreme divinony of the St. Finian he made a copy about the work. How few continue data their responsibilities. How many content themselves with barely of a psalter belonging to the Abbot of St. Finian, who, having by accident many content themselves with barely of a psalter belonging to the Abbot of St. Finian, who, having by accident discovered the fact, claimed the copy, giving as his right the principal laid the wing's speech, at the beginning of the Sagrad Congregation of but now they were to get coercion until Perfect of the Sacred Congregation of Rites, who will consult with the president of the Commission for the opportune disposition and measures to taken; and these shall then be put into execution with the consent of the under-

execution with the consent of the undersigned Cardinal Secretary of State.

'5. The proprietary rights of the Holy See, viz., the printing by the Holy See itself and by the publishers whom it has already authorized to reproduce the Vatican Edition, are guaranteed by the character of the publication, by the special physiognomy of the edition itself and by the formal renunciation generously made in favor of the Holy generously made in favor of the Holy See by the Father Abbot of Solesmes and by Your Reverence of all the re-sults hitherto published from their pre-

at Solesmes in 1895, will serve to safe-guard the letter and the spirit of the guard the letter and the spirit of the previous Pontifical documents, including the brief addressed to the Father Abbot of Solesmes on May 22, 1904, and to arrive at the best scientific and presting a splitter.

practical solution. With the perfect assurance, in mak ing known to Your Reverence these dispositions of the Holy Father, that you will, with your wonted zeal, devote your most earnest solicitude to the task of putting the same into effect, I avail myself of this opportunity, etc., R. CARDINAL MERRY DEL VAL.

Rome, June 24, 1905.

A Little Cattolic Vanderbilt.

The little daughter of Mr. and Mrs. Reginald C. Vanderbilt was recently baptised at St. Joseph's Church, Newport, R. I., by the Rev. Louis F. Deady, the Rector, the Rev. Wm. A. Doran assisting. Mr. and Mrs. Vanderbilt, Mrs. Frederick Neilson, Mr. Jules Blanc Neilson, Mr. I. Townsend Burden, jr., and two nurses comprised the christening party, and the ceremony was very simple and unostentatious. Mrs. and Mr. Neilson, the child's grandmother and uncle, were the sponsors. The little daughter of Mr. and Mrs.

THE MAN FROM GALWAY.

We have much pleasure in presenting to our readers the following able speech delivered by Mr. C. R. Delvin, M. P., for Galway, in the House of Commons, London, Eng., on Tuesday, July 4th, the subject of the debate being "Coercion." The debate was opened by Mr. Redmond, who was followed by Colonel Saunderson. Mr. P. Devlin being asked to respond said that he had followed this debate with some interest, because it referred to We have much pleasure in presenting some interest, because it referred to matters affecting the county he had the honor to represent. The speech of the right hon, and gallant gentleman, the right hon, and gaitant gentleman, the member for North Armagh, was somewhat entertaining but not con vincing. He had observed since he came into the House that the chief object the right hon and gallant gentleman seemed to have in address-ing this House was to poke fun at the expense of the majority of the people of Ireland. If legislation of a beno-ficial character which had been passed for Ireland, were looked over, and if the debates which preceded the bring ing about that legislation were studied t would be found that the right hon and gallant gentleman was invariably opposed to that legislation, and to night he continued that role.

Colorel Saunderson: Will the hon. gentleman say what beneficial legisla-

tion I have opposed? Mr. Charles Devlin: All the Land Acts, with the exception of the last one, which was of special benefit to himself. There was one remark which ought not to have come from the right hon. and gallart gentleman, and that was in the dealing with the poverty of the people of Ireland. He made it practically a crime for the people of Ireland to be poor; and he pointed out that in other countries where just law prevailed Irishmen had risen from poverty to affluence. But why should poverty to affluence. But why should Irishmen remain poor in Ire land? He maintained that the cause of the poverty of Ireland was the unfortunate, drastic, criminal, and cruel laws which at the instigation of the right honorable and gallant gentleman and the section he represented, had been passed by this House against Ireland. The people of Ire land had property, but it was stolen from them; they had means, but they were taken from them by the party and class to which the right honorable and gallant gentleman belonged, as was gallant gentleman belonged, as was shown by the past history of their country. Poverty, therefore, should not be thrown into the teeth of Irish the country of the country of the country. men by the right honorable and gallant gentleman. Irishmen might be poor in their own land, but it was through no fault of theirs. When they had a fair fault of theirs. When they had a fair field they were able to rise to the high-est positions, even in British Governest positions, even in British Governments as represented in other lands. The Grard Dukes, who had long held sway in Ireland, were the very men who had brought about the poverty of the country. When one of his colleagues in the county of Galway pointed to men who had been taken from their homes at 4 o'clock in the morning, not allowed to get breakfast, and put into a cart to be dragged to prison, the Attorney-General and the Solicitor General burst out into laughter. Was that a laughing matthe Motu Proprio of April 25, 1904. The members and the consultors he Commission shall readily lend may be the president in task by their lights and their of the Holy See to carry out other of the Holy See to carry out other of the Boulications submitted for mine the publications submitted for roval to the Sacred Congregation of es.

4. It order to secure to the Holy be to now and in the future, its inputable rights over the Plain Chant ich is an intergal part of the pationy of the Church, the supreme dich see the Moly See to carry out other who wand in the future, its inputable rights over the Plain Chant ich is an intergal part of the pationy of the Church, the supreme dich was and prosecutors in this sounce the very men of the week the very men of the country. When one of his colleagues in the country of Galways that the country of Galways to the country. When one of his colleagues in the country of Galways to the country. When one of his colleagues in the country of Galways to the country. When one of his colleagues in the country of Galways to the country. When one of his colleagues in the country of Galways to the country. When one of his colleagues in the country of Galways to the country. When one of his colleagues in the country of Galways to the country. When one of his colleagues in the country of Galways to the country. When one of his colleagues in the country of Galways that the country of Galways to the country. When one of his colleagues in the country of Galways to the country. When one of his colleagues in the country of Galways that the poverty of the country. When one of his colleagues in the country of Galways that the country of Galways the country. When one of his colleagues in the country of Galways the country. When one of his colleagues in the country of Galways that the country of Galways the country. When one of his colleagues in the country of Galways the country of Gal

bitions fostered by a false system be-cone mere machines for moneybut now they were to get coercion until the next general election had passed. The representatives of the majority of the people of Ireland would see to it, that even the strong man who had been control to Ireland an Obiof Scaretary. making. are not found as leaders in Catholic movements? Is it surprising that they sent to Ireland as Chief Secretary
would not have his way in grinding
down the people without having his
conduct exposed in this House, and to have sunk to a plane of selfish effort? Have we not here the reason of their failure to identify themselves with parish work and parish societies? Why they have no interest in what concerns the Church and why they are at times even a scandal to their fellow-Catholic the people of the country. During his eight years residence in Ireland he had been told that the people were struck down and batoned, but he had not been a personal witness until the case, under discussion arose. He went to address a meeting in his county of Galway, and ities to greater and better things, they are indeed walking a dangerous path. Recreant to the responsibilities had no idea that that meeting would be forbidden by the authorities on the Benches opposite, and had no reason to expect it. When he arrived at the imposed by those opportunities they can not hope for more than a temporary "6. These dispositions, and especially that which constitutes as basis of the Vatican Edition the edition made at Solesmes in 1895 will sarve to sale political life in other countries, and had been a member of another House within the limits of the British Empire; but he had never witnessed anything so audacious and so outrageous. Hon, members boasted outrageous. How members poasted of the loyalty of the Colonial posses-sions and of the attachment of Australia and Canada to the motherland; but if they attempted to commit such deeds as he had described in these lands, he wondered how long they could boast of having them! They knew what the policy of the Chief Secretary was in re-

be surprised if God were to withdraw even this as He has done in the case of others before their day. Hence it is the imperative duty of our college grad-uates to keep faith with their responsi-bilities, to actively participate in all movements agreeable to the wishes of the church. If they do so, they will become a great force, in sattling the policy of the Chief Secretary was in Figure 3 and the spect to the western portion of Ireland. The facts were brought out by the Leader of the Irish Party. Crime was the excuse for the imposition of this money and the property of the Imposition of the Irish Party der his honorable coercion policy. That day his honorable friend who represented the city of Limerick, asked if the Judge of assize in that distaint had become district had been presented in that district had been presented with white gloves, and the answer was "yes," and this presentation of white gloves was going on ail over Ireland. The fact was that there was no crime there. And what occurred orime there. And what occurred last week in Galway? There were only nine cases set down at the assizes, five of which were for malicious injury,

but not one of these five had been prove —all were dismissed. Crime was not at the bottom of this matter. It was that certain hon, gentlemen opposite

Association of Boston held a celebration in honor of St. Columbkille in Rathbone speeches on July 12th: He knew that the Attorney-General, when he came to reply, would mention that there were threatening letters. Fortunately some of these letters had appeared in the Press in Eugland, when it was seen that there were practically no threats. Hall on Sunday, June 17.
Father Gasson said: "It has often struck me when conversing with well informed men what a surprising amount the struck me when conversing the conversing the of ignorance obtains concerning the labors of the early Irish monks in the What were the tacts? Any man who went to the west of Ireland would at interests of education. One hears much of the great universities of the present day, but concerning the great schools of Bangor, Clonard, Monasterboice, Clonaconis and many others went to the west of Ireland would at once be struck not only by the poverty of the people, but by the sight of ruined homes, evieted holdings, and big grazing farms. The right hon, gentle man asked what right they had to dispossess a grazier from his farm? He, in return, asked what right had they be dispossess the poor people who were born on that land, of their small holdings, and give them over to the

not a word.

'In conversation with a well-educated gentleman one time I asked him was he aware that at an early period in the civilization of Europe, Ireland was the intellectual centre, diffusing knowledge all around. He asked me it I were joking, and for reply I read to him from an old and very interesting chronicler, fully as much neglected as interesting, Matthew Paris, who says:

Interesting of particular times, that is the medium through which she must speak to her children, if she is to speak to them at all. It was not her business to explode an ancient astronomy and geography, before teaching the Resurrection and a judgment to come. The missionary to a tribe of South Sea Islanders need to the property of the saked me it was not her business to explode an ancient astronomy and geography, before teaching the Resurrection and a judgment to come. The missionary to a tribe of South Sea Islanders need to the property of th cated gentleman one time I asked him products and give them over the total graziers? The result of all this policy was that the people were still fleeing to other lands to try and get there what they could not obtain in their own. He held that the land interesting, Matthew Paris, who says : of Ireland should belong to the people of Ireland who should be allowed to live there; and that the legislation should not be such as to make them hate the law. This House passed the Land Act in 1903, because it was said that it would bring peace and prosperity to Ireland. Why was it that peace and prosperity had not come? It was because the landlords would not sell,

"In this our day, with all the endowments our great colleges have, it is a costly matter to get a thorough education. Not so in Ireland in those days. Education was free. Lodgment was Iree. Food was free. Even clothing was provided if necessary. And the only recompense asked was the good will and gratitude of the recipient.

"Wherever the monk, went, estab-

the land which should be theirs. The people of Ireland had a right to meet together as the people of England, Scotland, and every other civilized country were allowed to meet for the purpose of forming a combination and keeping public opinion alive as to their whats and reassities. But in the west will and gratitude of the recipient.

"Wherever the monks went, establishing monasteries, there also they established schools, so that as well as teaching holiness, they also taught learning, science and arts. The subject of the labors of the Irish monks is so that it would take days to recount them. In England and on the continent of Europe the subject is an absorbing one and should be a source of study and pride to every descendant of the Irish wints and necessities. But in the west of Ireland they were forbidden to meet, and if they did meet they were dragged ing. He protested against such treatment and against the policy initiated by the Chief Secretary in the west of Ireland. But in view of the successes which have been won in spite of the opposition of hon. gentlemen opposite, the Irish members had no fear for the pride to every descendant of the Irish

"Saint Columbkille was born in Donegal in the year 521, and was a lineal descendant of 'Nial of the Nine Hostages,' ancestors of the princely house of the O'Neils of Ulster. He was sent to Clonard under St. Finian for his education, afterwards studying in Moville and under St. Kieran in

Foremost to-day among the questions which interest the Church and the Catholic laymen of the country is that of education. It is a matter pressing for settlement to the justice of the Catholic citizen. Present conditions show that the burden of the battle is borne by the clergy. It is well that they are leading. But there is also need for leaders among the latter.

Moville and under St. Rieran in Commacnois.

"When in school at Clonard, Columba, or the dove, as he was later knowr, was pretty much like any other typical Irishman in his temper, quick, flery and laways willing to meet an enemy half way. A former head of the school way. A former head of the school, and was later knowr, was pretty much like any other typical living the dove, as he was later knowr, was pretty much like any other typical living the dove, as he was later knowr, was pretty much like any other typical living to meet an enemy half way. A former head of the school way. A former head of the school at Clonard, Columba, or the dove, as he was later knowr, was pretty much like any other typical living to meet an enemy half way. A former head of the school way. planning to injure 'Columbkille, one night he had a vision in which he saw on one side a 'throne' and on the other a carpenter's rule, and being asked which of those he thought it would be the hardest to give up he replied that the throne would be, on which he was told that Columba had given up a throne, being by right of descent a king of the O'Neil's, but that he, Kieran, being the son of a carpenter, had only given up a carpenter's rule. In later years Kieran and Columba be-

came fast friends.

"Columba had a great passion for books, buying or borrowing them whenever he could. At one school taught by St. Finian he made a copy

book belongs its copy. "Columba indignantly refused to give up his copy, and the dispute was referred to King Diarmaid at Tara, who decided against Columbkille, who refused to submit to the decision, and a great war was the consequence, in

a great war was the consequence, in which many thousands were slain.

'So grave did matters become that the Bishops of Ireland in synod excommunicated Columbki le. One only, Abbot Brendon, interceded for him and the excommunication was removed. But he was to choose a fitting penance, and he chose that, to him as to all the children of Ireland, the most severe, exile from Ireland, not even to see the

exile from Ireland, not even to see the hills of Ireland any more.

"Columbkille settled in Iona, or Caledonia, or Scotland, as we now call it. He evangelized Scotland and the North of England, and even formed bands of missionaries to get aboard the ships of the North Sea pirates to ships of the North Sea pirates to convert them. Wherever he founded conasteries (and 53 are ascribed to him) he also founded schools.

"As a witness to the solidity of his work, although during the so called Reformation, cruel persecution had to be undergone, yet to day in the Hebrides and Western Isles the faith of

Columbkille still remains.
"Even the famous universities of
Oxford and Cambridge in England owe their existence to the labors of St. Columbkille."—Boston Pilot.

A CATHOLIC AND THE BIBLE.

Dr. Fox continues in the June Catholic World his articles on "A Catholic and the Bible": "Although our answer to the first What's this? Separate school authorities requiring a higher standard than Public school authorities? Why how can that be when those who favor Separate schools are bent on keeping the children in ignorance? For the Catholic schools of Ontario to play a trick like this just after the News has spent months in proving what an injury they do to educated citizenship is simply intolerable.—Montreal Herali. two charges made against the Church, false teaching and variation in doctrine, also anticipates the third, a few direct observations with regard to this one may not be out of place. Does it not seem to be incompatible with the claim of the Church to divine guidance that erroneous beliefs, even though they were not taught as obligatory faith, should have widely prevailed? And observations with regard to this one

wished that persecution and prosecution should go hand in hand so that they might get some substance for their speeches on July 12th! He knew that the Attorner General, when he came the Attorner General, when he came a speciation of Boston held a celebration. this incongruity is emphasized when we observe that these beliefs were in a great measure, erected on a view of Scripture whose elimination has been accomplished not through the initiative of our teachers but chiefly owing to the

pressure of foreign and hostile activ-

"We must remember, however, that the manner which Providence guides the Church is not to be adjusted to our the Church is not to be adjusted to our opponents' ideas of what ough's to be. The Church claims that the divine guidance will protect her from ever losing or perverting the truth committed to her care. She does not hold that the Holy Ghost is ever active to hinder the growth of harmless superfluities, or the growth of harmless superfluities, or to correct the inaccuracy of the natur al knowledge existing of particular in not put his neophytes through a course for of modern physics and geography, as tellects of the day go to Ireland for their education, and it you miss some of our learned men and don't know what has become of them, be assured that our learned men and don't know what has become of them, be assured that they may have gone to Ireland to finish their education.

'In this our day, with all the endowments our great colleges have, it is a costly matter to get a thorough education. Not so in Ireland in those days. Education was free. Lodgment was Education was free. Lodgment was the truth in an imaginative frame that the source of the sour does not square with the heliocentric theory. He will not think it necessary to warn them against the unphilosophic nature of anthropomorphism nor give them a lecture on the difference between univocal and analagous predicatween univocal and analogous predica-tion if they persist in seeing the hand of the Almighty guiding the tornado, and hearing His angry voice in the thunderclap. In his own little sphere the missionary follows the method pur-sued by the Church in the world at large, she follows Christ, who as Eather large, she follows Christ, who as Father Tyrrell puts it, in using such ideas as he found current, as a medium of ex as he found current, as a meanth of pression for quite other truths did not commit himself to matters in which he has left us to the guidance of our sense, our reason, and the accumulating wisdom of the race."

AN ORANGEMAN FOR HOME RULE.

Mr. R. Lindsay Crawford, a very prominent leader of the Independent Orange order, addressed a large meeting on the evening of June 15, at Larne Town Hall, near Belfast, Ire., on "Irish Grievances and Their Remedy." The RECORD would call the special attention of Dr. Sproule and his followers to it:

Mr. T. Sloan. M. P., was present.
Mr. Crawford said it might seem a strange thing to some in Larne to hear

strange thing to some in Large to hear a Protestant and an Orangeman ina Protestant and an Orangeman in-veigh against the grievances which afflicted this country, and to some it would sound like political heresy, but he stood there as the representative of his unfortunate country to arraign at the bar of public opinion her rulers and leaders, and to claim an honest and decisive verdict on the issues and decisive verdict on the issues placed before them. (Applause) Political war cries and terms had been hackneyed into misrepresentations and misnomers, and Irish Protestants had timorously renounced their birthright of citizenship and permitted themselves to be jockneyed out of their National heritage. (Applause) He National heritage. (Applause) He wished to lead Irish Protestants back to the National highway from which they had strayed, and to make them recognize that their true destiny was to mould and influence public thought on Irish questions and lead in the van of their country's emancipation. Irish questions are constraint of their country and their country are manufaction. Irish on irish questions and lead in the van of their country's emancipation. Irish Protestants could not for ever remain indifferent spectators of Ireland's Cal-vary, where a nation was being sacri-ficed to placate the insatiable lust of the high priests and elders of a spur-ious agitation. Ireland was moving with ever-increasing velocity along the broad road of destruction, and nothing but the combined Christian and moral effort of all her sons could avert the irretrievat le ruin and disaster that lay mmediately ahead (applause). As intel ligent men, whose interests centred in Ireland, they could not afford to treat with indifference the warnings of think-ing men, who found that Ireland's trouble arose from two main causes; 1 the inability of English parties to understand the complex Irish problem; and stand the complex Irish stand the conception of the National 2 a false conception of all creeds life amongst Irishmen of all creeds and classes (applause). The Act of Union was carried with bribery and Union was carried with bribery and Union was carried with bribery and it was no expectation unparalled in the records present at the ceremony, which took place at the ancient Church of San Gattolina, one of the oldest in monthing in his of any other nation, and it was no exaggeration to say that by the same despicable methods had the Act of despicable methods had the Act of Union been maintained for more than a century. One of the causes of Ireland's decay and the failure of English statesmen to diagnose her disease and apply the remedy was the return to the British Parliament by the votes this Protestants of Government. to the British Parliament by the votes of Irish Protestants of Government placemen and title hunters, who sub ordinated their country and her legitimate needs to their own selfish ends (applause). He appealed to Protestants to do their duty to their country and if they did so their Catholic.

ants to do their duty to their country, and if they did so their Catholic fellow-countrymen would rise up and call them blessed. The only policy which the combined intelligence of the

Ulster Party had evolved was coercion.

Government by Coercion Acts in the

twentieth century was the most damn-

ing evidence of the failure of the Act

of Union administered by successive

English parties.

CATHOLIC NOTES.

The great annual Catholic procession this year in Manchester, England, was participated in by more than 17,000

Etienne Lamy, recently made a mem-ber of the French Academy, began his studies under the Dominicans and graduated from the college of St. Stanislaus. Rome, July 7.—The Rev. Father Murphy, rector of the Irish College, was found dead in his bed this morning.

He died of heart disease. R. I. P. Archbishop Ireland and Father Lam-bert are said to be the only surviving Catholic chaplains of the United States civil war.

The annual conference of heads of Catholic colleges and secondary schools of England and Wales was held this year at Stonyhurst College, which is in charge of Jesuit Fathers.

The death of Cardinal Langenieux, Archbishop of Rheims, has reduced the number of Cardinals to sixty-three. The Sacred College, when full, consists of seventy, counting Rheims. There are ten vacant sees in France.

King Edward has sent through his ambassador a donation of 500 francs (\$100) to Dr. Bull, the president of the English branch of the St. Vincent de Paul society in Paris, for their relief

work among the poor. St. Joachim's the beautiful international church erected in Rome to com-memorate the Epis sopal Jabilee of Leo XIII., has now become a parish church, with thirteen thousand of the faithful depending on it.

There are 30 000 Negro Catholics, 3 Bishops, 2 Prefects Apostolics, 39 priests, 160 Sisters, 3 colleges, 47 schools, orphanages and leper homes in charge of the Society of African Missions, West Africa.

King Alfonso received an address of welcome presented on behalf of and signed by the Catholic Archbishops and Bishops of Scotland. The address, which is on Vellum, beautifully illuminated in the Celtic manner, bears the arms of King Alfonso and of the Archbishops of St. Andrews and Edinbushops of St. Andrews and Edinburgh, and Glasgow.

The retirement of Judge Henry James Stoner at the age of 85, after 40 years on the County Court bench of England, recalls the fact that his father, Charles Stoner, became a colonel in the Spanish army, because the penal laws did not permit him to serve the king of England.

king of England.

John O'Brier, a well-known trader,
of Dunlavin, County Wicklow, Ireland,
recently received, per Father Maxwell
parish priest, \$500 as restitution arising out of a transaction that occurred
thirty-eight years ago. Mr. O'Brien then
handed to Father Maxwell \$250 to
erect a railing and entrance gate for
the parish church. the parish church.

Mr. Noel J. Campbell, S. J., of Pepe's Hall, Oxford, has been awarded the Marquis of Lothian's Prize for H.sthe Marquis of Lothian's 1712e for History, an annual award of \$200, which is open to graduates and under graduates alike, and is considered one of the highest University distinctions in history. Mr. Cambpell, before entering Oxford, studied at Stoneyhurst.

The University of Cambridge, England, has conferred the honorary de-gree of Doctor of Letters upon the Rev. Father Ehrie, S. J., Prefect of the Vatican Library, and the same degree was to have been conferred on Father Denifie, O. P., archivist of the Vatican, who has recently died. Father Denifie was the author of a recent remark

regulars, or members of religious orders There are 227 parishes, with 372 churches, chapels and stations. The monasterles and convents number 64, the Catholic schools 202 and the Catholic population is estimated at 513,400.

Another illustrious name has just been added to the long list of saintly Franciscan tertiaries, viz.: Blessed Charles of Blois, Duke of Brittany, whose cult has been approved recently by the Sacred Congregation of Rites and confirmed by Pius X. Princely tertiaries are rare, and as Charles of Blois was a fervent imitator of St. Francis, his glorification will add new courage to his brethren in these days of indifference and irreligion.

Pietro, Gattoline, one of the oldest in Florence, which Dante mentions in his "Divine Comedy." Mrs. Thompson is now a member of the parish of San Pietro Gattolina and she has given a large sum of money to the rector to b distributed to the poor of the parish.

Right Rev. Bishop McQuaid, of Rochester, recently celebrated the thirty seventh anniversary of his elevation to the episcopate. The Catholic Citizen says that though eighty three years of age, Bishop McQuaid has not relaxed his efforts for the good of the Church one iota. Any day he may be seen busily engaged in superintending the construction of the Home for the Aged on the West Boulevard, or walking many miles inspecting the enormous farm upon which is produced all that goes to supply the students of St. Bernard's Seminary with whole some food, sturdy minds and athletic physiques.

For the wages of sin is death; but the gift of God is eternal life.—Rom. God is so beautiful as the soul of a child.—Mother Mary Loyola.

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CHAPTER I.

A gentleman that loves no noise -The Silen

"Poh, what whish? Let him give us something like a gentleman, and we'll whisht as much as he pleases." "Are ye tired o' ye'r lives? He's like a madman all night. There's nother for ye."

D'ye hear what he says, as if it was eggarman he'd be talken? Go along in—take your head out o' that, Remmy, if you love it. Nothen for us! —Take your head out o' that again! if you haven't a mind to lave it after you—and no great prize 'twould be to the man that would get it in lose afther

you, either.'
"It may be a very bad one," said
Remmy O'Lorne, "and an ill-locking
one enough may be, but I'd look a dale
droller widout it for all that."

"Well, an' are we to get nothen for the Wran? Is that the way of it? Come, boys, one groan for the old

Whisht ! agin ! O boys, for shame Well, aisy a while and I'll see what's to be done. But don't make a noise for your lives, for he didn't lave his room

Renny withdrew his head from the replaced the newspapers, and walked in a meditative way along a dark flagged hall leading to many of the principal sleeping chambers of the old mansion. He paused near one of the doors, and after many gestures of agitation and distress, he tapped softly with the knuckle of his forefinger upon the centre panel, bending his ear toward the key-hole to ascertain as much as possible of the effect which his produced.

Who's there?" was asked in a tone of some vexation. 'Are you a wake, sir?" said Remmy, in a soft and conciliating accent, such as a man might use in making acquaint-

with a flerce mastiff. If I were asleep, do you think I'd ask the question, Remmy?"
"Wisha then, no, surely, sir," said
the man, "I dun know what came over

me to ask my question."
"Well, what's the matter now?

"Come to see you they are, sir. "Who, man?" was asked in was asked in some

little alarm. The Wren boys, sir."

"The Wren-boys!"
"Yes, sir, in regard o' Saint Stephen."
"The Wren-boys come to see me in regard of Saint Stephen!" was repeated in a slow and bewildered tone.
At the same time the party without,
a little impatient at Remmy's delay, recommenced their noisy harmony-

"The Wran—the Wran, the king of all birds, St. Stephen's day was caught in the furz , Although he's little——"

The strange disturbance seemed to aggravate the wrath of the secluded aggravate the wrath of the sectided tenant of the chamber—"What's all this din, you ruffin?" he said to Remmy in a furious tone.
"Themselves that's singing it,

sir.' "What? who are they, sir?"

The Wran-boys.

"The Wran-boys again! Who are the Wren-boys? what the plague do they come elattering their old pans and kettles here for? What do they want, "Money I believe, sir, and liquor."

"Money and liquor! From whom, E'then from your honor sure

'tisn't from the likes o' me they'd be expecten it ?'

Why, are they creditors of ours,

Remmy?"
"O not they, sir, one of 'em-sure yourself knows we owe no money. But they want a little by way of a compliment in regard o' Saint Stephen?

"Saint Stephen! Why, what the mischief, I ask you again, have I to do

with Saint Stephen? "Nothen, sure, sir, only this being the day, whin all the boys o' the place go about that way, with the wran, the king of all birds, sir, as they say, (be-kays wanst when all the birds wanted to choose a king, an' they said they'd have the bird that would fly highest, the aigle flew higher than any of 'em, till at last whin he couldn't fly an inch higher, a little rogue of a wran that was a hide under his wing, took a fly above him a piece and was crowned king of the aigle an' all, sir,) tied in the middle o' the holly that way, you see, sir, by the leg that is. An old custom, sir. They hunted it this morden, and stened it with black thorn in regard o' Saint Stephen. That's because he was stoned be the Tarks himself, sir, there's a great while there sence. With streamers while there sence. With streamers and ribbins flyen about it. Be the leg they tie it in the middle o' the bush within. An' they sing that song that way for the gentlemen to give them a trate, as it were, 'Get up, ould 'oman, an' give uz a trate,''—or, 'get up-fair ladies'—or—'we hope your honor,' as the case may be, all in regard o' Saint Stephen gard o' Saint Stephen. And they dressed out in ribbins, with music an' things. Stoned be the Turks he was, Saint Stephen, long sgo. Bad manners to 'em (an' sure where's the good o' wishen 'em what they have before?) wherever they are, for so doen. Is

So I am to understand from you that a number of young men come to demand money from me, because they got up this morning and hunted a little wren, tied it in the middle of a holly bush, and stuck a parcel of ribbons on the boughs. Is that the utmost extent of their claim on me?"
"O then, Lord help uz!" said

Remmy, greatly perplexed—"if one was to go to the rights o' the matter, that way, sarrow a call more have they to you, I b'lieve, sir.

Well, then, let those gentlemen take their departure as soon as they please. They shall seek their reward elsewhere, for it is an exploit which am incapable of appreciating.

"O sir, sure you wouldn't send them away without any thing, to disgrace

"Go along, sir, and do as you are

directed."
"Well, well, to be sure, see what this is," Remmy O'Lone muttered in great distress, as he paced reluctantly along the hall, revolving in his mind the manner in which he should most palatably announce this disagreeable intelligence to the crowd without. They were preparing to renew the chorus when he opened the massive hall door, and proceeded to address them. As his master had not permitted him to gratify his auditors in the substantial way, Remmy thought the least he might do, was to take what 'iberties he pleased with the form and language

of the refusal.
"Boys," said he, "Mr. Hammond is in bed, sick, an' he desired me to tell by that he was very, very sorry intirely that he had nothen to give ye. He de-sired his compliments, an' he's very "I knew he was a main wretch!"

exclaimed the wren boy—" He a Crom-waylian—he Bag-an'-Bun! Bag an' baggage! O, 'pon my word, he's a great neger." "Houl your tongue, I tell you, Terry

Lenigan," said Remmy. "Don't anger me, I'd advise you." "Remmy, would you answer one question," said Terry, "an' we'll be off. Who is it milks Mr. Hammond's

To understand the point of this query, it is necessary the reader should be in-formed that, in consequence of Mr. Hamond's allowing no dairy woman a place in his establishment, which was solely composed of Remmy and his old mother, a false and invidious report had been circulated that the office alluded to in the last speech (which in Ireland is looked upon as exclusively womanish is looked upon as excludively womanism and unworthy of the dignity of man,) was fulfilled by no less a personage than the redoutable Remmy O'Lone himself. This disgraceful charge, though frequently and indignantly rebutted, was the more maliciously per-severed in, as it was found to answer its chief object not the less effectively -that of irritating the temper of its subject, and furnishing the spectators with what Hobbes would call a spectacle exceedingly gratifying to their vanity
—a man in a state of comically passionate excitation. It lost nothing of its usual force by its total unexpectedness

at the present moment.

Remmy plunged forward toward the speaker, then remained fixed for a few noments in an attitude minative of offence—the consummation of his desires being checked by a rapid a d almost involuntary reflection on the little glory he would be likely to reap from an engagement in which the odds would be so awfully against him. Then sud-denly recollecting himself, he stood erect putting his little finger knuckle between his lips, and blew a whistle so shrill and so loud that the echoes of the broken hills which surrounded the castle,—and in the fine phrase of the Spanish poet, stood aleft in their gaint stature, ruffling their foreheads against the morning sun,

-E te Monte eminente Que arruga al Sol en seno de su frente.

returned the unwonted sounds in an hundred varied tones. This was not the response, however, which Remmy ambitioned, so much as the yelling of leash of beagles, who presently made their appearance, though not in time to do any considerable damage amongst the aggressors, who retreated in double quick time, making such a din as no power of language that the writer posesses could possibly convey to the

I'll not be able to stand this long, mother," said Remmy, as he returned to the kitchen, where old Minny O'Lone was quietly seated by the breakfasttable, making as rapid progress as her toothless jaws would permit her to do, through the reeking mountain of sleek-coated potatoes and virgin white milk that covered the board. "My master an I'll never agree together, I see that: an' if I once get my character from him, I'd cut my stick to day before tomorrow, that's what I would. See what this is! A decent, well commended, notable lad, with as much papers in characters in me chest as 'nd be the maken of a grocer if he got it for waste paper—a lad with as strait an' round a log," he added, extending one which certainly (notwithstanding Remmy's wig) justified the commendation—" as ever stood in white cotton on a dickey—and I don't care whose the other is—a leg that never thought 'twould be forced to mount a brogue again any way; here am I now in the flower o' my days, cook, ostler, groom, herdsman, gorsoon, gard'ner, steward, and all, in this old box pitched up on the top of a hill, and shaking to every blast o' wind like a straw upon the waters, as had as like a straw upon the waters—as bad as the Darbyshire stone that me master an' meself seen once in our travels in oreign parts, sarven a man that has such quare ways—disgracen himself an' all belongen to him. Taere'll be a holy show made of us with the Wrai-I set the dogs after 'em-forthat's more of it, too. Another job they give me, as if I hadn't enough." The ringing of a bell cut short the

train of Remmy's murmurings. That's for his tay, to have it ready for him," said he, stirring the fire and arranging the kettle, "if he wasn't so sickly (an' a body don't know the time he'll go) -an' there's no sayen what sort of a will he has made, but if skin, Mr. Hamond is not the man he ought to be. Sure he has no rilations, an' if he had itself what are they, only as you may say the casual gifts o forten, whereas, a good sarvant is a man's own choice, that ought to be esteemed according."

"How do you know will the master ever die?" said the mother.

"How do you know is it himself that's there at all? When he got th sickness that was goen last summer, by being so mooch in the houses o' the poor people, do you know what I done I tak a bit o' the—but it's a sacret-the herb they say that tells for life o death by boiling it in a skillet, and it it turns green, the man recovers, if black, he dies surely—an' I put it down here on the fire about the dead o' night.

when ye were all in bed, an' he was just when ye were all in bed, an ne was just drappen off in his crisis, despaired of be the doctors, and I looked into the skillet by'n by, and sure there it was, no change at all in it, only just the same color it was when I put it down."

"Oh, that's all nonsense—poh! that's ye're shooperstishions," said Remmy, whose travels with his master had taught him to despise the legends of his native soil, at least in outward appearance and in the day time. "If it wasn't himself, do you think he'd be so wild when he heard o' Miss Emily's misforten? Oh, the poor lady! Ah, mother, that was the real lady—Heaven rest her, this day! 'Twas she that had the open hand to the poor servant—an' she'd slip it into your hand as soft as if she didn't feel herself given it into your hand that way, an' she looken anyour nand that way, an she looken an-other way, or may be smilen at you an' sayen, 'Remmy, I gev you a dale o' throuble this while back;' or, 'Remmy, here's a keepsake for you,' with a voice would raise the very cockles o' heart with its sweetness. And ye'r heart with its sweetness. And such a fine proud step with her for all An' the way she used to walk along," Remmy cortinued, standing up and forgetting his half peeled potato in his enthusiasm, while he imitated the action he described—" springen off the ball of her little foot, and looken out from under the eyebrows as if it was out of the clouds she come. An' to think, mother," he added, standing erect and staring on the old woman, "to think that all that should go for nothing! The match made—the wedded fixed—the day coom a'most all but one-the favors out-the gloves sent round-the bride cake baked—the dresses both for her-self and himself finished off—the music ready—the priest at hand—the frinds and hoop! whisk!" Remmy convanientcontinued, slapping both hands to gether with a loud report, and then tossing them up to their furthest ex-tent over his head to express sudden-ness—" all gone! as you'd puff the down off a clock! (The seed-bud of a common weed so called) Slap! as it you rubbed your eyes an' saw the saa where the mountain is overright us.

I'll have a fortune made here and then I'll show my mother that she mistakes my character: that it is not find that then of a spanif that the whole affair than of a spanif that the whole you'd think! She was a high lady in her time—low enough she lies now. The pace an' the light of heaven lies with her where she lies, forever!" And having unburthened his heart by this panegyric, Remmy resumed his place and his toil at the breakfast-

CHAPTER II.

I know not what the matter is, but I am grown very kind and am friends with you—You have given me that will kill me quickly, but I'll go home and live as long as I can.
—Beaumond and Fletcher.

Detesting from our hearts all unneces sary mystery, which is no less repulsive in a narrative, we apprehend, than in the transactions of social life, we shall proceed to lay before the reader a few life of the proprietor of Castle Hamond, in the course of which he will find an explanation of the allu-sions contained in Remmy's last oration. It will be needful, moreover, that we take the reader for a short time out of

Munster, the general scene of action which we have selected for the conduct of these histories; promising him, that ground, the period of our absence shall be limited to as brief a space as may suffice to make him comprehend the chain of the story.

There are no classes of beings, either in the social or natural world, so dis-tinctly separated one from the other, that an intermediate species may not be observed, partaking of the nature of both, and generally combining their least tolerable peculiarities. amphibious monsters are generally tound, in social life, to consist of the vain and the vulgar; and I believe there is no country in the world where a class of persons may not be observed thus between humble and ble "life—drawing the ex "respectable" life—drawing the external fopperies and gaudiness of the one over the coarseness of the other, and hanging like the link of an ill-favoured chain between the two diamonds, simplicity and refinement. Disowned by the class to which they would aspire, and disliked by that which they have deserted, these people would lead very miserable lives, if it did not nappen providentially enough that they are burthened with no inconvenient quantity of feeling, and find in the gratification of their vanity a happiless more than commensurate to the mortification which they ought to receive from the repulsive scorn of those above and the insolent reproaches of those below them. In this genus may be classed the long array of coarse taces that one finds astray in Leghorn bonnets—the splay feet in silk stock-ings—the half educated pretenders in conversation, who steer a clear course between the natural wit of the lower and the fine taste and acquirement o the higher orders - the shock heads that have discarded the lowly felt, and glisten in beaver-all, in short that is awdry, and coarse, and flippant in

society. It does not always happen, nevertheless that the individuals whom Fortune not Choice, has thrown into this class are totally destitute of sensibility, and when the contrary is the case, the reader (possessing a due proportion himself) may easily imagine how much is rendered by the abmore acute it sence of sympathy consequent on its very rarity. This was the situation, in early life, of the hero of our tale, and it was rendered still more distressing by the natural disposition of the man, which was so morbidly sensitive that it would have required much care and a vigorous exertion of mind in any station to save him from the perils of disgus

and misanthropy.

The nearest relative of his own that Eugene Hamond had been ever acquainted with, was an old man-a secondcousin of his father's-who returned t his native isle (with a fortune made of sugar and tobacco in the Illinois), just in time to see poor Hugh made an

taken care of—a promise which he made with an ill grace and performed with a worse. This old fellow was one of those worse. This old fellow was one of those selfishly generous beings who confer a favor for their own sakes alone—and while they mingle so much ungracious rudeness with their liberality, as to make it a pain, not a pleasure to the receiver, yet look for as warm and abundant a show of gratitude as if the gitt were not entirely a selfish action. A show of gratitude, we say, for as it is a gaudy vanity which prompts the bene a gatty vanity which properties of the solution of the solution of the silent feeling of generative and the silent feeling of generative of the silent feeling o osity in himself, and had not faith in the silent gratitude of his young protege. The shy temper of the latter re-coiled from the blazonry of affection which was thus required from him—and moreover, felt it wearisome and annoving to be constantly reminded of ber fits which had been conferred on him at an age when he was incapable of appre-ciating the consequences of laying him-self under an obligation, and of course could exercise no election in the matter. Old Hamond had been an enthusiast in his youth, and had leit home with the hope of procuring in a distant land the means of rendering himself respected and beloved in his own. No person could have set out with kinder o affectionate intentions-but their per formance was fixed for a period too re-mote (as is, we fear, only too frequently the case with young adventurers); he convinced himself entitled, on the convinced himself entitled, on the strength of the ultimate designs, to omit all those intermediate and minor attentions to his friends at home, which duty, gratitude and affection demande from him.
"It is no matter," he would say to

himself, when the post brought him a letter full of gentle murmurings and

affectionate reproaches from a mother who loved him well, and whom he loved

in turn, taxing him with a long serie of letters unacknowledged, and fondness apparently forgotten—"It is no matter, I am getting on rapidly here. my character; that it is not for myself only I am toiling—and that she has not been forgotten, as she supposes. I'll return to her with the means of increasing her comfort, and that will be a better proof of my love than a mere string of empty words, which can answer no good purpose but that of putting halfa crown into the king's pocket. Be sides, I will answer this letter at any rate to morrow." And then he would himself more vigorously to busiapply less than ever-he would overwork his slaves-seek new connexions, and swifter in—his hope would become brighter— his wishes would swell with his pros-perity—he would no longer content with the prospect of rendering his parents, comfortable in their station—he would lift them above it. They would become the envy of the country side. His father should be a gentleman and his nother a lady. He would buy out Mr. Moore's estate (a ruined Moore's estate (a ruined mortgaged property,) and give it to his father. They should cut the Ryans out of the field, and distance the Heaveners—the most rapidly improving Palatines in the country. In the midst of these day dreams a letter of fresh complaint would appear like a spectre before his eyes—to pass away and be forgotten in a similar manner. The renewal of those charges, however, could not but disturb him; and while he could not shut up the ears of his heart to the reproaches of his own conscience, be endeavored to shift his vexation from his own neglect, to what he was pleased to term the im portunity of his friends; and making as much account of his intentions, as i they were benefits actually conferred, he began to treat these latter with much ill-temper, as if he were suffering under some considerable injustice. The longer he delayed writing, the more im

considered not how much more precious to the heart of a fond mother would be one token of affection, one word, one remembrance from an absent child, than if he could pour out the wealth of all the nations at her feet. He did not consider this, neither did it once occur to him that any change could have taken place at home, while time was laving its white hand upon his own head in a foreign clime. He was astonished, therefore, to find, on returning (with a fortune sufficient ever to satisfy his own longing) to his nativ village, that while he had been revolv ing a fine scheme for the elevation of his parents, death had laid them low in tne grave. They had died in want, and left their son no blessing.

What was he now to do with the hear

pressed he became with the belief that ome more substantial apology than

mere statement of facts would be re

quired from him, and he had not yet

his property. All communication, therefore, shortly ceased between them. In the selfishness of his own heart he

had vilely undervalued the sterling

worth of human nature altogether; he

of vellow trash which he had been forty years in amassing? It lay, a dead weight, upon his hands. Mr. Moore the Ryans, and the Heaveners, the ob jects of his love and his envy, were alike vanished from the face of the soil -and he turned in disgust and im patience from the crowd of new faces that stared upon him from the haunt of his boyhood. The only one of his old companions that remained was the father of our hero, and he tarried no longer than just sufficed to tell him the manner of his parents' death, and to place in his hands the child he was about to leave otherwise utterly destitute.

This little relic of his father's house was not prized by the old man so high ly as might have been expected. was a long time before old Hamond bring himself to look upon the boy in any more tolerable light than that of a usurper, who had suddenly darted upon him, and snatched away the prize which he had treasured up for dearer friends. In the process of time, however, the child won somewhat upon his regard; and we have already orphan, and to grant the dying request of his father, that he would see the child kindness began to expand itself. His

still unextinguished vanity, moreover, had a large share in the motives which occasioned Eugene's good fortune. As he could no longer make ladies and gentlemen of his dead friends, he determined to do as much as his fortune would enable him to accomplish in that way, with respect to his protege. But he took especial care that no benefit was ever conferred without making the latter as perfectly sensible as words could render him, of its extent and munificence: and while he dragged, as it were, from the heart of the latter, a timid and hesitating ex pression of the ardent gratitude which ne fett, he was naturally dissatisfied with the faltering manner of the boy, whose excessive timidity of disposition rendered him very unwilling to enter into a perfect confidence and intimac; with a nature so coarse, so ungentle and so unlike his own. What we are endeavoring, and very faintly, to con however, be much more clearly laid be fore him, by transcribing a scene which took place between our hero and his benefactor, on an occasion when the latter formed the resolution of removing to Dublin for a few years—as much (b this he reserved to himself) for the purpose of relieving his own eyes from the sight of objects which were to him all tinged with the gloom of some mournful recollection, as with the intention of completing the education of his young heir and relative. He had been meditating, during the

norning, on the benefit which the latter would receive from the measure he about to adopt, and had placed the gratification of his own wishes so much out of sight, that he presently persnaded himself that nothing Eugene's advantage was influencing him in the step: and he was in con sequence wrapt into a perfect admira-tion of his own munificence when the youth entered the room, his face glowing with exercise, and a small hurly and ball in his hand. As is generally the case with all morose people when they have brought themselves to resolve upon a liberal action, his heart warmed toward the object of it, and he held out his hand with a smile of readier kindness than usual, and beckened him toward the sofa, where he sat in his long brown great-coat and Leghorn hat, with a Havannah cigar half-burnt in his mouth.
"Come here, Hugh, my lad—give me

your hand, sir. Ha!—what have you been at, child? You're like my poor mother in the eyes, I guess, you are.'
"Playing goal, sir, I was—with little Remny O'Lone,

"Remmy O'Lone! Fie, you grovelling little animal, that's no companion for you. Was that what I have been toiling and moiling for these forty scraping and saving, up early vears. and late, working and wearing the flesh off my bones, and all for your benefit Eh? sir?"

A pause.
"To have you spend your time play."
Come ing goal with Remny O'Lone! Comere, Hugh. Is there anything you are in want of now?

'N-o-no! sir," said Hugh, hesitating between his fear of giving offence by a refusal and accepting an unnecessary obligation; for youth as he was, he had already begun to discover the inconveniences of the latter course. Because if you do, Hugh, you know

you have nothing to do but to command me. What have I all this weather but for your use? What have I What have I all this wealth for. struggling and laboring for during my whole life but for your benefit? And you are welcome to it, Hugh, as welcome as if you were my own child, for you are a

good lad, Hugh, you are."

"I declare—I'm greatly obliged to you, nncle——"

"Pah! now that's what I hate! Do you think 'tis thanks I'm looking for, sir? Come here to me, what do you think I'm going to do for you now,

TO BE CONTINUED.

guess ?

A TEN-THOUSAND DOLLAR PRIZE.

Cranston knew by the step on the stairs that Hawkins had an idea and was bringing it up. The young man dropped his pen and turned with an annoyed air toward the window. He loved to write, but hated to listen, especially to Hawkins. He had hoped to be alone with his work, but now in stead he must be alone with Hawkins

and his idea.

Hawkins was owner and publisher of the Sweetstake Literary Monthly, and ran things to suit himself: Cranston was the editor and wrote things to sui

others—and Hawkins.

The publisher threw a closely-written sheet before Cranston, and without a word sat down at his own desk at the other end of the office. The sheet contained the details of "The Greatest Prize Offer Ever Put Before the Ameri can People." The capital prize was \$10,000.

"What do you think of it?" asked Hawkins, when the editor had finished. "Can the magazine afford it?" asked the editor. Hawkins merely caucant in reply. "It seems to me too much to reply." It seems to me too much to in prizes," continued Cranston; do not believe the returns will justify it.'

"Think so?" asked Hawkins.
"I certainly do," replied Cranston.

"That's because you don't understand it," remarked Hawkins, going off stand it," remarked Hawkins, going on into another chuckling heat. "Very well then explain," said Cranston, impatiently, after waiting until Hawkins' chuckle had worn itself

into the frayed end of a conceited

grin.
"Cranston," began the publisher with a patronizing wave of his right hand, "you're a pretty good writer. but you're a poor devil just the same. Here you dabble away in ink ten hours a day and I pay you a hundred dollar, a month for it—and, by the way, you are to be out down to seventy live after. are to be cut down to seventy five after this week; you don't earn more than that—while I use my wits about four hours a day and have an income of

several thousand. You wonder how I can make that prize offer because you are dull when it comes to things pertaining to the world, the flesh and the devil. You

think I really mean to pay ten thousand good dollars to the first idiot who works a puzzle that a two-weeks old cast could see into?" "Is it a strange steal?" asked the editor.

The publisher chuckled again. "No, sir, my innocent; yours truly is not fool enough for that."

"Now, Cranstan, I'm really interested in you and I'm going to give you a lesson. If you don't take it, but go

on mooning until you land in the poor.
house, don't blame me.
"Now look here! I offer a prize of ten thousand dollars and a few others ten thousand dollars and a lew others of trifling amounts. Anyone can work that puzzle but it costs him a dollar for his pains. One of the items, the tenth, I believe, may be answered either Washington or Emmett, and contact the work of them will say Washington. every one of them will say Washington, while, of course, the correct answer

"Then you will not award the prize?" asked the editor.

Hawkins chuckled. "There is where

your duliness shows. Any fool can plan it that far, but it takes a smart man to stop up all the loopholes so there will be no peeping. Of course, I will award the prize, announce the name of the winner and publish a facsimile of the check." Then how will you avoid paying

it?" asked Cranston, really curious.
"Dull again," chuckled the publisher. "No use to give you lessons; you couldn't see an oil well on fire through this moonshine in your brain.

"Here," and Hawkins dropped his voice to a confidential pitch. give the solution of the puzzle and every one of them sees he, or rather she
—most of them will be shes—missed that Emmett business. But we and nounce that Miss Somebody of some country cross-roads postoffice won the prize. I mail her a check. In five days it comes back. I deposit it in my bank, and the banker keeps his mouth shut and I keep the rest, see? "And the people?" queried Crans

ton. "Get the magazine," promptly rerun that on a good showy page," he continued, rising, "and remember that is my last lesson. If you don't profit by it and get some fleece from the dear lambs, hanged if I care if you do go to the soup house." With that Haw went down the stairs feeling good. With that Hawkins Cranston went to the window and

leaned his face against the pane. snow lay like a torn and soiled pall over the haggard city. The dull, gray sky and the coming darkness but relected the shadow and gloom in the young editor's soul. He remembered but one thing Hawkins had said—that his salary was to be reduced. It was bitter to think that in spite of his in-cessant drudgery and his high ideals, he was going down instead of up; but there was a keener hurt in his heart.

The desolate city slipped away from his sight in the gathering night and he forgot it and his disappointment. He was far away in the country, standing under an old apple tree sweet with bloom. A pair of soft hands were locked about his neck, and from lovelit eyes upturned to his the tears were trickling, while a sweet voice said, in broken sobs.

"Good-bye, dear, good bye. I'll be brave, but its so lonesome when you are gone. Come back for me soon, won't you?"

The vision vanished. He sighed wearily as he turned from the window. It had been three years, and still the little girl waited while he worked and grew poorer every year. He turned on the light, went to his desk and began to work out an idea that had just occured to him. As he worked he smiled over the possibility of its success.

It was the day after the contest closed.

Hawkins came up to the editor's chice with an unusually patronizing chuckle. The prize offer had been a great success. The publisher had arnered in more than six thousand dollars and every one had answered, Washington. Hawkins sat down at the other end

of the room and put his feet on his desk.
"Who shall we announce won the

prize?" asked Cranston. up a name?"
"Not much," replied Hawkins, "I

do those things myself. Let me see," and he stared at the wall as he always did when he was trying to think. Miss M-i-t-tie Luffe-y, Mittie Luffey won the prize."
"Where?" asked the editor. "Anywhere most where they never heard of the Sweetstakes Monthly,

Let's see, Bowers Mill, Mo.-that'll It was so announced in the May number of the magazine, and a ten thousand dollar check was mailed to

the address given.

A week passed and the letter had not returned. Hawkins grew nervous. Eight, nine, ten, days and still the letter did not return. Hawkins watched the still like region for a reprieve. the mail like a criminal for a reprieve. He quit chuckling and took to whistling "John Brown's Body Lies Mouldering in the Grave." When two weeks had gone and still no letter returned, he

went to Cranston.
"Say, Cranston," he began without any preliminaries, "something must be wrong with that Bower's postoffice."

"No, I guess not; postmaster just

away fishing, I guess, answered the editor, cheerfully.

Not much. Something's wrong down there, and I'm going down to in-

quire into into it."

That evening a fat man with a red

face bought a ticket to Springfield, the nearest railroad point to Bowers Mill. When he arrived at Spring the next day, he learned that it twenty miles over land to the Mills. It was a very rough road and a hot day. About 4 o'clock, hot, tired day. About 4 o'clock, hot, tired and dirty, Hawkins drew up at the Bowers house. Without waiting to wash or even to interview the landlord. Without waiting to he dropped his grip on the porch and hurried off in search of the postoffice. "Has a letter for Miss Mittle Lufley to this office?" abruptly.

JULY 29, 1905 "Certainly, lots of

Hawkins grew apo for breath. "What mean to tell me the girl!" demanded th agely. Why, certainly,

master, moving ove that contained his pi "Where does she where does sho kine, getting contro "About half a m road. You'll know large apple tree i There she goes now. Hawkins saw a ve lady in a sailor hat inquiry at convinc take. His first the membered the name tion. Ordering h

and took the first t The money was Hawkins, but wha was how it happendistinctly that he name on the spur seemed incredible dent he had made existence and the post office out of lived. The more more difficult the and he cursed h When he retur

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erial, with, I think, the three nails

on his breast and eyes closed.

At last he spoke:

tension in the faces of those near me.

At last he spoke:

SERMON THE MINISTER HEARD.

"'I am standing here, my brethren,
and as I gaze into your faces I know
you have come to hear the blessed word

of God. I am sent here to preach it to

you.' Again he paused and stood with

bowed head and closed eyes; and then,

raising his head and looking at us in-

he went on :

tently, he went on:
... I have been far away these few

seconds, and in another church in my own dear home. The church and the

faces I saw therein were as clear and

distinct to me as this church and the

ting in the little church where Sunday

atter Sunday I sat as a child, and by my side sat my mother. True I know she went to her reward five and twenty

years ago, and she grieved that God called her before she saw her son a priest at the altar. I was a child

igain, and I sat by her side as she told

her beads; and I was playing with them

as they passed through her fingers; and she bent down and, with gentle

smile, took the rosary from ny hands;

you? For such a memory tends to strengthen me to speak of the holiness and beauty of the home of Nazareth,

and best prepares one to reccunt the tender love and boundless pity of the Mother of Our Lord. I opened my eyes

almost noonday splendor the scenes which a dim and distant past had well-

"'And yet, methinks I hear some one

of ours some genius would discover a means intallible of bridling this unruly

faculty and making it subject to our will and inclination; so that fixed and immovable, our mind might remain wholly absorbed in the thought

the bounds and limits of his power. Yet I do not complain; for I know that we, the children of the Church, have a

means, easy and accessible, which, while not entirely curing the evil, re

when I reached your pastor's house I begged him to allow me to retire to my

room and take a much needed rest. He very kindly agreed; and I was

shown to my room, where I at once prepared to retire. As I knelt down

to say my prayers, I saw before me a beautiful crucifix. The figure was of

could not but admire the exquisite work; still, its very beauty only served

to emphasize more and more the dread-ful tragedy. The outstreched hands and delicately carved feet bore the cruel nails; and, though the white sur-

face had no trace of blood, its death-

carved ivory and the cross of ebony.

nigh buried in oblivion.

"Certainly, lots of them," replied to accommodating government official.

Hawkins grew apopletic and gasped for breath. "What, sir! You don't mean to tell me there is any such a girl!" demanded the publisher, sav-

agely.
"Why, certainly," replied the postmaster, moving over near the drawer
that contained his pistol.
"Where does she live?" asked Haw-

where does she live?" asked Hawkins, getting control of himself.
"About half a mile down this main road. You'll know the place by a large apple tree in the front yard, There she goes now."
Hawkins saw a yery charment.

There she goes now."

Hawkins saw a very charming young lady in a sailor hat driving by. Further inquiry at the boarding house convinced him there could be no mistake. His first thought was that he had been tricked by Cranston, but rehad been tricked by Cranston, but remembered the name was his own invention. Ordering his team, he drove back to the station without more ado and took the first train back.

The money was gone. Its loss hurt Hawkins, but what worried him most make how it happened.

was how it happened. He remembered distinctly that he had made up the ame on the spur of the moment. It seemed incredible that by mere accident he had made a name in actual existence and then sent it to the one post office out of thousands where she lived. The more he studied it, the more difficult the explanation see and he cursed himself for a fool of

When he returned he went straight When he returned he went straight to the editor's room, but Cranston was not in. Two days mail was piled on his own desk. The first one that caught his eye was addressed in Cranston's hand writing. It was a note from the editor saying he had been suddenly called away, and tendering his resignation. At the bottom was a postserint. At the bottom was a postscript "Keep the calendar over your desk : it is valuable." Hawkins looked up quickly at the calendar which he reis valuable." quickly at the calendar which he re-membered had been hanging over his desk for several months, and for the first time read it over carefully. It was a mercantile advertisement, and

Money is made by saving what others

Increase your goods by decreasing your appetite.

Time is the enemy of the debtor.

Tricks in trade are nails in the In the beginning is the time to begin.

Every day earn to-morrow's bread. Life is a burden of irritated nerves. Until your tongue is bound keep your ears stopped.

Frequent games make frequent fail-

Find reward in duty. Envy none but the unenvious. You should learn these sayings and

trade at Carter's. Bowers Mill, Mo. Hawkins studied the calendar full ten minutes before light struck him. When it did he chuckled in spite of the ten thousand dollars the calendar

had cost him.
"Not such a fool as he looks—too smart to lose," he muttered, as he went through the rest of his mail. The last letter was in a square envelope and contained an invitation to the wedding of Miss Mittie Luffey, of Bowers Mill, and R. S. Cranston.

THE REV. MR. STARBUCK AGAIN.

Sacred Heart Review. the sake of convenience divide Mr. Starbuck's paper this week into thirteen paragraphs. Instead of asking as Mr. Starbuck does in paragraph eight, "What does in paragraph eight, "What distinction, then, does Rome make between Peter and the other apostles?" we should prefer this form: What distinction, then, did Christ make between Peter and the other apostles? Because whatever distinction did or does exist between the power of Peter and the power of the other apostles is due and must other apostles is due and must be due not to any act of Rome but to the act of Jesus Christ. Besides, Emerton himself speaks of Peter as having, in Catholic belief, "received from Jesus a peculiarly pure and precious tradition." Emerton and precious tradition." Emerton raises the question of what Peter received from Christ, and we wish that Mr. Starbuck, in correcting the Harvard professor, had shown more fully what Peter did actually receive from Christ, above and beyond what was given to the other apostles. The only distinction between Peter's power and the power of the other apostles that the power of the other apostles that Mr. Starbuck mentions is that Peter alone could transmit to his successors, the Bishops of Rome, "his own pleni-tude of ecumenical authority," while the other apostles could give only local jurisdiction. What Rev. Mr. Starbuck says here is true, but it seems to us not says here is true, but it seems to us not to be fall or explicit enough. In the paragraph just proceeding the one on which we are commenting, Mr. Star-buck quotes Professor Schanz to explain the relation of the power of the apostles to that of Peter. It might have been more satisfactory had Mr. Starbuck given us this comparison in Schanz's own words. This analysis Schanz's own words. This analysis and description of the powers bestowed on Peter and on the apostles, as given in his third volume, differs much from In his third volume, differs much from Mr. Starbuck's presentation of the same doctrine. According to Schanz, Christ made Peter alone the cornerstone, the foundation of His Church; Christ gave Peter alone the keys of the Kingdom of Heaven, that is supreme Kingdom of Heaven, that is, supreme authority in His Church. By special prayer Christ obtained for Peter alone indefectibility and infallibility of Faith, and they complete and him to the second sec and then commissioned him to protect the faith of the other apostles. Corist made Peter alone the shepherd of the whole flock, and it is therefore Peter perogative and the perogative of Peter's successors to provide the whole with sound evangelical doctrine, to lead the flock, to protect it from danger, and to furnish ample spiritual sustenance from the treasury of grace which Christ left in Peter's keeping. According to Schanz, Peter alone received all these powers; Mr. Star-

these powers; Mr. Star-

buck's single phrase appears to us an inadequate description of powers so un-

usual, the like of which had never previously been conferred on mortal man. It should also be noted that Christ gave Peter not only the above mentioned powers, but also every power He gave the other apostles. The other apostles received their powers not individually and apart from one apother as the Pere Marchanter of the control of t one another, as the Rev. Mr. Star-buck's words might imply, but in a

mission in a Roman Cathoric englad On my assuring them I would be glad to accompany them we hurried through the meal, and, having gone upstairs for our coats and hats, we started off. body, and Peter was always a member of that body. The Catholic teaching in the words of Schanz is "Christ bestowed the plenitude of the Apostolic power first on Peter, and subsequently we reached the cathedral we found it crowded. After some preliminary service (which must have been wha vice (which must have been what you call the Rosary, and to which, by the way, I was glad to hear the people respond clearly), the priest ascended the pulpit. He was a man apparently about 40 years old, clean shaven and with dark complexion. His face did not impress me a distance had a complexion of all the complexions. Christ admitted the other apostles to participation of Peter's power and authority." And, again: "Just as all the apostles, in Christ's litetime, shared in His mission and power, so, after His departure, they were all to have the fullest share in the power in-trusted to Peter." "Is it possible," not impress me a first as being at all attractive, but sites he had been speak trusted to Peter.

Is it possible,
asks Schanz, "for the other apostles
to share in Peter's power? Does the
primacy of one admit of a share in its ing a while I torgot all about such ing a while I torget an about an pressions the was, I judge, a foreigner; though I must contess his command of our language was wonderful. He was a crossed in a black cassock, or power by many? The answer can not be doubtful. The apostles, therefore, participated in the same power and robe, which was fastened at the

authority which Peter received from Christ. The power and authority of Christ is one, and the truth and grace of Christ is one. It is communicable, but not divisible. It would be divided if each apostle had received supreme an universal, that is, absolutely inde-pendent power. But since they form and organic body with a head, it is only shared and communicated." It will be observed that Mr. Starbuck appears as a Protestant to give each apostle supreme and independent apostle supreme and power, without regard to Peter, with out dependence on Peter. To this effect Protestants never tire of quoting St. Cyprian's words that the apostle St. Cyprian's words that the apostles received the same power as Peter. But Schanz, quoting Cyprian's words, shows this construction of them to be erroneous, and that "Cyprian views are and indivisible." erroneous, and that "Cyprian views the primacy as the one and indivisable power of Christ, shared and participated it by many that are one body; and that they are one body by means of their head." This was the reason, Cyprian says, why Christ gave His power first to one and then to others to show that it was for unity and not for division. In confirmation of this truth

the Church is built, imagine that he is in the Church?" A Catholic can hardly understand the last sentence of Mr. Starbuck's paragraph six. His interpretation of Ireneus is inferior to Renau's inter-pretation of the same Father. Mr. Starbuck's remark in paragraph seven, as to the Primacy not being in tull opera-tion during Peter's lifetime, is true, though Professor Schanz enumerates many and important occasions when Peter exercised his primatial powers.

Schanz quotes Cyprian as follows

Does any one, who abandons or re-ists the Chair of Peter upon whom

When the Rev. Mr. Starbuck says, in paragraph twelve, "that Gregory the Great did not claim for the Papacy the Great did not claim for the Papacy any infallibility, and that certainly Pius X., makes no such profession today," he is mistaken. His reason for this statement appears to be that neither Gregory nor Pius "was ever called to be that neither Gregory, nor Pius "was ever called to define any braziles." Pius "was ever called to define any burning question of doctrine." Does Mr. Starbuck imagine that the Pope possesses infallibility only while he is in the act of exercising that prerogative? "Infallibility," says Schanz "is but achief function of the Primacy. As the Primacy is permanent and not in termittent, so must infallibility be. Indeed there is an axiom: "Once infallible, always intallible."

POWER OF THE BLESSED VIRGIN. TOUCHING TRIBUTE FROM A PROTESTANT MINISTER-RESULTS THAT FOLLOWED this

A MISSION SERMON. There is scarcely any one point of our holy faith which is so often misrepresented, so little understood as our belief in the intercessory power of the Blessed Mother of Our Lord. To us this departion seems so natural, and is one wishes to think only of God and one needs, to have memory bringing up scenes of the past, ludicrous or grave, yet both so foreign to the present need and the present duty! How trequently do we not all have distractions in our present. this devotion seems so natural, and is so direct and necessary a consequence of the Incarnation, that we cannot co prehend the difficulties of our separated

There has been compiled, I believe, a riends. There has been compiled, I believe, a volume which contains tributes paid by Protestant writers to Mary; and while none of these writers would probably admit all that the Church teaches and we love to practice concerning her, yet their testimony is most valuable; for it shows what reason unaided of faith has found. It is most valuable; for it shows what It is son unaided of faith has found. It is son unaided of faith has found. It is son unaided of faith has found. It is to which it had directed its attention to which it had directed its attention. It know not what the genius of man I know not what the genius of man I know hour is power. The bounds and limits of his power, the bounds and limits of his power. shows how wisely she has provided for the wants of our nature and answered the needs of our hearts.

ne needs of our nearts.

Some time ago a Protestant minister told me of an experience of his own, which so well illustrates the foregoing that I have concluded to send it to the Ave Maria. The story is absolutely true. I suppress the name of the nar rator, but give the story as nearly in his own words as I can remember them. Several years ago I was rector of a church in the same city where he then cource in the same city where he then resided, and he lived in my immediate neighborhood. Some cause of dissen sion arose between himself and the vestry, and he resigned. Two or three years after he came to the city where now live, for the purpose of taking charge of a church during the tempor ary absence of the minister; and while this visit he one day told me this THE MINISTER'S STORY. story:

THE MINISTER'S STORY.

I was rector of a church in L—
before coming to the city where we first met, and my aunt lived in the same place. She and her family were stanch and devoted Roman Catholics.

One expring I called on them, and was One evening I called on them, and was very much surprised when the servant told me they were downstairs at tea; for I knew well it was fully an hour

face had no trace of blood, its deadnike pallor appealed to me even more strongly. What a dreadful death! What a dreadful part I bore in it! And, as I closed my eyes, the self-same thing took place that marked my opening words to-night. The room and its surroundings were far away, and again for I knew well it was fully an hour ahead of their regular supper time. I asked no questions of the servant, however, but went downstairs at once; and was warmely welcomed as usual.

"I had no sooner taken my seat at the table than one of my cousins at the table than one of my cousins said she was very sorry I had come, said she was very sorry I had come, because they were going out immediately after tea; that there was a mediately after tea; that there was a

but a moment ago I heard Him commission going on at the cathedral and they were all anxions to attend. One of the children asked me, in a hesitating kind of way, if I would mind going with them. I may as well say that my curiosity led me to accept the invitation, as I had never been present at a mission in a Roman Catholic church. mend to John, and through John to you and me. Were it possible, my dear brethren, for distracting thoughts to intrude there? And as I opened my eyes once more and found myself back in the room, I gazed upward and saw hanging on the wall a picture of the Mater Dolorosa—a sad, sweet face, mission in a Roman Catholic church. which appeals to every one for the deep intensity of resigned sorrow, and which more strongly makes an appeal to Catholic hearts; for it suggests the "We had not far to walk, and when foot of the cross and the great part played by the Second Eve in the re-demption of mankind.

"I thought of Bethlehem and the Shepherds and saw the young Mother with adoring love bending over the crib where her Caild—our God—lay I saw the wise men asleep. I saw the wise men coming with their presents of gold, franking with their presents of gold, franking and saw them fa' with their presents of gold, frankin-cense and myrrh; and saw them fall down and adore the Child whom Mary presented to them: and I saw that Mary's knee was Jesus' throne when first the homage was paid him which was his due. I heard the Wise Men ell the Mother of their journey and its difficulties, and how all was forgot ten when they gazed on the blessed face of Jesus. I heard them tell her by a boit, or cincture, and on his breast was a heart of some white maace of Jesus. I heard them tell her this and more, that, treasuring it up in her heart, she might in after days, "After crossing himself, he stood for about ten seconds with hands clasped when the Child was grown, repeat the story. And I could not but think that, story. And I could not but think that, after our painful journey through the desert of this life, we should forget all the perils passed when Mary would show us the blessed face of Jesus. pause, or delay, see ned much longer to me, and I began to feel somewhat rest-less. I fancied I saw a look of nervous

"I saw her again at Cana, when Jesus changed the water into wine to please His Mother and spare en barrassment to His hosts; and I could not rassment to His nosts; and I could not doubt that at her prayer He would turn our cold and careless hearts into warm and loving ones. Then back to the cross I came once more, and saw her standing there-

"Stabat Mater Dolorosa, Juxta crucem lacrymosa;"

and could I fail to bow down before this one whom Jesus must have loved so tenderly? For her comfort was one of the thoughts which filled His mind during His three hours' agony on the faces I now see before me. I was sit-

cross. " What better thoughts could find place in my memory when I would fain pray to God than these? And have I not spoken the truth, my brethren, when I claimed that we Catholics have means at hand which, when used, control our vagrant fancies and subdue our wandering memories? For it had been hard to think of aught else when such thoughts came almost unbidden, And I dare assert that no more fervent prayers were ever said than which come straight from our heart to and I saw her beaming face and felt the soft touch of her hand on mine.

" May it not be, my brethren, that our lips as the story of Good Friday unfolds itself to us, or Mary's place in God's scheme comes out in detail.' the good God has permitted this scene to come back to me to night tha it might be better prepared to speak to

"I do not pretend to quote the priest's remarks verbatim, but I feel quite sure I have given you as well as quits sure I have given you as well as I could the part of his sermon which so much interested me. Strange as it may seem to you, I had never thought of the use of such aids to devotion as pictures, crosses or images—in fact, I think I should have discountenanced them. But as the priest told of his Mother of Our Lord. I opened my eyes and the vision had passed, and once more I beheld your beautiful church and saw your faces looking into mine.

"Ah, my brethren, what a wondrous thing is not this faculty which transports my to other lands and other them. But as the priest told of his own experience, I followed him with own experience, I followed him with growing interest; and I could not help asking myself: 'If such things helped ports us to other lands and other scenes and make the dead past as vivid asking myself: 'If such things helped him, why should they not assist me? him, why should they not assist me? him, why should they not assist me? At any rate, on the next day I bought a copy of the Mater Dolorosa and hung it in my bedroom, so that every night and morning I saw it as I said my and real as the living present? What a multitude of scenes and faces may we not evoke at will! No stretch of land or sea may bind our fancy or imprison our imagination; but like lightening flash it runs around the world and drags into

prayers. "Some months afterward my oldest boy was taken sick with scarlet fever. The doctor and uy wife were unremit-ting in their attention, but the child grew steadily worse. One evening the doctor told us there was no hope for the boy, and that he could not pass the night. I went back to the bedside. say that if we could always control this wondrous faculty all would be well. But it does not brook control; and oftentimes it does not bring confort and happiness, but rather annoyance. How very annoying it is when one wishes to think only of God and one needs, to have memory bringing particles. night. I went back to the bedside, and, carefully wrapping the little fellow, I placed him in my lap and laid his head on my shoulder, determined that God should literally take him from my

"As I sat there, with the tears streaming down my face, I chanced to look at the picture of the Mater Dolo rosa, and the sermon came back to me in a flash. I gazed upon her, and I trequently do we not all layer discussions in a flash. I gazed upon her, and I in a flash, too well I know the force of this objection! And how often have I not wisned that in this wonderful age of ours some genius would discover a means intallible of bridling this unruly night in the far past, when at Joseph's night in the far past, when at Joseph's word she went through Bethlehem's word she went through Bethlenem's street on her way to Egypt. I bade her remember how she must have feared lest, perchance, some news of Herod's orders had reached the city and guards were already at the gates. I recalled in my great sorrow the I recalled in my great sorrow the anxious moments that she passed, even when Bethlehem was far behind, for fear cf pursuit; and I begged the Mother of Jesus to pity me and give me head or a hild. while not entirely curing the evil, reduces it to a minimum of annoyance.

"'Let me tell you, my brethren, of my experience when I arrived here yesterday. I had been on the road all day and a part of the night before, and when I reached your pastor's house I

back my child. The night passed and the dawn found me with my boy sleeping in my arms; and when the doctor came he told me that a change had taken place during the night and my boy would re-

I know that I am going to disappoint nany when I am going to disappoint many when I ad I that the man who related the foregoing story is yet a Protestant minister. He recently told me that one of his troubles was that he dared not tell the people all that he believed.—Av Maria. believed .- Ave Maria.

The love of Jesus has no horizon neither time nor space can bound it.

Back Hump Back
scott's EMULSION won't make a

hump back straight, neither will it make a short leg long, but it feeds soft bone and heals diseased bone and is among the few genuine means of recovery in rickets and bone consumption. SCOTT & BOWNE, Chemiste, Ontario

Toronto, poe. and \$1.00; all druggists.

Before passing to the consideration Before passing to the consideration of other doctrinal subjects, there is still another class of sins deserving of mention. These are the sins which cry to heaven for vengeance. They are four in number. Namely, wilful murder, oppression of the poor, de frauding laborers of their wages and the sin of Sodom.

the sin of Sodom.

To deliberately take the life of a fellow creature is to commit the sin of a fellow creature is to commit the sin of wilful murder. By so doing we not only injure man, but also God. We injure man, because we deprive him of his right to live. In one of our first lessons in Christian doctrine we learned that God made man to his care image. that God made man to his own image and likeness. God, therefore, is the Author of life. To Him belongs the Hence he who takes the life of another usurps the power of God.

But if we would thoroughly preciate the enormity of the sin, it is only necessary to recall the words of God to Cain, "What hist thou done? The voice of thy brother's blood crieth to me from the earth. Now, therefore, cursed shall thou be upon the earth. Here God Himself unmistakably tells us vengeance. "Thy brother's voice crieth to Me from the earth."—Church

PALE PEOPLE.

From the London (England) Star. Though sharing with many of our old nobility their traditional reluctance to nobility their traditional reluctance to emerge from aristocratic privacy and come before the public as the subject of a newspaper article, the Right Hon. Lady Haldon has expressly permitted the publication of a statement recently made to a representative of the Star wonderful cure by Dr. regarding her wonderful cure by Dr.
Williams' Pink Pills.
Recognizing that the words of a titled

lady in her position must necessarily bear great weight with the public; realizing that in respect to the ailments realizing that in respect to the animetry of the body, prince and peasant, lord and laborer are alike, earnestly desir-ing that the benefits she had derived from Dr. Williams' Pink Pills should be publicly acknowledged, in the hope that other sufferers might be influence her testimony, Lady Haldon waived all personal reluctance and told a story which cannot but impress every reader who considers for a moment the serious reasons which must have prompted a member of the British peerage to come forward in this way.

Lady Haldon's opening words em-

phasize the lofty motive with which she

granted the interview.

"For the sake of all sufferers," said her ladyship. "I want to tell you what Dr. Williams's Pink Pills for Pale People did for me when I had given up all hope, even though, as was natural in my position, I had the best available professional treatment.



"I have been a great traveller. Five years ago when I was residing in Aus my heart became seriously
Symptoms of advanced tralia, taffected. anaemia showed themselves. One of the results was the most acute indiges-tion you can imagine. I suffered severe-ly in the back and under the tion you can imagine. I suffered severe ly in the back and under the shoulder blades; but there were present in an aggravated form all the symptoms of indigestion, including an especially severe oppression of the chest. I was most careful in my choice of food, but dieting brought no relief. Even after a dieting brought no relief. Even after a glass of water my discomfort was almost unbearable. Food of any kind caused me such misery that I grew to have a strong aversion to it. I ate less and less, till I was practically starving myself. I could hardly get about, for in attempting to walk even the shortest distance the dreadful palpitations of the heart would make me feel as though I were suffocating.

"As the anaemia developed, I grew still more alarmingly ill. I could not steep at night. My whole system was deranged. My nerves broke down; my head ached constantly until I could not be a side of shears." only read by the aid of glasses."

"Such suffering must have interfered with your enjoyment of life, Lady Haldre?"

don?"
"It did, indeed, and it also took all the pleasure out of travel. When I was in Russia I really thought I was dying. in Russia I really thought I was dying.
I was ready to do anything or go anywhere to seek relief and release from anxiety. I had the advantage of the treatment of many leading physicians.
My illness seemed so deeply rooted that I determined to go to Switzerland for a course of treatment at the Clinical for a course of treatment at the Clinique de la Caroline, where I was, for a time, assiduously attended by physicians of European reputation.

"To attempt to enumerate the medical men who have prescribed for me at various times, unfortunately without any lasting success, would indeed be a lengthy task, and outside the object of this interview. Suffice it to say that about August, 1903, after my return from Australia, I was nearly prostrat from Australia, I was nearly proserate with one of my attacks. I was travelling by train but felt too ill to read until, casually picking up a small pamphlet referring to Dr. Williams' Pink Pills for Pale People, I became so interested in some cures mentioned therein that I determined to give a trial to the medicine which appeared to have effected such miracles.
"What arrested my attention was

SINS THAT CRY TO HEAVEN FOR VENGEANCE. the straightforward simplicity of the stories. We are all human—all liable to the same complaints—and I found my sufferings were exactly like those of other women who had been cured. As I read the simple facts of their experience, I became convinced. I procured a supply of Dr. Williams' Pink Pills

and commenced taking them as directed.
Within a few weeks I was astonished at the change that had already taken enced taking them as directed place, and the great improvement that had resulted in so short a time. I pro-cured further boxes of pills, and very soon I was delighted to find that all traces of my complaint had practically vanished.

"I could now walk moderate and even long distances with an entire freedom from pain. My appetite had returned a heartiness and vigor that surprised me, and my general health was such as I had not enjoyed for many

years.
I have ever since made it a rule never to be without Dr. Williams' Pink Pills, and both at home and abroad I find them to be my truest and best friends. Through their aid I have, at various times, in distant and out-of-the-way parts of the world, been able to give relief to sufferers. I remember how, when I was in Roustoff, South Russia, I met at the Hotel Continen-Russia, I met at the Hotel Continental, a poor, anaemic creature whose crieth to Me from the earth."—Church Progress.

AN ENGLISH PEERESS

PRAISES DR. WILLIAMS' PINK PILIS FOR that the Hotel Continental, a poor, anaemic creature whose sufferings were terrible. I advised her to try Dr. Williams' Pink Pills, and gave her some from the supply which I always carry with me. To her great surprise and delight the pills speedily cured her, and she was so grateful to me that she gave me a beautiful snakeme that she gave me a beautiful snake-ring as a keepsake. I treasure that ring," said Lady Haldon, impressively, for I, too, know how to be grateful for relief from pain."

"Have I your permission, Lady Hal-don," inquired the interviewer, "to publish these facts without reserva-

"I shall be delighted if you will," her ladyship replied. "It gives me the greatest pleasure to testify as to the undoubted efficacy of Dr. Williams' Pink Pills for Pale People, and you have my full permission to publish my

tribute to their merits."
Previous to his withdrawal, the journalist was entrusted with a portrait of the beautiful Lady Haldon, bearing her the beautiful Lady Haldon, bearing her autograph, which he was desired to pre-sent to the Dr. Williams' Medicine Company. A portrait sketch from the photograph is published with this interby her ladyship's express permis

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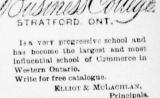
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vkins drew up Without waiting

office ?'

counced in the May magazine, and a ten check was mailed to l and the letter had lawkins grew nervous.

n, days and still the urn. Hawkins watched riminal for a reprieve. g and took to whistling Body Lies Mouldering When two weeks had o letter returned, he on," he began without bes, "something must be Bower's postoffice. not; postmaster just guess, answered the у.

Something's wrong I'm going down to in a fat man with a red eket to Springfield, the point to Bowers Mill.
ived at Springfield
e learned that it was
ver land to the Mills. rough road and a hot o'clock, hot, tired interview the landlord, grip on the porch and for Miss Mittie Luffey

answer received from the Archb

Reggie in whose diocese the occ

The Catholic Record. Published Weekly at 484 and 486 Richmond street London, Ontario. Price of Subscription-\$2 00 per annum.

our contributions to adverse discrimin-

ation. Do we, for instance, assist

those of the household who might be a

tower of strength to us; or are we, de

spite our profession of fraternity, ever

the first to put an obstacle in their

way. Are our men of wealth distin-

guished for benefactions to our colleges?

Do we present an unbroken front in

time of need, or are we split up in

cliques and sets? Is it not true that

in movements for the common weal

the Catholic is rarely in evidence?

Not that we look upon them with dis-

favor, but we have acquired a habit of

silence that does us no credit. And

yet we talk much about what we have

done in the past. Canadians, however,

will judge us on our own merits. The

past but serves to illumine the present,

it. The spirit of these bye gone times

lives to day, and he who avails himself

of it can transmute energy not per-

work for God and his fellow man. The

key that unlocked the doors of so many

problems is ours. What are we going

the cause of country and religion we

are men of action. It would

beget enthusiasm and weld us together.

The young who are tempted to walk in

the old rut because "they all do it"

would be encouraged to not let his

powers fust in him unused: the inter-

change of thought and aspiration would

help us all. Under prudent leaders,

and with Religion, Science, Friendship

as watchword we should have to our

on economical questions that for some

ing in frequency and intensity to such

before our eyes, and disastrous national

upheavals are threatening from the

growing power of the socialistic move-

What good could be done were the

Catholic press supported as it should

be. We do not share the opinion of

those who contend that the Catholic

paper is too poor a thing for reading or

advertising purposes, for the simple

Canada. But if our prints were en-

abled to enlist the energies of our

among Catholic societies will be estab-

lished for the purpose. To quote an

2. To support the Catholic press and

3. To defend Catholic principles and

4. To, as we said before, keep well

5. To vie with our fellow citi-

lovely anthems in cathedral stalls and wear capes of broidered gold, while

the world outside is dying of spiritual

and moral starvation—this is not the

not annointed in confirmation to the end that they merely save their own

souls and pay their pew rent. They

A word to the members of unions,

We are aware that the roseate picture

reigns, finds favor in the eyes of some

capitalist has a hard hand be-

times and the future before many

sion nor the condition of the working

not true that labor leaders are in favor

of Socialism. On the contrary it is re-

Canadians. We know that

must think, work, organize, read, speak,

Laymen are

religion we need to-day.

good to their fellow-men.'

in all that redound

st against all measures antagoniz

exchange:

advocated by all.

ng them.

lovely

diffase Catholic literature.

EDITORS:
EEV. GEORGE R. NORTHGRAVES.

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(s important that the old as well as the new address be sent us. Subscribers when changing their address should notify this office as soon as possible in order to insure the regular delivery of their street.

Agents or collectors have no authority to

LETTERS OF RECOMMENDATION, Apostolic Delegation. Ottawa, June 13th, 1905.

So the Editor of the CATHOLIC RECORD,

To the Etitor of the CATHOLIC RECORD.

London Ont.

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, that it is induced with a strong Catholic sprint. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and surhority of the Church, at the same time promoting the best interests of the country. Prohowing these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, and its wholesome influence reaches more Catholic homes

homes

1 therefore, earnestly recommend it to Cathcile families.

With my blessing on your work, and best
wishes for its continued success.

Yours very sincerely in Christ,
DONATUS, Archbishop of Ephesus,
Apostolic Delegate.

UNIVERSITY OF OTTAWA Ottawa, Canada, March 7th, 1960.
To the Editor of The Catholic Record London, Ont:

London, Ont:

Bear Sir: For some time past I have read your estimable paper, THE CATHOLIC REC RD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you and wishing you success.

ithful.
sing you and wishing you success,
Believe me to remain.
Yours faithfully in Jesus Christ
† D Falconio, Arch. of Latissa.
Apost. Deleg.

CONDON, SATURDAY, JULY 29, 1905. THE FEDERATION OF CATHOLIC

SOCIETIES.

Two years ago we published a few articles anent the advisability of the federation of the Catholic societies of Canada. We tried to point out that uniting our societies together would develop and stimulate the zeal of Cath olic laymen and enable us to concentrate our forces on any given object.

We believe that such a movement would do much towards banishing apathy and arousing us to a consciousness of our power and duty. It would inspire us to champion every Catholic interest and to support every worthy cause. Such a union would not only aid us to protect our rights as citizens in a forceful and intelligent manner, and make us realize our responsibility towards our own, but it would also provide an answer to those who say that through our inaction and disinclination to forego our ease, and through adoption of the "don't care" policy of the selfish, many of our brethren are lost to the State and to the Church. With an army of Canadian Catholics marching to the same goal animated by the same spirit and officered by a capable central board, what good might be accom plished. And with an organization pulsing with the blood of faith, and active in press, on platform, in civil and social measures, souls would be won, prejudices dissipated, and an influence created that could not be set aside or contemned with impunity.

It would help us to know and project our own. And here we may remark that, considering the number of Catho-Tic colleges, it is surprising how few of their graduates - Quebec exceptedoccupy public positions of any importance. During the recent campaign the mon-Catholic, for the most part, championed the cause of justice, or at least was among those who contributed to its victory.

We know that we account for any grievance by unjust discrimination. This is a satisfactory explanation to some people; but are they going to be content with it for all time? It is comforting to a young man who will not pay the price of success to account for his failure by an unjust discrimination. It makes him feel martyr-like and gives him an opportunity to descant upon the machinations of the And he who has no ambition, or who gives much time to frivolities. or expects some good Samaritan, who abides within books only, to welcome him to position and affluence. blames unjust discrimination for his non progress. While not in accord with those who give thanks for the a toiler is dark. But neither oppres egraps and leavings that are flung to them from the table of Prosperity, we believe that adverse discrimination is somewhat of our own making. We are not going to destroy it with pretty pudiated by the men who speak for

Faderation of Labor, President Compers told the Socialists that he had studied their standard works both in English and German; and, continuing, he said

"I declare to you I am not only at variance with your doctrines but with your philosophy. Economically you are unsound: socially you are wrong: industrially you are impossible."

A VEXATIOUS SCHOOL CASE.

The Town Council of Walkerville, in Essex Co. which is entirely under control of the firm of Hiram Walker & Sons, has kept up a constant fight with the Catholic Separate school trustees of section 1. Sandwich East, and are now continuing to throw all possible obstacles in the way of the efficient working of the same school and its sister school of the town of Walkerville.

and to urge us to be not unworthy of The Separate school of Sandwich East, section No. 1, was established in 1894, and was attended by about 40 chance into immortal scuplture and pupils from the town, the total atpainting and learning, but into good tendance from town and township being 92 in the year 1900. From 1900 to 1905 the attendance was from 100 to 110.

to do with it? Talk about it, or use it. In 1901 there was no school tax paid Make pictures of those who did use it from Walkerville ratepayers, but in the and then do nothing. We are confident following years down to 1900, about \$25 that a Federation of Societies would per annum was allowed by the Town use it effectively. Instead of an effort Council of Walkerville to the Separate here and there, we should have thouschool, the trustees of which did not sands of Catholics moving according to wish to enter into litigation to obtain the direction of our best and brighest, a just share of the taxation. and demonstrating to Canadians that in

In 1903 the trustees of the school sought for justice by making a petition to the Council for \$550. This reason able request was refused. The trustees then brought suit before Chancellor Boyd for the amount required, and the decision was that the rate levied upon Catholic supporters of the school resident in Walkerville should be paid to the trustees of Sandwich East, section 1. This was certainly a just decision.

The Town Council appealed, and a credit these works of beneficence and cross appeal was made by the trustees, zeal and piety which are eminently for arrears of taxes, and the case was worthy of the Church's favors. Anent decided in their favor.

the peril which menaces civilization Owing to the large increase of the Leo XIII. says: "The grave discussions number of children in the school of Sandwich East, a Separate School Board time past have disturbed the peace of was established for Walkerville in Dec. several countries of the world are grow-1904, but as no accommodation could be had for the pupils in the town, leave a degree that the minds of thoughtful was obtained from the Education Demen are filled, and rightly so, with partment to open the new school in the anxiety and alarm. The condition of township, close to the town limits, and things at present proclaims vehemently it was opened in January 1905, a new that there is need for a union of brave school building being begun in Walkerminds with all the resources they can command. The harvest of misery is

The Court of Revision, following its traditional policy of obstruction to Catholic education, refused to recognize the newly organized school, maintaining that the Minister of Education had no right to grant the permission above referred to, and all the Separate school supporters of Walkerville have been assessed as Public school supporters.

The appeal against this action of the reason that it is not true. We have Town Council will come before the reason to be proud of the Casket and County Judge early in August. Mean-North-West Review, which, in point of while the school is continuing its work diction and thought, are not surpassed through great sacrifices made by the by any secular daily or weekly in Catholic people. We cannot anticipate what will be the result of the suit at law, but the equity of the case is cultured laymen their sphere of inclear, that the Separate school is fluence would be widened. Let us entitled to all the taxes claimed. The hope then that Federation will soon be Protestants of Walkerville should be a reality and a close bond of friendship ashamed of the position in which they are placed by the conduct of the Town Council, which puts the Protestant children of the town in the position of To work for the general welfar: footpad paupers who are seeking by of Catholic interests apart from the special object of each organization—leaving each society with its own violent means to obtain an education at the cost of the Catholic ratepayers government and officers, but establishing a central board for the purpose of earrying out the principles of fraternity who are educating their own children at their own expense.

Our leaders may compare these facts with the assertion of Orange orators that they are in favor of nothing else than equal justice to all. It will also be seen whether the Catholics, or the enemies of the Catholic Church should be branded as "Coercionists," which in the forefront of the progress of our country and to do our utmost to mainterm is used by the Toronto Mail and tain in active operation these religious and moral principles upon which the well-being of the State depends. Empire, News and Saturday Night and the Free Press of London to designate Catholics who desire to free the Catholies of the North West from annoyances and persecution similar to those practiced by the Walkerville Council.

The Catholic supporters of the Autonomy Bill are not coercionists, but the Manitoba Government, and the supporters of Mr. Borden's educational amendment, the Orange Lodges, the Methodist and Presbyterian Conferences and Presbyteries-these are act as circumstances demand, ever anxious to serve the Church and to do the real coercionists of Canada.

CHURCH AUTHORITY vs. PRIVATE JUDGMENT.

The Right Reverend Bishop Hamilton of the good time coming when Socialism of the Anglican Diocese of Ottawa in his address to the syaod of his Diocese complains strongly that the increasing habit of exercising the right of private judgment without sufficient information is leading to a great neglect of spiritual man will be improved by pictures. It is duties on the part of the adherents of the Church. This neglect is said to be particularly noticeable in the non observance of the Lord's Day, the speeches on our influence. It seems to organized labor. Speaking at the omission of Holy Communion, and of the as, therefore, that we should not forget Fancuil Hall session of the American due presentation of children for the re-

cention of the Sacrament of Baptism. He urges that it is safer for the indivi dual mind to submit itself to the guidance of the Church than to follow its own notions. He points out that "no secular society allows that free iom in practice and principles which is claimed

in the Church. Neither in the law courts are such departures recognized, because on them may rest principles of the highest value. He advised a return everywhere to the primitive practice of communion each Lord's day, and the use of the Book of Common Prayer amongst families who are deprived of more than one service on that day, thus fulfilling the purpose of their confirmation by which they were admitted, not to the sacred but to the royal priesthood."

We fully recognize the necessity of guide in religious matters, and such a guide has been furnished by Christ, Who commanded the precepts of the Church which He established on earth should be heard and obeyed under the penalty that whosoever disobeys should be regarded as the heathen and the publican. But this authority to teach mankind and the right to claim obedience has not been transmitted to any but that one Church of which Chris here speaks, and which is called by tho Apostle St. Paul "the Church of the living God, the pillar and ground of truth."

This Church continued to exist throughout the ages from the days of the Apostles of Christ, and it existed when the so called reformers of the sixteenth century claimed the right of private judgment, and refused obedience to her precepts and faith to her dogmatic teaching. The English reformers equally with those of the continent of Europe repudiated the authority of that Church, and substituted for it their own judgment, which Bishop Hamilton now admits to be a wrong, though he still speaks of "the right of private judgment." In matters of religion there can be no right of private judgment as against the teaching of the Church, which is no other than the Catholic Church in communion with the Pope. The first Reformers owed obedience to the Catholic Church, and if they had rendered her that obedience there would not be to-day the hundreds of sects, the existence of which many Protestants deplores as a blot upon Chris tianity, and an obstacle to the conversion as the nations which as yet do not know of God and man's redemption.

No human authority could justify the rebellion of the first Protestants against the authority of the Church, and no man-made Church can claim at the present day to possess that authority. The Church of Christ does, however, possess it, for she was instituted, as St. Paul declares (Eph. iv.) to preserve the unity of faith, that we may not be "like little children, carried about by every wind of doctrine."

It is not surprising that the repudiation of the authority of the Catholic Church should lead to the evils which Bishop Hamilton deplores, but the only remedy is to return to the one fold of Christ which is under the Headship of St. Peter's successor, Pope Pius X.

THE SEPARATE SCHOOLS OF ONTARIO.

Some letters appeared recently in the Dresden, Ont., Times attack Separate schools of Ontario, and were freely admitted by the proprietor of that paper to its columns.

These letters were ably refuted by a young man, Mr. A. Parnell Mahoney, who styled Henry VIII., Calvin. Cranmer, Luther, and by implication, John Knox "monsters," which they really were, judged by the standards of Christian morality.

One of these assailants, the Rev. W. Ward of Dresden, closed his side of the controversy, saying:

"We want no separate people nor separate society, nor Separate schools, nor separate churches, nor any separate end that defileth or maketh a lie.

The Dresden paper, which is always ready to publish anything anti-Catholic. refused to allow Mr. Mahoney to close the controversy by a rejoinder to Rev. Mr. Ward's last letter. We are pleased to publish Mr. Mahoney's two letters, which contain the gist of the controversy. The second is the one which was denied insertion in the Times. COMMUNICATION.

To the Editor of the CATHOLIC RECORD: Dear Sir-Since I have been refused space in the Dresden Times in which to say a few words in answer to Mr. Ward's letter of May 23rd, I ask permission to answer it through your columns.

The word "monster" which I made

use of in referring to the Reformers seems a little too strong to suit Mr. Ward. However we shall see if they

could not justly be termed as such.
"Cranmer, whilst a student at Cam
bridge, and before he entered into Holy there. She dying he became a priest; but during his embassy to Germany about the beginning of 1532, he was married to Margaret, the niece of Osiander of Nurenberg. This marriage being altogether unlawful according to the law of England, he, as he acknowl-edged at his trial, "in the time of

King Henry VIII. kep: the said wife secretly, and had children of her." (Cranmer's Remains, Parker society,

Cobbet, in speaking of the married priests of Edward's VI.'s reign, says
"These men, the most of whom had like Luther, Cranmer, Knox, Hoper and other great Reformers, broken their vows of celibacy and were of

course perjurers."
In 1546 Cardinal Beaton, the Scott ish minister, had been assassinated, with the secret connivance of King Henry and the avowed approbation of the Calvinist Reformer, Calvinist R Hormer, blushed not to praise, what he blushed not to praise, what he called "the godly fact." England by the author of Knights of St. John.) An eminent writer in speaking of Knox says: "We can surely forego eulogy of the men who gloried in the murder of Cardinal Beaton and who had no word of condemnation for the pillaging mob that devastated Scotla fire and sword. Wesley called it the work of the devil."
"Luther broke the vow of chastity,

which he made as a monk and as priest, and committed the doubl sacrilege of taking a nun for his wife. Erasmus wrote of him: "It was thought that Luther was the hero of the tragedy, but for my part I regard him as playing the chief part in the conedy, that has ended like all comedies, in a

marriage."
Mr. Ward blames the Church for Henry VIII. being a "monster" because he received his education in it. I sur then by such beautiful logic, h will blame our Lord because Judas Iscariot betrayed him and afterwards committed suicide.

Catholic writers never tire of asserting the truth in regard to all the Reformers but our Protestant friends, on the other hand, glory in hurling false ac ations at the Popes and clergy of the Catholic Church, of which good example in Mr. Ward's letter of May 23rd. However the Catholic clergy are getting used to such lan gaage and pay no attention to it because they consider that, coming from such a source, it will not be believed.

It is a little late now for Mr. Ward to complain about separate churches. schools, societies, etc. Had it not for the "Saintly Reformers" there would be one church, school, and every-thing else as there was up to the fif-

But I must close, hoping that Mr. Ward is convinced that I had a perfect right to term the aforesaid Reformers "monsters" in spite of the fact which he states so pompously, that the fourhundredth anniversary of one of them was celebrated by 'Scotland's Sons' a few Sundays ago.

A. PARNELL MAHONY.

THE CHURCH UNION PROPOSALS. The last meeting of the General

Assembly of the Presbyterian Church in the United States passed a resolution favoring the union of that Church with the Reformed Presbyterians who are also known as the Cumberland Church. As a necessary consequence of such a union if effected, it would undoubtedly soon follow that the Cumberlanders would be entirely absorbed in the larger body, and their peculiar doctrines would soon pass entirely out of sight. But the Cumberlanders evidently foresee this result, and are unwilling to accept this consequence. They might, indeed, be willing to accept the proffered union if there were any hope that their special teach ing could be expected to permeate the larger Church, as a little leaven spreads through and affects the whole mass, but such a result could take place only where the leavening teaching has a peculiar force which would overcome the nature of the weaker elements, though the latter might be of greater bulk. The Cumberlanders feel that the proposed union, for these principles are contrary to the genius of the American people who are truly patriotic, while the Cumberlanders attack the first principles on which the American religious beliefs before the law. They are stalwarts in this faith, and practically declare that the constitution is Atheistic inasmuch as it does not re-To this belief and practice they adhere so firmly that they have not responded at all to the pressing invitation of the General Assembly. The Synod of the Cumberlanders held

recently at Newcastle, Pa., passed also a resolution whereby it is deplored that the present tendency of Protestants is to observe Christmas and Easter after the example of the Catholic Church. Even Presbyterians, who have until very recently refused to celebrate these great festivals of the Christian Church, have commenced to do so with some solemnity. The Cumberlanders maintain that this is contrary to the spirit and letter of the Confession of Faith, which does, indeed, condemn in strong terms the observance of any religious festival days which are not to be found in Scripture. But the Catholic Church from primitive times has observed these two great festivals the former of which commemorates the Incarnation of Christ and the work of our redemption and salvation, and the latter the divinity of Christ Who by His own power rose glorious and triumphant from the grave. The Cumberlanders by putting on record tion whether it was true or false, and a condemnation of these great festivals, practically dechristianize themselves quiries. The enquiry was made, and in and the present tendency of Protestants due time the News published the

to observe them is an evidence of a desire on the part of the more piously inclined among them to restore the ancient practices of Christian devotion which they had abolished in their reforming zeal to do away with whatever tended to nourish Christian piety, when it was clear that these practices were introduced by the Church, though not expressly commanded in Holy Scripture. They overlooked the fact that the Church has a real authority to institute festivals as well as to estab. lish liturgical devotions which will nourish Christian faith and the love of God. This authority is implied in the purpose for which Christ instituted the Church, which is to continue the work of salvation which our Saviour began. It must, therefore, have authority to use such aids to devotion as it deems suitable towards attaining the object in view.

THE CHURCH AND STATE IN

The Amnesty Bill has been abandoned by the Government owing to the strong language used by a Nationalist member, M. Lasies, who denounced the spies who would be relieved from punishment along with the exiles against whom banishment had been decreed for no crime.

M. Lasies objected to "the reptiles employed by ex-minister Andre to spy upon their comrades benefitting under the bill, on the same footing as political offenders who had done nothing dishonorable." He added that "the marks left by General Andre on the history of his time will be traceable as a reptile is traceable by venomous slime."

M. Berteaux, Minister of War, declared that he was prepared to forgive those who had tried to turn the army against the Republic, but after the odious words of M. Lasies he would no longer support the Bill. The tumult which followed this passage at arms was deafening, and the sitting was suspended. The Ministry found that the Republicans were cut to the quick by the scathing yet truthful denunciation of M. Lasies, and that in their spite a majority could not be obtained for the Bill, which was for this reason abandoned.

When the session was resumed the Premier declared the session closed, and the Bill was thereby postponed automatically. Nevertheless, it is proposed that the president shall pardon all who were to be amnestied. It is not yet ascertained whether the Nationalists and exiled religious will accept a pardon as the record of pretended guilt would thereby remain attached to their names, whereas it would be blotted out by an amnesty. The whole transaction will set before

the French people the paltriness and venom of the governmental party, and if we mistake not, it will be a nail in the coffin of the Infidel party in the Chamber of Deputies.

M. Lasie's denunciation was strenuous, but it was well deserved, and this is why it cut so deep.

ANOTHER "SPECIAL CORRES-PONDENT'S" LYING STORY REFUTED.

A couple of months ago there appeared in the columns of the London (Eng.) Daily Mail a foolish story under the title "Penitent and prieststheir principles could not long survive | Fierce fight between Confessors about a girl." The incident related was said to have occurred at the Italian village of Famaro in Calabria. It was stated "that a priest of the monastery at this place entering the church found constitution is based, the equality of all that another priest of the same monastery was hearing the sacramental confession of a young girl who had been hitherto his penitent. Being enraged at this, he demanded that the last [mentioned cognize any religion in particular. priest should leave the confessional, which he refused to do, and as the story ran, he even turned out of the church the priest who had interrupted him, and locked him out as an intruder. The expelled confessor, as the tale went on, obtained the assistance of the other monks to force open the doors of the church, whereupon the two priests attacked each other with chairs while the young penitent looked on the battle in fear and trembling.

A couple of weeks later the Morning Chronicle published the story with embellishments to make it still more sensational and amusing to its readers the names of the monks being given as Fra Paolina and Fra Serafino, with other circumstances which the supposed Naples correspondent of the Mail had not thought of inventing. It is said to be a common trick of the Chronicle thus to embellish its stories to make them more spicy.

The whole tale was very fishy, and the Catholic News of Preston, England, at once on its publication, warned its readers to give no credit to it, and promised to ascertain by strict investigato make known the result of its in-

was said to have taken place-a true story of what occurred be resemblance to that told by the papers named above, which pro have reliable correspondents a the continent. The truth of the matter was that a lunatic woman used to co a long distance to make her co at the conventual church, whe was sometimes admitted by the sors, but on the present occas was dismissed by the Superior being in a suitable frame of min sacramentally heard. She was return home, but instead of t through the village weeping a ing, and then came back to the in this condition. There is not a word of truth

story of the two priests dispu fighting to have the privilege ing the girl's confession, nor i the other details given by the Chronicle. We are reminded of the a

confidence which should be to stories emanating or purpo emanate from the Mail's con ence by the sensational given by the same paper of the murder of the legations in Pe ing the Boxer troubles, all turned out to be pure inventi credit should be given to suc especially to those which are discredit the Catholic Church clergy, unless their trath has solutely demonstrated on due i tion. It is part of the trade newspaper correspondents t their papers with just such will have the effect of discred Catholic Church, and plea Protestant palate at the sa In nearly every instance the will be found to be as basel present story from Famara h to be.

And here it must be added dishonesty of the Daily Morning Chronicle is show fact that these journals refus lish the refutation of their ste was copied by many journal land and some in America.

PROGRESS OF THE CH THE UNITED STAT Bishop William Burt of th

ist Church of the United S is now travelling in Europe came across a secular paper statistics were given of the Catholics in the United Sta an extent by immigration fr Catholic countries that the power has been completely late years. Cities and Stat few years ago were pre Protestant have now a Cath ity of population. The Bi that he was astounded at tion, " Can this be true ? awaken us to a sense of our our responsibility to act wh These statistics were publi the papers on the very day to Rome. You can imagi

pression made." Among the facts which disturbed the Bishop are th A majority of the popula

Catholic in 125 of the mos ities of the Union, and States the Catholic religio dominates. In New Mexic olies are 96 per cent, in M in Arizon , 84, in Nevada 7 chussetts 71, in Rhode I Louisiana 65, in New York fornia 55, in Connecticut 53 sota 53 and in Michigan 54

It may be especially not the States of Massachus Island, Connecticut, and the Protestants predomina ly down to a few years Burt is unduly uneasy for America, owing to this cl balance of power, but t needless, as there are no and patriotic American Catholics, whatever ma nationality. It is clear, b under the changed circ will not be possible mu taboo Catholics from pub has been the case in past the country will not be progressive and prosper

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ANARCHISTS IN I While King Alphonso driving out with Preside Spanish Anarchist who he plices several French and archists, with a view to

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answer received from the Archbishop of Reggio in whose diocese the occurrence was said to have taken place—and the true story of what occurred bears no resemblance to that told by the London papers named above, which profess to have reliable correspondents all over the continent.

The truth of the matter was simply that a lunatic woman used to come from a long distance to make her confession at the conventual church, where she was sometimes admitted by the confessors, but on the present occasion she was dismissed by the Superior as not being in a suitable frame of mind to be sacramentally heard. She was told to return home, but instead of this went through the village weeping and cry. ing, and then came back to the church in this condition.

There is not a word of truth in the story of the two priests disputing or fighting to have the privilege of hearing the girl's confession, nor in any of the other details given by the Mail and Chronicle. We are reminded of the amount of

to stories emanating or purporting to emanate from the Mail's correspond. ence by the sensational accounts given by the same paper of the brutal murder of the legations in Pekin during the Boxer troubles, all of which turned out to be pure inventions. No credit should be given to such stories, especially to those which are meant to discredit the Catholic Church and her clergy, unless their trath has been absolutely demonstrated on due investigation. It is part of the trade of many newspaper correspondents to furnish their papers with just such news as will have the effect of discrediting the Catholic Church, and pleasing the Protestant palate at the same time. In nearly every instance these stories will be found to be as baseless as the present story from Famara has proven

And here it must be added that the dishonesty of the Daily Mail and Morning Chronicle is shown by the fact that these journals refused to pub lish the refutation of their story, which was copied by many journals in England and some in America.

PROGRESS OF THE CHURCH IN THE UNITED STATES.

Bishop William Burt of the Methodist Church of the United States, who is now travelling in Europe, recently came across a secular paper in which statistics were given of the increase of Catholics in the United States to such an extent by immigration from various Catholic countries that the balance of power has been completely changed of late years. Cities and States which a few years ago were predominantly Protestant have now a Catholic major ity of population. The Bishop states that he was astounded at this revelation, "Can this be true? May God awaken us to a sense of our danger and our responsibility to act while we may! These statistics were published in all the papers on the very day of my visit to Rome. You can imagine the impression made."

Among the facts which have thus disturbed the Bishop are the following: A majority of the population is now Catholic in 125 of the most important ies of the Union, and in fourteen States the Catholic religion also pre dominates. In New Mexico the Cath olics are 96 per cent, in Montana 80, in Arizon , 84, in Nevada 72, in Massa chussetts 71, in Rhode Island 69, in Louisiana 65, in New York 58, in California 55, in Connecticut 53, in Minnessota 53 and in Michigan 54.

It may be especially noticed that in the States of Massachusetts, Rhode Island, Connecticut, and New York, the Protestants predominated distinctly down to a few years ago. Bishop Burt is unduly uneasy for the future of America, owing to this change in the balance of power, but the alarm is needless, as there are no more loyal and patriotic Americans than the Catholics, whatever may be their nationality. It is clear, however, that under the changed circumstances it will not be possible much longer to taboo Catholics from public offices as has been the case in past years. But the country will not be any the less progressive and prosperous on this

Bishop Burt need not be alarmed at the prospect.

ANARCHISTS IN FRANCE.

While King Alphonso was in Paris driving out with President Loubet, a Spanish Anarchist who had for accomplices several French and English anarchists, with a view to kill both of these distinguished personages, threw a bomb which missed its mark and wounded seriously several of those who were near by.

Anarchism is one of the results of the anti-religious policy of the present Government of France, and it is not surprising that the viper which the use afraid that it was cowardice that kept a great many from becoming tertiaries.

nourishing for the last thirty four years should now attempt to bite the friendly hand which nourished it and which is represented by President Loubet. As regards King Alphonso he has done nothing to injure France or its Anarchists, though indeed he is known to be a firm Catholic, and is beloved by his own people. This is of course a sufficient reason why he should be hated by anarchists wherever he may show himself, and sufficiently accounts for the Anarchistic attack upon him and President Loubet when they ap-

peared together in public. It might be supposed that this latest act of malevolence should cause the French Government to pause in its war upon religion, but we scarcely expect the lesson to be taken to heart by the maddened disciples of Voltaire who hold in their hands the destinies of the French people for the time being. They will still urge the destruction of religion as the one means necessary for the salvation of the country. One of the latest acts of madness of which the French Government has been guilty in confidence which should be extended its warfare upon religion has been to order the removal of the graves of twenty-one nuns who are buried in a plot in the cemetery of Cannes.

Cannes is in the Department of the Maritime Alps which sends staunch Catholic members to the Chamber of Deputies, who are opposed to the Rouvier as they were also to the Combes Government, and the smallminded members of the Government cannot devise any other way in which to punish a Catholic constituency than to desecrate the tombs of the nuns who are revered by the people as having been for generations their teachers, and the caretakers of their poor and infirm people. But the infidel Government does not hesitate to desecrate these tombs by issuing the order that the nuns shall be buried apart from each other so that they may be forgotten the more readily by the people.

When we add to this the daring insult which was shown by M. Combes to the thoroughly staunch Catholic people of Brittany by erecting in their midst a statue to the memory of the infidel writer Ernest Renan, we cannot but wonder that France does not rise up in indignant protest against the impieties perpetrated by its present rulers. There must be a limit to popular endurance, and we cannot but hope that this limit will soon be reached so that the Catholic spirit of the rural districts will be aroused to sweep away once for all the domineering sway of the Atheists who are at present ruling the country. This was done many years ago in Belgium, and the movement bore fruit in the establishment of a strong Government which rules in accordance with the wishes of the people, and there seems to be no solid reason why the same thing should not be done now in France. Such a turn in the affairs of France would be the surest antidote to the display of Anarchistic tendencies on the part of the canaille.

FROM SEPTEMBER 18 to October 7, 1905, there will be open in Madison Square Garden, New York City, an Irish Industrial Exposition. It will be conducted by a corporation organized for that specific purpose, and chartered under the laws of the State of New York. The honorary treasurer and custodian of all funds subscribed, or the honorary treasurer and graphy."

Father Himalaya has been collaborated with in his work by two distinctions of Potenzal — Mme. to be subscribed, is the Hon. Victor J. Dowling, Justice of the Sapreme Court. The offices of the Corporation are at the Fuller Bailding, Twenty third Street and Broadway, suite 416. The new Republic Hibernian Institute is to be the direct beneficiary. Every dollar over and above the actual cost of management will be added to the Building Fund of the Ancient Order of Hibernians and devoted to the completion of that structure.

SACRED HEART CONVENT, HALIFAX.

Announcement has been made in the Halifax papers that the Academy of the Sacred Heart of that city has been affiliated with Dalhousie University. Any student who has completed the Any student who has completed the first class course at the Academy of the Sacred Heart may pass into the first year University course at Dalhousie without further examination. A student who completes the graduate course at the Academy may enter the second year University at Dalhousie. Further, if after graduation, she passes an exif, after graduation, she passes an ex-amination conducted by two of her teachers and one professor of Dalhousie, she may enter the third year course at the University, having only one year to compete for her B. A. Professor Murray, in expressing the satisfaction it gave him to have the pleasure of making this announcement, said that for some time past two of the professors from Dalhousie have visited the school and carefully examined the work of the students and have found it first class in students and nave found it first class in every respect. In Dalhousie, the pro-fessor said, we only accept good work, but where we find it we are always very anxious to admit it on its merits.

Speaking in the Sacred Heart church Leeds, on Sunday, the Rev. Father Joseph, O. S. F. C., said the Third Order had stood the test of centuries.

ANOTHER PRIEST SCIENTIST.

There has been in this country for some time past one of the greatest scientists of the age, a Portuguese priest, who has made discoveries which place him in the front rank of the as Braga, Portugal.

Father Hinalaya came to this coun-

the Visitation Convent, as well as assisting at St. Matthew's church.

The international jury of awards at the world's fair last year gave Father Himalaya, the grand prize the highest His invention, the pyrheliophor, at tracted more attention and was more honored than any other instrument in the group of physical and astronomical

The ryrheliophor is a "sun machine," and, briefly stated, it is an instrument which measures the heat of the sun, moon and stars. It is doubtful if, in the popular mind, radiated heat is ever associated with any planet except the sun; yet Father Himalaya's invention has made possible the exact measurement of heat from the moon and stars, as well as discovering that hitherto in-definable extreme opposite of absolute zero now known through this priestscientist's demonstrations as "supreme

Father Himalaya is an interesting character, a man absolutely devoted to his work. He helds his science as sacred, as is shown by his relusal to allow his sun machine to be moved to the East from St. Louis, where it still stands to be used for exhibition pur-

There are only three other pyrhelio phors in the world, two at Paris and one at Lisbon. The experiments made with these have been revelations to

With the instrument at St. Louis With the instrument at St. Louis Father Himalaya generated heat to 6800 degrees Fahrenheit. After the close of the fair he spent over a month at night experiments, testing the heat from the moon and stars, and demon-strating that such heat is measurable. "The reflection of the moon." says

"The reflection of the moon," says Father Himalaya, referring to these experiments, "when concentrated in a small area by aid of the sun machine produced a measurable heat, which, while not very intense as gauged by a white not very intense as gauged by a mercury, gas or alcohol thermometer, was, however, distinctly appreciable when projected on the human skin, especially upon the face. But while this heat from the moon's rays is with difficulty measured by ordinary ther-mometers it contains actinic qualities nevertheless — electric chemical rays—

which readily impress the nerves and affect certain chemical elements." This, Father Himalaya says, might be given as an explanation of a certain phenomenon of Hindustan, by which it is said natives sometimes become insane

from sleeping in the moonlight. The experiments with the stars and planets have proved especially interesting. Mercury, Venus and Jupiter were found to produce an appreciable heat and actinic phenomena; but the heat of Saturn was scarcely measurable. Mars, Neptune and Uranus have completely resisted all tests so far, and no instrument has yet been accurate enough to measure the heat of Sirius, the most important of all the stars. But it is not unreasonable to expect that their subjection to the tests of the scientist will yet be accomplished.

Father Himalaya's sun machine will soon reach another point of perfection—and a very useful one—when it is used to photograph the heavenly bodies. "I have made calculations," he said, ' which will eventually make the pyrheliopher the most perfect instrument ever invented for astronomical photo-

guished women of Portugal — Mme. Emilia dos Lantos of Operto and Mme. Clementina Pinto Leite of Lisbon, and by Adolph Demy, a French philanthro pist of Paris. It has been their finan cial aid which has enabled the young priest scientist to execute his researches and devote his time exclusively to science, for which purpose he has been relieved of pastoral duties by his Bishop. He will continue to reside in Washing ton for some time, prosecuting his studies.—Boston Pilot.

JUDGED BY THEIR FRUITS.

The question of religious public schools is again up for decision by a new province in the Dominion of Can-All Catholics and some Protestants desire Christian schools, where-as other Protestants, most Free Masons and all Atheists want only secular instruction for their children. The Prime Minister of that country, Mr. Prime Minister of that country, Mr.
Laurier, recently delivered a powerful
speech in favor of schools in which the
young are trained to know what is
virtue and to practice it. In the
course of his address he made this comparison between Canada and the United States in the matter of crime:

United States in the matter of crime:

"When I compare Canada with the
United States, when I compare the
status of the two nations, when I think
upon their future, when I observe the
social condition of civil society in social condition of civil society in each of them, and when I observe in this country of ours, a total absence of lynchings and an almost total absence of divorces and murders, for my part I thank heaven that we are living in a country where the young children of the land are taught Chris-tian morals and Christian dogmas."

"By their fruits ye shall know them," said Christ, giving a test for a true judgement. The fruits of a Christian ducation ought to be a Christian people, knowing, loving and serving God. The fruits of Godless schools ought to be the absence of morality and the prevalence of vice and crime. Let official statistics decide which

system is right.—Catholic Columbian.

PIUS X. SUMMONS TO ACTION

The Encyclical of Pius X. addressed to the Hierarchy of Italy has more than a local interest. The question with which it deals has come to the front more or less in all lands. In our tronomers of the world, says the Washington Star. This is the Rev. M. A. G. Himalaya, of the Archdiocese of late Senator Mark Hanna, a hard headed man of affairs, predicted before his death that the next great national issue the United States would be called try to erect and operate his great in-vention, the "pyrhelionuor," at the st. Louis World's Fair. He is devoting fix time to study and research, and esting itself, as yet not in an alarmmakes his home at present in Washing ton, where, in addition to his scientific work, he acts as temporary charters. work, he acts as temporary chaptain at that is just now rampant in the United the Visitation Convent, as well as assist States is the best—the most effective ally the Socialists could have. Recen The international jury of awards at the world's fair last year gave Father Himalaya the grand prize, the highest recognition accorded to any exhibitor. His invention, the pyrheliophor, at tracted worse, attention upon the methods Rockfeller and other multi-millionaires, in open defiance of the laws of God and man are employing to pile up millions, have helped to propagate the feeling of dis-content on which Socialism feeds. Un-fortunately the attitude of some of the Protestant churches toward these shameless plunderers of the people have furnished Socialists with material for attacking the Christian religion as being antagonistic to the people. No thoughtful man will be affected in the least by this assertion, but its reitera tion is one of the means Socialists employ in their propaganda which is dis tinctly anti-Christian in character.
"To restore all things in Christ," is

the Holy Father's plan of opposing the Socialistic tendency with its anti-religious leaning. Such a restoration would be the establishment of an ideal civil ization. The nearer the attainment of this ideal the better for mankind. Pius X. purposes to make a beginning in Italy by having the Catholics of that country thoroughly organized with the express object of making their influence felt upon the social and political life of Italy. In referring to the need of united and harmonious action he says in his Encyclical: "Catholics in other lands have set a laudable example in this matter—an example which we on more than one occasion have called

attention to. "These Catholies, because of their harmony and unity of intention, in a short space of time have garnered in very abundant and very encouraging harvests." The reference here made is evidently to the successful manner in which German Catholics, under that prince of leaders, Windhorst, united Catholics into a great social and politi-cal force that has made Catholic influence felt in so remarkable a manner throughout the length and breadth fall Germany. Pius X, evidently believes that what has been accom plished in Germany can be repeated in Italy, where Socialism with its anti-Christian teachings is actively at work.

A few days after the appearance of the Encyclical the Osservatore Romanano, the official organ of the Vatican, announced that "In order to carry out practically the Encyclical on the Ital-ian Catholic Social Movement the Holy Father has appointed Professor Joseph Toniolo, Count Stanislaus Medologo Albani and Commander Paul Pericol to study and prepare practical ways of carrying out the suggestions embodied in the Encyclical. A ter care ully dis-cussing the principal features of the ew programme of the Catholic Social Movement with persons whose experience and authority place them in a position to render valuable service to this work, the committee will shortly present their plans which will serve as a basis for the new organization and for the creation of provisional directing centres for the inauguration of various economic works." From this it will be seen that no time is to be lost in making a beginning. To save Italy from the grasp of Socialism is the task Pius X, has set himself. He has gone about the work in a practical manner. Thoroughly organized for the purpose of solving social problems in accordance with Christian principles, the Catholics of Italy will be able to give a good account of themselves. If success crowns their efforts—and the prospect of this happening is bright—Catholics in other lands will be encouraged to imitate the example set by them and in this way grave dangers threatening modern society will be averted.— V. Y.

CATHOLIC WOMEN ON DIVORCE.

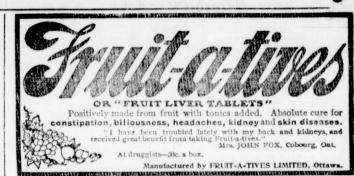
The "Manual of the Daughters of the Faith' has just been issued by G. Putnum Sons. The author is Miss Eliza Brown Lummis, founder of the

ociety.
This is a Catholic society, and its work has been mapped out thoroughly. The manual is being circulated freely at Newport, Narrogansett, Lenox, Bar Harbor and other fashionable resorts. In Europe many women of title or un-questioned social influence say they are ready to co-operate with the New York society as soon as they are officially notified that the hour for action has come. Negotiations are already pend-ing for the manual's translation into French and Italian.

"The office of the Daughters of the Faith," says the manual, "is to unite Catholic women, more particularly those of station and influence, in discountenancing the social usages and customs that are the evident cause of the spread of moral evil in society, and in professing a higher spiritual ard as to the requirement of the Catho-lic woman in the world.
"The society does not seek to dis-

place older organizations, but to act as bond between them; first, by the union of a few courageous women whose lives are an open protest against the evi's rife in the fashionable world. It is an hour of sorest need, when the norality of nations is endangered, and when the world is calling for the Christian woman.'

Of the American girl the author says:
"There are many evidences that her training has been so far somewhat theoretical and superficial, an educa-tion rather of books than of practice, tion rather of books than of practice, and the daughters of wealth have been more fully prepared for the uses of society than those of home life. The advantages of a good establishment and directed that Thomas Aquinas should true to brave his trials; the latter drowns his reason in the intoxicating cup, because he has not moral courage "It is doubtful, to say the least, if there would have been such an anti-



ceial position may be under-valued, but the American girl has been so thoroughly permeated with the idea that the most important and seemingly only aim in life is to make and advantageous marriage that she has come to consider it not as the gate to success, but its

g)al, and looks for nothing beyond.

"She has learned in consequence rather to squander wealth than to store up within treasures of thought and wisdom, and having accomplished the purpose given her she settles down to enjoy the reward of well doing."

The author has faith in the American

girl's natural generous impulses, her courage and we'l defined ideas of right and wrong, and believes "if she be encouraged to study for herself the serious questions of life and to cultivate a healthful and unswerving purpose to be true to the highest ideals of her nature the new woman may yet outgrow the prejudice that gave birth to the title and become a synonym of that gracious and helpful womanhood that is so greatly the need of the twentieth century and has so wonderful a part to play in the uplifting of mankind."

"Our own country, whose morality has not kept pace with its enlightenment," Miss Lummis says in the chapter "On Divorce," "has thrown off all re-straint and allows divorce for the slight-est cause and with almost unlimited frequency. Society is, in consequence, on the verge of moral ruin, and nothing but the religious and social recognition of the true horror of this crime can arrest the evil that with cylonic force has, in a comparatively short time, overthrown domestic peace and uproted the safeguards of purity and and honor. To condone the sin is to partake of it, and we should realize its effects as well as its nature, for if we so condone it we become moral particiso condone it we become moral participants, not alone in the sin, but also in the evils that follow.'

Rather drastic measures are proposed by the daughters to enforce the con-templated reforms. They include meas ures upon which the daughters split in the first days of agitation, not a few declaring that in order to fulfill the rules literally they would be forced to ignore socially, not only closest friends, bet in not a few instances kindred, so largely is divorce, through mixed marriages, making inroads into Cath-

olic families.
"What must be the course of action of the Catholic who stands before the world as the steadfast and almost solitary upholder of the sanctity and inviolable character of marriage towards those whose infraction of it must be looked upon not as regrettable sanctioned by custom, but as damnable sins?" asks the manual.

REV. DR. BRIGGS

SAYS THAT ALL THE EARLY REFORMERS WERE GREATLY MISTAKEN IN THEIR INTERPRETATION OF THE BIBLE.

New York Sun. The Rev. Dr. Charles A. Briggs, whose "higher criticism" of the Bible caused his withdrawal from the Presbyterian Church and his entrance into the ministry of the Episcopal Church, seems to be preparing to go a step fur-ther in his search for authority and to render adhesion to the Pope.

render adhesion to the Pope.

In the last North American Review
Dr. Briggs has a significant paper on
"Reform in the Catholic Church."
The present Pope he looks on as essentially a "reformer." "Great reforms are in his mind, which ere long will become evident in fact;" and the "fundamental principle of reform" with Pony V is "to make Jesus Christ Him-Prus X. is "to make Jesus Christ Himself, the centre and mainspring of reform," and as "this is exactly what the most enlightened Protestants desire for their own Churches, what more, 'asks Dr. Briggs, "can they ask for the Church of Rome?" Then comes this significant paragraph:

SCHOLARS HAVE ONLY PROTESTANT

PROTESTANT SCHOLARS HAVE ONLY
PARTIALLY SUCCEEDED.

"The more advanced Protestant scholars have been working for half a century and more to lead Christians back to Jesus Christ, and have only partially succeeded. If now the Pope, as the head of the Roman Catholic Church, owing to the reverence and enddlenge given him by that whole obedience given him by that whole Church as the successor of S. Peter and the living representative of Oar Lord, can succeed in raising up Catho-lics throughout the world to this exalted position of reforming everything in Christ, there will be ere long the greatest revival and reformation known to history, and the Protestant churches will have to bestir themselves to keep pace with it."

Here are other remarks by Dr. Briggs which seem to indicate his drift Romeward:

ward:
"There are many Protestant theologians who think it (the dogma of the
Immaculate Conception) an inevitable
consequence of the doctrine of original

"It was a purely academic question

emergencies.
"The Catholic Church made an imoortant reform in dogma when Leo XIII. directed that Thomas Aquinas should

dogma if Thomas Aquinas had been the universal standard of doctrine in the sixteenth century."
REFORMERS GREATLY MISTAKEN IN THERE

INTERPRETATION OF THE BIBLE.
"A more thorough study of the
Bible has shown that the Reformers were, all of them, greatly mistaken in their interpretations. Protestants theol ogy has, for the most part, abandoned the high Augustinianism of the Re-formers. The common destrine of the present Protestant theologians would not be recognized by any of the Re-formers. The dogmatic differences with Rome either no longer really exist or are in different forms, and con-cerned with different questions."

"There is authority in the ancient Church for Bishops, parochial, diocesan and provincial, and even for the Pope,

in the judgment of many historians."
"The intrusion of the Curia into civil affairs, whhich was the chief occa-sion of the Reformation, has been ren-dered more and more impossible by the Providence of God in history.

THE POPE A MAN OF UNUSUAL GRASP OF MIND, INSIGHT AND REAL MORAL

POWER.

It is of the highest importance that the reform movement has been renewed with so much promise under a Pope of such spirituality, simplicity and openmindedness; a man who impresses those admitted to his presence and converse

as being possessed of unusual grasp of mind, insight and real moral power." Utterances like these seem to suggest that the Rev. Charles A. Briggs, now of the Episcopal Church, is turning his thought in the direction of the Church of which the Pope is the head on earth. All along it has appeared evident that if he did not follow the lead of his teachings into square rationalism he was bound to fetch up at Rome.

ST. VINCENT DE PAUL.

On Wednesday next the Church honors one of the great saints, St. Vincent de Paul.

The occasion is one which ought to prompt fruitful thoughts in the minds of every Catholic layman. For few, if any, of the saints have left their works more strongly impressed upon the world than has St. Vincent de Paul. The fruits of his labor are living factors in every part of the civilized world and in

some that are not civilized.

In testimony of the fact is offered the great Congregation of the Mission; the world famous and world reverenced Sisters of Charity, and the multiplied homes for the care of abandoned children. All owe their foundation to this great and gentle saint of God, Tuestimate his impress upon the world one must be able to count the glorious remains the saint of the saint sults achieved through the influences we have named.

For eighty-five years St. Vincent de Paul blessed the world with his person-al contact. And long after his death came the perpetual preservation of his name even among laymen through the establishment of the St. Vincent de Paul Society. Its kindred work is but a continuation of his own by men whose love for God's poor differs from his only in degree.

What a grand mission for the Catho-

The Extension of Retreats.

Writing in the Church Bulletin of St. Ignatius Loyola, New York, on the intention of the Apostleship of Prayer for the month of July, the Expensive appropriate avidently tension of Retreats, a priest evidently

of great missionary experience says:
The millions of unbaptized adults in this our grand and dear country await the messenger of God endowed with the fulness of the power of the Holy Ghost, which Spirit may be poured by their words into the hearts of sinners enlightening their intellect and moving their hearts. The united prayers of the faithful would hasten that auspicious day to the millions who really sit in the

shades of death.

The number of houses for spiritual re-treats which are being opened in this country for priests and laymen gives the earnest hope that in a few years may be prepared apostolic hearts to bring about the only real solid and crowning work we need—the conversion of America.—Boston Pilot.

The Intemperate Man.

Cardinal Gibbons in a recent interview in a prominent newspaper said: "The intemperate man is not only the ruin of his family, but he is also a

whether infallibility to be lodged in the Council or the Pope.

"The infallibility of the Pope, as defined by the Vatican Council, limits infallibility and so hedges it with conditions that infallible decisions in the manifolity and so hedges it with conditions that infallible decisions in the past are hard to find, and not likely to occur in the future except in great emergencies. trust. The two greatest cowards on earth are the suicide and the intemper-ate man. The former robs himself of life, because he has not sufficient fortitude to brave his trials; the latter

TT A PROTESTANT THEOLOGIAN. CCCLXII.

1. On page 43 of his "Mediaeval Europe" Professor Emerton speaks of Peter as, in Roman Catholic belief, having "received from Jesus a peculiarly pure and precious tradition."

2. It is evident from this that Professor Emerton, our install misunder.

fessor Emerton curiously misunder stands the doctrine of Rome. Rome does not hold that Peter received from Master "a peculiarly pure and ous tradition." She does not beprecious tradition.

lieve than St. Peter received from Christ any other tradition than that communicated to all the Apostles. She does not believe that the Saviour imacces not believe that the Saviour imparted to Peter any manner of escoteric teaching. All the Apostles were with their Lord throughout the course of His earthly ministry and after the Resurrection and at the Ascension. The Saviour gave them all the same instructions and made them all with instructions, and made them all wit nesses of the same events. On the three occasions when the nine were James and John, the sons Zebedee, were present, equally with

3. At Pentecost all the Apostles received the fulness of the same Spirit, which, the Catholic Church teaches, ensured to them all the same plenary ensured to them all the same pienary and infallible inspiration, in everything involved in the revelation of God in Christ. The Apostles might sometimes have to confer, and compare points of view, but the result, it is held, where doctrine was concerned, was always that which seemed good to the Hate Cheet a well as to them. the Holy Ghost as well as to them.

4. Rome does not suppose herself to have received from Peter any other tradition than that which he had previously communicated to Jerusalem and to Antioch, and subsequently communicated, through Mark, to Alexan-dria. She holds her own tradition to identically the same with which John gave to Ephesus, and Philip to Hierapolis, and Thomas to the Christians of India, and the other apostles to the churches founded by them respectively.

Tertullian, expostulating with the heretics about their doctrinal vagaries, tells them that whatever apostolic Church they might consult, whether Rome, or Corinth, or Ephesus, or Thessalonica, or any other, they would find everywhere the same tradition of doctrine. No apostolically con-stituted Church, he reminds them, will be found infected with any of the extravagances of Gnosticism, which although not the only form of heresy at that time, was still the principal certainly the most dangerous.

6. True, St. Irenæus ascribes peculiar trustworthiness to the tradition of the Roman Church, not as being different from apostolic tradition gen-erally, but as being peculiarly well guarded against corruption or defect. As the Christians from all over each province resorted to the metropolis of the province, so the Christians from all over the Empire resorted to the metro-polis of the Empire, and there, under the penetrating eye of the Roman Church, to which, however we may ex-plain it, there had certainly been committed a special equilibrium of judgment, incipient and opposite perver-sions of original tradition mutually expunged each other, and redundancy supplied defect, thus resulting, not in any difference of substance, but in a more circular completeness of doctrine than was apt to be found in the pro-

7. Moreover, which Protestants seem seldem to know, and even Catholics largely to neglect, Rome teaches Apostle had a universal n. Therefore, as is remarked jurisdiction. by the eminent Catholic Professor Schanz, as long as the Apostles lived, the Primacy, although existing in prin-

ciple, was in a manner in abeyance.

8. What distinction, then does Rome make between Peter and the other Apostles? This Peter had uni versal jurisdiction, and so had Paui and John, and Philip and Thomas, and Andre w, and each of the rest. How-ever, while Andrew, or Philip, or any of the others, though himself having egumenical authority, could only give to the Bishops ordained by him local jurisdiction, within a restricted range, beyond which they would be usurpers if acting as ordinaries, Peter alone amunicated to the future incumbents of the Roman Bishopric his own pleni-tude of commenical authority, so that in them, and in them alone, the Aposalthough not continuing in its inspiration, continues in its exercise o universal government, more or less explicit according to circumstances, but everywhere existing as of right.

9. Moreover, the Roman Catholic Church, while not claiming for the successors of Peter any more than for those of the other Apostles, any con-tinuance of the apostolic gift of positive inspiration, holds that, negatively so much of Peter's gift of inspiration has been transmitted to his successor as this, that when a Pope, speaking ex cathedra, defines a doctrine of faith or morals involved in the apostolic revelation, the Holy Spirit restrains him from defining erroneously. As the Pastor aternus says, the Holy Ghost does not communicate to the Popes the knowledge of new truth, but He does clear their definitory state ments of truth already known in the Church of all intermixtures of false-

Therefore, while Professor Emerton's statements of the claims Rome to spiritual superiority over the Church bear considerable outward re-semblence to the actual Roman doctrine they rest on wholly different assumptions, and would if developed, result in wholly different conclusions.

Roman superiority was nowhere admitted in the East he must hold the good parish at Manchester, Va., and a

fact that the Council of Chalcedon shaped its whole doctrinal action on the model of Leo as merely owing to the accident that Leo turned out a great theologian. Doubtless the accident tions of the Fathers of the Council: "Peter has spoken through Leo!" in-cluded this, but they certainly in-cluded much more than this. Imagine the Fathers of Nicæs, although they were led by Athanasius, exclaiming. "The Apostolic College reappears in the deacon Athanasius!"

the deacon Athanasius!"

12. On page 44 Emerton says that Gregory the Great did not claim for the Papacy any infallibility. It is true. He did not. He was never called to the deacon Athanasius!' He did not. He was never and define any burning question of doc-trine. His claims for the Papacy were conflued entirely within the circle of administration and discipline. In these although he exercised a high and prevailing authority, I am not aware that he ever professed to be infallible. Certainly Pius X. makes no such pro fession to day. In the pontifically ratified words of the Swiss Bishops: "The Pope is not infallible or impeccable in his life or in his conduct, in his political views, in his relations with temporal princes and governments, nor even in the government of the Church

13. But had Gregory been called to decide some question of doctrine, when I wholly misunderstand his character and claims, and the whole history of his See, if after full consultation and nis See, if after full consultation and deliberation (the obligation of which is acknowledged by all) he would not have insisted that his final definition should be received, and would not have treated the Patriarch of Constantinople or Antioch, rejecting it, as a heretic.
CHARLES C. STARBUCK.

Andover, Mass.

THE PRECIOUS BLOOD.

" God Who is rich in mercy."

Let us take the words of the Great St. Paul to the Ephesians as the subject of our July talks. Surely the riches of His mercy brings to us at once the thought of the Precious Blood. Many daring things have been said of hany daring things have been said of this glorious price of our salvation, but none in which the faint heart, sick of the world, of sin, and of self, can find more comfort than in the beld convicts, with which the bold security with which great St. Ignatius declares

his Spiritual Exercises: "When you present at the divine jadgment seat this price of your ransom, the Precious Blood, you are therefore paying more than you really owe." Who among us has not as times been terrified at the thought of the great unknown eternity? Who has not dreaded the solemn hour which will usher us into the presence of Him Whom we love, on! so tenderly, but Whom we also fear so deeply, since Then like the calm that fell on the

troubled waters, at the sound of His "Peace, be still," so over our affrighted souls flows the waves of the Precious Blood, its crimson streams effacing the handwriting on the wall which so haunts us, and bearing us in safety to the desired heaven. Let us dwell long and seriously on the words which have been re-echoing through the centuries since the days of St. Paul, Who is rich in mercy." our very own, therefore His riches are ours, since "of His fulness we have all received." Why art thou have all received." Why art thou sad, Oh! my soul, and why dost thou disquiet me? From how many anxious hearts does not the plaint arise in words heard only in the sufferings and silence of the inner consciousness un-tollowed by the sweet "Hope in God, for I will still give praise to Him Who is the Salvation of my Countenance and my God." May and June were as and my God." May and June were as the blossoms of Hope, to our needy souls, now comes July, the fruition of promise, the month of the Precious Blood, Oh! how little we know the graces that are fast closing in around us because of this laver of healing which is flowing in such copious streams from those dear founts in the hands and feet and side of Him Who was crowned on the day of His espousals.

Let us press our lips to those Sacred

Wounds, of our own making and be comforted in the meditations of the twilight hour, that in His own royal way He will make them our refuge. They will be our "hollow places in the wall," where we may hide ourselves, wall, where we may had discress, safe from even the shadow of distrust. Let us ask our Blessed Mother ere we close, is she not the treasure house of the riches of His mercy? and delighted in our claim of being her children taking as our right those sweet liberties what may we not ask, and what not hope to gain? Her love for us, more tender than a mother, will be the unfailing solace of life's darkest hours, and while the darkness gathers we will fain believe that her dear eyes will shine brightly through the gloom and happy tears will well at the thought of her who is " our life, our sweetness and our hope."-The

THE VIRGINIA APOSTOLATE.

Rev. Thomas E. Waters has recently inaugurated his missionary work in Virginia by a mission at Charlottesville, Va. He followed it up by missions at

Culpeper and Gordonsville.

Father Watters thus begins what bids fair to be a long and extremely successful missionary career. During the past year he followed the lectures at the Mission House and adequately prepared himself for the great work that is before him. He brought to this preparation a ripened experience of over a decade of years in the ministry together with very great natural gifts as a public speaker. His presence is pleasing, and his amiable and genial disposition immediately established friendly relations with everyone he meets. From this point of view he is the ideal missionary. Moreover, his strong and steady disposition will incline him to remain at the week for a 11. Professor Emerton says that by the time of Leo I. the belief in the superiority of the Roman Church "was accepted by pretty nearly every one in the Western world." According to Emerton's strange statement, that the Emerton's strange statement, that the Roman Church was accepted by difficulties. If converts do not come at once he will keep at it.

very successful parochial career to take up the Apostolate work. The field in Vir-ginia is not so difficult if properly worked. The exporiences of missionar-ies in the smaller towns demonstrates ies in the smaller towns demonstrates that more than ever will the non-Cath-clics attend, and the taste that they have had of missions through the pre-vious work of Father Psyne and others readily incline them to return when missions are announced. We may then expect good reports from Father Waters. He is beginning his work under most a uspicious circumstances. He has the good will and friendship of all the priests; his conservative, kindly disposition will make him at tractive to the non-Catholic, while his missionary spirit and love for the work will secure for him the best results.—

FIVE MINUTES SERMON.

Seventh Sunday After Pentecost FALSE PROPHETS.

Beware of false prophets. (Gospel of th

I think my dear brethren, that you all know pretty well what our Lord means when He says in to day's Gospel, "Beware of false prophets." You "Beware of false prophets." You would tell me, at least if you stopped to think for a moment, that He means to warn us against those who were to come after Him, pretending to teach His doctrine, claiming that theirs was the true and pure Christian religion clothing, but really striving to dra the faithful away from the unity of the church which He had established; being, in fact, to use His own words, ravenous wolves.
Yes, you would tell me this, and you

would be right in your explanation of His words. It is, indeed, of these false Christian teachers that He would warn us. It is against the innumerable errors which are taught as Christianity and against the countless self-appointe multiply as time went on, that He wished to forewarn us; to keep us from listening to them, or allowing ourselves to be turned by them from the one source of truth which He has provided for us in His holy Catholic Church

And no doubt, in a way, we listen to His warning, and are not much deceived by their pretensions, at least in these days. If a Catholic loses his faith nowadays, it is usually easy enough to see that he does so, not because he is really deceived by the false prophet and takes him for a true one, but because he wishes to lead an easier life withour being blamed for it; because ne objects to confession and the other restraint on him, or because his tem poral interests will be advanced by the

But still, in spite of this general security which we now have against being deceived by the persuasions of those who would lead us into error. nay, even on account of this very security which we feel, we do not obey quite carefully enough our Lord's warning. We think we are in no danger from these false prophets, and so we are willing enough to hear what they say. We would not join with them; far from it: but we think there is no harm in hearing or reading their discourses or acquainting ourselves with their We do not, in short, beware of Really, however, there is. When our

Lord said, "Beware of these false "Beware of these false He knew that they would do us harm if we did not beware; that if they did not destroy our faith, they would at least mar its purity or diminish its intensity if we did not take care to avoid them and their teachings in And the Church has always every way. acted on the principle which her bits dizzy pleasures entrance the young suffer from stomach and bowel troubles, and unwary, and unless they are well poised they are soon carried away into irritable. Their vitality is lower now not wish even her priests to concern themselves with heretical or infide doctrines except with the intention of onfuting them as their office requires fortified though they be with the mos thorough instruction in and knowledge

We are none of us perfectly wise and above the reach of even the most absurd errors, especially when our nature, corrupted by sin, is enlisted on the side of those errors: and, if not in danger of actually falling into any of them in particular, we may at least, by acquainting ourselves with those into which great men have been led, he likely to fall into the most dangerous of all errors, that of believing that truth is so hard to find that it cannot be expected that all should find it, and that it makes no difference what a man believes, as long as he does what seems to the world in general to be right.

The true course for us is, then, to beware of false guides in religion by keeping out of their way altogether: and, on the other hand, to study as far we can the truth, which, if we learn it and grasp it as we should, conveys in itself the answer to them all. Listen to the true prophets, and leave the false ones alone; that is the highest visdom from the mouth of our Divine

Temptation rarely comes in working hours. It is in their leisure time that men are made or marred.

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THE BATTLEFIELD OF LIFE.

"Remember Thy Creator in the days of thy youth." These words of God, as spoken to us in Holy Writ, are striking in a high degree. They tell the great importance of one's conduct. in early days as forming the foundation of the kind of life that is to be led afterwards. It is with man as with all other things. The great, solid struc-ture rises from a strong, well-laid foun-dation. The tall, stalwart oak grows up from an acorn that imbeds itself in by the dews and sun's rays. The mighty river has its rise in some little eddy on a mountain side. Everything is in the beginning, and if the beginis in the beginning, and if the beginning is good and the course he continued along the same live, the end must be good and will be great in proportion to the start that was make.

"Mind the beginning," some one has said, and experience proves the wisdom of the counsel.

Thus God tells the young to remem ber Him in their first days when they are forming habits and acquiring prin-ciples of thought and action, for these will remain with them all through their lives and will be for them the factors of their success or failure. It is in the time of youth that the see is of what The boy is father to the man. is the youth, so, for the most part, is the after life. If the young shoot be good and sound it will one day become fine tree and give good fruit; for, as the Scriptures say, the good tree beareth good fruit, but a bad tree cannot bear good fruit. In the case of a man or woman, their youth must be a man or woman, their youth must be sown in virtue if they are to blossom forth and yield the rich and abundant fruits of a holy life. There are some exceptions to this rule, but the greater number by far of those who have illustrious for their goodness and virtue are found to be of those who from their youth up have loved God and kept His

Now, this appeal to the young which Now, this appear we 'Remember thy God makes, namely: "Remember thy Creator in the days of thy youth," supposes that the young have the power to espond to it; that is, that they have come to the years of discretion and can readily think and act for themselves. In childhood the boy and girl serves. In clintation the boy and girl are faithfully watched over by loving parents and devoted guardians, who are careful to gradually instil into the slowly developing mind little lessons of truth and virtue; from the first the little hands are taken and clasped in prayer and the child is taught to look up to heaven and lisp the name of God and His Blessed Mother, and thus they are guided through the years, but after infancy has long passed away and youth's short period is fast hurrying to manhood's and womanhood's estate then the future man and the future woman are asked to begin to build up a good and holy, an honorable and use ful career, by laying broad and deep, within themselves, tae foundations of

goodness and piety.

The time of youth may be said to be the battlefield of life. its dangers are great, its temptations many. The glare of the bustling world and the whirl of inful excesses. It is then the time that choice must be made—God or the world, virtue or sin. In the present choice the future rests. Hence God's appealing words "Remember thy Creator in the days of thy youth," for n His wisdom He knows that unless one makes a right beginning, a good ending is hardly to be expected. The care with which good parents guard and shield their children in their helpless years should be continued by them less years should be continued by them-selves when they have grown up. The lessons they were then taught should be put into lasting practice. They are now able to serve God more intelligently than before, and they should be faith ful in doing so. They need all the grace and blessing that they can get, for in youth not only are the world and its alturements to be met and overcome, but satan and self both conspire then more fiercely than at any other time against the soul and nature. Hence the need of the young of calling constantly upon God to help them, by His grace; hence the need of fortifying oneself by prayer and the sacraments.

At all times there are great access sions to the number in the class or ag known as youth, but at no time are they greater in number than in the time when the young are graduated from the schools. Then they come, as it were, all at once; they go out from their alma mater; they leave their teachers was watched over them up to that time, and must sail alone on the ocean of life, with only such principles of virtue to guide them as they learned and practiced in their school days. It is then God speaks to the heart of the and practiced in their school days. It is then God speaks to the heart of the young through the unmistakable voice of conscience, and bids them through the years are sense of gratitude, for the gift of conscience, and bids them through of life and in token and hope of a glorious immortality, that they should keep His holy law and persevere in their years. In a word, serveHim with their whole mind, with their whole mind, with their whole heart, with their whole mind, with their whole heart, with their whole mind, and with all their strength.

Dr. McTaggart's vegetable remedies for the flour and it obscore habits are healthful, sense of gratitude, tor the gift of the word of life and in token and hope of a glorious immortality, that they should keep His holy law and persevere in an adult of prevention is worth as word, serveHim with their whole mind, with their whole heart, with their whole in and allow a disease to work its will swicked-soul and with all their strength.

God's appeal, therefore, is timely to ally young men and young women now leaving our Catholic schools and colleges, to be true to the lessons of lath and putty which they received, and build higher and broader as the business, and a certainty of curs. Consults to make the control of the disturb years advance. This will, indeed, be

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the case if they keep faithful to the graces which will be given them through prayer and the sacraments. The great advantages they enjoyed of learning and practicing their religion in their school days ought to bring rich and abundant fruit all the rest of their life. God will make it so if they but have good will and co operate as best they can. Let them be wise and keep themselves free from the contaminating influences of bad companionships Let them watch and pray and God keep them safe and bring them after life's journey into the haven of heaven-ly rest. Their barks will be clear from ly rest. Their barks will be clear from the rocks of vice and error as they sail on the high seas of life in honest, noble effort to take an honorable part in its duties and thus escape the of sloth and indolence on which so many barks are wrecked, because they who sail them have no higher or ambition but for the foolishness of this bleeding and disappointing world. With heaven always the aim and the love of God the directing force, let our your g people be ever active and energetic as their youth warrants, and faithfully press onward and upward, striving to bring honor and glory to God and to His Church as faithful children, inspired by the words of our great poet Longfellow in his in-mortal "Psalm of Life":

"In the world's broad field of battle, In the bivouac of life. Be not like dumb, driven cattle, Be a here in the strife!

Trust no future, howe'er plessant! Let the dead past bury its dead! Act—act in the living present! Heart within, and God o'erhead!"

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TO CANONIZE COLUMBUS.

Cardinal Richelmy, Archbishop of Turin, has accepted the presidency of an international committee which is be-ing formed in Italy for the commemora tion of the fourth centennial of the death of Christopher Columbus, on May 20, 1906, by the erection of a magnificent monument in the Vatican to the great discoverer of America. At the same time steps are being taken to recall to life the movement for his canonization.

Vatican council thirty-six years ago a large number of the archtishops and bishops present signed a petition urging Pope Pius IX. to admit the inaugura-tion of the necessary steps to this end in the Congregation of Rites. And even after, the council prelates in different parts of the world made individual ap-peals to the Holy See about the matter.

The late Count de Lorgues spent his entire life in collecting evidence des-tined to support the claims of Columbus to canonization and in vindicating his memory from certain charges alleged against him. But since the count's death the affair has been allowed to drop, and it is only now that it is being taken up again, in connection with the quadricentennial of the death of Columbus, who may, after all, become the patron saint of America.-N.Y. Freeman's Journal.

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JULY 29, 19 CHATS WITH

model (every community, Catholics who com-spect are those wi exactly live up to Church, who admi principle or practition is known on they are spared or dubious prop are trusted and hor the best of friend fellow citizens of looked upon as pi well as of the Chu these, active and life, always on t order! Unswervi teaching of their pelled the high e are held." Why the B

Everything dep you take to kee condition for achie test. A poorer trainer will be half-fed and h talent kept in prin careless living. stitution, you will battle. A great his army to the dition. His sold drilled for the Supine in Father Hudson

low civic ideals he says: "The graces the admi large cities is analysis, to the citizens who I selves that they reality they ar members of the they reside. The urgency of of points to which well devote soo Union and Time As long as a centered, and will have no ma will be shunned will voluntarily question of the shows regard f attract, where will draw othe

portion to his soon as he pu

place, takes a welfare, and conversation affairs, just s will others to There is only ness. Stop th miration and sire to help loved.—Succe Boys, learn always on tir waiting on yo for no man. cannot fail around us s ent and futur things accord

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L.B., Secretary.

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Count de Lorgues spent his in collecting evidence des-

pport the claims of Columbus ation and in vindicating his

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Church, who admit no compromise in principle or practice. Their position is known on every question, and they are spared useless approaches or dubious propositions. They are are trusted and honored. They are on the best of friendly terms with their the best of friendly terms with their fellow citizens of all creeds, and are looked upon as pillars of the State as well as of the Church. Model citizens these, active and energetic in public life, always on the side of law and order! Unswerving loyalty to the teaching of their Church has compelled the high esteem in which they are held." the best of friendly terms with their ovide against it and rates and full para policy at your age obtained from any of mpany's representaon application to

Why the Battle was Lost. Everything depends upon the care you take to keep yourself in superb condition for achievement in life's contest. A poorer horse with a better trainer will beat a better horse hilf-fed and half-cared for. One talent kept in prime condition will beat ten talents demoralized by vicious or careless living. If there is no iron in your blood, no reserve in your conyour blood, no reserve in your constitution, you will go down in the first stitution, you will go down in the first battle. A great general does not take his army to the supreme conflict, the decisive battle, in a demoralized condition. His soldiers must be superbly drilled for the great struggle.—Suc-

Supine in Their Concerns. Father Hudson puts the blame for low civic ideals where it belongs when he says: "The corruption that disgraces the administration of so many large cities is due, in its ultimate analysis, to the supine unconcern of who probably flatter themelves that they are exceptionally vir tuous and high minded, whereas in tucus and high minaced, whereas in reality they are distinctly unworthy members of the community in which they reside. The nature, extent, and urgency of one's civic duties are points to which the average man may well devote some earnest reflection.— Union and Times.

As long as a man remains cold, self-centered, and self contemplative, he will have no magnetism for others. He will be shunned and disliked. No one will voluntarily seek him. It is just a question of the kind of magnet he of himself. The moment he shows regard for other's magnanimity, snows regard for other s magnanimity, he will take on magnetic qualities, and attract, where before he repelled. He will draw others to him just in pro-portion to his interest in them. As soon as he puts himself in another's scen as he puts himself in another's place, takes a genuine interest in his welfare, and does not try to shift the conversation to himself and his own affairs, just so soon, and no sooner, will others take an interest in him. There is only one way to win love, and that is to love. Love will break the bonds of selfishness and self conscious-ness. Stop thinking of self, and take an interest in others, develop an admiration and love for them, a real desire to help them, and you will be

Punctuality. Boys, learn to be punctual, to be Boys, learn to be purctual, to salways on time and never keep others waiting on you. Time and season wait for no man. The regularity which we cannot fail to observe in all nature around us should be a lesson to us that being on time always and everythat being on time always and every-where is very necessary for our pres-ent and future success. To be on time means that you make an effort to do things according to order and method: for the boy who observes no order in his life shows that he is careless, and lives not according to reason and good common sense. Throughout the entire universe order is to be observed. To be punctual means many little acts of self-denial, resisting temptations to delay denial, resisting temptations and loiter, putting away the present feeling or inclination to scorn future sacrifice the petty little feeling that may prevent him from being always on time. Success has been won by men by their being on time. Failure has carkened the lives of many because they were late. How many accidents have taken place, how many lives have been lost, through not being on time! Punctuality shows order. Order is Heaven's first law. It leads to God and wins for us the good opinion of

" Look Pleasant What a happiness it would be to find well-wishing, cheerful, kindly faces wherever we go! How it would lighten the burdens of life, and improve this

earth as a dwelling place!
Few of us recognize how much sunshine we could radiate by merely looking pleasant. We do not realize what a been it would be to the downcast and the discouraged to see this expression of love and well-wishing in strange faces, to be spoken to in a friendly, encouraging, inspiring tone of voice.—

Saying and Doing.

Talk is cheap, but never a good bar-gain unless it stands for action. Of all bodily actions, the utterance of words requires the least effort, and it is the requires the least effort, and it is the only one that does not physically tire the doer. But words of themselves are nothing. Indeed they are worse than nothing if they stand for nothing, for they contribute to a waste of time, and to waste time is to waste life.

These are days of big talk. Moral precepts have become almost as cheap as words. They can be bought, prettily printed on heavy cardboard for a few cents; and there is scarcely a home or an office without one or more.

CHATS WITH YOUNG MEN. To place any confidence in it alone is to worship an idol.

The world is fall of men who talk An unnamed writer says: "In every community, large or small, the Catholics who command universal respect are those who most strictly and spect are those who most strictly and exactly live up to the rules of their Church, who admit no compromise in Church or practice. Their respectives

as if they were going to be of some real use to the community and forget to act. And, in this respect, the principles that apoly to business apply to life. It doesn't make any difference how honest a man may be if he wants to borrow money from another man he has to sign a paper that stipulates in detail the conditions under which the loan is negotiated. And it doesn't make any difference how good a man may pretend to be, if he wants to win the confidence of other men and women and merit the love of God he must make good his pretensions, which, as rule, consist largely of words. Does a Vacation Pay ?

Does it pay to put beauty into the liie, to gather serenity and poise from the sweet music of the running brook and the thousand voice in Nature?

Is it better to be a full rounded man with large views and a wide outlook, or a mere automatic machine running in the same old

rooves year after year? Is it a good investment to exchange few dollars for a great deal of health and happiness; to economize in that on which the very well springs

of our being depend?

Does it pay to be free for a time from the petty annoyances that vex, hinder and exasperate; to get ou of ruts and the old beaten tracks and take in a stock of brand new ideas?

Does it pay to get away from the hot bricks and mortar of the city and breathe the pure air of the country ; to become rejuvenated and refreshed by breathing the untainted and invig-

orating air of the country?

Is it better to go to your task with a hopeful outlook than to drag your. self to your work like an unwilling self to your work like an unwitting slave; to go through life halting, weak, inefficient, pessimistic, or to be strong, vigorous, self reliant and optimistic? Does it pay to save 5 per cent. of your income by economizing on your

vacation this year and break down next year from the continued strain and be obliged to pay 50 per cent for doctor bills, besides the time lost in

enforced idleness?

Does it pay the hard worked, nerve racked, desk-bound man to lock his business cares in his office or store and be free once more; to exchange exhausted and irritable nerves for sound, healthy ones which will carry pleasurable sensations instead of rasp-ing ones?—Orison Swet Marden, in

Some Helpful Thoughts. The man who has plenty of push can sorry along without a pull.

A man with an aim will sooner or

later be a man with a name. Life is too full of glorious possibili ties to be treated lightly, to be frittered

away. A moment may prove momentous in view of all that may result from it. The kind word or helpful deed may, all unknown to us, change the whole world for those with whom we come in contact .- Mary Dorau.

Our earnest endeaver should be to make those with whom we come in con-tact happy. Sunshine is a wonderful stimulant.

Vigilance in watching opportunity; Vigilance in watering opportunity; tact and daring in seizing opportunity; force and persistence in crowding opportunity to its utmost possible achievement — these are the martial virtues which command success.

If we cannot, for the love of others, make up our mind to leave off this habit of judging, let us do so for our own sake. Every false judgment in our mind is a step toward death. False judgment is, in the mind, what a bad banknote is in a safe, or a leaden coin in a purse. The moral fortune of a man is seriously compromised by the great number of false bills in the coffers of his heart, in the shape of false judgments

upon men, cases and institutions.— Charles Wagner. Life is not all darkness, nor is all pleasure gained by sacrifice. There are some things which cost little or good. All this means overcoming one's self; but every boy who hopes to be a success in life should be willing to brighten the sunshine which warms and brightens the forlynn hearts and makes brightens the forlynn h the silver linings for the darkest clouds. We may not have much of this world's we may not nave much of this goods to give away, but we can scatter round us that which is far superior, and spend a beneficient, useful life by casting everywhere we go the "grace of human tenderness in word and spirit." It consists of patience, forbearance, considerateness. "It is as the music considerateness. "It is as the music of the angels stealing down on the Plains of Bethlehem."

What do you Read?

All the wholesome proverbs that have come down to us from distant times relate to the association of men and women in person. "Evilcommunications corrupt good manners." We all know that to be true, but associate it in our miad with personal commanications between individuals. "Birds of a feather flock together." The idea suggested to our minds is that of individuals grouping themselves because of an affinity of ideas. The proverbs were made long before books began to have any marked influence upon the were made long before books began to have any marked influence upon the lives of men and before newspapers were known. They need revision in this age, or at least an extension of the ideas relating to communications between individuals. A man's evil com munications in these days may be through the medium of books or newspapers, not through his companions in the flesh. The birds of a feather with whom he flocks may not be his friends or companions, but the authors whom

These are days of big talk. Moral precepts have become almost as cheap as words. They can be bought, prettily printed on heavy cardboard for a few cents; and there is scarcely a home or an office without one or mora. But all the moral precepts that ever were uttered or printed amount to nothing, unless they are backed up by some measure of moral practices.

The best sermons that have ever been preached were preached with the hands. And the hornier the hands themore eloquent the sermon. The tongue should be nothing more or less than the thermometer of action and gcoldeeds.

pression. It is evident from this example, which may be verified by any observant man, that literary association as well as the association of individuals has much to do with

the formation of manners, and that one may be judged by the literary com-pany he keeps as well as by his boon companions. This is especially true in our day and generation, when literature

in some of its many forms has such a large share in our daily life. Not merely books, but daily papers, help to guide the taste and refine or degrade the language of those who read them habitually. The evil communications that corrupt good manners may be the daily paper that is not carefully edited, both as to the matter it contains and as to the language employed and its construction. That paper which is edited so as to make it fit for which is collect so as to make the total the home circle, temperate in tone and correct in its use of language, is an educator of its readers. Those who habitually read it will be insensibly trained morally and intellectually. They will avoid the evil communications that corrupt good manners, and, on the contrary, put themselves under the induence of the good communications that refine and elevate the manners. Upon the other hand, those who habitually read sensational daily papers

person with the ignerant or corrupt authors who pander to their low One hundred years ago a man might be judged by the company he kept. To-day he must be judged as well by the literature he reads.

will have their manners corrupted just as surely as though they associated in

OUR BOYS AND GIRLS. STORIES ON THE ROSARY

BY LOUISA EMILY DOBREE.

The Visitation AN ACT OF CHARITY.

At her own desire she helped in the mending of the church linen, doing it in spare moments, and when she was allowed to arrange some of the flowers for the poor little altar or to place under the shrines, her cup of happiness was very full. As for games, she was as fond of them as Tom was, and he averred that she knew as much about

cricket as he did, and that she "went one better" than himself at tennis. "Tom," said Winnie, after some minutes' silence, "would you like to come to the tennis field and have a "Too hot," said Tom. "I feel lazy.

Let us wait until after tea, and then the sun will be off the field a little, and we can have a go at it. It's jolly

"Yes," said Winnio contentedly, "it's awfully nice your being back from school. I counted the days." "Yes, it's not bad," said Tom, mean-

ing that it was delightful. "I must go round the church after I leave the field, as I want to see Father Moore and asl him if Harold and I can serve next week. I went there this morning, but he had gone to Manchester for the day, and will be back by 6 o'clock. I say !

"Yes."
"The church does look poor and dreadful. It's a most beggarly little

place."
"It is poor, indeed," said Winnie.
"I was talking to Miss Denby about it

"There ought to be a bigger church; not that little poky iron concern."
"She was saying that Father Moore was dreadfully distressed about it. It's just crammed to overflown on Sundays and days of obligation. It simply

days and days of obligation. It shall, you'r hold the people."
"Why doesn't he rig up a new church? Not got enough money, I suppose," said fon.
"That's it. He'd be ever so glad if

he could have a proper church, but it's its hopeless, so he told Miss Denby, and the work is hampered at every turn. It's a shame, isn't it, Tom?'

seem such a pity when so many people have such heaps and heaps of money, and could give it, but they do not so.'

"Yes, I wish I had it. I say, wouldn't it be ripping to have a lot of money and just hand it over and see a church being built ?"

"Lovely. I wonder how much it would cost?"

"A horrid lot, thousands of pounds,

I believe," said Tom.
"That's where it's so hard to be "That's where it's so hard to be poor," said Winnie with a sigh, "one can do so little. I am always longing for money when I go into the sacristy, for they want such heaps of things."

"Vestments?"

"Yes, and proper linen, it's wearing out dreadfully; and then all the things in the church are so poor."
"It's a beastly bore. I wish we could do something."

" So do I."

"So do I."

"It's no good wishing," said Tom.

"No-I wonder what knock that is
—some horrid visitor," said Winnie, as
they heard a knock at the front door.

"I do hate going into the drawingroom and having to talk to people, and
I have to sometimes."

it's got anything to say to going and being bored talking to people just be-cause they want you to go and see

"Mother thought it had, and she of hers. It was a chapter on the Visitation, and it said something about visits and all that kind of thing being a part of one's duty to one's neighbor.

"Miss Winnie, dear."
It was Bridget, who had come out un-

perceived.
" Just come along, honey, into the drawing-room; there's Mrs. Weston there with the mistress and afther ask-

there with the mistress and afther asking for you."
Winnie groaned.
"You must go, Winnie. What's the
good of mother reading you out bits of
her look unless you—"
"Ob, bother, don't you preach.
Well, yes, I must go, I suppose," said
Winnie, and she got out of the hammock as best she could and ran up to
tidy herself before going to the draw-

tidy herself before going to the draw-Tom lay on the grass, and as the sun

was no longer in his eyes, he pushed off his hat and looked up at the sky, which was of a very lovely unclouded blue. He was a very ordinary school-boy, little given to meditating on spirit ual things, though trying earnestly and perseveringly to offer all the actions of the day to God, and making an effort to live as in His presence.

TO BE CONTINUED.

VIRTUE INDISPENSABLE TO TRUE

WISDOM. FR. BOLAND AT MT. ST. AGNES' COLLEGE.

Catholic Mirror. The following address on "Educa-tion," was delivered by Rev. John D. Boland, paster of St. Pius' Church, at the Golden Jubilee celebration at Mt.
St. Agnes' College, last week.
The occasion of its delivery was a

concert in honor of the Apostolic Delegate, Mgr. Falconio, who was present with his private secretary, Rev. Father Stickney. Father Boland said:

There is no subject so vast, so com plex, so pregant with manifold and varied results, there is none so tar-reaching in its effects, extending its influence into eternity itself; there is none so deeply affecting the interests and welfare of the human family, as the subject naturally suggested by the cel-ebration going on to day—the all imebration going on to day—the all important subject of education. The manner in which men view this subject; the estimate they place upon it; the value and appreciation they attach to it will be tell by their children and their children's children. Therefore, it is necessary that you should tore, it is necessary that you should nave upon this subject clear, correct clean-cut, rational ideas—ideas belonging to your dignity as children of

Upon this subject, as upon all thos which largely affect the interests of society, many have lalse, restricted, aye, even pernicious and hurtful notions. Men are influenced in this, as in all things else, by the world of sense and matter in which they live and move. Now, I admit there is no inherent evil in matter as such; that the material is the basis and the foundation of all social and individual life we re imbedded in matter, we need it to live, to think, to pray, to hope, to live; upon it depend not only the progress and welfare of society, but also

the spiritual life of the individual. All this is true, but it is a mistake to make the material, sensible world with its honors and its pleasures, its riches and successes, the chief aim of of the human heart; those lofty aspira-tions of the human mind; those grand energies of the human soul, and direct them solely and pre-eminently to the acquisition of material prosperity and

This for the vast majority of men is the end, the aim, the object of edu-cation. To gain a certain reputation, "What is?"
"Well, that he cannot have it. Such heaps of the mill hands are Catholics, and they do want a church. It does and they do want a church. It does the world, to achieve notoriety, the means of having a good time, to gain wealth, henor and position; this I say, is the cation. great end of education, as understood

> all the necessaries of life; of what we eat and drink, of the homes we build, the clothes we wear, the pleasures we enjoy; with it, we build our school nouses, churches, asylums and reformatories and benevolent institutions of every kind. Again, all this is true; but every kind. Again, all this is true; but to make money and its equivalent the ambition and object of lite; to make it scantily furnished, with some Scripture the end and last purpose of education is the work of those who ignore the nobler part of self, who forget that the such as faces wear when hearts beneath

"Well, let them do it," said Winnie,
"only I don't."
"Well, I don't suppose you get much
of it."

No. Agatha generally does it;
but when I am older, I suppose I'll have
to go too. Mother was talking about
it the other day."

"Paying visits?"

"Paying visits?"

"Paying visits?"

"Yes. Agatha hates it too; and
mother said that Our Lady set us the
example when she went to see St.
Elizabeth, of doing that kind of thing.
Just fancy!"

"Oh, but that was a different pair of
shoes," said Tom. "I can't see that

SURPRISE APURE SOAP.

satisfactory world; that he has been natural purpose; that consequently, he has duties to comply with—duties toward God, towards his neighbor, owards one's self.

Every system of education worthy of the name should take into account this higher and nobler nature of man the necessity, the beauty, the force of moral virtue must be inculcated upon the young. They have not only in tellect to be developed, and minds to be stored with knowledge, but they have also wills to be guided, hearts to be moulded, characters to be formed, passions to be curbed, immortal souls to be saved.

They go forth from the school room into a money making and pleasure seeking world, where temptations w ing world, where temptations will sur-round them on every side—temptations against honesty, against temperance, and against morality, against every social and moral virtue; they need to be pure in heart and strong of will, actuated and fortified by supernatural motives.

motives.

They are to be the future generation in whose keeping will be placed the honor and integrity of the nation.
They should be schooled then in principles of justice and morality.

The growth, the development, the material prosperity and social happiness of a people depend upon the virtue as well as the intelligence of that people. that people. Religion must permeate education, otherwise, the people, by the very force of their corrupt nature, will drift into that moral leprosy of irreligion and infidelity, which like canker, will sap the security of the State, and eat away and destroy those

virtues that make good citizens.

The best interests of society, therefore, demand that the development knowledge and virtue go hand in hand. Knowledge is power; vast, mighty, farreaching in its effect, but knowledge supported by virtue is the noblest, the highest, the grandest power in God's world. It is the only power that will ent; keep the preserve our government; keep moral bonds of society strong secure; maintain peace and good-will among all classes, create and develop a sense of duty and justice, so that men will work together harmoniously and successfully for the best interests of

God and society.

We maintain, therefore, that religion is a necessary feature; an indispensable elements in every system of educa-

We maintain it because the Church commands us to do so-because the history of the world gives undoubted and overwhelming evidence of its ab solute necessity. It is to science what eternity is to time. Unless the light of Heaven tall across our pathway, ot Heaven iall across our paraway, thick darkness gathers about us and in the end whatever may have been our success we fail and go down into the grave without God and without hope.

DICKEN'S TRIBUTE TO THE LITTLE SISTERS.

Charles Dickens once paid a visit to the house of the Little Sisters of the Poor in Paris, and described his impressions of the institution and the Sisters in an article in his own magazine, Household Words. The great English novelist's account of a Catholic charity is so little known, not being included in his published works, that it

"The Little Sisters live with their by the majority of men.

This acquisition of wealth in itself is good—for money is the equivalent of all the necessaries of life; of what we all the necessaries of life; of what we the scraps and waste meat which they can collect from the surrounding houses. The voluntary contributions by which

prints upon the walls. A Sister enters to us with a bright look of cheerfulness, nobler part of self, who forget that the noblest, the best, the God like in man, cannot be bought. A man may buy a wife, but he cannot buy a wife's love and devotion; he can buy fine books but he cannot buy an intelligent mind to appreciate them; he may buy a pew in the church, but he cannot buy a good conscience, he may buy a political office, but he cannot buy the respect of his fellow-men, so that it is not always what we have or possess that makes us human, or that adds to the dignity and honor of our life, but what we are in moves and speak gentleness of a mother among creatures who are in or are near the state of second chilthood. In the dornitories on the first floor some lie bed-ridden. Gentler still, it possible, is now the Sister's voice. The rooms the state of second chilthood. In the dornitories on the first floor some lie bed-ridden. Gentler still, it possible, is now the Sister's voice. The rooms the state of second chilthood. In the dornitories on the first floor some lie bed-ridden. Gentler still, it possible, is now the Sister's voice. The rooms the entirety of man's nature; it should comprise the entirety of man's nature; it should the entirety of man's nature; it should the superiority.

"Suppose they like it."

"Well, let them do it," said Winnie, "only I don't."

"Well, I don't suppose you get much of it."

"Well, I don't suppose you get much of it."

"Well, I don't suppose you get much of it."

"Well, I don't suppose you get much of it."

"No. Agatha generally does it: in twhen I am older, I suppose I'm or than a strong impulses of his bearmore than a strong impulse of his bearmore the state of second childhood. In the dornitories on the first floor as me that the state of second childhood. In the dornitories on the first floor some its the true idea of education should be its chief aim its last end and object?

To be true, to be thorough to be dividence of state of second childhood. In the dornitories on the first floor some its the true idea of education should be dividence to

atisfactory world; that he has been a super-rought into existence for a super-atural purpose; that consequently, et has duties to comply with—duties to comply with—duties a department and enter a warm room, with a stove in the centre. One old department and enter a warm room, with a stove in the centre. One old department and enter a warm room, with a stove in the centre. One old department and enter a warm room, with a stove in the centre. One old department and enter a warm room, with a stove in the centre. One old department and enter a warm room, with a stove in the centre. very comfortable now, for he is always warm. The chills of age and the chills of the pavement remain together in his memory, but he is very comfortable now, very comfortable. Another decrepit man, with white hair and bowed back—who may have been proud in his youth of a rich voice for love songs—talks of music to the Sisters; and being asked to sing, blazes out with joyous gestures, and strikes up a song of Beranger's in a crasked, shaggy voice, which sometimes, like a river, given to flow underground is lost entirely, and then ground, is lost entirely, and then bubbles up again quite thick with mud. We go into a little oratory, where all pray together nightly before they retire to rest. Then we descend into a garden for men, and pass then by a door into the women's court.

dcor into the women's court.

And now we go into the kitchen.

Preparation for coffee is in progress;
the dregs of coffee that have been collected from the houses of the affluent
in the neighborhood are stewed for a long time with great care. The Sisters say that they produce a very tolerable result; and, at any rate, every inmate is thus enabled to have a cup of coffee is thus enabled to have a cup of conce-every morning, to which love is able to administer the finest mocha flavor. A Sister enters from her rounds out of doors with two cans of broken victuals. She is a healthy and, I think, a handsome woman. Her daily work is to go out with the cans directly after she has her morning coffee to collect food for the house. As fast as she fills her cans she brings them to the kitchen and goes out again, continuing in this work daily till 4 o'clock.

It is religion and religion alone that inspires true heroism

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WE MUST CULTIVATE VOCATIONS

This is the time of the year when the examinations for the seminary are being held and young men are present-ing to themselves for permission to begin their ecclesiastical studies. Between 500 and a thousand young men will pass. The rest will be turned away into sec

The rest will be turned away into secular pursuits.

Yet there is a constant cry over the country of the dearth of priests. There is scarcely a diocese that is fully equipped to do work. Probably, without any exaggeration, a thousand priests could be put to work to morrow if the B shops had them. Some Bishops think that they could not support any more, but a good, zealous, hard-working priest can get a living any a here. He will only not want for anything, but will get a decent living, if not from the Catholics from non-Catholics.

The great problem in the Church today is to supply priests for her growing needs. How can it be met?

(1) It is more or less the duty of every priest to cultivate vocations. The

priest to cultivate vocations. The parochial schools are helping in this good work. Every parish ought to count as the note of its efficiency the number of priests it has in the ministry. There are some well established parishes that are as barren as a childless family.

(2) Every diocese ought to afford facilities for educating its young men and if the applications in any one diocese are numerous instead of turning them away, a suggestion of another diocese, or at least some other opporyoung men to the priesthood.

(3) The spirit of faith in the family

ought to lead parents to make the necessary sacrifices to keep their boys in college if possible, with the hope that they may develop vocations. It used to be considered the proudest boast that a family had one of its members in the sacrad analysis of the property. Nowadays sacred ranks of the ministry. Nowadays families are moving away from these

This matter of vocations ought to be discussed in the meetings of the Bishops and ways and means could easily be formulated whereby the number of vocations would be notably increased.

There must be some provision made for the growing Church, and the first and most important thing to be done is to cultivate native vocations .- The Missionary,

AS YE SOW.

The same inexorable law which The same mexorable law which makes it perilous for the individual to go against nature meets out its punishment for governments also which attempt to overturn the moral code.

Frenc's Government is congratulating itself on having got rid of the Education has been secularized or dechristianized to use the term of the Chamber of Deputies. The youth of France have been taken from the care of tender nurses and transplanted in a desert to shift for themselves. Christianity has been declared to be the enemy of Humanity, and Humanity has been victorious. The Christian teachers have been driven out of the land : and the Christian schools have been closed. In their stead have arisen tay schools with lay teachers. The expelled monks and nuns have found refuge in other lands.

What has France received in teturn

for her persecution of the Church? With the expulsion of morals from the schools new ideals are making their way into the hearts of the people. Religion and morality being considered needless and harmful to the welfare of the State the old pagan doc-State the old pagan doc-e of internationalism has made rapid strides. The teachers who have been substituted in place of the relig-lons have eagerly espoused the new creed. And patrictism as a natural result is fast declining. Many of the teachers have already allied themselves with men like M. Herve who counsels reservists to strike if they should be call France is not a pon to go to war. orthy cause for them to give up their ves. Only mankind is worth doing battle for.

The stern objectivity of Nature is after all delightfully consoling. Right and wrong are not outcome of the mere caprice of men or of some hap hazard concursus of primeval atoms. Right and wrong are realities sterner than the conclusions of mathematics. Nor is the scientific balance half so delicate as the scale of justice. Were we living in an unreal world justice might not be so even handed. it is France has persecuted the religious and nourished a brood of vipers. Already the weeds are choking out the good seed .- Providence Visitor.

THE "DESPISED PROFESSION.

Rev. Dr. Robertson, a Protestant missionery, who has made Venice the deld of his operations, delivered a series of lectures recently in England, in the course of which referring to the Catholic priesthood in Italy he described it as "the most despised of all professions," adding that: "No reprofessions, adding that: No respectable father would give his son to the Church, so that the Church has difficulty in securing priests. This idiotic assertion was promptly replied to and refuted by a Catholic writer, who pointed to some facts awkward for Dr. Robertson, such as the following:

Nothing has been more remarkable in every age of the Catholic Church than the number of those who have renounced rank and property and ease, and dedicated themselves to God in the service of religion. It is so yet throughout Italy: it is, indeed, no common that no one takes any notice of it. To give a few examples at random. The late Pope Leo XIII, was of a noble lamily. Cardinal Rampolia, his secretary of State, is a Count; so is Cardinal Macchi, the First Deacon. Cardinal Macchi, the First Deacon. dinal Macchi, the First Deacon. Cardinal Oreglia, the Dean of the Sacred College, is the son of a Baron. Cardinal del Drago is the Prince of a Roman family, and Cardinol Richelmy, Archbishop of Turin, is a Marquis, whilst Cardinal della Volpe and two others when I bearen to be a proper to b others whom I happen to know of are also of noble families. Doubt ess there others of the thirty seven are many others of the thirty seven | Italian Cardinals of aristocratic birth.

The same must be said of the Bishops; the lately consecrated Bishop of Ber-gamo, namely, Radini-Tedeschi, is a Count. The two brothers, Cardinals Vincent and Sorafine Vannutelli, both Bishops, are of high family. As for Canons and Monsignors, their name is

legion."
But the writer did no; omit to note and emphasize "The glory of the Catholic Church that all, even her most exalted offices and dignities, are open to the sons of the poor as well as the son of the rich man, as witness the present occupant of the Papal Throne,' whose first and greatest predecessor, too, was a poor man's son and a very poor man himself. Silver and gold had he none. Verily Dr. Robertson's "de spised profession" has had and con tinues to have rich and poor, noble and lowly eager for the honor of its service. -N. Y. Freeman's Journal.

SISTERS AND THEIR SCHOOLS.

"I thank God for the Sisters and their schools," said a tire! mother yesterday. "There the children are trained in the knowledge and the practice of their children is the same of the children in the same of the children is said. tice of their religion, and that is worth a great deal. And it saves me so much! How would I ever be able, by much. How would I ever be able, by myself, at the end of weary days, to teach mine their faith? I could'nt properly do it. See me now, busy from early till late, with nerves ex hausted when night comes. Think of me then trying to instruct them in the categories in Church bistory in days. catechism, in Church history, in devo-tions, in controversy, and in the practical piety that observes the command ments of God and the laws of the Church! It is next to impossible. Yet I'm better able to do it than many mothers who did not have my advan-tages in girlhood in attending a con-vent academy. If it weren't for the Sisters, God bless them, I'd say: 'Poor mothers! Poor children!' "

These sentiments of appreciation at d gratitude are echoed by all Catholic fathers and mothers. The Sisters relieve them of much of a tremendous responsibility. With those teachers they know that their children are safe. With them the little ones will be safe-guarded in innocence and exercised in virtue. It is no wonder, then, that that overworked mother exclaimed: "I thank God for the Sisters and their schools !"-Catholic Columbian.

MGR. LAVELLE'S ADVICE.

A circular letter signed by Right Rev. Mgr. M. J. Lavelle has been distributed among the parishioners of St. Patrick's cathedral, New York. It contains very good advice as to the proper way in which to spend the summer vacation, recommending the frequentation of the sacraments, fidelity, punctuality and devotion in the hearing of Masses. "Another habit of great value, and indeed of real necessity." sity," the circular states, "is that of good, instructive, pious and elevating reading. In this age every one reads, under a law of necessity almost as compulsory as that whereby the breather. under a law of necessity almost as com-pulsory as that whereby he breathes. Moreover, it is practically impossible to avoid meeting much that is pernic-ious, just as in the air which sustains our life we encounter the germs of all diseases. Catholics need an antidote for this poison, and the antidote can be found only in reading that which will teach the truth in all its details, refute errors, purify and inflame the heart. Make it your practice, therefore, to patronize Catholic newspapers, maga-zines and literature in general."

citizen's work for their party, exhort-ing, entreating, almost compelling voters to decide for their candidate. Now is God's election time: it is al-ways so. Can we not have for God's party and for heaven's candidate at least the zeal of politicians for their worldly interests? or that of public spirited citizens for their party?— The Missioners.

THE PALLIUM.

Grand and Historic Ceremony of the Church.

Grand and Historic Ceremony of the Church.

[Evening Telegram, St. Johns, Nfid.]
The event of this date—the conferring of the Province of Newfoundland, is full to of the Province of Newfoundland, is full to fistorical significance. A little over 160 years ago there came here our first Eishop, Right Rev. Dr. O'Donnell. What changes and developments since then! No steamers, no railways, no churches, no convents, no schools, no Local Government then. The city itself was but a miniature of its present self. The country, though rich in resource, was a vast, impassable territory. There were at the time only a few priests in the whole island; to-day clergy in large numbers gathered from the furthest north and west to take in the functions. And two Bishops besides His Grace—Right Rev. Dr. McNell, of St. George's—were in attendance. The fact of clergymen and Bishops coming from centers so far apart, and at such short notice, is significant of the onward movement made through the agency of steam, telegraphy and postal service. What further movement may be made by this country within the next century is foreshadowed by the progress of the last hundred years. All things have changed since the eighteenth century in Newfoundland—but one thing ability and postal service. What further movement may be made by this country within the next century is foreshadowed by the progress of the last hundred years. All things have changed since the eighteenth century in Newfoundland—but one thing ability and postal service. What further movement made through faith and spirit of the people. Witness the vast, overflowing audience which thronged to-day the grand, basilica-like Cathedral on the billion. With suick faith and such a people, no wonder Newfoundland has gone for his day since the shores of this island met the sight of the Instinal of office on the first. Archbishop of Newfoundland on the every of the linking of the country a completely-equipped ecclesiastical province. May the concurrence of this dual festival of religion and parti

read to-day, that they need no further amongst the beautiful features of today's celebration must be mentioned the
impressive appearance of the Cathedral,
all aglow as it was with paintings
decorations, fitted with paintings
and every feature with paintings and
decorations, fitted with paintings and
decorations and with paintings and
out into exculsitely-modeled ceiling, and from
turret to foundation stone, the building
stands in all its renovated glory, on
monument to the zeal of the Abelty. Its
cross-surney, are the first sights to
greet the eyes of travelers coming
through the Narrows. When it is illuminated for the celebration of this occasion, it will doubtless make an impression
of grandeur not easily supposed.

The master hands of the Christian
Brothers, and especially those of Rev.
Messrs, President Culhane and Fleming.

May be an experiential demensor. The
choir, under Prof. Hutton, always does
justice to an occasion. This was especially so on this occasion. The Catholic
Cadet Corps lent a touch of military life
and color to the proceedings. The "turn
out" was immensely strong, and the
military force as they marched, countermarched or came to the salute. "Well
done, Cadets!" was uttered by thousands,
at least mentally, as the boys came into
line with flashing rifles and martial gait.
Of the congregation itself, its vast, overmarched or came to the salute.

There they athered a finer body of
people. In the Catholic community
present, but multitudes of various denominations—a congregation in themselves—filled the grounds, the nave and
Church there may have been from ten to
twenty thousand people. Be it more, be
it leed to the condition of the conmarched or came to the salute. "Well
done, Cadets!" for the cape of the conmarched or came of the conmarched

what apostles of the nations have received from the mighty, world-wide Catholic Church, through her Sovereign Pontiff, under the missing of authority and jurisdictions were to-day given our beloved chief pasor? In to-day's function the memories of Patrick of Ireland, Augustine of Engantic of Fatrick of Ireland, Augustine of Engand, Thomas a-Becket of Canterbury, Stephen Langton, Dunstan, Anselm, Charles Borromeo, Francis De Sales, Wiseman, Manning, Vaughan, Cullen, McCloskey, La Valle—all these names to memory from the past as the signs of honor and jurisdiction in and over the Church of Newfoundland were bestowed on the new Archbishop. In connection

BISHOP HOWLEY. ceremony of the investiture of the Palitium. The joy bells rang out their glad greeting at 8:20, and by the time they had ceased the sacred edifice was thronged. The ceremonies began by His Grace tile Archbishop leaving the Palace, accompanied by the clergy, and marching in procession through the line of Cadets to the front door of the Cathedral, where they were received by Archdeacon O'Neil, who conducted them to the High Altan, where Mass began. His Lordship, Rev. N. McNeil, Bishop of the West Coast, was celebrant of the Low Mass; Fathers St. John and Sears were chaplains. The officers of all the Cathelic societies of the city occupied seats within the sanctuary. The full list of clergymen in the sanctuary is as follows: His Lordship Bishop McNeil, St. Georges; Right Rev. Monseignor Riordan, Placentia; Right Rev. Monseignor Walsh, Brigus; Ven. Archdeacon O'Neil, the Palace; Rev. Fathers Kennedy and Murphy, Hallfax; Rev. Father Casey, San Francisco; Rev. Dr. O'Roilly, Salmonier; Rev. J. Walsh, Renews; Rev. J. St. John, Argentia; Rev. J. Donnelly, Bay de Verde; Rev. R. Tierney, Petty Harbor; Rev. E. Roach, Manuels; Rev. J. Marphy, Holyrood; Rev. Rev. E. Curran, Pouch Cove; Rev. M. J. Clarke, Torbay; Rev. M. Megrath, Bell Island; Rev. P. O'Donnel, Habor Bell Island; Rev. P. O'Donnel, Habor

Main; Rev. W. Veitch, Conception Harbor; Rev. Father Sears, Bay of Islands; Rev. J. March, Harbor Grace; Rev. D. F. McCarthy, Carbonear; Rev. Dean Ryan, St. Patrick's River Head; Rev. A. Howley, Rev. Dr. Kitchen, Rev. J. McDermott, Rev. A. Coady, Rev. J. Fyme, Rev. J. Battcock, Rev. P. Maher, Rev. Father O'Connor.

ley, Rev. Dr. Kitchen, Rev. J. McDermott, Rev. A. Coady, Rev. J. Fyme, Rev. J. Batteock, Rev. P. Maher, Rev. Father O'Connor.

At the conclusion of Mass the pastoral letter was read by Rev. Dr. Kitchen from the pulpit, and was followed by the ceremony of the investiture of the Pallium by the Senior Suffragan Bishop, His Lordship Dr. McDonald, of Harbor Grace.

This part of the ceremony was most imposing. The Pallium, which had been borne from the Palace to the foot of the Altar by Rev. Father Roach, was brought forward. His Grace the Archbishop left the throne and knelt at the foot of the altar. As His Lordship Bishop McDonald commenced the ceremony of putting on the Pallium, the joybells rang out and the hundreds of electric lights in the dome of the Cathedral burst forth as the Bishop of Harbor Grace read the prayer:

"Ad honorem Omnipotentis Del, et beatae Marine semper Virginis, ac beatorum Apostolorum Petri et Pauli, Domini Nostri Pil Papane Decimi, et Sanctae Romanse Ecclesiae, nee non Ecclesiae Sancti Joannis Terrae Novae tibi commissae: Tradimus tibi Pallium de Corpore Beat Petri sumptum in quo est plentitude Pontificalis officii archiepiscopalis nominis appellatione; ut utaris eo intra Ecclesiam tum certis diebus qui exprimuntur in privilegiis ab Apostolica Sede concessis. In nomine Pa † tris, et Fi † Ili, et Spiritus † Sancti. Amen."

The Archbishop then intoned the Te Deum, which was taken up by the choir, and rendered with thrilling and imposing effect. At the conclusion the newly-invested Archbishop imparted his benedicition to the kneeling congregation.

After the enthronement His Grace received the address of the clergy and the citizens' address, which were read by Archdeacon O'Neil and Mayor Shea, as follows:

"May it please Your Grace:

"With the universal joy and enthusiasm

citizens' address, which were read by Archdeacon O'Neil and Mayor Shea, as follows:
"May it please Your Grace:
"With the universal joy and enthusiasm aroused and enkindled throughout the country by the elevation of Your Grace to the Archiepiscopacy of St. Johns, the priests of your diocese are in perfect accord and sympathy, and beg to extend to you their sincere congratulations.
"As in Eternal Rome, the Christianizing world power recognized Your Grace's sterling worth and your unswerving loyalty to Holy Church, so we in Newfoundland, though we may seem to 'gild refined gold,' would reassure Your Grace of our abiding appreciation of you, who are a distinguished son of the Church, an intellectual as well as a moral force in this country, and an efficient factor for good in the temporal affairs of our native land. "The combination of simplicity of manner with brilliant mental attainments which characterizes Your Grace, and admiration can never, we feel, be sufficiently extolled by us, while your indefatigable spiritual activity, the result of your pre-eminently capable of practically real-zing the resposibilities of your high

ore-eminently capable of practically real-zing the resposibilities of your high

pre-eminently capable of practically realizing the resposibilities of your high estate.

"The wise and harmonious working of Your Grace's diocese, always visible since you assumed control of its destinies, will, we hope and believe, continue unbroken during the many years that we pray the See to leave you with us.

"We notice with unaffected joy that Your Grace's physical health promises a long and useful life.

"Finally, while we gladly pay fealty to Your Grace as our ecclesiastical superior, we remember with gratitude and satisfaction the invariable kindness and frank courtesy that have marked your attitude towards us, and so we can in all sincerity of heart declare to Your Grace that we congratulate you on your high honors.

"Signed on behalf of the priests.

"ARCHDEACON O'NEIL. Adm."

"To the Most Rev. Michael Howley, D.D., Archbishop of St. Johns:

"May it please Your Grace:

"We have all gladly and gratefully welcomed the announcement that His Hollness had been pleased to raise Newfoundland to the status of an Archbishopric, and to confer unon you the dignity of its Metronolitan. On this twofold honor we now desire on the part of the Catholics of this country to offer our heart-warm congratulations to one of the most gifted and notriotic of her sons as her first Archbishop. Involved a just recognition.

"Heroin is involved a just recognition."

one actualitions to one of the most gifted and notriotic of her sons as her first Archibshop.

"Herein is involved a just recognition of conspicuous personal merit. Both as priest and hishon, strenuous zeal and devotion to duty have ever marked your career; and from the day you first wore the mitre, the interests of the Church in your diocese have shown continued advancement.

"The creation of churches, wherever needed and possible; the promotion of education, and especially the establishment of Mount Cashel Orphanage, already, after so short a time, a dispense of manifest eductional and industrial blessings, all testify more nowerfully than words how therough has been the administration of your exalted trust.

"Your present honor is happily coincident with the completion of the interior works of our Cathedral; and you will allow us to share with you those feelings of thankfulness and low with which you ardent hones and aspirations. The sacred edifice, with its various and brilliant adornments now presents a spectacle of surpassing beauty, while indicating the artistic taste with which you conceived and perfected every detail of this glorious work.

"The reward of such labors in the vine-

and perfected every detail of this glorious work.

"The reward of such labors in the vineyard of the Lord is not on earth; vereven here it is fitting that a record sobright should receive appropriate distinction. And in investing you with the
symbol of ecclesiastical pre-eminence, the
Holy Father has expressed not only his
own appreciation of your worth, but that
also of the whole Catholic people of
Newfoundland.
"We would ask that Your Grace may
please to accept the accompanying gift
from the Catholic people throughout the
island as a memorial of this day's happy
celebration.

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Ladies Retreat
You are respectfully invited to attend the exercises of a splittual retreat to be given at the Sacred Heart convent, Queen's avenue, London, Ontario commancing Friday, August 11th, at 4 p. m. and closing on Tuesday morning, August 15th. For information address The Mother Superior, Sacred Heart convent, P. O. Box 32°, London, Ont. 1397 3w.

UPTERGROVE CHURCH.

On July 19th Archbisher O'Connor laid the corner stone of a fine brick church at Uptergrove, Oat., preaching an impressive discourse on the occasion. He congravulated the people and their pasior, the Rev. Father Dollard, on the good work that is soing on in the parish, and urged them to renewed efforts for the glory of God's House. The following pilets were present on the occasion: Verp Rev Dean Expan. of Barrie, Rev. L.A. Burtlo, D. D. Midland, master of ceremonies, Rev. Fathers Moyna and Urban assistant to the Archbishop, Rev. Fathers Walsh and Canning of Toronto, Father Grant of Midland, Rev. J. Hayes of Fos. Rev. J. Jeffcott of Adjula, Rev. Father McRe of Brechin and Father O'Sullivan of Victoria Road.

The attendance of people was very large, as the weather was delignifully fine.

A collection smounting to \$559 was taken up after the ciremony. The seating capacity in the new church is five hundred

Preaching the calechism is one of the great present dy needs of the pulpit. It is great be cause commercialism has largely growded a knowledge of the catechism from the minds of the latty.

"Ee the kind of man you would like your boy to become."

MARKIED,

MAUS SKELLY.—At the church of the Sacred
Heart, Paris, Oct., by theRev. Father Crinion.

Mr. Franklin M us of S u h Dumfries to Miss
Ed. youngrest daughter of the late Thomas
Sk. lly of Paris, Oct.

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Baltimore; spacicus buildings, completely quirped, in the centre of a beautifully wooded park and grounds of six y-three acres.

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EGAN.—Ab Sioux City. Iowa. on Sunday, July 16 h the Feest of Our Lady of Mount Carmel, Mr. Michael Egan formerly of MURRAY.—In Forest, on Tuesday, July 18, 1955. Christopher Murray, aged seventy-six years, one month and twenty days. R. I. P.

The [Separate School of Seaforth Main

The Seaforth News of the 20th July inst. says the following pupils of the Separate school of Seaforth passed the recent High School Entrance Examination: Joseph McMilian Daniel McCornick. Walter Mulin, Robert Darwin, Christina Burgard, Hose O Keefe, Magaic Cleary, Lillian Faulkner, Clara Gaetzmeyer. Ten wrote, one failed.

WESTERN FAIR.

HOW LONDON EXHIBITION HAS ADHERED TO EDUCATIONAL FEATURES WHILE EMBODY-ING ENTERTAINMENT AS WELL.

For thirty-eight years the people of Western Ontario and points more distant have been Ontario and points more distant have been visiting the Western Fair. It has come to be recognized as the great rallying point for all the people of this penin-

railying point for all the people of this peoinsula.

Small was its beginning. It can't live, said onlockers. No annual fair of its dimensions had ever been made to pay its way before, i. But the Western Fair was established on a solid and logical foundation. It started out to foster and develop the agricultural and industrial arts. It simed to make farmers better farmers; to make artisans better artisans; to keep the people posted in a practical way in the general progress of the world.

It has adhered closely to these lines, and is now the foremost agricultural and industrial annual fair in North America from an educational standpoint.

Its entertainment features are always clean and bright, This year the celebrated ninety-first Highland band will give three concerts dally; Monsieur Bretonne will leap the gap in midair of a steam automobile, and Prefessor Hardy, the American Blondin, who has several times crossed the Nisgara Gorge on a slender rope, will give daily performances on the high wire.

This year it will be held from Sept. 8 to 16.

This year it will be held from Sept. 8 to 16.

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WANTED A YOUNG WOMAN OF EDU-tion and refinement to take charge of three children, Catholic preferred. References required. Comfortable home and good wege to suitable person. Apply by letter to Mrs. D'Arcy Scott, 324 Chapel street, Ottawa.

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TEACHERS WANTED.

WANTED FOR THE OFENING OF school, the first day September rest, three Calcholic lady teachers, holding second class professional certificates and having sufficient knowledge to teach and converse in the French language. Salary \$300 per year, Apply to L V. Bachand, Sec. Separate School Board. Steelton, Ont.

A CATHOLIC MALE TEACHER WANIED for the boys lower classes at the Wikwemikong Industrial School. Conditions, \$25 per month, with board given free of expanses. A Baudin.

WANTED A QUALIFIED TEACHER FOR the separate school at Coruna. Duties to be gin August 25th. State salary and qualifications. James Roberts, Sec., Box 48, Corunna.

WANTED SECOND CLASS TEACHER
for Separate School at the Rashotte
settlement three miles from Tweed. Duties to
begin Sept 1st. Apply, stating salary and experience, to Rev. J. S. Quinn, Tweed.

Opt.
136-2

TEACHER WANTED FOR SCHOOL

A Section No 2 Byng Inlet North, a Catholic lady holding second class certificate.
Salary \$325 per year. Duties to commence
Address James McFarling, Sec., Byng Inlet North,
Ont. 1265.2

Dob.

Figure 1. TEACHER (GERMAN PREferred, wanted) for school situated on concession 8, school section No. 10. State salary,
Address Amond Schnurr, Formosa, Ont.
1896-2 WANTED FOR R. C SEPARATE SCHOOL,

V Tweed, Ont. a second class professional cacher (one who can take charge of church shoir preferred). Duties to commence lat Sept. Apply, staining salary and experience, to (80c. J. S. Quinn, Tweed, Ont.

WANTE O A MALE TEACHER FOR R. C. Separate school, capable of teaching English and German. Second class qualification. State salary, references and experience. Daties to begin Och. 1st, 1905. Applications received until July 22. Address Rev. Jos. E. Wey. Carlsruhe, Ont. WANTED FOR SEPERATE SCHOOL

WANTED FOR SEPERATE STORMS
Ambieside, second-class teacher to take charge after the holidays. One able to teach German preferred. State salary and experience. Martin Meyer, Jr., Ambieside, Oni.

TEACHER WANTED - JUNIOR ROOM.
Hastings R. C. Separate school, Dutied to commence S.pt 1st. Salary \$250 per snaues.
Applications with testimonials received until Aug. 1st by John Coughlan. Sec. Tres. Hastings P. O., Northumberland Co. Ont. 1384 WANTED FOR R. C. SEPARATE SCHOOL South Glouces'er, a teacher holding second or third class certificate. Duties to commence in August. Apply, stating salary and experience, to Rev. J. C. Dunn. South Gloucester, Ont.

TEACHER WANTED FOR SEPARATE school, Bamberg German preferred Co. Waterloo, to take charge after holidays, Jacob Strauss, Bamberg P. O. Co Waterloo, 1897-18 TEACHER WANTED FOR R. C. SCHOOL No. 11Tiburyiessi; able to teach Free on and English. Duries to brigin Aug. 21st. State State seriary, certificate and references. Apply E. C. Ladouceur, Sec Tress., Jeannette, 1307. 2.

C. M. B. A.—Branch No. 4, London.
Meets on the 2nd and 4th Thursday of every
mouth, at 3 o'clock, at their hall, on Albios
Block, Richmond Street, Rev. D. J. Egaa,
President: P. F. Boyle, Socretary.

VOLUME

The Catho LONDON, SATURD

GIVE THE BO

" Give me the b Wiseman, "and in land will be Cathol These words parents who have anything, any beliof the boy. Hence thrown into the we or to sink. It mat untrained, unform inclined to mi strength, boastful independence, br that he might be

a citizen of inf

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