

pay ten thousand... "Certainly, lots of them," replied the accommodating government official.

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

"Why, certainly," replied the postmaster, moving over near the drawer that contained his pistol. "Where does she live?" asked Hawkins, getting control of himself.

Hawkins saw a very charming young lady in a sailor hat driving by. Furiously he made up his mind to inquire at the boarding house.

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 the other apostles received.

mission going on at the cathedral and they were all anxious to attend. One of the children asked me, in a hesitating kind of way, if I would mind going with them.

But a moment ago I heard Him command 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, which appeals to every one for the deep intensity of resigned sorrow, and yet which more strongly makes an appeal to Catholic hearts; for it suggests the first of the cross and the great part played by the Second Eve in the redemption of mankind.

TOUCHING TRIBUTE FROM A PROTESTANT MINISTER—RESULTS THAT FOLLOWED A MISSION SERMON. There is scarcely any one point of our holy faith which is so often misunderstood as the doctrine of the Blessed Mother of God.

AN ENGLISH PEERESS. FRAISES DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE. From the London (England) Star. Though sharing with many of our old nobility their traditional reluctance to emerge from aristocratic privacy and become the public as the subject of a newspaper article, the Right Hon. Lady Haldon has expressly permitted the publication of a statement recently regarding her wonderful cure by Dr. Williams' Pink Pills.

THE REV. MR. STARBUCK AGAIN. Sacred Heart Review. For the sake of convenience we divide Mr. Starbuck's paper this week into thirteen paragraphs. In the first paragraph, Mr. Starbuck does in paragraph eight.

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.

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Lady Haldon

The Catholic Record.

Published Weekly at 221 and 156 Richmond Street, London, Ontario.
Price of Subscription—\$1.00 per annum.

EDITORS:
REV. GEORGE R. NORTHGRAVES.
Author of "Mistakes of Modern Catholics"
THOMAS COFFEY.
Publisher and Proprietor, Thomas Coffey.
Messrs. Luke King, John Nigh, P. J. Neven and Miss Sarah Hanley are fully authorized to receive subscriptions and transmit all other business for THE CATHOLIC RECORD.
Agent for Newfoundland, Mr. James Power of St. John's.
Rates of Advertising—Ten cents per line each insertion, advance payment.
Approved and recommended by the Archbishop of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion.
Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor and must reach London not later than Monday morning.
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Master bills for publication should be mailed in time to reach London not later than Monday morning. Please do not send us money. Ordinary and marriage notices sent by subscribers must be in a condensed form, to insure insertion.

LETTERS OF RECOMMENDATION.
Apostolic Delegation.
Ottawa, June 15th, 1905.
To the Editor 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. Above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.
Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more as it reaches more and more Catholics everywhere. I earnestly recommend it to Catholic families.
With my blessing on your work, and best wishes for the success of your paper,
Yours very sincerely in Christ,
DONATUS, Archbishop of Ephesus.
Apostolic Delegation.

UNIVERSITY OF OTTAWA.
Ottawa, Canada, March 7th, 1905.
To the Editor of THE CATHOLIC RECORD,
London, Ont.
Dear Sir:—For some time past I have read your admirable paper, THE CATHOLIC RECORD, 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.
I therefore, with pleasure, I can recommend it to the faithful.
Blessings upon it and wishing you success.
Believe me to remain,
Yours faithfully in Christ,
D. FALCONE, Archbishop of Ottawa, Ontario, Canada, March 7th, 1905.

THE FEDERATION OF CATHOLIC SOCIETIES.

Two years ago we published a few articles about 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 Catholic 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 accomplished. 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 protect our own. And here we may remark that, considering the number of Catholic colleges, it is surprising how few of their graduates—Quebec excepted—occupy public positions of any importance. During the recent campaign the non-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 descend upon the machinations of the Lodges. 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 alliance, (blames unjust) discrimination for his non-progress. While not in accord with those who give thanks for the straps 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 speeches on our influence. It seems to us, therefore, that we should not forget

our contributions to adverse discrimination. Do we, for instance, assist those of the household who might be a tower of strength to us; or are we, despite our profession of fraternity, ever the first to put an obstacle in their way. Are our men of wealth distinguished 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 disfavor, 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, and to urge us to be not unworthy of it. The spirit of these bye gone times lives to day, and he who avails himself of it can transmute energy not perchance into immortal sculpture and painting and learning, but into good work for God and his fellow man. The key that unlocked the doors of so many problems is ours. What are we going to do with it? Talk about it, or use it. Make pictures of those who did use it and then do nothing. We are confident that a Federation of Societies would use it effectively. Instead of an effort here and there, we should have thousands of Catholics moving according to the direction of our best and brightest, and demonstrating to Canadians that in 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 fast in him unused: the interchange of thought and aspiration would help us all. Under prudent leaders, and with Religion, Science, Friendship as watchword we should have to our credit these works of beneficence and zeal and piety which are eminently worthy of the Church's favors. Arent the peril which menaces civilization Leo XIII. says: "The grave discussions on economical questions that for some time past have disturbed the peace of several countries of the world are growing in frequency and intensity to such a degree that the minds of thoughtful men are filled, and rightly so, with anxiety and alarm. The condition of things at present proclaims vehemently that there is need for a union of brave minds with all the resources they can command. The harvest of misery is before our eyes, and disastrous national upheavals are threatening from the growing power of the socialistic movement."

What good could be done were the Catholic press supported as it should be. Do we 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 reason that it is not true. We have reason to be proud of the Casket and North-West Review, which, in point of diction and thought, are not surpassed by any secular daily or weekly in Canada. But if our prints were enabled to enlist the energies of our cultured laymen their sphere of influence would be widened. Let us hope then that Federation will soon be a reality and a close bond of friendship among Catholic societies will be established for the purpose. To quote an exchange:
1. To work for the general welfare of Catholic interests apart from the special object of each organization—leaving each society with its own government and officers, but establishing a central board for the purpose of carrying out the principles of fraternity advocated by all.
2. To support the Catholic press and disseminate Catholic literature.
3. To defend Catholic principles and protest against all measures antagonizing them.
4. To, as we said before, keep well in the forefront of the progress of our country and to do our utmost to maintain in active operation these religious and moral principles upon which the well-being of the State depends.
5. To vie with our fellow citizens in all that redounds to the good of Canada. To sing lovely anthems in cathedral stalls and wear capes of bridled gold, while a central board is dying of spiritual and moral starvation—this is not the religion we need to-day. Laymen are not announced in confirmation to the end that they merely save their own souls and pay their pew rent. They must think, work, organize, read, speak, act as circumstances demand, ever anxious to serve the Church and to do good to their fellow-men.

A word to the members of unions. We are aware that the rosate picture of the good time coming when Socialism reigns, finds favor in the eyes of some Canadians. We know that the capitalist has a hard hand betimes and the future before many a toiler is dark. But neither oppression nor the condition of the working-man will be improved by pictures. It is not true that labor leaders are in favor of Socialism. On the contrary it is repudiated by the men who speak for organized labor. Speaking at the Faneuil Hall session of the American

Federation of Labor, President Gompers 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.

The Separate school of Sandwich East, section No. 1, was established in 1891, and was attended by about 40 pupils from the town, the total attendance from town and township being 92 in the year 1900. From 1900 to 1905 the attendance was from 100 to 110.

In 1904 there was no school tax paid from Walkerville ratepayers, but in the following years down to 1903, about \$25 per annum was allowed by the Town Council of Walkerville to the Separate school, the trustees of which did not wish to enter into litigation to obtain a just share of the taxation.

In 1903 the trustees of the school sought for justice by making a petition to the Council for \$550. This reasonable 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 cross appeal was made by the trustees, for arrears of taxes, and the case was decided in their favor.

Owing to the large increase of the number of children in the school of Sandwich East, a Separate School Board was established for Walkerville in Dec. 1904, but as no accommodation could be had for the pupils in the town, leave was obtained from the Education Department to open the new school in the township, close to the town limits, and it was opened in January 1905, a new school building being begun in Walkerville.

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 Town Council will come before the County Judge early in August. Meanwhile the school is continuing its work through great sacrifices made by the Catholic people. We cannot anticipate what will be the result of the suit at law, but the equity of the case is clear, that the Separate school is entitled to all the taxes claimed. The Protestants of Walkerville should be 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 footpad paupers who are seeking by violent means to obtain an education at the cost of the Catholic ratepayers 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 term is used by the Toronto Mail and Empire, News and Saturday Night and the Free Press of London to designate Catholics who desire to free the Catholics 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 the real coercionists of Canada.

CHURCH AUTHORITY vs. PRIVATE JUDGMENT.

The Right Reverend Bishop Hamilton of the Anglican Diocese of Ottawa in his address to the synod 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 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 omission of Holy Communion, and of the due presentation of children for the re-

ception of the Sacrament of Baptism. He urges that it is safer for the individual 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 freedom 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 a 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 disobey 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 Christ here speaks, and which is called by the 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 deplore as a blot upon Christianity, and an obstacle to the conversion of 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."

King Henry VIII. kept the said wife secretly, and had children of her." (Cranmer's Remains, Parker society, p. 219).

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

In 1540 Cardinal Beaton, the Scottish minister, had been assassinated, with the secret connivance of King Henry and the avowed approbation of the Calvinist Reformer, John Knox, who blushed not to praise, what he called "the godly fact." (History of England by the author of Knights of St. John.) An eminent writer in speaking of Knox says: "We can surely forgive the murder of Cardinal Beaton and who had no word of condemnation for the pillaging mob that devastated Scotland by fire and sword. Wesley called it the work of the devil."

Luther broke the vow of chastity, which he made as a monk and is a priest, and committed the double 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 comedy, 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 suppose then by such beautiful logic, he will blame our Lord because Judas Iscariot betrayed him and afterwards committed suicide.

Catholic writers never tire of asserting the truth in regard to the Reformers but our Protestant friends, on the other hand, glory in hurling false accusations at the Pope and clergy of the Catholic Church, of which we had a good example in Mr. Ward's letter of May 23rd. However the Catholic clergy are getting used to such language 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 been for the "Saintly Reformers" there would be one church, school, and everything else as there was up to the fifteenth century.

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 four-hundredth anniversary of one of them was celebrated by "Scotland's Sons" a few Sundays ago.

Yours truly,
A. PARNELL MAHONEY.

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 teaching 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 their principles could not long survive 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 constitution is based, the equality of all religious beliefs before the law. They are stalwarts in this faith, and practically declare that the constitution is Atheistic inasmuch as it does not recognize any religion in particular. 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 gloriously and triumphant from the grave. The Cumberlanders by putting on record a condemnation of these great festivals, practically dechristianize themselves and the present tendency of Protestants

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 re-forming zeal to do away with what ever 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 establish 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 FRANCE.

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 out 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 religions 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 paltiness 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 CORRESPONDENT'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 priests—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 that place entering the church found 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 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 Sorafino, 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 investigation whether it was true or false, and to make known the result of its inquiries. The enquiry was made, and in due time the News published the

answer received from the Archbishop Reggio in whose diocese the occurrence was said to have taken place—a true story of what occurred bore resemblance to that told by the papers named above, which probably have reliable correspondents at the continent.

The truth of the matter was that a lunatic woman used to come a long distance to make her confession at the conventual church, which was sometimes admitted by the nuns, but on the present occasion she was dismissed by the Superior, being in a suitable frame of mind sacramentally bound. She was to return home, but instead of that she returned through the village weeping and then came back to the convent in this condition.

There is not a word of truth in the story of the two priests disputing to have the privilege of hearing the girl's confession, nor in the other details given by the Chronicle.

We are reminded of the assurance which should be given to stories emanating from the Mail's correspondents by the sensational given by the same paper of the murder of the legations in Paris, the Boxer troubles, all turned out to be pure inventions. Credit should be given to such especially to those which are discredited the Catholic Church clergy, unless their truth has been solemnly demonstrated on due occasion. It is part of the trade of newspaper correspondents to their papers with just such will have the effect of discrediting Catholic Church, and placing Protestant palates at the same. In nearly every instance there will be found to be as based on present story from Famara to be.

And here it must be added that dishonesty of the Daily Morning Chronicle is shown in the fact that its journals refuse to publish the refutation of its stories, which was copied by many journals and some in America.

PROGRESS OF THE CHURCH IN THE UNITED STATES.

Bishop William Bart of the United States of the United States is now travelling in Europe came across a secular paper where statistics were given of the Catholics in the United States to an extent by immigration from Catholic countries that the power has been completely leveled years. Cities and States few years ago were Protestant have now a Catholicity of population. The Bishop that he was astounded at the thought "Can this be true? waken us to a sense of our responsibility to act with these statistics were published on the very day to Rome. You can imagine the impression made."

Among the facts which disturbed the Bishop are: A majority of the population of Catholic in 125 of the most cities of the Union, and States the Catholic religion dominates. In New Mexico Catholics are 90 per cent, in Missouri 81, in Nevada 77, in Colorado 71, in Rhode Island 65, in New York Louisiana 55, in Connecticut 53, in Iowa 53 and in Michigan 51. It may be especially noted that the States of Massachusetts, New Jersey, and the Protestants predominant down to a few years ago, but the balance, owing to this change of power, but needless, as there are no patriotic Americans Catholics, whatever may nationality. It is clear, however, under the changed circumstances will not be possible many Catholic from public has been the case in past the country will not be progressive and prosperous account.

Bishop Bart need not be in the prospect.

ANARCHISTS IN FRANCE.

While King Alfonso driving out with President Spanish Anarchist who has plied several French anarchists, with a view to these distinguished person bomb which missed its wounded seriously several who were near by. Anarchism is one of the anti-religious policy of Government of France, surprising that the vipers Government of the Repu-

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 crying, 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 confidence which should be extended to stories emanating or purporting to emanate from the Mail's correspondents by the sensational accounts given by the same paper of the brutal murder of the legations in Peking 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 truth 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 to be.

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 publish 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 majority 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 startled the Bishop are the following: A majority of the population is now Catholic in 125 of the most important cities of the Union, and in fourteen States the Catholic religion also predominates. In New Mexico the Catholics are 96 per cent, in Montana 80, in Arizona 84, in Nevada 72, in Massachusetts 71, in Rhode Island 69, in Louisiana 65, in New York 58, in California 55, in Connecticut 53, in Minnesota 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 tabulate 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 account.

Bishop Burt need not be alarmed at the prospect.

ANARCHISTS IN FRANCE.

While King Alfonso 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 Government of the Republic has been

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 Alfonso 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 appeared 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 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 small-minded 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 anachit.

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 to be subscribed, is the Hon. Victor J. Dowling, Justice of the Supreme Court. The offices of the Corporation are at the Fuller Building, 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 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 examination 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 every respect. In Dalhousie, the professor 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. He was afraid that it was cowardice that kept a great many from becoming tertiaries.

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 astronomer. This is the Rev. M. A. G. Himalaya, of the Archdiocese of Braga, Portugal.

Father Himalaya came to this country to erect and operate his great invention, the "pyrlieliophor," at the St. Louis World's Fair. He is devoting his time to study and research, and makes his home at present in Washington, where, in addition to his scientific work, he acts as temporary chaplain at 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 recognition accorded to any exhibitor. His invention, the pyrlieliophor, attracted more attention and was more honored than any other instrument in the group of physical and astronomical devices.

The pyrlieliophor 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 sun and stars, as well as discovering that hitherto indefinable extreme of absolute zero now known through this priest-scientist's demonstrations as "supreme degree."

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

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

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 demonstrating that such heat is measurable.

"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 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 thermometers 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 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 to 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.

JUDGED BY THEIR FRUITS.

The question of religious public schools is again up for decision by a new province in the Dominion of Canada. All Catholics and some Protestants desire Christian schools, whereas other Protestants, most Free Masons and all Atheists want only secular instruction for their children. The 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:

"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 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 think heaven that we are living in a country where the young children of the land are taught Christian 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 education 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 own country it is assuming proportions of no insignificant dimensions. The 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 upon to face would be that of Socialism. In various phases it is already manifesting itself, as yet not in an alarming form, but no one knows what a day may bring forth. The money madness that is just now rampant in the United States is the best—the most effective—ally the Socialists could have. Recent revelations that have riveted public attention upon the methods Rockefeller 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 discontent on which Socialism feeds.

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 reiterance is one of the means Socialists employ in their propaganda which is its chief object in the United States. "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 civilization. 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."

The Catholics, 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, Windthorst, united Catholics into a great social and political force that has made Catholicism in other lands to be remarked in a manner throughout the length and breadth of all Germany. Pius X. evidently believes that what has been accomplished 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 Romano, the official organ of the Vatican, announced that "in order to carry out practically the Encyclical on the Italian Catholic Social Movement the Holy Father has appointed Professor Joseph Toniolo, Comat Stanislaus Medelogo-Albani and Commander Paul Pericoli to study and prepare practical ways of carrying out the suggestions embodied in the Encyclical. After carefully discussing the principal features of the new 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—their work here will be encouraged to imitate the example set by them and in this way grave dangers threatening modern society will be averted.—Y. Y. Freeman's Journal.

CATHOLIC WOMEN ON DIVORCE.

The "Manual of the Daughters of the Faith" has just been issued by G. Putnam Sons. The author is Miss Eliza Brown Lammis, founder of the society.

This is a Catholic society, and its work has been mapped out thoroughly. The manual is being circulated freely at Newport, Narragansett, Lenox, Bar Harbor and other fashionable resorts. In Europe many women of title or unquestioned 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 pending 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 denouncing the social usages and customs that are the evident cause of the spread of moral evil in society, and as to the requirement of the Catholic woman in the world."

"The society does not seek to displace older organizations, but to act as a bond between them; first, by the union of a few courageous women whose lives are an open protest against the evil life in the fashionable world. It is an hour of serious need, when the morality 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 education rather of books than of practice, and the daughters of wealth have been more fully prepared for the uses of society than those of humble life. The advantages of a good establishment and

social 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 an advantageous marriage that she has come to consider it not as the gate to success, but its goal, 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 the reward of well doing."

The author has faith in the American girl's natural generous impulses, her courage and well 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 prejudices 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 Lammis says in the chapter "On Divorce," "has thrown off all restraints and allows divorce for the slight 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 cyclonic force has, in a comparatively short time, overturned domestic peace and uprooted the safeguards of purity 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 participants, not alone in the sin, but also in the evils that follow."

Rather drastic measures are proposed by the daughters to enforce the contemplated reforms. They include measures upon which the daughters split declaring that in order to fulfill the rules literally they would be forced to ignore socially, not only closest friends, but in not a few instances kindred, so largely is divorce, through mixed marriages, making inroads into Catholic 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 acts 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. N. Y. World 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 further in his search for authority and to 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," says the "fundamental principle of reform" with Pius 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:

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 obedience given him by that whole Church as the successor of St. Peter and the living representative of Our Lord, can succeed in raising up Catholics 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 toward:

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

"It was a purely academic question whether infallibility 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 past are hard to find, and not likely to occur in the future except in great emergencies."

"The Catholic Church made an important reform in the dogma which Leo XIII. directed that Thomas Aquinas should be used as to the standard authority in all Catholic colleges and seminaries."

"It is doubtful, to say the least, if there would have been such an anti-

thesis between Protestant and Catholic dogma if Thomas Aquinas had been the universal standard of doctrine in the sixteenth century."

REFORMERS GREATLY MISTAKEN IN THEIR 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 theology has, for the most part, abandoned the high Augustinianism of the Reformers. The common doctrine of the present Protestant theologians would not be recognized by any of the Reformers. The dogmatic differences with Rome either no longer really exist or are in different forms, and concerned 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, which was the chief occasion of the Reformation, has been rendered 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 open-mindedness; 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 renowned 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. To estimate his impress upon the world one must be able to count the glorious results achieved through the influence we have named.

For eighty-five years St. Vincent de Paul blessed the world with his personal 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 Catholic layman! How great will be the reward! Think of God's own words: "As long as you did it to one of these, my least, brethren, you did it to Me." What surer passport can any man have to eternal happiness? A word to the wise should be sufficient.—Church Progress.

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 Extension of Retreats, a priest evidently of great missionary experience says:

"The millions of unbaptized adults in this our grand and dear country await the messianic of God endowed with the fulness of the power of the Holy Ghost, which Spirit may be purged 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 retreats 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 traitor and disgrace to society."

"God assigns to each man in social life a certain post which he is commanded to fill till he is called to a higher sphere in another and better world. The drunkard forsakes the post committed to him, and betrays the sacred trust. The two greatest evils on earth are the suicide and the intemperate man. The former robs himself of life, because he has not sufficient fortitude to brave his trials; the latter drowns his reason in the intoxicating cup, because he has not moral courage to look his difficulties in the face like a man."

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCLXII.

1. On page 43 of his "Medieval Europe" Professor Emerson speaks of Peter as, in Roman Catholic belief, having "received from Jesus a peculiarly pure and precious tradition." It is evident from this that Professor Emerson's curious misunderstanding of the doctrine of Rome, does not hold that Peter received from his Master "a peculiarly pure and precious tradition." She does not believe that St. Peter received from Christ any other tradition than that communicated to all the Apostles. She does not believe that the Saviour imparted to Peter any manner of esoteric teaching. All the Apostles were with their Lord throughout the course of His earthly ministry and after the Resurrection and the Ascension. The Saviour gave them all the same instructions, and made them all witnesses of the same events. On the three occasions when the nine were away, James and John, the sons of Zebedee, were present, equally with Peter.

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 acclamations of the Fathers of the Council: "Peter has spoken through Leo!" included this, but they certainly included much more than this. Imagine the Fathers of Nice, although they were led by Athanasius, exclaiming: "The Apostolic College reappears in the person of Athanasius!"

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 hangs to us at once the thought of the Precious Blood. Many 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 bold security with which the great St. Ignatius declares: "When you present at the divine judgment seat this price of your ransom, the Precious Blood, you are therefore paying more than you really owe."

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 one. They will be our "holiness plus in the wall," where we may hide ourselves, 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 which may we not ask, and what not hope to gain? Her love for us, more tender than a mother's will be the untiring solace of life's darkest hours, and while the darkness gathers we will find believe that her dear eyes will shine brightly through the gloom and happy tears will well up at the thought of her who is "our life, our sweetness and our hope."

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 Waters 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 work for a number of years. He will not be easily discouraged by difficulties. If converts do not come at once he will keep at it till they do come. He has given up a good parish at Manchester, Va., and a

very successful parochial career to take up the Apostolate work. The field in Virginia is not so difficult if properly worked. The experiences of missionaries in the smaller towns demonstrates that more than ever will the non-Catholics attend, and the taste that they have had of missions through the previous work of Father Payne 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 auspicious circumstances. He has the good will and friendship of all the priests; his conservative, kindly disposition will make him attractive to the non-Catholic, while his missionary spirit and love for the work will secure for him the best results.—The Missionary.

FIVE-MINUTE SERMON.

Seventh Sunday After Pentecost. FALSE PROPHETS. Beware of false prophets. (Gospel of the day)

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 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, or putting on, as He says, the sheep's clothing, but really striving to draw 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-appointed guides to His own religion who were to 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 pretension, 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 without being blamed for it; because he objects to confession and the other laws of the Church as imposing too much restraint on him, or because, since in his private interests will be advanced by the change.

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, may, 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 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 books. We do not, in short, beware of them; we think that there is no need to do so.

Really, however, there is. When our Lord said, "Beware of these false prophets," He meant just what He said. 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 every way. And the Church has always acted on the principle which her Divine Founder here laid down, in her instructions to her priests, and so makes us wish even her priests to concern themselves with heretical or infidel doctrines except with the intention of confuting them as their office requires, fortified though they be with the most thorough instruction in and knowledge of the truth.

We are none of us perfectly wise and above the reach of even the most absurd errors, especially when it comes to the true prophets, and so we are liable to 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, be likely to fall into the most dangerous of all errors, that of believing that truth is so hard to find that all should find it and that it is a difference what a man believes, as long as he does what seems to be the world in general to be right.

Bouncing Babies. are Nestlé's Food babies. No upset stomachs—no bowel troubles—no hot-weather sickness—come to babies brought up on Nestlé's Food. Sample (enough for eight meals) sent free for any mother. THE LEEHING, MILES CO., Limited, MONTREAL.

THE BATTLEFIELD OF LIFE.

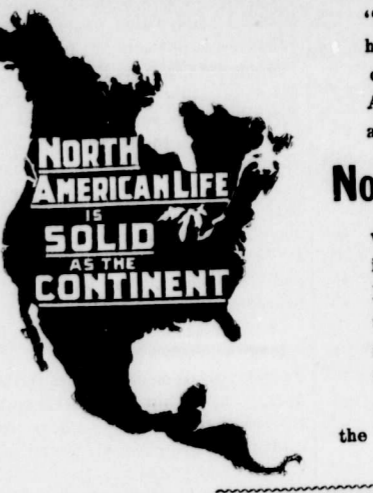
"Remember Thy Creator in the days of thy youth." These words of God, as spoken to us in Holy Writ, are striking in a high degree. They tell the great importance of one's conduct; in early days as forming the foundation of the kind of life that is to be led afterwards. The great, solid structures rise from a strong, well-laid foundation. The tall, stately oak grows up from an acorn that imbeds itself in good, rich soil, and which is nurtured by the dew 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 beginning is good and the course be continued along the same, the end must be good and will be great in proportion to the start that was made. "Mind the beginning," some one has said, and experience proves the wisdom of the counsel.

Thus God tells the young to remember Him in their first days when they are forming habits and acquiring principles 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 seeds of what our future life is to be are mostly sown. "The youth is father to the man." As 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 a 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 may be shown in virtue, or it may blossom into an evil life, from the first the little hands are taken and clasped in prayer, and the child is taught to look up to heaven and lip 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 useful career, by laying broad and deep, within themselves, the 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 its dizzy pleasures entrance the young and unwary, and unless they are well guarded by their parents, guard little hands are taken and clasped in prayer, and the child is taught to look up to heaven and lip 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 useful career, by laying broad and deep, within themselves, the foundations of goodness and piety.

At the times there are great accessions to the number in each class or age known to the 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 who 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 young through the unmistakable voice of conscience, and bids them through every sense of gratitude, for the gift of life and in token and hope of a glorious immortality, that they should keep His holy law and persevere in union with Him all their years. In a word, serve Him with their whole mind, with their whole heart, with their whole soul and with all their strength.

God's appeal, therefore, is timely to all young men and young women now leaving our Catholic schools and colleges, to be true to the lessons of faith and piety which they received, and build higher and broader as the years advance. This will, indeed, be



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CHATTS WITH Model C. An unnamed v. every community, Catholics who com spect are those who exactly live up to Chatreth, who adm principle is known on they are spared or trusted and prop the best of friend follow citizens of looked upon as the well as of the Chu these, heavy on life, Unservi reaching of their gelled the high ce are held. Why the B. Everything dep you late to keep condition for achie test. A poorer trainer will h halked the h made of th talents demon they're living. I your blood, no r attention, you will battle. A great his army to the decisive battle, dition. His sold drilled for the ces. Suppose in Father Hudson low civic ideals he says: "The graces the adm large cities is analysis, to the citizens who p selves that they tuous and high reality they ar members of the they reside. The agency of or points to which well devote sou Union and Time. How? As long as a centered, and will have no m will be shunne will voluntarily question makes of him shows regard f will take on attract, where will draw other portion to his son as he pu place, takes a welfare, and a conversation t affairs, just w will others ta There is only that is to lov bonds of self-ness. Stop th an interest in miration and l stre to help loved.—Success Boys, learn always on tim waiting on yo for no more, cannot fail t around us in that being of where is ver ent and futu means that y things accord for the boy his life show livens and acc custom seen puneral ordi mental, resist and loiter, feeling or i good. All t sell; but ev success in sacrific to the discou may prevent time. Succ by their be-erkin to they were have taken been lost, Punctuality Heaven's fi and win over's. What a well-wishin wherever v the burden earth as a Few of t shine we c ing please a bon it w sacrifice of love a faces, to encourage Success. Talk is main action bodily act only requires the doer, nothing nothing if they cont to waste These as word prettily for a few home or But all were ut nothing, some Me hands pre hands should b thermo

CHATS WITH YOUNG MEN.

Model Citizens. An unnamed writer says: "In every community, large or small, the Catholics who command universal respect are those who most strictly and exactly live up to the rules of their Church, who admit no compromise in principle or practice. Their position is known on every question, and they are spared no approaches. They are or distrustful of honors. They are on the best of friendly terms with the best of all creeds, and are fellow citizens 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."

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 driver will beat a better horse with a half-trained driver. One talent kept in prime condition will beat ten talents demoralized by vicious and careless living. It is not iron in your veins, but iron in your conduct, that will win you 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.—Success.

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 citizens who probably flatter themselves that they are exceptionally virtuous and high minded, whereas in reality they are distinctly unworthy members of the community. In their affairs, the nature, extent, and urgency of their civic duties are points which the average man may well devote some earnest reflection.—Union and Times.

How to be Popular. 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 as a question of the kind of magnet he shows 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 proportion to his interest in them. As soon 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-consciousness. 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 loved.—Success.

Punctuality. Boys, learn to be punctual, to be always on time, to keep others waiting on your side. 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 everywhere is very necessary for our present 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 and loiter, putting away the present feeling or inclination to some future good. All this means overcoming one's self, but every boy who hopes to be a success in life should be willing to 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 darkened 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 others.

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 boon it would be to the downcast and 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.—Success.

Saying and Doing. Talk is cheap, but never a good bargain unless it stands for action. Of all bad actions, the utterance of words 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. 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 homier the hands the more eloquent the sermon. The tongue should be nothing more or less than the thermometer of action and good deeds.

To place any confidence in it alone is to worship an idol. The world is full of men who talk 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 apply to business apply to life. It doesn't make any difference how honest a man may be if he won't 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 a rule, consist largely of words.

Does a Vacation Pay? Does it pay to put beauty into the lie, to gather serenity and poise from the sweet music of the running brook and the thousand voices 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 groove year after year? Is it a good investment to exchange a 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 out 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 reinvigorated by the untainted and invigorating air of the country? Is it better to go to your task with a hopeful outlook than to drag yourself to your work like an unwilling 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 cards 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 rasping ones?—Orison Sweet Marden, in Success.

Some Helpful Thoughts. The man who has plenty of push can worry 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 possibilities 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 Doran.

Our earnest endeavor should be to make those with whom we come in contact happy. Sunshine is a wonderful stimulant. Vigilance in watching 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 our habit of judging, let us do so for our own sake. Every false judgment in our mind 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 nothing. They are the beautiful things of life—the sunshine which warms and brightens the forlorn hearts and makes the silver linings of the darkest clouds. We may not have much of this world's goods to give away, but we can scatter round us that which is far superior, and spend a beneficent, useful life by casting everywhere we go the "grace of human tenderness in word and spirit." It consists of patience, forbearance, consideration, and so on. "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. "Evil communications corrupt good manners." We all know that to be true, but associate it in our mind with personal communications between individuals. "Birds sing in a feather flock together." The idea suggested to our minds is that of individuals grouping themselves because of an affinity of ideas. The proverbs 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 communication between individuals. A man's evil communications in these days may be munitions in 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 he most affects. Disregarding for the moment the moral influence of literature, observe the effect of one kind or another upon the language and culture of the individual. The man whose tastes lead him to read only good books, by which phrase is meant books by cultivated men, insensibly acquires a training which leads him to speak grammatically, though he may know nothing of the rules of grammar. On the other hand, the man who has been taught the rules of grammar, but whose associates are vulgar and uncultured, insensibly falls into their modes of

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 company he keeps as well as by his own 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 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 influence of the good communications that refine and elevate the manners. Upon the other hand, those who habitually read sensational daily papers will have their manners corrupted just as surely as though they associated with the ignorant or corrupt authors who pander to their low tastes. One hundred years ago a man might be judged by the company he kept. Today he must be judged as well by the literature he reads.

OUR BOYS AND GIRLS.

STORIES IN THE ROSARY. BY LOUISA EMILY DOBRESKY. 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 avowed 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 game?" "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 here."

"Yes," said Winnie contentedly, "it's awfully nice your being back from school. I counted the days." "Yes, it's not bad," said Tom, meaning that it was delightful. "I must go round the church after I leave the field, as I want to see Father Moore and ask 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 dreary. It's a most beggarly little place." "It is poor, indeed," said Winnie. "I was talking to Miss Denby about it yesterday." "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 overflowing on Sundays and days of obligation. It simply won't hold the people." "Why doesn't he rig up a new church? Not got enough money, I suppose," said Tom. "He'd be ever so glad if he could have a proper church, but it's hopeless, so he told Miss Denby, and the work is hampered at every turn. It's a shame, isn't it, Tom?" "What is it?" "Well, that he cannot have it. Such heaps of the mill hands are Catholics, and they do what they can. It does seem such a pity when so many people are so rich, and have so much 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 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." "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, and I do hate going into the drawing room and having to talk to people, and I have to sometimes." "Yes, I suppose it's a nuisance," said Tom, pulling his hat further over his eyes, for the sun was coming through the branches and just falling on his head. "A hateful bore," said Winnie. "I can't think why people ever want to come and pay visits or expect one to go and see them." "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." "No, Agatha generally does it; but when I am older, I suppose I'll have to go to it. Mother was talking about it the other day." "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

it's got anything to say to going and being bored talking to people just because they want you to go and see them."

Winnie thought it had, and she read me a little bit out of that book book 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 unperceived." "Just come along, honey, into the drawing-room; there's Mrs. Weston there with the mistress and after asking for you."

VIRTUE INDISPENSIBLE TO TRUE WISDOM.

FER. BOLAND AT MT. ST. AGNES' COLLEGE. Catholic Mirror.

The following address on "Education," was delivered by Rev. John D. Boland, pastor 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 Stekney.

There is a subject so vast, so complex, so pregnant with manifold and varied results, there is none so far-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 celebration 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 felt by their children and their children's children. Therefore, it is necessary that you should have upon this subject, clear, correct, clean-cut, rational ideas—ideas belonging to your dignity as children of God.

Upon this subject, as upon all those which largely affect the interests of society, many have false, restricted, even, pernicious and harmful 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 are imbedded in matter. We need it to live, to think, to pray, to hope, to love; 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 life, to take all those noble impulses of the human heart; those lofty aspirations of the human mind; those grand energies of the human soul, and direct them solely and pre-emptively to the acquisition of material prosperity and success. This for the vast majority of men is the end, the aim, the object of education. To gain a certain reputation, to win the success and respect of the world, to achieve notoriety, the means of having a good time, to gain wealth, to acquire education, as understood by the majority of men.

This acquisition of wealth in itself is good—for money is the equivalent of all the necessities 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 houses, churches, asylums and reformatories and benevolent institutions of every kind. Again, all this is true; but to make money and its equivalent the ambition and object of life; to make it the end and last purpose of education is the work of those who ignore the 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 an intelligent mind, 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 noble or that adds to the dignity and honor of our life, but what we are in reality. What then is the true idea of education? What should be its chief aim—its last end and object? To be true, to be thorough to be complete, education should comprise the entirety of man's nature; it should tend not only to the development of his mind, his intellect, his memory, but it should especially take hold of his passions, direct and govern those tremendous powers of his will, and those strong impulses of his heart. It is these more than anything else; more than memory and intellect, and all other faculties combined, that will effect a man's destiny most deeply, both for time and eternity. Independently of man's religious impressions and convictions, there is something in every heart, implanted there by nature's God, that makes him feel that he is possessed of a spirit that will never die; that he has been created for a higher, nobler, more sublime destiny than this fleeting and un-



satisfactory world; that he has been brought into existence for a supernatural purpose; that consequently, he has duties to comply with—duties toward God, towards his neighbor, towards one's self.

Every system of education worthy of the name should take into account the necessity, the beauty, the force of moral virtue must be inculcated upon the young. They have not only in intellect 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 will surround them on every side—temptations against honesty, against temperance, against morality, against every social and moral virtue; they need to be protected and fortified by supernatural 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. 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 cancer, 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 of knowledge and virtue go hand in hand. Knowledge is power; vast, mighty, far-reaching 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 our government should preserve and support; keep the moral bonds of society strong and 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 element in every system of education. We maintain it because the Church commands us to do so—because the history of the world gives us abundant and overwhelming evidence of its absolute necessity. It is to science what eternity is to time. Unless the light of Heaven fall across our pathway, thick darkness gathers about us and in the end whatever may have been our success we fall and go down into the grave without God and without hope.

DICKENS' 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 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 is worth reproducing here: "The Little Sisters live with their charges in the most frugal way, upon scraps and waste meat which they can collect from the surrounding houses. The voluntary contributions by which they support their institution are the truly crumbly fallen from the rich man's table. The nurse fares no better than the object of care; she lives upon equal terms with Lazarus, and acts toward him with the spirit of a younger sister. We are ushered into a small parlor scantily furnished, with some Scripture prints upon the walls. A Sister enters to us with a bright look of cheerfulness, such as faces wear when hearts beneath them feel that they are beating to some purpose in the world. She accedes gladly to our desire, and at once leads us into another room of larger size, in which twenty or thirty old women are at this moment finishing their dinner. It being Friday rice stands on the table in the place of meat. The Sister moves and speaks with the gentleness of a mother among the creatures who are in or are near the state of senec on the first floor some lie bedridden, danger is near. In the dormitories the Sister's voice. The rooms throughout the house are airy, with large windows, and those inhabited by the Sisters are distinguished from the rest by no mark of indulgence or superiority.

The superiority of Mother Graves' Worm Exterminator is shown by its good effects on the children. Purchase a bottle and give it a trial. TESTED BY TIME.—Is his lastly celebrated Pills Dr. Paterson has given to the world a cure for some of the most distressing diseases of the people in late years. Prepared to meet the want for a pill which could be taken without pain, it has met all requirements in that direction, and it is in general use not only because of these qualities, but because it is known to possess alterative and curative powers which place it in the front rank of medicines. Cholera and all summer complaints are so quick in their action that the cold hand of death is upon the victims before the patient is aware that danger is near. If attacked on not delay in getting the proper medicine. Try a dose of Dr. D. Kallio's Dysentery Cordial, and you will get immediate relief. It acts with wonderful rapidity and never fails to effect a cure.

"We descend now into the old men's department and enter a warm room, with a stove in the centre. One old fellow has his feet upon a little foot-warmer, and thins pipes out that he is 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—lays of music to the Sisters; and being asked to sing, blazes out with jingling gestures, and strikes up a song of Beranger's in a cracked, shaggy voice, which sometimes, like a river, given to flow underground, 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 thence by a door 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 every morning, to which love is able to administer the finest mocha flavor. 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.

JOHN FERGUSON & SONS 180 King Street The Leading Undertakers and Embalmers Open Night and Day. Telephone—House, 373; Factory, 543.

W. J. SMITH & SON UNDERTAKERS AND EMBALMERS 113 Dundas Street OPEN DAY AND NIGHT. PHONE 328

D. A. STEWART Successor to John T. Stephenson Funeral Director and Embalmer Charges moderate Open day and night Residence on pension 104 Dundas St. Telephone 459 GEO. E. LOGAN, Asst. Manager.

Farm Laborers Farmers desiring help for the coming season, should apply at once to the Government Free Farm Labor Bureau. WRITE FOR APPLICATION FORM TO THOS. SOUTHWORTH, Director of Colonization, TORONTO, ON.

HOBBS MANUFACTURING CO. LIMITED Manufacturers of Memorial and Decorative Art Windows LONDON, CANADA

MEMORIAL WINDOWS ART GLASS H. E. ST. GEORGE London, Canada SOUR STOMACH, FLATULENCY, HEARTBURN, AND ALL OTHERS OF THE BOWEL AND KIDNEY. K.D.C. THE MIGHTY CURE Bells 100,000 to 1,000,000. McShane's

Advertisement for American Life Insurance, mentioning the benefits of life insurance and the company's financial strength.

Advertisement for Keeffe's Malt Extract of Malt, describing its health benefits and availability.

Advertisement for Webster's Dictionary, highlighting its comprehensive coverage and ease of use.

Advertisement for Dowan's Cocoa, noting its delicious taste and nutritional value.

Advertisement for London Mutual Fire Insurance Co. of Canada, detailing its insurance services and financial stability.

Advertisement for a medicinal product, possibly a cure for various ailments, mentioning its effectiveness and availability.

WE MUST CULTIVATE VOCATIONS

This is the time of the year when the examinations for the seminary are being held and young men are presenting themselves for permission to begin their ecclesiastical studies.

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.

(1) It is more or less the duty of every priest to cultivate vocations. The parochial schools are helping in this good work.

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

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

The French Government is congratulating itself on having got rid of the monks. Education has been secularized or dechristianized to use the term of the Chamber of Deputies.

The same must be said of the Bishops; the lately consecrated Bishop of Bergamo, namely, Radini-Tedeschi, is a Count.

But the writer did not 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."

SISTERS AND THEIR SCHOOLS. "I thank God for the Sisters and their schools," said a tired mother yesterday.

These sentiments of appreciation and gratitude are echoed by all Catholic fathers and mothers. The Sisters relieve them of much of a tremendous responsibility.

MGR. LAVELLE'S ADVICE. A circular letter signed by Right Rev. Mgr. J. Lavelle has been distributed among the parishioners of St. Patrick's cathedral, New York.

See how at election times zealous citizen's work for their party, exhorting, entreating, almost compelling voters to decide for their candidate.

THE PALMIUM. Grand and Historic Ceremony of the Church. [Evening Telegram, St. Johns, Nfld.]

THE "DESPISED PROFESSION." Rev. Dr. Robertson, a Protestant missionary, who has made Venice the field of his operations, delivered a series of lectures recently in England.

INVESTITURE OF HIS GRACE ARCHBISHOP HOWLEY. [Evening Telegram, St. Johns, Nfld.]

LADIES RETREAT. You are requested to attend the exercises of a spiritual retreat to be given at the Sacred Heart convent, Queen's avenue, St. John's, Nfld., on Friday, August 11th, at 4 p.m. and closing on Tuesday morning, August 15th.

Main: Rev. W. Veitch, Conception Harbor; Rev. Fattier Sears, Bay of Islands; Rev. J. March, Harbor Grace; Rev. D. F. McCarthy, Eglarville; Rev. Deane Jones, St. Patrick's River Head; Rev. A. Howley, Rev. Dr. Kitchen, Rev. J. McDermott, Rev. A. Kelly, Rev. J. Fyfe, Rev. J. Batcock, 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, Lordship Dr. McDonald, of Harbor Grace.

After the conclusion of the ceremony the Archbishop intoned the Te Deum, which was taken up by the choir, and rendered with thrilling and imposing effect.

"May it please Your Grace: With the warmest and most enthusiastic approval and enraptured throughout the country by the elevation of Your Grace to the episcopacy of St. John's, the priests of your diocese, in a united voice of sympathy and love, extend to you our sincere congratulations.

"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 to flourish during the many years that we pray the Lord to leave you with us.

WESTERN FAIR. HOW LONDON EXHIBITION HAS ADHERED TO EDUCATIONAL FEATURES WHILE EMBODYING ENTERTAINMENT AS WELL.

TEACHERS WANTED. School, the first day September next, three children, Catholic preferred. References required. Comfortable home and good wages to suitable person. Apply by letter to Mrs. D. Airey Scott, 324 Chapel Street, Ottawa, 1392-3.

AGENTS WANTED FOR Benzer's Magazine. The Popular Catholic Family Monthly. Liberal compensation—2000 income as sure. Write for terms to BENZIGER BROTHERS, 36 St. Nicholas St., New York.

THE HOME SAVINGS AND LOAN COMPANY (LIMITED) ASSETS, \$4,000,000. Offices: 78 CHURCH STREET, TORONTO. INTEREST ALLOWED ON DEPOSITS. Will draw by cheque.

WANTED BY YOUNG MAN OF GOOD ADDRESS AND EDUCATION, employment in office or store. Leaving present situation September 8. Address: P. Connor, care Donald Cameron, London, Ont. 1397-1.

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Notre Dame of Maryland--First Catholic College for Women in America

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WANTED A QUALIFIED TEACHER FOR the boys lower classes at the Western Fair Industrial School. Conditions: \$25 per month, with board given free of expense. A. Baudin.

WANTED A MALE TEACHER FOR R. C. Separate School, capable of teaching English and German. Second class qualification. State salary, references and experience. Duties to begin Oct. 1st, 1905. Applications received until July 22. Address Rev. J. S. Quinn, 1200 St. Wey, Carleton Place, Ont. 1396-7.

WANTED FOR SEPARATE SCHOOL. Ambitious, second class teacher to take charge of the holidays. One able to teach German preferred. State salary and experience. Martin Meyer, Jr., Ambleside, Ont. 1396-3.

WANTED FOR R. C. SEPARATE SCHOOL. South Gloucester, Ontario, teacher holding second or third class certificate. Duties to commence in August. Applying salary and experience to Rev. J. C. Dunn, 307-3 St. Peter, Ont. 1397-3.

Western Fair

When Governor Simcoe laid the foundation of London, Ontario, one hundred years ago he knew it would grow to be a great city, but had no thought of the Western Fair.

The Western Fair gives the people of this country an excellent opportunity for a pleasant outing at a minimum of cost, and at the same time develops a store of practical and useful knowledge.

Its educational features have always been carefully fostered by the Directors. This year several important improvements of an instructive nature have been added.

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