

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Paclan, 4th Century.

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ARE THEY RESPONSIBLE?

We have received a note stating that the Religious in France are, on account of interference with affairs of the State and disloyalty to the Republic, responsible for the policy of M. Waldeck Rousseau and Combes. They who prefer this charge are as ignorant of Catholic doctrine, as they are of the services rendered by monks and nuns to French civilization and progress. We have referred to this in former issues.

In this country we believe that the misconception of the crusade of M. Combes is due to the letters of M. Corzeley. This gentleman, who is the French correspondent of the New York Herald, is, according to those who know him, a special pleader. M. Paul de Cassagnac called him a few years ago "a double Judas, who would treble his treason and quadruple his apostasy if perchance there were anything else to betray and anything else to deny."

In England, as our readers will remember, the Religious were looked upon as intriguers against the French Government, and the measures of Combes as necessary for the interests of France. Sir Henry Howorth, a gentleman of some prominence in the world of letters, essayed to demonstrate the justice of this denunciation, but he failed to adduce one iota of evidence. The French anti-Clericals themselves have not been able to point to any definite case of disloyalty on the part of the Clergymen. They have indeed charged them with such and their charges—inspired by hatred and destitute of proof—have been accepted by some anti-Catholics as sufficient reason for their tyranny. But it seems strange that men and women lose sight of the arguments which show that French Religious have given, and give to-day, evidence of unimpeachable patriotism and see them only in the mirror fashioned by Combes and his allies.

HARPER'S WEEKLY AND M. COMBES.

Harper's Weekly uses Pope Pius X.'s protest as a pretext to disburden itself on the subject of M. Combes' policy. We are thus, it says, already taken back to the great struggle for Italian liberty and Italian unity. The most of men, however, derive little comfort from the reading of the chronicles of that period. In fact we are inclined to believe that Cavour and Garibaldi, who planned and played the game of spoliation, are assigned by even those who have no love for the Papacy their proper places in the ranks of freebooters. But of this more anon.

The editor of Harper's says: "The campaign of M. Waldeck Rousseau against the religious orders in France was in no sense directed against the Concordat or the established Church and France." His statement is distinctly aside the truth. M. Waldeck Rousseau and his successor used with the adroitness of unprincipled politicians the Clergymen to cover their selfish designs against the Church. Will the editor have the kindness to tell his readers how the war against the orders and the facts of the Government's refusal to pay the salaries of some parish priests, and the sacking of garrets of religious to raid church services, harmonize with that clause of the Concordat which guarantees "full and free exercise of the Roman Catholic Apostolic religion." Furthermore, when the Law of the Associations was brought down in 1900 the Clergymen drove:

"Not only the first blow of the pleck at the Concordat but the first step in the moral extermination of the religious orders, was the Law of the Associations of France."

To bring out a case against the Religious the editor, who exercises himself tellingly on behalf of Rousseau and Combes, wanders over the field of history in search of arguments. Under his direction the necks of the time of Archbishop Larroque march cheek by jaw with the necks of Spain of the middle of the nineteenth century to the support of the policy of the French Government. But what has all this to do with the Religious of France? True, it is that the editor makes no mental attack against the Religious; he is content to wander in the mists of her memories. Expressing, however, all his sentiments to be founded on fact, what force have they as arguments against the French Religious? Won't

the fact, for example, that a publishing concern extorts money from the public by methods that do not square with honesty, justify us in holding Harper's as guilty of theft? How would the editor view the historian who would brand all Americans as lawless because some of them are lynchers and law-breakers. It seems to us that the best and only way to obtain a verdict is trying the Religious for what they themselves are guilty of and not for what others of their kind may have done. What the monks of Archbishop Lafrance's time may have been matters not a jot in this case. The editor, however, endeavors by insinuations and a slaying of logic to give a semblance of justice to the policy of the French Government. For this let it be stated the very men who persecute the Religious do not resort to the puerilities as set forth in Harper's. They arraign them vehemently if you will, but directly as enemies of the Republic and as such prefer specific charges against them. What are these charges? They are accused of possessing immense wealth! Even if we admit, said Leo XIII., that the value set upon their property is not exaggerated, there is no contesting that they are in honorable and legal possession and consequently to despoil them would be an attack upon the rights of property. What they possess is for the works of religion, charity and beneficence, which turn to the prestige of the French nation at home and abroad. Investigation proved also that they were poor to the extent of \$235 property for each of the one hundred and seventy thousand Religious in France. The hollowness of the charge that they restricted the field from which the civil revenues could be drawn was established by the fact that they paid more taxes than the members of other corporations.

It was objected, said Rev. A. Beauger, S. J., that they had privileges; but a close investigation of the crushing, iniquitous taxation to which they are subjected, showed that they are privileged only to the extent of being made to pay more than others.

Harper's Weekly has doubtless a kindly feeling for M. Combes, but when it undertakes to defend his policy it should arm itself with better weapons than insinuations which are not used by honorable opponents.

AN UNJUST POSITION.

Speaking of the attacks against the Religious Leo XIII. said that we must not be astonished that the most beloved children are struck when the father himself, that is to say the head of Catholicity, the Roman Pontiff, is no better treated. The facts are known to all. Stripped of that temporal sovereignty, and consequently of that independence which is necessary to accomplish his universal and divine mission; forced in Rome itself to shut himself up in his own dwelling because the enemy has laid siege to him on every side, he has been compelled, in spite of the derisive assurance of respect and of the precarious promises of liberty, to an abnormal condition of existence which is unjust and unworthy of his exalted ministry.

Our readers will remember then the Peace Congress of The Hague was owing to the action of the Italian Government deprived of the assistance of the Pope.

AN ANTI-CATHOLIC PUBLISHER.

Some weeks ago we referred to an article in The Cosmopolitan on the Dramatic History of South America, by Rev. C. F. Brady. We said at that time the rev. gentleman went out of his way to indite an anti-Catholic creed. Also we ventured to marvel at an up-to-date editor tolerating such a drive and insulting the intelligence of his readers by misnaming it history.

In the June number of the same magazine we found that the editor is again recent to his duty of using his blue pencil judiciously.

We do not expect a writer to pen panegyrics of things Catholic, but we have a right to demand that a magazine which solicits our support should be charged with a display of bigotry. An article on the paintings of the Pantheon gives a writer an opportunity to let a certain Frenchman be the standard bearer of his ignorance and prejudice. This Frenchman, Sebastian Mercier, after referring to the pilgrimages made to the church of St. Genevieve, confesses to a feeling of sincere respect for a form of religion so well adapted to the very limited intelligence of the vulgar. After this preliminary canter by proxy the writer makes a valourous charge against the Church to the tune

of the following. But the evolution of ideas was proceeding apace, and even the "vulgar" were soon to be animated by the all-pervading spirit of revolt against the pretensions of "the Church of Rome."

From this it would appear that the editor of The Cosmopolitan has gone into the business of publishing anti-Catholic tracts. It strikes us that any editor who is aware of his responsibility and jealous of his reputation should guard against sheltering the bigot. At any rate we hope that Catholic subscribers will object to his playing of that role, and he, perchance discovering that it is not remunerative, may be induced to drop it.

THE END OF EDUCATION.

ITS PURPOSE NOT TO TEACH THE YOUNG HOW TO LIVE—STIMULATING ADDRESS OF BISHOP SPALDING AT COMMENCEMENT OF WESTERN RESERVE UNIVERSITY.

The Baccalaureate address at the commencement exercises of Western Reserve University, held Thursday morning at Beckwith Memorial church, was delivered by the Right Rev. John Lancaster Spalding, Bishop Spalding took for his subject "The Meaning and Worth of Education," and as he is never more stimulating or more enriching than when dealing with educational themes, the address must have been an inspiration to the receptive audience of college men who left their halls of study with its uplifting and quickening words ringing in their ears. If a new precedent was established by the presence of a Catholic Bishop as the commencement orator of Western Reserve University, those who heard Bishop Spalding will doubtless be willing to add that he also established a precedent in the power and depth of the oration itself.

After the commencement exercises the honorary degree of Doctor of Laws was conferred upon Bishop Spalding by the president of Western Reserve University, those receiving the same honor were: William Dean Howells and Hamilton Wright Mabie; the degree of Doctor of Literature was given to Charles Alexander Gardner, regent of the University of the State of New York.

In conferring the degree upon Bishop Spalding, President Thwing used the following formula:

"Upon John Lancaster Spalding, citizen, prelate, author, educator, orator, whose services in and through the Church universal and Catholic serve to illustrate his loyalty to the Church historical, is conferred the degree of Doctor of Laws."

We take from the Universe the full text of Bishop Spalding's discourse as follows:

Education is furtherance of life. It is a quickening, strengthening and purifying of the original sources of human power; it is an unfolding of man's endowments; a stirring of impulses, which enable him to become more perfect in his physical, intellectual, aesthetic, moral and religious nature. He is the most complex of beings. He is not a body, nor a soul, nor a mind nor a heart, nor an imagination nor a conscience, but all these in organic union and communion.

There is no isolation. All things are bound together, from atoms to solar systems, from microbes to man. The more separate the individual, the more insignificant and helpless. The law of life, the law of progress is union through communion. The great purpose of education is to promote more conscious and more real union through communion and of men with God, with one another and with nature.

The more complete one's participation in the life of the Eternal Father and in that of the race, the more is he a genuine man; for so his being is reinforced by the origin and cause of all things and by the experience and wisdom of mankind. He drinks at the fountainhead of what ever exists, is commander of all times and commander of all ages and heir of the treasures which the thought and toil of the ages have stored for those who know how to make them their own. He no longer gropes, stumbles and falls; but he looks with the eyes of all the seers and walks with the strength of all the heroes.

The world from the beginning has existed for him, and the aim and end of all right efforts is to give the race fuller and more secure possession of whatever is. This is the ideal not to be completely attained on earth; but the imagination and conscience of mankind can never be powerfully moved except to the higher sense of truth and justice which will not permit us to rest content either with ourselves or our conditions. This appeal is education. That it can be made and not made in vain is the most important fact in history. Man's educableness is the ground of all our hope. There is no future for what can not be developed; and the more one is made himself capable of rising to real and enduring things, of participating in a divine life, the more is he constrained to believe in his immortal destiny. To his educableness the individual owes whatever strength and virtue he may possess, and the more superior peoples are those which are most educable and which contribute most to the education of the race. If the world never ceases to cherish the memory and the works of its great educators, it is because they are its great educators. If the Saviour stands apart on an eminence to which no other has

attained, it is because His educational influence has been the most far-reaching, the most profound and the most abiding the world has known, so transcendent, so vital, so creative, that they who know Him best feel that He is more than Man.

Where there is question of education, in the true and large sense, the school is but an incident. The history of what man has become and achieved is only in a minor way the history of his school discipline. Heredity, environment and work have made him what he is and is capable of becoming far more than the drill of the classroom. The school is but one of the institutions that educate.

Experience of life is the chief educational force, and the experience never ceases to be molded, colored and interpreted, by that which is borne in upon us in the home in our earliest years. It is then and there that the purest, the tenderest and the most lasting impressions, emotions and associations are formed. In the midst of a new world the new creature is fashioned by love, obedience, admiration and wonder, and however far he travel from this paradise, its sacred splendors still environ him. In the home he learns his mother tongue, and if we thus rendered, we need but listen to those who try to speak a language they have been taught only in school.

The education given by civil society and the State, where they are rightly organized, is more valuable than any scholastic training. Civil society spins the threads of which the fabric of labor in its hundredfold variety is woven, making it possible that each one take up and follow a vocation. It provides goals and opportunity to use one and in giving each our free scope and an open field, it co-operates for the good of all. It creates trades and professions, and makes it possible and easy for the individual in working for his own good to promote the common welfare; and so he learns to understand that it is his interest that his private good be made tributary to the good of all. One's life work, the earnestness and perseverance with which he devotes him self to it, is the chief element in the formation of his mind and character, entering into and moulding his very being, and not affecting merely, like learning, the surface of his conscious self. It is akin to the faith by which he lives, and to the hope which is the sustenance of his spirit. The State, too, above all the free State, is a great school, a true people's university. It underlies and upholds the family, civil society, the Church and whatever other institutions there may be that educate. Its ideal is justice and it develops the sense of responsibility and enforces obedience to law. It compels the individual to merge his selfish interests into the larger life of the nation, sacrificing all, if needs be, to the general safety and welfare.

The deepest in man is not that which relates him to visible and transitory things, but that which makes him akin to the eternal and unseen Father. Hence religion is the profoundest and most quickening educational influence. It gives the impulse from which all civilization springs, and as embodied in the Christian Church it has been the ideal to which man has striven to understand the worth and sacredness of human life. It enables the individual to realize the infinite character of his will and deeds. It keeps alive in the world faith in truth, in justice, in love and in holiness. It speaks with a voice which is understood and loved by those for whom the words of philosophy are meaningless or impotent. It gives to multitudes the power not merely to believe, but to feel that righteousness is life; that that to live for others is to live in and with God. It teaches the supreme value of inner purity and holiness, and guides men to a knowledge of the truth that they alone are free who free themselves from within. It awakens a sense of enthusiasm for human perfection which never dies. It is the great, my I not say? The only school of respect, reference and loving obedience; for it there are homes and institutions of learning where these virtues thrive, and where the morality there can be a true religion, but it is equally evident that without religion there can be no true morality; certainly not for the mass of mankind.

By education, however, all the world means that which may be had in schools, and there is a fund of truth in the popular acceptance of the word, for without schools neither the family, nor the Church can prosper or rightly exercise their power and influence. The school grows out of the alphabet which enables man to make and preserve a record of his thoughts and deeds. In giving the pupil possession of the conventionalities and technicalities which are the instruments of the mind and invented and perfected by the labors of mankind through all the ages, the school renders him an estimable service. It makes it easy for him to escape from the narrowness and isolation in which he was born and has lived, into a world where the concerns and conquests of the race enter into his individual consciousness to enlarge and extend his whole being. If he rightly use what the school provides him with, he can render the knowledge and wisdom of all the ages tributary to his own perfection; he can become the companion of sages and saints; philosophers and poets will speak and sing to him. Nature will reveal to him her secrets, and little by little he shall make his own the truth and beauty which are the substance of all things, and so shall

be lifted above sordid desires and envy and hate, and whatever else hampers and hinders right human life.

But is not this irony, since they who have gone through the schools are distinguished from the illiterate by shrewdness and wit rather than by virtue and nobility of character? Is it not plain that all may go to school, and the most still remain vulgar, hard and narrow, without an open and flexible mind, without a sense of the beautiful, without the passion for justice, without the knowledge or the love of inner freedom, without any longing to acquaint themselves with the best that has been said and done?

Our schools do not fail in giving the young command of the conventionalities and technicalities which are instruments of the mind. They teach them to read, write and cipher; they impart to them a certain knowledge of history, literature and science, and in doing this they awaken in them a certain degree of mental activity.

The result is a product of more or less value. But this is not education which is not a product, but a process—a process in which man's whole being is stirred and set in motion. It is a process of vivification, whereby life is transmitted from the living to the living, not life of the mind alone or chiefly, but life of the soul, of the conscience, of the heart, of the imagination. To increase instrumental power is a small thing, unless living power be developed and perfected.

Education is a vital, not a mechanical process. It is furthered and carried on by persons, not by devices. It is an engraving of a higher kind of life upon a lower, of the fine qualities of a genuinely cultivated nature upon them. It exists for the good of each the wild stock. It is not drill, but fertilization; not training, but revitalization. It does more than develop faculty, it produces it. The aim is not the acquisition of information, but of intellectual power; not knowledge, but a strong, luminous, self-active mind. Knowledge is not power, but a vigorous, alert and inquiring mind is power. Vital energy lies not in knowing, but in doing; not in the pages of a book, but in thinkers and workers.

Can rules or tutors educate?

The Saviour whom we await!

asks Emerson. The question implies an emphatic negation, and there is truth in the view that each one's best teachers are God and nature. Unless we can look into our own minds and find there the eternal Holy Spirit Who is the Creator and Father of all, we can never build for the soul a home wherein it shall feel itself free and immortal. Unless the stars and the mountains, floating clouds and flowing waters, and singing birds and flowers blooming stir within us divine emotions and awaken thoughts which lie too deep for words, nor rules nor tutors can impart to us the secret of a noble and blessed life. The pupils must come with the mind of the Almighty One and the will to make, or he will never know the true meaning of things nor the surpassing goodness and beauty which await the advancing steps of genuine learners. But the young, if left to themselves, will not become conscious of God's presence in all that He creates, will never understand the inestimable worth and sacredness of life. If they fail to acquire the self-activity which makes self-education possible, they must be helped and guided, they must be brought under the influence of teachers, and receive the impulses which enlightened and generous souls alone can give; and hence is a higher kind of man and a purer and more beneficent civilization are to come on earth, the co-operation of teachers is indispensable.

Where there are no schools ignorance darkens everything, and where there are only incompetent teachers schools have little power to raise in the child the technicalities and conventionalities which are instruments of mental development, will be rightly mastered; the young will not be taught to read, write, speak and calculate with ease and accuracy. The school will be a doubtful benefit. The teacher is the school, and, if the teacher lacks the ability or the will to do good work, the school will do none. It will be an occasion of perversion, an opportunity and a temptation to form habits which make education impossible. To take children away from home, from play and from toil, and to shut them in buildings, where the environment, the method of teaching the life that is permitted, fosters inattention, inaccuracy, idleness, disobedience, vulgarity, disbelief in high thoughts and generous sentiments, is to invite them to corrupt one another, is to do them irreparable harm. Such is the inevitable result where principals and teachers lack competence and zeal.

Love of truth, love of the spread of enlightenment, for increase of power and virtue, fidelity and devotion to his calling, ability and desire to go out of himself, to gain an outlook over widening domains of culture, repose and consistency, seriousness made attractive by cheerfulness, elasticity of spirit, knowledge and appreciation of youth—all these the teacher have if he hope to do the best work. He is not a mechanic, but an artist, and the material given him to fashion into the divine strength and beauty, is the human spirit which is like unto the infinite Spirit. Who makes and guides all things to ends worthy of Himself. He cares little for the facts his pupils may have stored in their memories. His aim is to build men, not to make encyclopaedias. His purpose is not to fit the young to gain a livelihood, but to teach them how to live being certain that

they who live rightly can never lack the means of living. He does not work according to pattern, but addresses himself to individual minds, striving to bring forth in each one the perfections of which his endowments make him capable. He has life within himself, and he feels a divine urgency to impart it. He penetrates minds, he arouses thought, he kindles feeling, he inspires aims, he confirms purposes, he makes ideals real, filling them with the content of his faith, hope and love; and so he gets at the heart of his scholars, transforming, illumining, recreating them. The mother-heart is indispensable in whoever would teach, for nothing inspires such patience and such desire to help. It makes workers un-mindful of disappointment and fatigue, holding their thoughts to one supreme aim. It consecrates all we do, filling the soul with a deeper reverence and awe, and impelling to more earnest efforts to cherish true thoughts and to live for unselfish ends. It is one of Plato's great and fruitful ideas that education should continue through the whole of life, to be taken up again, as he believed, in another world; and Solon said of himself, "I grow old learning many things."

The one thing which gives man dignity is his capability of ceaseless growth. When one can no longer become wiser and better, life seems to lose its value and meaning. It is possible to make a school of all the circumstances of earthly existence, to win wisdom and virtue from all we do and from all that happens, whether good or evil, to convert the routine of business or profession into the means of self-improvement. This is possible, but difficult, because few have the will, the courage, the energy, to make self-education a life-work. For the most the mind is quickly subdued to what it works in. The cares of business and the troubles of a family narrow and confine their interest.

Nevertheless only they who make self education a life business are deeply interesting or quicken the circles wherein they move; and they who, having the name and office of guides and teachers, fail to illumine and strengthen the minds and hearts of others, because they neglect their own, are recreant to God and Man.

Only believing, hoping and loving hearts can propagate religion, only luminary, eager and growing minds can promote culture. Little depends on what is taught; everything, on who teaches. As the mother makes the school; so the teacher makes the school; and he does best work where he inspires faith in the surpassing worth of education, desire of the excellence it alone can confer, and confidence in each pupil that it shall become his own. To be able to do this one must be chaste with mind and the conscience, of the heart and the imagination. He must feel that a luminous thought, a divine impulse, is worth whole years of life such as the unthinking live; he must understand that an unexamined life is not a human life. In him the light of truth must irradiate the warmth of desire. None shall escape into contact with him who are brought into contact with him who know his influence and none who know him shall have misgivings concerning the priceless worth of education.

Since education is furtherance of life, its value is manifest. Life is the only good, and the supreme good is the highest life. At the heart of all things, giving them reality, endurance, splendor and serviceableness, there reigns not death, but life. Nothing has worth except for the living, and the more complete the life the greater the value of whatever it relates to itself. There is no wealth but life, no power, no beauty, no truth, no goodness, no freedom, no joy. If riches be the ideal, they are a richest who have overcome the world by knowledge, by faith, by obedience and by love. An idiot or a drunkard may possess millions, but for him they are not goods, if pleasure be the ideal, they have the purest and the most lasting, who find it through union and communion with the best. A teacher may have what gratifies him for the moment, but the issue is degradation and the end the destruction of all the finer qualities that constitute the dignity and nobility of man. If power be the ideal, theirs is greatest who draw it from its primal source and cherish it in a growing mind and in a heart incapable of hate. The ambitious may overthrow states and destroy cities, but so may earthquake, famine and pestilence. Their power is might which is forever undermined and shattered by eternal all-subduing right. If health be the ideal, they are most certain to have it who nourish within themselves a brave, generous and cheerful spirit, who gain the mastery over their passions, who are continent, temperate and simple in all their ways. If liberty and independence be their ideal, they shall most surely be theirs who free themselves from within and are content to lack much of what we most yearn and labor for.

The value of all things is measured and determined by their power to educate, as the noblest individuals and races are those that are most susceptible of education.

Religion is judged by its influence on faith and conduct, on hope and love, on righteousness and life—by the education it gives. Art is not art if it fail to emancipate, enlarge and exalt the human spirit—if it fail to educate. Hence have value in so far as they educate and efforts—only in so far as they educate. It is his gift to genius its significance and worth, and the divinest gift is he who has the greatest power to

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MARY LEE or The Yankee in Ireland

BY PAUL PEPPERGRASS, ESQ. CHAPTER XXVII

RANDALL BARRY'S TRIAL.—KATE PETERSHAM ON MOLL PITCHER.—SHE BALKS, BUT FACING THE WALL A SECOND TIME, CLEARS IT.—THE NEGRO ON THE WITNESS STAND.—ELSE CURLEY COMFORTS ROBERT HARDWRINKLE.

When Father Brennan, accompanied by his learned friend, arrived at the court house gate, he found the yard filled with people. At the door stood two or three policemen, with bayonets on their muskets, keeping out the crowd, now clamorous for admission and on the walls several groups of men and boys, peeping in through the windows. As the priest made his appearance, however, the noise ceased for a moment, and the usual whisper ran round. "Ta shin saggartha, ta shin saggarth"—There's the priest, there's the priest.

"Stand back," cried a voice in a tone of authority; "stand back, and let his reverence pass." The priest glanced quickly in the direction of the speaker. "Who is that?" inquired Henshaw. "Lanty Hanlon, if he's alive." "What! our quondam skipper?" "The very man—what a fool-hardy crack-brain he is to come here after carrying off Miss Hardwrinkle. He hasn't got an ounce of sense, that fellow."

"Fall back," shouted the policemen; "fall back, and let the gentlemen into court. Make way, there." As the latter gained the upper step at the court house door, a loud cheer suddenly broke from the crowd. "Hurrah! there she comes, the darling!" "So ho!" ejaculated Henshaw, turning on his step; "what now?" "Kate Petersham! I declare it is."

"Hurrah!" shouted the same voice; "there she comes, on Moll Pitcher." "Hold on," said Henshaw. "What's the matter?" "Look! look! sir; she faces that wall." "Pooh! that's nothing." "Good Heavens! sir, she'll break her neck." "Not a bit of it—she learned to ride in Galway."

"It's six feet high—there!—hold, her horse balks!" "Balks! that's strange, eh! what can have happened? something she shied at, I suspect. Moll Pitcher was never known to balk in her life." "Whist! the priest was yet speaking, Kate rode her horse close up again to the wall, as if to show her the difficulty she had to encounter, and then wheeling round cantered back for another start.

"She'll balk again," said Henshaw, confidently. "Wait a while—we'll see." Every voice was now hushed, and every eye fixed on the rider, for the leap was dangerous, and the spectators, as might naturally be supposed, felt anxious for the safety of their favorite. The spot where she tried to cross was the only one in the wall accessible for a leap, on account of the large rocks which lay along either side for a distance of a quarter of a mile or more; and even there the ground rose so abruptly as to put the horse to a perilous disadvantage. Had the rider been aware of the danger before she approached the leap, very likely she had ridden round, and avoided the difficulty; but having once made the attempt, she determined to risk every thing rather than fail. Perhaps, too, the sight of so many spectators, and the cheers which reached her, had something to do with confirming her resolution.

neighbor for the credit of being first to reach the ground.

"What means all this uproar?" demanded Captain Petersham, suddenly appearing at the court house door, accompanied by one of his brother magistrates—"what has happened?" "Miss Petersham has fallen, sir, crossing that stone wall," replied a policeman.

"Fallen—impossible. What! on Moll Pitcher?" "I fear she's hurt, captain," said the priest.

"Ah! Father Brennan, you here, too? Hurt—nonsense!" He had hardly uttered the last word, when another wild shout rose that made the very welkin ring again; and here, plain to every eye, came Kate, firmly seated in her saddle, bounding along the meadow, and waving her handkerchief in acknowledgment of the greeting.

As she jumped the last ditch, a man apparently in disguise—for his clothes seemed to accord little with his figure and gait—advanced and laid his hand on the reins. "Well, Lanty, is the trial over?" demanded Kate, bending to her saddle-bow, and whispering the words.

"No, my lady, it didn't begin yet." "Glad of it—I feared I should come late." "Is your ladyship hurt?" "Not in the least."

"Nor Moll Pitcher?" "Not a particle." "The darlin'," exclaimed Lanty, laying his hand on the mare's neck; "she's as true as steel. O, my life on her for a million."

"The moment will soon come to try her," said Kate, as Lanty stretched out his arms and lifted her from the saddle. "Are you sure all's ready?" "Ay, ay, never fear."

"Where is Miss Hardwrinkle?" "In the mountains, safe and sound." "And the police, how many here?" "Not many," responded Lanty; "but don't stay, or the guard will suspect something."

The above conversation passed stealthily and rapidly, under cover of the cheers of the crowd. "Fall back!" again bawled the police; "fall back there, and make way for the lady."

"Ho! Kate, my girl," cried the jolly captain, snatching his sister up in his arms, and kissing her affectionately, as she ascended the steps. "The rascals here would have you hurt or killed; but they little know the metal you're made of, nor the gallant bit of flesh that carries you, Kate. A little out of sorts by the fall—bruised or stunned, eh?"

"Not a whit," responded Kate. "I could ride a steeple chase this moment with the best blood in the country. Ah, Father John, you here? I'm glad to see you," and bending reverently, she kissed the priest's hand.

"My dear girl," responded the latter, "I'm delighted to see you unhurt, for I must confess I felt rather anxious." "O, it was nothing—a mere stumble; the mare lighted on a round stone and fell, that's all. O, ho! and Dr. Henshaw; I'm glad to see you, too, sir," she continued, holding out her hand.

"You must come up and see us to-morrow at Castle Gregory. Now don't say a word; I shall have no excuse. You must positively come, and you may out on your Swift, too, in my case, if you like. Father John, I may my sovereign commands on you to present yourself and Dr. Henshaw at Castle Gregory to-morrow."

And, Kate, you must put in a good word for me," said the captain, looking over good-humoredly at the doctor. "But never mind; we'll settle all that to-morrow; let us now proceed to business. Come in, gentlemen; we have some spare seats on the bench. Ho, there, police! make way, make way. Come in; there's quite an interesting case in court."

"Why, you rascal, do you mean to tell me you've got no family name?" "O, sartin, massa, I'm got family name."

"And what is it, then? Answer directly, sir. I've been examining this stupid fellow a full half hour, and can get nothing out of him," added the captain, turning to the priest; "he's the most provoking creature I ever met with. Answer me, sir; what is your family name?"

"Family name, massa!" "Yes, yes, yes; you had a father, I suppose?" "Fader—well, supposin I'm had a fader."

"Supposing you had a father? By George, this is absolutely intolerable. Had your father a name?" "Sartin, massa."

"And what the fury was it?" "Sambo, massa—him was Nigger Sambo, too."

Here the whole assembly, magistrates and spectators, broke into a loud laugh at the discomfited captain, and the negro yab-yab'd, and shook his sides in true African fashion.

"Excuse me, captain," said Henshaw, "but these unfortunate creatures seldom or ever have a surname." "Yes, yes, I was aware of that; but I have an object in ascertaining what his second name is. He must have a name, either from his father or master. Silence in the court, there! Tell me, sir, he continued, "what is that boy's name, sitting there before you?" and he pointed to the individual in question.

"Dat boy?—Natty Nelson." "Where was he born?" "Don't know, massa."

"Where did you first see him?" "I seed him in de bacey field—yah, yah!" "In what state?" "Ole Virginny."

"On whose plantation?" "Whose plantation? Can't tell dat, massa, no how," replied the African. "You must, sir; I shall order you the bastinado this instant if you refuse."

"Yah, yah, massa; this am free country. Nigger here am good as white man." At this stage of the proceedings a stir was seen in the crowd at the lower end of the room, and presently entered Mr. Ephraim C. B. Weeks, covered with jewelry, a gold-headed cane in his hand, and the silver card case protruding as usual from his pocket.

Sambo was so intent on evading such questions as might be likely to criminate his portege, and so fearful, at the same time, of provoking the magistrate's anger, that he neither heard nor saw anything of Mr. Weeks, till that gentleman attracted his notice by throwing his feet upon the very platform on which he was standing.

"Golly, Massa Charles you dar?" he exclaimed, as his eye turned on the new comer. "Massa—! mean Massa Week," he added, endeavoring to correct the blunder.

Captain Petersham's quick eye saw the confusion this unexpected recognition caused the Yankee, and instantly writing a few words rapidly in pencil, dropped them on the clerk's desk, and again resumed.

"Witness, I again repeat the question—on whose plantation did you first see this boy?" "Me no tell dat, massa," replied the negro, decidedly.

"Then I shall commit you. Clerk, make out his committal. I'll send you presently where you can have plenty of time to determine whether you'll answer or not."

"Mr. Petersham," observed Hardwrinkle, leaning over on the bench, and speaking in low tones, but still sufficiently loud to be heard by his brother magistrates; "it does not appear to me that the name of the proprietor of the plantation is essential in this case."

"Certainly not, so far as we regard simply the ownership of the rosary; but there's a secret of some importance, I suspect, in connection with the case, which I'm anxious to discover."

"But are you justified, nevertheless, in committing the witness for your own personal gratification?" "Perhaps not; but at present I'm disposed to run the risk," replied the captain; and turning abruptly from Hardwrinkle, he ordered him to take the witness forthwith to the barrack, and keep him in close custody.

The negro, finding himself in the hands of an officer, looked beseechingly first at Weeks and then at the boy, but said nothing.

"You may depend on it, Sambo," said the captain, as the poor fellow left the witness box, "you shall never leave the lock-up till you tell me who the owner of that tobacco field is, or was, when you first saw this boy—away with him."

"Massa, massa, I'm want to speak one word to Natty." "Not a syllable." "One little word."

"Not a letter of the alphabet." The boy now rose, and in feeble accents begged permission to accompany the negro to prison. "He has been my friend," he said; "please your worship, my best friend ever since I was a child, and I would give to part from him."

"I cannot be," replied the captain; "he must go alone."

During this conversation Weeks sat leaning back against a partition, with his feet stretched out before him, pointing a pencil with a penknife, and apparently quite indifferent to what was passing. He was cautiously deliberating, however, all the while, whether it were better to acknowledge he had taken the rosary from the lighthouse by mistake, or run the risk of the negro and the boy keeping the promise they had made him. If he admitted having taken it, he should produce it, and the existence of two rosaries would at once discover the whole secret. If he did not, and the boy, from his strong affection for the negro, should be driven at last to confess the truth, it might be worse still. The reader must here observe, that up to the moment of the boy's arrest at Crohan House, Mr. Weeks never dreamed of his having a rosary in his possession; and even when

the constables took him off, he never imagined it could possibly involve him in any trouble. Hardwrinkle was not so, however. The instant he saw the other rosary through all Europe of the same description. But proceed, sir; satisfy yourself, by all means."

"Eise Curley," said Hardwrinkle, addressing the witness, "of what religion are you?" "I was once a Catholic, replied the old woman; "I'm nothin' now."

"Do you believe in a future state of rewards and punishments?" "Why shouldn't I? God surely'll punish the persecutor and the murderer in the next world, if the law don't in this; and as she uttered the words, she fixed her keen, deep-sunken eyes on her questioner.

"How long is it since you've been in a house of worship?" "Well on to thirty years."

"You are commonly called the witch and fortune-teller of the Cairn, are you not?" "Sometimes fortune-teller, and sometimes she-devil," replied Eise; "just as the people fancy."

"Do you know what crime it is to take a false oath?" "I do."

"What is it?" "Perjury."

"And what is perjury?" "The crime yer father committed when he swore agin my only sister, and sint her to an untimely grave."

Here a laugh came up from the crowd below; but it was soon suppressed by the police, and Hardwrinkle proceeded.

"I repeat the question, witness; what is perjury?" "The crime yer father committed when he swore my brother to the hulk, and sint him to die in a forin land, with iron on his limbs. The crime yer committed yerself when ye sint me twice to the dark dungeons of Lefford jail, and when I come out, drive me to barrow lake the brock in the crags of Benraven."

"Woman, I shall send you to jail for the third time, if you persist in using such language in court."

"Scoundrell hypocrite! murder! I defy you," cried Eise, throwing back her hood, and raising her shrivelled arm as she spoke; "yer villany's discovered at last. There," she ejaculated, pointing to Weeks, "there, tell the court who sent that man to me for spells and charms to make Mary Lee marry him; who told him of the witch and fortune-teller of Benraven; who told him she would sell her soul to fill her pocket? Ah, little ye thought, when ye made this greely cousin buy up the light-keeper's notes, that ye might have the means of sending him to jail if he refused his niece, little ye thought the bedlam of the Cairn was watching ye—"

"Hold! hold, woman!" exclaimed Captain Petersham. "What does all this mean?" "Mame!" repeated Eise. "It means that this cousin of his, this man of trickets, come here from America in search of the heiress of William Talbot, and that Robert Hardwrinkle conspired with him to take her off by fair means or foul. It means that at the instigation of that devil there in human shape, the Yankee here paid me eighty British pounds for spells and charms, and my good word besides, to make her marry him. It means that, after watching for thirty years, I found at last evidence to prove to the world that the pious, God-fearing, saintly, smooth-spoken gentleman on the bench there beside ye, is a hypocrite and a villain."

"Police! take charge of this woman," commanded Hardwrinkle, his long, dark, sallow face pale with confusion and anger; "take her away." "No, no; not yet, Mr. Hardwrinkle, not yet," interposed Captain Petersham; "we cannot permit her to leave after casting such aspersion on your character. As your brother magistrates, we feel concerned for your reputation, and must for your sake, and indeed for the honor of the bench, make further inquiries into this matter."

TILL DEATH DO US PART

(By Ben Hurst in Ave Maria)

The light flitted through the chinks of the shutters and made its way over the bed, across the room, in white threads that gradually became wider. Ruth watched them, still half unconscious, instinctively feeling it better not to awake. She lay with her eyes half open, loathe to stir or to define the dull ache at her heart. But the beams grew and sounds from outside became noiser. At last she was forced to sit up and look her misery in the face.

She who had been a happy bride all these months had herself pronounced the fatal word of separation, and now all was at an end. Last night's quarrel returned to her in a flash. It was a trifle, a nothing—nonsense without meaning or interest; but it excited her at the moment and the consequences were disastrous. She sank back with a shudder, drawing the bedclothes over her head once more; but her thoughts were already too busy and her anguish too acute to allow of the sleep which alone could give her a respite.

Was it she, her very self, who sprang up yesterday full of happy plans, with one hundred duties and pleasures awaiting her? To-day she was to leave them forever. She had no longer a husband nor a home. What an age it seemed since she had been tracing over the drawing-room curtains and the likelihood of being able to purchase a larger sideboard for the dining-room! How could she have cared for such trifles? The carpenter was to call that very afternoon about the additional kitchen shelves. What a mockery was all her housekeeping; how futile her arrangements. She was not worth living. If marriage was to be taken so lightly it were better it should not exist at all.

However, she must be just, and the facts were against her. It was she who had first alluded to a separation, and Francis had only accepted it. At least he had turned very pale, then grown stiff and strange, and he had replied darkly: "Very well, if you wish it, of course, you are free to go." So now she must go. Rather die than see her pardon of humble herself by showing her regret—her despair. Oh, if only she had not spoken of departure. The dispute about something so puerile was not worth a further thought, she could not bear to recall it. How could she have cared for such extraneous matters as to grow hot and angry in the assertion of her own opinion? As if it mattered what he or she or anybody thought about such things!

The chirp of the birds smote her ear; and more remote, the clucking of the hens in the farmyard—this day that had turned her life to gall. There was no use in lying here indefinitely; he would think she meant to shirk carrying out her threat. Wearily she arose and dressed. She would wear her usual morning gown; he could not expect to see her in hat and coat at that early hour. And she had preparations to make; clothes to pack and keys to deliver up. She would do it all calmly and methodically. She would not assume light-heartedness, but neither would she betray remorse.

What was that? The sound of whistling! Ah, how little she was to him!—what a small part of his life! And yet he passed for the man so serious, so earnest in all that he did. The breaking of a tie which he had knit so solemnly meant, then, nothing more to him than this? Not that his whistling sounded defiant nor gay; on the contrary it was half stifled, as if he feared to arouse her. But the very fact of his being able to whistle denoted carelessness. He could be indifferent, after all, because he was not losing much. His part was the easier. House and home and the old congenial occupations remained to him as before her arrival, and little in his life would be changed; while she—

Well, her aunt would welcome her, lovingly, blindly. She had never liked the marriage with this stiff Roman Catholic, and had wept over the loss of her pet. Janet, Ruth's younger sister, had been able to fill Ruth's place as a companion to Aunt Martha; so she could now return home, and Ruth would go back to her old duties of reading aloud, nursing and housekeeping. She had been glad enough to escape from them and from the querulous society of Aunt Martha, to become the wife of the man whom she esteemed and loved above everybody she had ever met. But, still, what a blessing to have this haven now! She did not doubt that Aunt Martha would receive her. She did not dream of returning to her parents, who had a family of seven besides herself to provide for.

The whistling became nearer, and more subdued. No, it was not aggressive. It paused under her window; she heard his footsteps recede, and then it was again resumed at a distance. He had never passed her window before without a tap or a call of some sort. That was all over now. When she would be no longer living here she would not miss these small items she hoped.

Suddenly her heart failed her and bitter tears began to flow. "My God! my God!" she sobbed, "take this heavy pain from me. Make me more insensible to my woe!" But deep down in her soul she knew that it was through her own fault that she suffered; and she continued to suffer; and she ceased to pray. Her pride was between her and God, between her and peace.

on, with a rush of energy to have the trap released.

He should see that of her word. Why wicked? So many could not live in it. She hastened off, her fast asleep untasted, should break down a woman, who was in a new new wear that the cupboard. Ma nurse; she loved him for him as she had should not miss her, he returned to her open her wardrobe should gack her clothes together, and take a How sickening! No was enough for a day, to leave him, the man would require a without these loathsome moral. Her effects afterward. She was the boy Tom. What seeing her going away Alas, he could only what he and the whole too soon!

Oh! fatal word, I could she have spoiled must carry out her forgiveness and acknowledge herself had proposed wrong, and it was to evil like death. No humble herself so far from her so stern. After all, she crime. Why did he so inceased? Slowly she put her and went out into good-bye to the bees her special care, and ly even after she had to the other end of went down the middle with roses, where he to strove to be calm O God, how foolish his life would be a blank life even a possibility!

She turned to return saw a tall figure in toward her. Her been aching with a throbbing wildy. His rigid. Was he coming to hasten her departure speak coldly of the and she must be silent. How dark and the she knew his strict objects, and respected what is Christian to be He came close to both his hands.

"Ruth! my dear," you spoke hastily do not seriously mean out any grave fault you from me." She was sobbing ried in his shoulder lifted from her heart she inferiority in "It was all a bad mured! I was wreted prompted me to weep this time. Oh, how I can never be free forever bound to you, according to make another vent happy, I shall always during your life family or hope for pass all the rest of solitude," because turned out a failure the advantage over open to you, while cannot break with know that my C though he knit me through the law be my conscience will obey my Church but that she is a divine her rules are bad good apart from the wishes of individuals, I am th affection, and my home are shatter how things stand Ruth. I can only ery."

While he had sank lower and Now she lifted ito tion to rehabilit people. "How can you me," she exclaimed, "my forming two living husbands you to suspect. You know well, for I have also fore—"

She stopped suddenly how lightly she had evening that they for evermore. A not have said th anger she allud would not mean tendant horrors. between them! their standards hard and fast la her. His code, o how much loffie how he had sto side.

"You must rog Protant," "Tell me, Fran were gone a chose a Cathol A shower of f outburst. He partner through thought of the any other. Nei

TO BE CONTINUED.

I only speak of what I know, and that is that flowers are the fairest and gentlest things the hand of God hath fashioned from His elements of nature; and one would almost hope they had souls to be reborn forever in the sunlit valleys of Paradise.—Rev. P. A. Sheehan.

on, with a rush of energy: "Tell Tom to have the trap ready in about an hour."

He should see that she was a woman of her word. Why did she feel so wicked? So many couples went apart that could not live in harmony.

She hastened off, leaving her breakfast almost untasted, fearful that she should break down before the old woman, who was in the room busy with some new wear that she was piling in the cupboard.

Margaret was his nurse; she loved him; she would care for him as she had always done. He should not miss her, Ruth.

She returned to her room and threw open her wardrobe feverishly. She must gawk her clothes, gather her linen together, and take down her boxes.

How sickening! No, the great step was enough for today. She was going to leave him, the man she loved, and that would require all her strength, without these loathsome details of removal.

Her effects could be sent on afterward. She was ashamed, too, of the boy Tom. What would he think, seeing her going away with her boxes?

Alas, he could only guess the truth—what he and the whole world must know too soon.

Oh, fatal word, separation! How could she have spoken it? Now she must carry out her threat, or ask for forgiveness and acknowledge that what she herself had proposed she felt to be wrong, and it was to her calm mind an evil life death.

No, she could not humble herself so far. She had parted from him so strangely hard and from after all, she had committed no crime. Why did he appear so wounded, so incensed?

Slowly she put her hat and coat on and went out into the garden to say good-bye to the bees. They had been her special care, and threw wonderful ly even after she had removed the hives to the other end of the garden.

She went down the middle walk bordered with roses, where he and she had loved to stroll in the calm summer evenings.

O God, how foolish she had been! Her life would be a blank henceforth. Was life even a possibility apart from him?

She turned to retrace her steps and saw a tall figure in gray coming down toward her. Her heart, which had begun to throb wildly, began to beat again.

His face was grave—nay, rigid. Was he coming to confirm or to hasten her departure? He would speak coldly of the final arrangements, and she must brace herself to meet him.

How dark and unbending he looked! She knew his strict views on most subjects, and respected them; but was it this Christian to be so cold, so harsh?

He came close to her and held out both his hands.

"Ruth! my dear wife!" he said, "you spoke hastily last evening. You do not seriously mean to leave me without any grave fault on my side to drive you from me?"

She was sobbing with her face buried in his shoulder, the great weight lifted from her heart, and deep shame at her inferiority in its stead.

"It was all a bad dream," she murmured. "I was wretched, but the devil prompted me to continue. I suffered all this time. Oh, how I suffered!"

"And yet you would have gone," he said, "if I had not spoken?"

She was silent and ashamed.

He gave a deep sigh and then drew her down on the old bench between the acacia where they were wont to sit.

"My dear girl," he said, "if this is to be repeated, you may as well know exactly how I stand. Unfortunately, what is but a grave step in life to you is solemn sin to me. I have sworn to be true to you till death do us part. I have taken you for better or for worse. I can never be free. We Catholics are forever bound to one wife; and while you, according to your Church, can make another venture and perhaps be happy, I shall always be lonely. Never during your life time can I find a family or hope for home joys. I shall pass all the rest of my days in dreary solitude, because my first venture turned out a failure. Thus you have turned out a failure. All life is yet the advantage over me. All life is yet open to you, while to me it is closed. I cannot break with my Faith. And you know that my Church is inexorable. She has knit me to you forever; and though the law of the land frees you, my conscience will never free me. I obey my Church because I am convinced that she is a divine institution, and that her rules are based on the universal good apart from the private wants and wishes of individuals. Therefore, if we separate, I am the loser in all family affection, and my dreams of a happy home are shattered forever. This is how things stand between you and me, Ruth. I can only appeal to your generosity."

While he had been speaking her head sank lower and lower on her breast. Now she lifted it with the determination to rehabilitate herself and her people.

"How can you hint such infamy to me," she exclaimed, "as the possibility of my forming other ties—of having two living husbands? What right have you to suspect me of such a thing? You know well, Francis, it could never be. I have also sworn for better or for—"

She stopped suddenly, remembering how lightly she had proposed only last evening that they should dwell apart for evermore. A Catholic wife could not have said that; or, at least, it is in anger she alluded to separation; it would not mean divorce and all its attendant horrors. Ah, there was a gulf between them! Her aunt was right; their standards were different, and his hard and fast laws were pressing on her. His code, of course, was loftier; how much loftier; and she wondered how he had stopped to lift her to his side.

"You must regret that you married a Protestant," she said involuntarily. "Tell me, Francis, don't you wish I were gone and that you were free to choose a Catholic wife?"

A shower of tears accompanied this outburst. He drew her tenderly to him.

"When I asked you to be my partner through life," he said, "I never thought of the possibility of having any other. Neither could I dream of it

now. I plighted my troth, hoping to live with you all my life, and such solemn hopes and resolutions are not easily effaced. You do not think that I could seriously contemplate letting you go on account of a dispute, like that of last evening—a dispute," he added, laughing, "which I fear will be often repeated; for both you and I are not angels, but two self-willed mortals; and these things occur between the best of friends."

Ruth answered nothing, and they sat in silence for some time. Deep in her heart she was pondering many things. She simply nodded when Francis proposed that she countermand the order for the pony trap, and watched the gray coat until it was lost in the bushes. Then she fell on her knees in the grassy ward and thanked God aloud for having delivered her from the horrid nightmare that had lain upon her since yesterday.

Suddenly she rose up, her resolution fixed, and called to him before he reached the gate.

"What is it, little woman?" he answered cheerily. "Shall we go for a drive, after all?"

"Yes," she replied, breathlessly, still running to catch up with him. "I have decided that you shall drive straight to Father O'Connor's to begin being instructed in the Catholic faith. I mean to be your equal at least in that respect. Then also I may no longer fear that I may destroy my own happiness in a fit of temper. Your wife shall be of your Faith, and we shall bear with each other to the end. You are right, Francis; it is the only true marriage, and I bless the angel that has led me to this."

The man in the gray coat opened his arms and clasped her to his breast. "Kind God!" he murmured. "How have I deserved this?"

THE ONE TRUE WITNESS.

WHY I AM A CHRISTIAN.

Rev. E. A. Higgins, S. J.

III.

THE ONLY BEGOTTEN SON.

The lecturer, resuming his subject—The Grounds of our Faith as Christians—said: We are disciples of Christ for precisely the same reasons as moved those who listened to the words and saw the works of Jesus. They believed His doctrine and His code of morality to be divine, and His Church to be a divine institution, because they believed Him to be the Son of God—true God as well as true man. They became Christians because they believed the author of Christianity to be God. They became followers of Christ because they recognized in Him a divine teacher, the way and the truth and the life. This one reason includes all others, and dispenses with all other proof of the divine character of Christianity. It should suffice for us as it did for the immediate disciples of Christ. There is no method of presenting the claims of the Christian religion so direct, so simple and so compelling a force as this way of studying Christianity in the person of its Founder. Before addressing ourselves to this study let us make two preliminary remarks. First, we must remember that the Redeemer was really and truly man, like us in all things save sin. As man, in His human nature, He could feel pain and suffering, undergo persecution and death. As man He was a creature and therefore in all things dependent on God, subject to God, immeasurably inferior to God. If there is a record of His life, we may expect to find in it abundant evidence of the reality of Christ's human nature. If Christ teaches that He is true God, He must also teach that He is true man. Our redemption depends no less upon His humanity than upon His divinity. Accordingly we will find passages in the Gospel Records which abundantly demonstrate the humanity of Christ. He is, by excellence, "the Son of Man." He does His Father's will in all things. He is inferior to the Father. He is subject to His parents. He is obedient to temporal rulers. He knows exile and persecution. He is scourged and crucified.

But along with this evidence of Christ's humanity we shall find equally clear and convincing evidence of His divine nature and divine personality. We must approach this singular and extraordinary book of the gospels, not in the light of its divine inspiration, much less as if it were the rule of faith, which it was never intended to be, but simply as a trustworthy historical narrative. It comes to us, as we saw in the last lecture, with every guarantee of authentic and reliable history, confirmed by the weight of nineteen centuries of hostile criticism. Open its pages then, even as you would those of Tacitus or Plutarch, and study the character of the central figure. Ask Him what testimony He gives of Himself. What does He teach about Himself? That He came to save the world from sin, to regenerate the world, to give men eternal life, that He is the Good Shepherd, the door of the Sheepfold, that He is the vine and we the branches, that no one can go to the Father but by Him, that without Him we can do nothing, that He is the Way, and the Truth, and the Life, that He is God, the only begotten Son of God, that He is in the Father and the Father in Him, that He and the Father are one. He claims as His own the attributes of the Godhead, that He is from eternity, that He is all-powerful like the Father, that He possesses in Himself the Father, that He gives life to whomsoever He pleases, that He hath power to forgive sins, that He can take away His life from Him. He demands for Himself the same absolute, unconditional homage of faith as is given to the Father, and He promises to those who believe in Him eternal life; He makes belief in Him the condition of salvation. In a word, He lays claims to attributes which no mere man could pretend to without blasphemy or madness, and He demands an honor and a homage which could be given to no mere creature without idolatry. All that Christ teaches about Himself may be summarized in this

doctrine, that He, the Son of Man, is also, in the true and absolute sense of the word, the Son of God, equal to the Father, one in nature with the Father, true God of true God.

This doctrine He teaches in private and in public, before friends and enemies, when He knows that it will inevitably expose Him to the most bitter animosity of the Jews, and lay Him open to the false charge of blasphemy, for which they will inflict upon Him the penalty of death. This doctrine He confirms by His works, the stupendous and public miracles to which He so confidently appeals. Those who believe this doctrine are promised eternal life. Those who deny it—those who refuse to believe either His word or His works—are condemned for their obstinate unbelief, and are solemnly summoned to the bar of God's justice on the day of judgment: "Nevertheless, you shall see the Son of Man in power and majesty, coming in the clouds of heaven to judge the living and the dead."

Whatever men's faith may be, whether they believe Christ to be God or not, this much is certain, and cannot be denied: They cannot read the Gospel records without seeing that Christ called Himself the Son of God, believed Himself to be the only-begotten Son of God; that He taught and repeatedly declared in the most solemn manner that He was the Son of God, in the true and absolute sense of the word. The reader may or may not believe the Gospels to be inspired writings; he may receive them as merely human, or he may utterly reject them. It matters not. What I maintain is this: You cannot read this history without seeing this doctrine standing out clear-cut from its pages, that Christ declared Himself to be the true Son of God; that He was so understood by friends and enemies alike, and that He was charged with blasphemy and condemned to death.

We shall consider to-night only what Christ taught His followers and disciples in the confidential communication of private and friendly intercourse.

To Nicodemus, the disciple who came to Jesus by night, Christ revealed Himself in this language: (John iii.) "God so loved the world as to give His only-begotten Son; that whosoever believeth in Him may not perish, but may have life everlasting. . . . He that believeth in Him is not judged; but he that does not believe is already judged, because he believeth not in the Name of the only-begotten Son of God. . . . "He that believeth in the Son, hath life everlasting; but he that believeth not in Him, shall not see life, but the wrath of God abideth on him."

Here Christ not only distinctly declares Himself to be the only-begotten Son of God, but He makes faith in Him the necessary condition of salvation.

Again: Christ gathers His disciples about Him and asks them (Matt. xvi.) "Whom do men say the Son of Man is?" They answer: "Some say that Thou art John the Baptist, and others Elias, and others Jeremias, or one of the Prophets. Jesus said to them: But whom do you say that I am?" Simon Peter, answering said:

"Thou art the Christ, the Son of the living God."

This is surely a great deal more than to say that Christ is a great Prophet, or the greatest of the Prophets; that He is a Man of God; that He is a great Teacher, and that God is with Him. All this is implied by those who call Him Elias, or Jeremias, or John the Baptist, who were all great saints and prophets of God. His disciples' confession is much more than this. It fills the heart of Jesus with joy, and He attributes to it a special light and grace of His Heavenly Father. "Blessed art thou, Simon Barjona: flesh and blood hath not revealed it to thee, but My Father, Who is in heaven." Then He added, as a reward for the faith of His disciples: "And I say to thee, that thou shalt be Peter (a rock), and on this rock I will build My Church, and the gates of hell shall not prevail against it."

If Christ were not the Son of God in the true and literal sense of the word, not figuratively or by adoption, then Peter would have been guilty of an assertion, and Christ could not accept it without being equally guilty, or, rather, more guilty, because He had prepared His disciples for this declaration, and had drawn from Peter this avowal of His belief.

Again: Among the friends of Jesus none were dearer to Him than Lazarus and his sisters, Mary and Martha. When the news of Lazarus' death reached Christ in Galilee, He returned at once to Bethania. He is met, some distance from the house, by Martha, who says to Him (John xi.): "Lord, if Thou hadst been here, my brother had not died; but now also I know that whatsoever Thou wilt ask of God, God will give it to thee. Jesus said to her: Thy brother shall rise again. Martha said to Him: I know that he shall rise again in the resurrection at the last day. Jesus said to her: I am the Resurrection and the Life. He that believeth in Me, although he be dead, shall live; and every one that liveth and believeth in Me, shall not die forever. Believeth thou this? She said to Him: Yes, Lord, I have believed that Thou art the Christ, the Son of the living God, Who art come into this world."

Does Christ rebuke her for this profession of faith? No, He rewards her for the stupendous miracle of raising Lazarus from the dead.

Again: A man born blind had been miraculously cured by Jesus, and because he praised his Benefactor, had been cast out of the synagogue by the Pharisees. Him Jesus sought out, and when He had found him, said to him (John ix.): "Dost thou believe in the Son of God?" He answered, and said: "Who is He, Master, that I may believe in Him?" And Jesus said to him: Thou hast seen Him, and it is He that speaketh with thee. And he said: I believe, Lord, and, falling down, he adored Him."

These passages must suffice for the present, as examples of what Jesus taught about Himself in private, and how He was understood by His friends

and followers. What He taught in public, in the most solemn scenes of His sacred ministry, and how He was understood by friend and foe alike, we shall see next Sunday. I will only add now, that if human language has any meaning; if human words are meant to express the mind of the speaker, then Christ taught the dogma of the Incarnation; that He was true God as well as true man, uniting in His one divine personality the two natures, human and divine. "He that seeth Me, seeth the Father." "I and the Father are One." To deny this is infidelity. This dogma is the very core of our religion. If we are Christians, we are prepared to say with Peter: "Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed, and have known that Thou art the Christ, the Son of God."

THE SECOND PRECEPT.

From what has been said concerning the antiquity and the necessity of fasting, one would naturally expect legislation on the part of the Church touching such an important matter. As previously stated, we find this law set forth in the second of her commandments. Therein the Church sets down for our particular guidance the occasions when this fast is to be observed.

These occasions are every day during Lent, with the exception of Sundays. The eve of Pentecost, or Whitsuntide. These are the days, when the fast is to be observed, a year; that is, on the Wednesdays, Fridays and Saturdays, first immediately following the first Sunday of Lent; secondly, the Whitsuntide, that is the present week; thirdly, immediately following September 14, and fourthly, immediately following the third Sunday of Advent; next, the fast of the feast of the Assumption of the Blessed Virgin Mary and the vigil of the feast of all Saints; finally, every Friday in Advent and on Christmas eve.

It might be well to bear in mind that when a day of fast falls on Sunday, the fast is to be observed on the Saturday preceding; also that Bishops have the power to enjoin extraordinary fasts within their respective dioceses. And that there may be no mistake, even in such cases which is required, the faithful should always follow the rule of the diocese in which they live.

Of all these facts the most solemn, of course, is that of Lent, because it is the desert, the purpose of this is to celebrate the memory of His Passion and permits us to participate in the joys of His Resurrection at Easter time. Next the Church enjoins a fast on the Wednesdays, Fridays and Saturdays of Ember Weeks, the four seasons of the year. The purpose of this is to enter Holy Orders upon those who are bound to follow from its observance.—Church Progress.

Finally, upon the Vigils or eves of great feasts. This does she remind us to prepare ourselves for the celebration of certain days which she designates as holy. The names derived from the fasts of the faithful who spent parts of these nights, sometimes all of them, in prayer. All, therefore, should follow the law most rigorously, as none can fail to see the wisdom of the Church in enacting it or the benefits that are bound to follow from its observance.—Church Progress.

THE BEST TEACHERS.

THOSE OF LARGE CHARACTER, HIGH THINKING AND NOBLE LIVES.

The necessity of a many-sided personality in the individual who molds the mind of a child in the school was emphasized by Homer H. Seerley in a recent address. Civilization, he said, may be short in a knowledge of the principles of education, it may lack a scientific arrangement of the course of study, but it is not the quality of the mind that may lack in buildings and equipment, but the greatest of all its lacks is the teacher who as an individual stands for the great realities of time and eternity.

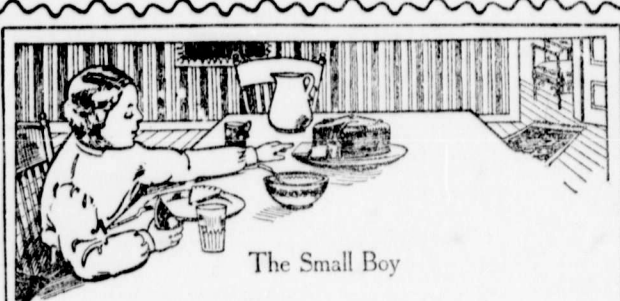
Laying aside the formal defects, lack of scholarship, lack of method, lack of adaptability, there are other things that cannot be so easily corrected and cured that are essential. Schools are great through the personality of the teachers. The excellence of nobility, of manliness, grandeur of type, magnificence of individuality cannot be overvalued. Personalities are always individuals, not equals nor equivalents.

They are men and women of flesh and blood, who understand life and are representatives of sympathy and brotherly kindness. Personalities are human in all respects and are examples of all that is good and true, worthy and capable, inspiring and developing. Personality is the thing that cannot be dispensed with in a school. The vital element is essential.

Schools are great through the greatness of leadership and not through the magnificence of buildings, equipment, endowment or financial support. The leadership element must never be overlooked. Teachers should create environments, perfect laws, establish possibilities and determine realities. They should be men and women who show judgment, largeness of view, and masterfulness in efficiency.

Schools are great and useful if they are taught, managed and developed by persons of large character, established views of high thinking and grand acting, who believe in the greatness of life and the grandeur of success. Character is a mighty force as it stands as a result, as a purpose and as an end. Character wins victories through honest determination and pays the price that superiority exacts. Character triumphs over obstacles and sees the ultimate end to all accomplishment. Character represents the greatest and most exact scholarships, the imperishability and supremacy of a noble career.

Count not one your friend until you have met him in need or adversity. Those who remain steadfast under such conditions are surely deserving the name.



The Small Boy

He indulged much too freely in pie and plum cake, and during the night his tummy did ache. They ran for the doctor, who knowing the fault, without hesitation prescribed 'Abbey's Salt.'

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CATHOLICS OF CHICAGO.

Half of Chicago's population, according to Chancery Barr's latest report, are Catholics, and this half is made up of people from every part of the world. There are 70 English-speaking churches, including one for colored Catholics; 34 German, 16 Polish, 10 Bohemian, 8 Italian, 4 French, 4 Slavonian, 4 Croatian, 4 Lithuanian, 1 Syrian and 1 Dutch—in all 156 Catholic churches.

Commenting on this cosmopolitanism, the Ave Maria remarks: "The United States is almost universally set down as one of the Anglo-Saxon nations; and the credit for the vitality, energy, progressiveness and prosperity of our people has commonly been awarded not to the marvelous resources of the country but to the 'Anglo-Saxon' blood of the people. As Chicago is of all our cities the most typically American, these Church statistics afford a valuable commentary on the peculiar meaning attaching to the hypenated adjective."

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1904.

To the Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, with great interest.

It is a matter of fact that both good and bad Catholic spirit pervades the whole.

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

Blessing you, and wishing you success. Believe me, to remain, Yours faithfully in Jesus Christ, D. Falcoff, Arch. of Lorraine, Apost. Deleg.

LONDON, SATURDAY, JULY 2, 1904.

THE DECORUM OF DIVINE WORSHIP.

"Christian," of Montreal, Que., says:

"I have noticed from time to time in the papers, and particularly in those of the United States that Protestant ministers frequently introduce very fanciful and arbitrary innovations for the purpose of increasing the attendance at their Church services.

"I have read of one minister who introduced a species of religious tableaux, among which Jacob's ladder was illustrated by his climbing alternately up and down the ladder to represent the Angels seen in a vision by Jacob going up and down from heaven to earth and vice versa in accordance with what is said in Genesis xxviii.

When God leaned upon the ladder and blessed Jacob and his seed to posterity, and made promise that to His descendants the land whereon He slept should be given.

"Other strange novelties have also at various times been introduced into Church services, but I will mention here only one more.

"A few days ago in Jersey City, fanciful fans were handed out to the people as they entered a certain church, and lemonade was passed around during the service.

"Such innovations seem to me indelicate in the divine service, and several of my friends as well as myself are shocked that any clergyman professing to have a mission from Almighty God to man should take such methods to propagate the Gospel.

"Please inform us whether there is any particular form of public worship which Christians are bound to follow, or whether every Church or every individual may lawfully adopt such methods of worship as he sees fit."

From Holy Scripture, it is perfectly clear that the sacrifice of the Mass is the great act of worship of the New Law. This sacrifice was instituted by our ever Blessed Lord at His Last Supper, when taking bread, He blessed and broke and gave to His disciples, saying, "Take ye and eat, this My Body. And taking the chalice, He gave thanks and gave to them saying, 'Drink ye all of this. For this My blood of the New Testament which shall be shed for many for the remission of sins.'"

In these words the Last Supper of our Lord with His Apostles is described by St. Matthew, and St. Mark's account is identical with this.

In the account of the Last Supper given by St. Luke (chap. xxii.) we have the same thing with slight verbal changes; for it is to be remarked that as the Evangelists did not write in the same language in which our Lord instituted the Blessed Eucharist, it is not to be expected that their narratives, written independently of each other, would be expressed in exactly the same words. And, besides, they are more concerned about giving the exact meaning of our Lord, in a manner suited to the different circumstances under which they wrote, than about giving His words in full in each case.

It is always the case that different historians of the same event dwell in a different way on the details, when they write independently of each other, and thus while all the Evangelists give a perfectly true account of what was said and done at the Last Supper of our Lord, certain points are told with diversity of detail by each Evangelist.

St. Luke in his account mentions a detail which the other two Evangelists omit, and this shows us that the administration of the Eucharist was intended to be the great act of worship of the New Law; for Christ tells His Apostles to do the same thing which He had done, saying, "Do this for a commemoration of Me." That is to

say, as Christ had changed bread into His Body, and wine into His Blood, the Apostles should do likewise.

From St. Paul's first Epistle to the Corinthians (xi. 20-29) it is clear that the celebration of the Blessed Eucharist was, in obedience to Christ's command, the chief act of worship of the first Christians, and that Apostle gives directions how this sacrament is to be received: "For as often as you shall eat this Bread and drink this chalice, you shall show the death of the Lord until He come;" and, "Let a man prove himself and so let him eat of that Bread and drink of the Chalice."

The Acts of the Apostles also show that the Eucharistic celebration, which is the Sacrifice of the Mass, was the chief act of worship of the Apostles, and of all whom they converted to the faith of Christ. Thus we read in Acts ii. 42-46:

"And they were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread, and in prayers . . . and continuing daily with one accord in the temple, and breaking bread from house to house."

This breaking of bread was evidently the respectful celebration of the Holy Eucharist, and it was accompanied with prayer and doctrinal teaching as received from the Apostles, and this is to this day the manner in which the Catholic Church observes Sundays and holy days; and even all days of the week, because we learn from the above passages that the Apostles did so daily, sometimes in the temple, and sometimes from house to house.

Other passages of Holy Scripture which prove or confirm our contention are the following:

In St. Luke xxiv. 13-30 we have an account how Jesus entered into conversation with two of His disciples who were going to Emmaus after His resurrection from the dead. Our Lord explained to them the application of the prophecies of the Old Testament to Him, and they recognized Him only when "He took bread, and blessed, and brake and gave to them." There can be no doubt that this was a repetition of the great mystery of the Last Supper.

In Acts xx. 7, 11, the breaking of bread is spoken of as being the chief part of the worship when the first Christians assembled according to custom. Similar references are found in Acts xxvii. 35; and 1 Cor. x. 16-17.

But the New Testament is not the only source from which we may learn what instructions Christ gave to His Apostles. The Holy Scripture itself teaches us that many things which Jesus did are not recorded therein. (See St. John xx. 30; xxi., 25.) But what is written in Scripture is intended to lead us to a firm faith in the words of Christ. We must, therefore, look to the practice of the Apostles to supplement the knowledge which the Scripture gives us on such subjects, and that practice is to be ascertained from the usage of the Church, Christ being its Founder, Who declared that the gates of hell should not prevail against it. And further, if there are details of Church worship which have not been specially laid down by Christ and His Apostles, the Church itself has authority to supply them. These are matters which certainly do not belong to the idiosyncrasies or fancies of individuals.

This is clear from Ep'l. iv. 11-14 where we are told of the different offices which Christ established in His Church: "Some Apostles, some prophets, and others evangelists, and others pastors and teachers, for the perfecting of the saints, for the work of the ministry, unto the edification of the body of Christ . . . that we may not now be children tossed to and fro, and carried about with every wind of doctrine, in the wickedness of men by which they lie in wait to deceive." It is evident, therefore, that the rule of the Church of Christ belongs not to private individuals, but to the pastors of the Church, as Christ has appointed. These pastors after holding their first Council in Jerusalem issued a decree which was obligatory on the whole church as they declared it to be the decree of the Holy Ghost:

"For it hath seemed good to the Holy Ghost and to us to lay no further burden upon you than these necessary things." (Acts xv. 28.)

In Acts xx. 28 we find St. Paul admonishing "the ancients of the Church" who had been sent for from Miletus to Ephesus, "Take heed to yourselves and to all the flock over which the Holy Ghost hath placed you Bishops to rule the Church of God which He hath purchased with His own blood. I know that after my departure ravenous wolves will enter in among you not sparing the flock."

These Bishops or ancients are therefore authorized to suppress these ravenous wolves, and in all things to guard the purity and decorum of the worship of Christ's Church.

In 1 Cor. xiv. 40 the same Apostle ordains that all things in divine worship "be done decently and in

order." This also implies that there is an authority in the Church which has the right to decide how this order and decency is to be preserved.

Elsewhere in the same epistle (xi. 34) the Apostle declares that all other things which are not otherwise regulated he will set in order on his arrival among them.

From all these sources it is evident that there is a great want of decorum, and a disrespect to God in the fantastical novelties of which our correspondent speaks as having been introduced by whimsical ministers into the services of their Churches. In fact, it is only in the Catholic Church that there exists an authority which has the right to order the form of public worship.

Under the Old Law God laid down clearly the manner of worship which should be acceptable to Him. Under the New Law God has also established at least the main features of public worship, and whatever else is needed or useful is ordered by the Catholic Church. Such vagaries as have occasioned the queries of our correspondent are totally improper.

The passing around of lemonade and similar contrivances have evidently been suggested by what is customary in public exhibitions and variety theatres, but they are certainly indecorous in the House of God, or as an attraction to bring people to assist at divine worship.

RITUALISM AND LOW-CHURCHISM IN BATTLE ARRAY.

It will be remembered that in 1901 the Archbishops of Canterbury and York with thirty one bishops of the Church of England, issued a pastoral or encyclical letter to the clergy of the Church enjoining on them to obey the commands of the Bishops of each diocese; and an injunction was given forbidding to use incense or candles during the Church services for ritual purposes, though these things were expressly stated to be lawful whenever a special occasion arose which required a more gorgeous ceremonial than ordinary. Such would be, for example, the coronation of a monarch, and some other occasions.

In fact when the Rev. Edward Ram of Norwich was accused before the Court by his Bishops on a charge of using incense in his church, the following rule which had been discovered in the archives of St. Michael's Church, Cornhill, prescribing to the vestry what should be done to enable the clergy to use incense with decorum, was brought forward:

"They shall provide for fire at all such feasts as incense is accustomed to be offered unto Almighty God, with other things necessary to the office, according to the solemnity of the feast."

Mr. Diddin, who appeared on this occasion as counsel for the Bishop tried to offset this by contending that the incense was used merely to fumigate the church, but the wording of the rule showed that it was used as a symbol of adoration, inasmuch as it was offered to Almighty God. Abundance of instances of the use of incense for this same purpose were also adduced both from pre-Reformation and post-Reformation times. Among the proofs showing the use of incense in the Christian Church in the period of its primitive purity, an era admitted by all Protestants, it was shown from a panegyric delivered in three hundred and twelve at Tyre by Eusebius, that incense was then universally used in the Church.

It is now practically admitted by the Bishops that they have not the authority to forbid the use of incense as an act of worship, and that they can only advise its disuse in accordance with the Episcopal decree of 1901.

But the Bishop of Liverpool has discovered a means of putting the screws on the Ritualistic clergy, and thus compelling them to comply with his wishes in regard to the disuse of incense. As he cannot forbid it directly and with authority, he is refusing to license an assistant clergyman in those parishes where the rectors persist in the use of the obnoxious incense, and the reservation of the "Lord's Supper." Several parishes have already been refused assistant clergyman on these grounds, and the Bishop proposes to follow up the battle by extending this principle of practice, unless the recalcitrant clergymen fall in with his views.

One of the rectors affected by the Bishop's resolve is the Rev. Mr. Brookman of St. John's Church, Tue Brook, to whom an assistant is denied though his parish is large and important; but so far is he from yielding that he says:

"The Evangelical party have hitherto told us that we were uselessly giving offense to the Protestant sentiment of the nation, but now you see that I was fighting for the true Catholic Faith which has been transmitted to us from the days of the Apostles. I saw the insidiousness of the attack, which was intended by the Bishop to storm the citadel of the faith of the High Church party. It is simply the Bishop's interpretation of the Communion rubric that the office of the Com-

munion is merely meant as a Communion, and not as an act of worship or an obligation to God, as the Catholic party in the Church assert it to be. It is not to be permitted that the Bishop's interpretation should be enforced by pains and penalties."

From this it appears that the battle is not ended, and there appears to be no authority but a new Act of Parliament which can decide what the real faith of the Church of England is on this question. It is thus evident that not of the Church, but of Parliament should St. Paul's words have been uttered: "The Church of the Living God is the pillar and ground of truth." The dispute ought to convince the people of England that if they wish for a Church which possesses really the authority which Christ left to His Church, "to set all things (relating to Church matters) in order" they must look only to the Catholic Church. We have no doubt many will actually do this.

A SOLEMN CELEBRATION.

It is indicative of the great change which has come in late years in the Church of England, when we find in one of the Church organs, the London Church Times, a respectful account of a religious ceremony held in the Cathedral and city of Bruges in honor of a most highly prized relic of the Sacred Blood of Jesus which is kept in the Cathedral, and is carried in triumphant procession through the city every year. The relic consists of some of the water in which, it is asserted, that Joseph of Arimathea washed the blood-stained body of our Lord before depositing it in his own newly hewn sepulchre, as we read in the Gospel of St. Matthew, (ch. xxvii.)

The celebration was held this year on May 9th, with great solemnity, thousands of people flocking to it from all parts to participate therein, many Bishops and priests being among them for the solemn occasion.

A tradition has come down to the effect that Count Dierick [of Alsace, who accompanied the Emperor Conrad and Louis VII. of France on the second crusade in 1147, received the vial of this water from Baldwin, King of Jerusalem, after which nearly all which that crusade accomplished was due to the courage and perseverance of Dietrick.

After the Holy Sacrifice of the Mass was offered by the Bishop of Bruges, the relic is borne in triumph through the city and is attended by all the religious societies, bearing flowers, and banners representing mysteries of religion, also by soldiers and the clergy, including the Archbishop and Bishops. Palm branches were borne in memory of the branches borne by the multitudes who greeted Jesus, and welcomed Him to Jerusalem a few days before His crucifixion.

A few years ago this ceremony would have been ridiculed as idolatrous by a Church of England paper, but it is now described most respectfully by a correspondent of the Church Times, showing that now relics of the Saints would be venerated, at least by the adherents of the High Church party of the Church of England.

THE CERTAINTY OF FAITH.

At the meeting of the Niagara Synod of the Church of England in Hamilton last week, Bishop Lamoulin spoke regretfully of the apparent restlessness which now seems to pervade the people in religious matters. He said, addressing the clergy:

"Let nothing doubtful or hesitating come from you. If you have honest doubt, take heed that you do not let it out among your people. Be clear, dogmatic and strong upon the great truths upon which our salvation rests."

To the laity, he said: "Stand fast in the truth, holding fast to that which you have and which has made you free."

Amid the clash of doctrine between the High, Low, and Broad Church parties, it would be somewhat strange if there were not honest doubt even among the clergy, and this even in regard to the most important teachings of revelation; and when such doubt exists, it is at least a worldly-wise advice to the clergy "not to let it out among the people." But it will be a puzzle to many honest souls how to be "clear, dogmatic, and strong" upon the great truths of salvation where such doubts exist. There can be no clear, dogmatic, and strong faith where there is no solid and firm authority to tell with certainty "that are the truths on which salvation rests. As an example of the certainty with which doctrine is taught in Anglicanism we may cite the note which is added by the Protestant Episcopal Church of the United States to the thirty-fifth article of religion as found in the Common Prayer Book used in England and Canada, viz., the article on the Book of Homilies:

"This Article is received in this Church so far as it declares the Books of Homilies to be an explication of Christian Doctrine. But all references to the Constitution and laws of England are considered as inapplicable to the circumstances of this Church; which also suspends the order for the

reading of said Homilies in churches until a revision of them may be conveniently made for the clearing of them, as well from obsolete words and phrases, as from the local references."

From the fact that there are doctrinal as well as local omissions in the American Prayer Book, the uncertainty of what is taught in both churches may be inferred, even as regards "the great truths on which salvation rests," which have grown obsolete, as well as certain words and phrases.

It is vain to look for "clear, dogmatic, and strong" teaching from the clergy of a Church which is admittedly fallible.

It may well be asked: "How are the laity to stand fast in the truth, holding fast to that which they have" when there is so much doubt in regard to the real teaching of the Church, that the clergy in adjoining parishes, and sometimes in the same parish, teach doctrines which are absolutely irreconcilable?

The certainty of faith can be had only in the Catholic Church in which the transmission of authority from the Apostles, through an indisputable succession of pastors, is beyond dispute.

ST. JOSEPH'S HOSPITAL.

Once again we desire to remind our readers of the "Mid-Summer Fair" which is to be held in this city on Dominion Day in aid of St. Joseph's Hospital, under the management of Rev. Father Stanley. A select programme has been prepared for the occasion, and we have no doubt but that all who attend will spend a very pleasant day. Besides this they will have the additional satisfaction of knowing that whatever expense may be incurred will very materially aid the good Sisters of St. Joseph in their Christ-like work. Indeed one can not but wonder at the vast amount of good which has been effected by the Sisters on the slender revenues placed at the disposal of St. Joseph's Hospital.

It is truly an ornament to our Forest City, and its management is up-to-date in every respect. An enormous outlay has been incurred in the new wing which has been recently added to the Hospital. Hence the Sisters have had, for the first time, to appeal to the generosity of the public.

In the course of his reference to the picnic Rev. Father Stanley announced last Sunday that he felt extremely grateful to the people for their kindly and generous co-operation with him in his endeavors to make the results in some degree commensurate with the needs of the Hospital and a practical proof of our gratitude to the Sisters of St. Joseph in their work of alleviating distressed humanity. Some people were, however, under a very erroneous impression in regard to St. Joseph's Hospital. They imagined that it was not a charitable institution. As an evidence of its work in this regard Rev. Father Stanley remarked that during the past year the Hospital Sisters of St. Joseph cared for no less than one hundred and forty-five patients for whom they received no remuneration whatever save the Government grant of sixteen cents a day. Of this number thirty-four were non-Catholics. St. Joseph's Hospital had never denied admittance to poor patients. Were the Sisters of St. Joseph to do so they would be frustrating one of the very designs for which their Congregation was established. It is a well-known fact that St. Joseph's Hospital is at all times, strictly speaking, a charitable institution. And as such it was richly deserving of our encouragement and assistance.

Rev. Father Stanley earnestly urged upon the people the necessity of continuing to work energetically and harmoniously together so that the coming picnic may be a grand success. He thanked them all for their willing and active co-operation in the past—a thing which he had expected, and which had in fact been characteristic of the people of London for a very beginning. If this were not continued the undertaking would be an assured success and the people would have just cause to be proud of their efforts.

Very Rev. R. McBrady, C. S. B., President of Assumption College, Sandwich, spent last Sunday in our Forest City. In the Cathedral at High Mass he delighted the congregation by an eloquent and touching sermon on devotion to the Sacred Heart of Jesus; while in the evening he preached in St. Mary's Church in East London. Father McBrady holds a warm place in the hearts of the Catholics of our Forest City, and we are always pleased to have him in our midst.

The Ba and Yarawa missions on the Fiji Islands are presided over by Rev. Thomas Fox, a young Irish missionary. He has built with his own hands the large frame structure which serves as a school and church.

THE END OF EDUCATION.

CONTINUED FROM PAGE ONE.

impel men Godward, to illumine the mind, to purify the heart, to exalt the imagination, to shape conduct. In this lies the good of literature, which is the interpretation and criticism of life, the outcome of the efforts of the most sensitive and eager souls to explore its depths and heights, to fathom its mysteries, to reveal its infinite wealth of suggestion and promise. They throw the light of the mind on all man's hopes and love, on all his defeats and victories. They lead to new worlds, acquaint with the best that has been thought and done, bring us face to face with the noblest who live and have lived. They arouse enthusiasm, inspire courage awaken divine yearnings. They interpret nature and in science and art make intelligible the harmony and beauty which are everywhere.

If education did nothing more than open the great and vital books, giving us the ability to read ourselves into and out of them, its worth were beyond all price. Is there anything better than to live in conscious communion with the truth and beauty, to cherish great thoughts, to nourish immortal hopes, to aspire to habitual loftiness of view, to bring one's self day by day into ever increasing conformity to God's will and the order of the universe? What is all this but the persistent effort to educate one's self? They who cease to educate grow more and more to feel and know that life is immortal and shall continue to rise heavenward through eternity.

They who live in the true self retain the freshness of youth even in age. Life is shorn of its sameness, for they are ceaselessly turning toward new worlds, where father prospects and brighter hopes dawn upon them. They are never lonely, for they are never without the companionship of the high and beautiful spirits who have left record of themselves. Wherever they be, they are attended by great thoughts and sweet memories. Alone in the blessed solitude of their rooms they may sail all seas and visit all lands. They grow, and growth is youth and joy and the mark of wisdom. They become other and better, gain truer insight into themselves and the world, learn to see things as they are, to judge not by opinion, but by evidence, and as they advance the endless variety and wealth of God's universe become more and more manifest. Their interest is many-sided, their tolerance genuine, their patience imperturbable, their cheerfulness abiding. If the fire and flash of their young years had gone out, they still breathe the pure air of autumnal days where nature in its decay clothes itself with a more ethereal beauty than the spring time wears. What they have lost in fervor of feeling and brilliancy of imagination they gain in sureness of judgment and elevation of thought. They have attained a deeper view of life's sacredness and worth; they have acquired the serene temper which is the mark of wisdom.

Should one be tempted to turn from all this, calling it a dream, let him consider that they who expect to accomplish a little must hope to do a great deal; that nearly all the good in the world is the work of enthusiasts and dreamers, of idealists and apostles, and that what is of most practical use is what best educates the spirit which is a man's self.

It is not difficult, however, taking the point of view of the matter of fact, to show the great value of education, though this is hardly needed, for nearly all who praise and maintain schools are inspired by faith in their utility. Wit, learning, eloquence, virtue itself, are in their eyes little more than means of getting on in the world. They have worth because they may help one to acquire money or office. This is a true view. Schooling when it is not failing increases ability to succeed in all walks of life. It cultivates habits of attention and observation; it stimulates the desire to know; it opens new prospects, it insures to industry; it makes plain the necessity of care and accuracy; it enlarges the vocabulary and consequently the sphere of consciousness; it appeals not merely or chiefly to the memory, but to the reason, which is the mighty instrument God has created. It enforces discipline, trains to obedience, insists on behavior, on cleanliness, politeness and truth speaking. If the school, the elementary even, does not do something of all this, it were better that it were closed. But, in doing this it serves all kinds of practical ends and starts its pupils on the road to success whatever the business of the occupation they choose. It will not enable them to do what their endowments forbid, but it will make them more alive, more intelligent, less mechanical in their work. Whether they plough, or build, or sell goods, or run machines, or practice law, or medicine, the fact that they have been to school will add to their efficiency, because they will bring the mind to bear on what they do, will be less dwarfed and crippled by their tasks, and will therefore labor with more heart and joy. The more men are educated, the less will they become drudges, the less will they be in love with the strenuous life. Ability to read, even for those who read only newspapers, acquaints with a large part of the daily life of the world, stimulates thought and widens interest; though it is needless to say the mere newspaper reader never becomes a man of intellectual culture. An illiterate people is hopelessly inferior—inferior in peace, in war, in commerce, in agriculture, in art and in science. Religion loses half its saving power in minds and hearts unprepared by education. Political institutions which secure opportunity to all, secure it to little purpose to those who are sunk in ignorance. The uneducated are easy victims of tricksters, and demagogues—of all the beasts of prey in human form that lie in wait for those who are incapable and unthinking, who furnish the breeding ground for the worst evil which infect the social organism.

The development of science may be due to the activity of specially gifted

mind, but the school agent by which its benefits within the reach of all awakens the general mind, information concerning health and the means to ease may be to prevent the farmer to avail himself of methods of agriculture, the mechanic to get the greater grasp of his tools, the mind is brought to bear on the greater the case performs his task. A school day increases augmented, and the labor-saving machine natural forces do what nature prevails, drudges condemned to do. The agent one is, the more raise himself to higher work. If the education in one's calling, may be taken as a measure of the worth of education, argument is necessary to thousands of those who college, one in forty of been, achieve distinction in the strongest of and where there is no tion, the multitude are somnolent, continue narrow paths which the There is rich gain to be made aware exists, that it is worth to that to know a thing and sooner or later to service of man. Now adequate conception knowledge, and now appreciated and loved danger of our civilization increasing success to attain and hold on; little danger of courage or the ability country against for little danger lest we number. But riches spirit and ever-mild are not the highest edified people. Material and martial prowess to be one of a multitude counted by tens of its advantages; but things whose symbolic knowledge, hope a business and industry. He may grow, and increase of power to help, and to the purpose of all rights, truth which is indelible, speculative nor historical truth which nourishes principle of conduct and invigorates man which enters as a spirit all his thinking and mines and transform states, but himself, is indispensable. Money, nor things, cures, but the love truth and beauty which is indispensable and indulgence, but man wiser, better a true benefactor are of pleasure, but the Happiness is born inner freedom, of power and all to eat faculties to the denied to the sh and to the victims of to those alone, who by from the lower Kingdom of God and proceeds from life, like. We can give of whether money or faith or hope or love, evil, is communicated and inspired by wise. They who live with the noble are young are idealists those who walk in it. They are hero worshiped and strengthened words and deeds. zealous of a great of speech is the utter it has the highest of he himself is wise comes the most real influence is as inevitable nature. Juvenal in of heaven upon the that the teacher should and honor of a rever

Life is a lesson of Eternal Father, and praise and gratitude help us to learn it understand and feel, and wisdom virtue is its own reward preme law and good will; who do what cause they have given capable of great sacrifice, and in ordering is entrusted joy, the teacher must in himself. If he make progress, he improve in knowledge. If they are to this must continue to learn be made capable of of law, are to be one, gentleness and tues must inspire to of those whose insight have secured and office of education, not finance, not mere, but education deep sense of the highest concern of the truest patriots or nor captains of ventors, but teachers women who live themselves and under their influence and happier. This is honor, worth

St. Anthony's High being wrecked to the fact that so dynamite under to saved many lives.

mind, but the school is the great agent by which its benefits are brought within the reach of all. The school awakens the general mind, and imparts information concerning the laws of health and the means whereby disease may be prevented. It prepares the farmer to avail himself of improved methods of agriculture and stockbreeding, the mechanic to get a more intelligent grasp of his tools. The more the mind is brought to bear on man's work, the greater the ease with which he performs his task. As the number of school days increases, the wages are augmented, and the more pronounced becomes the tendency to introduce labor-saving machinery; to make nature prevail, drudges and slaves are condemned to do. The more intelligent one is, the more able is he to raise himself to higher and more profitable work. If the winning of distinction in one's calling, whatever it be, may be taken as a measure of the practical worth of education, no further argument is necessary. One in ten thousand of those who have not been to college, one in forty of those who have, achieve distinction. Man thinking is the strongest of earthly beings, and where there is no popular education, the multitude are sunk in mental somnolence, continue to walk in the narrow paths which link generations together.

There is rich gain when the generation are made aware that knowledge exists, that it is within their reach, that to know a thing is to overcome it, and sooner or later to subdue it to the service of man. Nowhere is there an adequate conception of the value of knowledge, and nowhere is it rightly appreciated and loved. There is little danger of our ceasing to labor with increasing success to produce wealth, to attain and hold commercial supremacy; little danger of our losing the courage or the ability to defend our country against foreign aggression; little danger lest we cease to grow in number. But riches and the warlike spirit and ever-multiplying numbers are not the highest ideals of an enlightened people. Material environment and martial prowess are important, and to be one of a multitude who are counted by tens of millions may have its advantages; but there are higher things whose symbols are faith and knowledge, hope and love, mildness and industry. Man exists that he may grow, and human growth is increase of power to know and love and help, and to promote this is the purpose of all right education. The truth which is indispensable is not speculative nor historic, but vital—of which the school is the source. It is a principle of conduct, purifies, raises and invigorates man's whole being, which enters as a spiritual element into all his thinking and doing, which illumines and transforms not his circumstances, but himself. The love which is indispensable is not the love of money, nor of things which are of the world, but the love of righteousness, truth and beauty. The health which is indispensable is not that which procures the means of comfort and indulgence, but that which makes man wiser, better and happier. The true benefactors are not the providers of pleasure, but the inspirers of virtue, the ministers of the sense of inner freedom, of the consciousness of power and will to convert the highest faculties to the noblest uses. It is denied to the slaves of ignorance and to the victims of vice, and is given to those alone who, turning resolutely from the lower self, seek first the Kingdom of God and His justice. Life proceeds from life, and life is born of life. We can give only what we have, whether money or information, or faith or hope, or love. Good, like evil, is communicable. They who are led and inspired by the wise, grow wise. They who live in daily contact with the noble are ennobled. The young are idealists, and are drawn to those who walk in the light of ideals. They are hero worshippers and are uplifted and strengthened by brave words and deeds. Language is the teacher's great instrument, and when his speech is the utterance of his life it has the highest educational value. It is himself who is good, and it becomes the most real of things, and its influence is as inevitable as a law of nature. Juvenal invoked the blessings of heaven upon the ancients who held that the teacher should have the place and honor of a revered parent.

Life is a lesson set each one by the Eternal Father, and most worthy of praise and gratitude are they who help us to learn it best. It is to understand and feel that duty is happiness, that wisdom is power, that virtue is its own reward, that the supreme law and good of men is God's will; who do what they say, who, because they have great aims and are capable of great sacrifices, vivify and invigorate the institutions whose ordering is entrusted to them.

If the school is to be full of life and joy, the teacher must have life and joy in himself. If his pupils are to make progress, he must not cease to improve in knowledge and sympathy. If they are to thirst for learning, he must continue to learn. If they are to be made capable of feeling the thrill of awe, to learn reverence, obedience, gentleness and purity, these virtues must inspire the words and deeds of those whose superior wisdom and insight have secured for them the title and office of educators. Not politics, not finance, not machinery, not commerce, but education, in the large and deep sense of the word, is the first and highest concern of a free people, and the truest patriots are not party leaders, nor captains of industry, nor inventors, but teachers—the men and women who live and labor to make themselves and all who are brought under their influence, wiser, holier and happier. This is the noblest work. This is honor, worth and blessedness.

NON-CATHOLIC MISSIONS.
The Bishop's Point of View.

THE OPENING PAPER READ AT THE WASHINGTON CONFERENCE OF MISSIONARIES TO NON-CATHOLICS.

By Right Rev. Camillus A. Maas, Bishop of Covington.

On the 10th day of December, 1868, over one hundred young levites were being ordained in the glorious old Cathedral of Mechlin. Most of them were to contribute in their native Belgium to the Catholic victory which made that city a kingdom of the modern champion of religious life and of constitutional liberty. Two Flemish youths had that morning arrived from the famous University of Louvain, which made that victory a possibility, and lay prostrate among those who were to receive the sacrament of Christ's priesthood. Trained in the quiet retreat of the American College, under the strong guidance of the noble pioneer Michigan missionary Rector John De Neve, they had determined to devote their lives to the conversion of the Indians in the United States. The great peninsula of Michigan, so picturesquely surrounded by the chain of the Great Lakes, had captured the fancy of the one Vancouver's Island, the Ultima Thule of the Pacific Ocean, had attracted the heart of the other.

The Master of the harvest graciously satisfied the holy ambition of the latter. Fostered at the school of the martyred Archbishop Seghers, he has evangelized the Indians of the western coast of Vancouver's Island. He had the honor of shedding his blood for Christ, and snatched out of the very jaws of death, he now enjoys the fruits of his labor, the whole tribe is Catholic to-day, and the Rev. August J. Brabant is the father and friend of the Hesquiat Indians.

The other young man landed in the great Michigan peninsula. He found conditions far different from his expectations. To his surprise he became pastor of a great Catholic settlement near Detroit, the patriarchs of which were raising such sturdy Catholic young men as the present Rector of the Apostolic Mission House of Washington. It is the sublime faith of these men in the face of heresy and unbelief, the self-sacrificing support they gave to priest and school, the steady attendance at church every Sunday, through winter's three feet of snow and summer's ninety degrees of heat, that has made possible the work of the Apostolate to non-Catholics, to which theirs and others' generous souls devote themselves to-day.

The well-learned dreams of my priest-hood's youth have been only partially fulfilled. Swift spent years have whitened my head; but although I have to speak to you to-day on the missions to non-Catholics from the point of view of the Bishop, allow me to say that my heart is as deeply interested in the work of these missions in my matured days as in youth it was kindled with the fire of missionary endeavor. God grant that it be with some success, and that I be not merely the post that points to the harvest field and lies at the corner of the roadway!

To a Bishop, a diocese is not a mere collection of more or less numerous Catholic parishes, which he has to administer, or of a more or less numerous clergy which he has to guide, or upon whom he has to preside. It is a portion of the Vineyard of the Lord, within the limits of which every human soul that breathes, be it Christ's own by baptism and faith, or the unchristian victim of the religious errors of his wandering parents, appeals to his spiritual fatherhood. No sheep is so forsaken that the Shepherd does not yearn to go in search of it, take it upon His shoulders and bring it to the fold; and other sheep I have that are not of this fold; them also I must bring; and they shall hear My voice, and there shall be one fold and one Shepherd." (John x. 16.)

Like St. Paul, the Bishop acknowledges himself "a debtor to the Greek and to the barbarians."

But in most cases the administration of both the spiritual and temporal interests of the diocese is such a burden upon his shoulders that he must perforce remain upon the top of the hill and, like Moses, lift up his hands in prayer. Happy if he has an Aaron and Hur to stay up his heavy and weary arms until the sunset of his life, and Jesus in the plain who put all Amalecs to the sword of the word of God. (Exod. xvii. 10 sq.)

Yet he has many opportunities to advance the interests of the missions to non-Catholics; in confirmations, visitations, national holidays and charitable celebrations. And most precious of all, opportunities like the present, when, with the authority of his pontifical ministry, he may spur on the courage of the noble priest who give up all things to follow Christ and gather His sheep in the one true fold.

Thus may he aspire, at least by proxy, to the consolations of a Gregory, who to the consoling of a Gregory, who could say on his dying day: "I found but seventeen Christians at my first coming hither; thank God, I leave but seventeen idolaters."

For such happiness, however, the Bishop has to rely mainly on his priests. That holy craving for souls, together with the zeal of apostolic minds and hearts, has created the opportunities for missionary work of which you are the modern apostles.

My dear Reverend Brethren, yours is an ideal priestly life. It is the life that comes nearest to the divine example which Christ Himself established when He sent His Apostles and disciples to preach and baptize. Sent by Christ to be laborers in His Vineyard, you are going into the ministerial work unnumbered. The rights of souls govern you in everything; you are true shepherds sacrificing yourselves for the sheep, without a thought of the crop of wool which may or may not reward your labors. Wherever you meet souls in distress, you turn not away your head because, mayhap, it is a Samaritan; but you dismount along the highway and in the mountain path and bind up its wound and comfort the distressed. The modern and egotistical interpretation of Canon Law regulating the

priestly work among souls in this country, is, to many, a delusion and a snare, and to many priests the cause of a fall from priestly zeal and grace. They may be potent in preventing some harm, but they are doing very little good to souls.

Historically speaking, the necessary safeguards against human infirmities and occasional criminal intent, caused the abnormal growth of a legal formalism to hedge in the free spirit of zeal for the salvation of souls. What was meant as a safeguard, not a restriction of that spirit, has become, in the intellectual laboratory of some ecclesiastical lawyers, more intent on the letter of the law than alive to the spirit of the Apostle, a kind of a soul-crusher. It thus becomes a machinery which snatches the sheaves of the gathering grain and, in the process of winnowing, not only scatters the chaff and tears away the straw, but bruises the wheat and occasionally nips the fingers of the busy hands who gather the harvest. The most just laws may become the instrument of injustice in the power of the man who makes his living by fomenting interpretations of them contrary to the spirit of the Church and the Gospel.

No Roman news of recent date has brought more consolation to my heart than the step taken by our Holy Father Pius X. to bring order in the enactments of Church Discipline and to codify Canon Law, and so to put both in harmony with the apostolic spirit which moves him to restore all things in Christ Jesus.

In this our own land, where the Church (God's own Sarah, not Agar the bond-woman, its authority is not laden with the fetters of civil enactments which have proved galleys-chains around the ankles of the Bride of Christ in too many so-called Catholic countries. The pastors whom the Holy Ghost appointed to rule the Church in America are not fastened to a stake to turn around the threshing-floor length of their official chain. They are left free to go themselves into the harvest-field and to send priests, the hard laborers with sickle in hand. Nor need the latter be restrained within hard and fast lines lest they cut a few neglected stalks in the yard of the Lord's house. The life of the field across the fence, but who cannot do justice to the labor it entails if he does not perchance neglect its crying needs.

You, my Reverend Brethren, have chosen the better part. Comparatively free from local cares, you are ready to go afield and gather in the ripening wheat, which is the harvest of the laden head. You have put yourselves at the disposition of your Bishops who are sent like a *corps d'elite*, not only wherever grain is to be winnowed and wool to be clipped, but wherever stubble is to be cleared away, a fallow pasture is to be ploughed, or a promising field is to be seeded down. You are restoring the ideal ministry of the Apostolate of our Blessed Saviour, and every successor of the Apostles who realizes the heavy burden of his responsibility calls you blessed. The Bishop whose diocese is rich in men animated with the spirit of self-sacrifice which distinguishes your body, may well thank God for the Pauline dictum may be read with the comma before "bonum"; "qui episcopatum desiderat, bonum operi desiderat." Were two honored brethren upon whom "cecidit visus" with us to-night, I would venture to remind them, and I may warn you, since lightning strikes so promiscuously in your ranks, of a reading which I trust will never cease to be the reading of the American Church: "qui episcopatum desiderat, bonum operi desiderat." The one post I would ambition would be the position of "felt-bischof," Bishop of the Apostolic priests in the field of missionary endeavor, and continuing its fruits with the union of the Sacrament of the Holy Ghost.

What are the prospects of success? The very best; but upon one condition, that the missionary strive for the ideal, be a man of prayer, of deep faith, and of zeal.

I have found our non-Catholic brethren ready to listen to the preaching of a Catholic priest and eager to accept the truth when attractively presented to them. I have been sorely tempted to allude to many topics which this missionary hour suggests; the question of a common headquarters, the question of instructions by laymen in the outlying districts, etc. But I am aware that over three score of papers written by men who have actually borne the "jugum suave," if not experiencing always the *onus leve*, are to be enjoyed and fully discussed. Hence I forbear, Brethren, to bid you welcome here to the Apostolic Mission House, in the name of the Bishops who need you and love you, and wish you to avail yourselves of all the doctrinal advantages of the Catholic University; in the name of the Paulist Fathers, the pioneers and sappers of the invading army of Crusaders, who have spread here for you "Coman Magnam," and invite you to partake of all the good things, spiritual and temporal, they have prepared for you; in the name of the Holy Catholic Church of America, which looks forward with thirsting hope to your self-sacrificing and enlightened labors, and in the name of the many who live in the shadow of religious death who look to you for the light which will dissipate the darkness of unbelief, all the more effectually that it has been trimmed and ciled anew in the halls of the Catholic University, whose motto must attract you: "Deus Lux Mea!" —The Missionary.

It is reported that Frank H. Spearman, the well-known writer of railroad stories, is a convert to the Catholic faith, and that he is now at work on a novel dealing with the labor question from a Catholic standpoint.

Rev. Aloysius Rocafort, for sixty-five years a member of the Society of Jesus, died at the Church of the Jesuits, Philadelphia, last week. He was eighty-five years old, and a native of France.

SPIRITUAL RETREAT.
The Exercises of a Spiritual Retreat will be given at the Sacred Heart Convent, Queen's Ave., as follows:
Monday, July 4th, Opening Instruction at 7.30 p. m.
Tuesday, Wednesday, Thursday, 8. Holy Mass.
10.30. Instruction.
P. M. 3.30. Instruction.
7.30. Instruction and Benediction of the Blessed Sacrament.
The ladies desiring accommodation at the Convent will kindly notify Mother Superior, P. O. Box 320, London, Ontario, or please to call at the Convent.

FATHER McBRADY AT THE CATHEDRAL.

Very Rev. Father McBrady preached in the Cathedral in this city at the High Mass on last Sunday. After reading the epistle and Gospel through the Sacrament of the Eucharist, he addressed the congregation in a most eloquent and stirring manner. He spoke of the month of June—the month so dear to the friends of the Sacred Heart of Jesus—in fact, he spoke of the month of June as the month of the Sacred Heart of Jesus, and of the month of June as the month of the Sacred Heart of Jesus, and of the month of June as the month of the Sacred Heart of Jesus.

St. Joseph's church, Ottawa, was the scene of the first Mass of Rev. Fr. McCullough, O. M. I., on Monday, 29th inst. The young priest, who is now in the city on the day previous in Holy Family Church, Ottawa East, by the Oblate Bishop of Prince Albert. He was assisted in the Mass by Rev. Fr. P. J. Murphy, O. M. I., Curate of St. Joseph's church, while two theological students, Rev. M. Murphy, O. M. I., and Mr. J. J. Murphy, O. M. I., acted as altar boys. The Mass was a most successful one, and well-wishers from Ottawa and vicinity, filled the church. The Rev. Fr. McCullough, who is now in all-rail ranking at the moment of Communion was the parent of the newly ordained, Mr. J. J. Murphy, O. M. I., who is now in the city on the day previous in Holy Family Church, Ottawa East, by the Oblate Bishop of Prince Albert. He was assisted in the Mass by Rev. Fr. P. J. Murphy, O. M. I., Curate of St. Joseph's church, while two theological students, Rev. M. Murphy, O. M. I., and Mr. J. J. Murphy, O. M. I., acted as altar boys.

MARRIAGES.

Mr. J. P. Carlin, of the firm of J. T. & G. Bowman, Cleveland, Ohio, formerly of Logansport, Indiana, was married on Tuesday morning, at 9 o'clock, to Miss Mary Ann Ashland, Wisconsin. The ceremony was solemnized in St. Agnes church by the Rev. Father Fazio.

On June 21st, 1914, St. Mary's Church, Gratiot, was the scene of a very happy wedding, when Miss K. Z. Gilmore became the bride of Mr. F. J. Fecher, a prosperous young farmer of Duluth, Minn. The bride was supported by her friend, Mr. J. Carling, of Safford, while Miss M. Gilmore, sister of the bride, performed the duties of bridesmaid. The ceremony was performed by Rev. Father Scamlin, in the presence of a large number of friends, after which the bridal party repaired to the home of the bride's uncle, Mr. H. Gilmore, where a sumptuous wedding supper was served. The groom's present to the bride was a handsome upright piano. Mr. and Mrs. Fecher have a large number of friends, and hope to be soon joined by their future home.

OBITUARIES.

MISS SAMUEL SUNSTRUM, GOLDEN LAKE. (O Thou Who dryst the mourners' tears, Who bidst the widow weep no more, If when he died and wounded here, We could't fly to thee.)

Mrs. Samuel Sunstrum, senior, a highly respected resident of Golden Lake, Ont., for forty-five years, died at her home on Wednesday night, June 18th. The deceased lady retired as usual, making the usual remark, "I don't feel well." But when the call came we knew not. She was found sleeping, but breathing sleep by her own next morning. Her sudden death cast a gloom over the community, as she was a woman so loved by all who knew her. Her model of Christian virtues embodied devotion to religion, devotedness to her family, and fidelity to her duties in trials and suffering, and the crowning virtue of her life was her beautiful charity. For years her home was a haven of rest to the distressed, the orphan, and the wanderer. All who came in contact with her felt that they had met a truly Christian woman. Mrs. Sunstrum leaves six aged but healthy, one son, Samuel, and three daughters, Mrs. J. J. Fecher, Mrs. J. J. Fecher, and Mrs. J. J. Fecher, all of whom she loved and who will mourn her loss, and beseech the God of all mercy and goodness to give her eternal rest.

ANNUAL PILGRIMAGE

To St. Anne de Beaupre Tuesday July 14th—Itinerary of Special Trains.

The Ontario Pilgrimage to the Shrine of St. Anne de Beaupre will take place this year on Tuesday, July 14th, and the Special Trains of the G. T. R. will be extended so as to enable pilgrims to visit the Shrine of St. Anne, July 14th, or to remain longer in Quebec or Montreal according to their convenience. The Special Trains will leave from all stations of the G. T. R. from Whitby, Lindsay, Peterborough, Haliburton, Markham, and Hamilton on Tuesday morning, and will arrive at St. Anne de Beaupre on Tuesday evening. The Special Trains will leave from St. Anne de Beaupre on Wednesday morning, and will arrive at their respective stations on Wednesday afternoon.

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7.30. Instruction and Benediction of the Blessed Sacrament.
The ladies desiring accommodation at the Convent will kindly notify Mother Superior, P. O. Box 320, London, Ontario, or please to call at the Convent.

Very Rev. Father McBrady preached in the Cathedral in this city at the High Mass on last Sunday. After reading the epistle and Gospel through the Sacrament of the Eucharist, he addressed the congregation in a most eloquent and stirring manner. He spoke of the month of June—the month so dear to the friends of the Sacred Heart of Jesus—in fact, he spoke of the month of June as the month of the Sacred Heart of Jesus, and of the month of June as the month of the Sacred Heart of Jesus, and of the month of June as the month of the Sacred Heart of Jesus.

A FIRST MASS.

St. Joseph's church, Ottawa, was the scene of the first Mass of Rev. Fr. McCullough, O. M. I., on Monday, 29th inst. The young priest, who is now in the city on the day previous in Holy Family Church, Ottawa East, by the Oblate Bishop of Prince Albert. He was assisted in the Mass by Rev. Fr. P. J. Murphy, O. M. I., Curate of St. Joseph's church, while two theological students, Rev. M. Murphy, O. M. I., and Mr. J. J. Murphy, O. M. I., acted as altar boys. The Mass was a most successful one, and well-wishers from Ottawa and vicinity, filled the church. The Rev. Fr. McCullough, who is now in all-rail ranking at the moment of Communion was the parent of the newly ordained, Mr. J. J. Murphy, O. M. I., who is now in the city on the day previous in Holy Family Church, Ottawa East, by the Oblate Bishop of Prince Albert. He was assisted in the Mass by Rev. Fr. P. J. Murphy, O. M. I., Curate of St. Joseph's church, while two theological students, Rev. M. Murphy, O. M. I., and Mr. J. J. Murphy, O. M. I., acted as altar boys.

A. O. H.

RESOLUTION OF CONDOLENCE.
Charlottetown, June 16, 1914.
At the last regular meeting of the Ladies Auxiliary, A. O. H., the following resolutions were unanimously carried: That, Whereas it has pleased Almighty God in His infinite wisdom to remove from our midst our esteemed sister, Mrs. Maurice Blake, an honorable member of our society, That, while bowing to the Divine Will the members of this branch tender their sincere and heartfelt sympathy to Mr. Blake and family and relatives of the deceased in this sad bereavement, which Divine Providence seemed fit to inflict on them. Further Resolved, That a copy of these resolutions be presented to Mr. Blake and family, also enclosed in the minutes of this branch and published in the CATHOLIC RECORD.
Committee, Mrs. John McAlister, Mrs. James Byrne, Miss John McQuillan.

OUR COLLEGES AND CONVENTS.

CONVENTS
First prize in first class French obtained by Miss Julia Elliot.
First prize for French in junior department, obtained by Miss Colette Shady.
First prize for needlework in senior department, obtained by Miss Madeline Dutton.
Second prize for needlework in senior department, obtained by Miss Madeline Dutton.
First prize for needlework in intermediate department, obtained by Miss Madeline Dutton.
First prize for regular attendance and punctuality, Miss Erinna Hays, in intermediate department. Miss Edna Carmichael, in junior department.

ART DEPARTMENT
First prize for painting obtained by Miss Helen DeFoe.
First prize for painting in fourth class obtained by Miss Helen DeFoe.
First prize in senior class drawing obtained by Miss Helen DeFoe.
First prize in junior class drawing obtained by Miss Helen DeFoe.

PROVINCIAL ART CERTIFICATES.
Miss V. Cheong, freehand, model, memory, drawing from flowers, industrial design, perspective, geometry, memory.
Miss M. Cox, shading from the round drawing from flowers, freehand, model, memory.
Miss L. Elliott, drawing from flowers, freehand, model, memory.
Miss L. Fairbrother, drawing from flowers, freehand, model, memory.
Miss J. Hadden, shading from the flat, outline from the round, industrial design, memory.
Miss B. Webster, drawing from flowers, memory, freehand, shading.
Miss M. Dutton, shading from the flat, drawing from flowers, industrial design, memory, freehand, model.
Miss E. Hadden, shading from the round drawing from flowers, industrial design, memory, freehand, model.
Miss E. Kelleck, freehand, memory, model.
Miss E. Lore, freehand, model.
Miss G. Wilson, freehand, model, memory.
Miss J. Hadden, shading from flowers, freehand, model.
Miss E. O'Sullivan, drawing from flowers, freehand, model.
Miss E. Hadden, drawing from flowers, freehand, model.

DEPARTMENTAL EXAMINATION.
Senior leaving Part I Miss Inez Braddell, Miss Mary Power, Miss Zee Casse, Miss Mary Power.
Toronto University, senior grade certificate with second class honors, obtained by Miss Frances Baby.
Toronto University, junior grade certificate, with first class honors, obtained by Miss Eva Almas, Miss Mona Coxwell, Miss Madeline Dutton, Miss Josephine Pakenham, Miss Florence Smith.
Second class honors, obtained by Miss Olive Linn, Miss Mary McQuillan, Miss Inez Braddell, Miss E. Hadden, Miss Christina Leckie.
Toronto University, primary grade certificate with first class honors, obtained by Miss Georgia Hughes, Miss Ella Lorie.
Second class honors obtained by Miss E. Hadden, Miss Lorraine, Miss Mae Knight, Miss Mae Knight, Miss Ruth Gray, Miss Susie Hyatt, Miss N. N.

COMMERCIAL DEPARTMENT.
Diploma for stenography and typewriting, obtained by Miss E. Hadden, Miss Inez Braddell, Miss J. Hadden, Miss J. P. Foley, Miss M. Coxley, Miss F. Delaney.

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DIOCESE OF LONDON.

FROM ST. MARY'S, ONT.
Sunday last was a memorable day at St. Mary's church, the occasion being the first Communion and confirmation of a class of Orphan children. The candidates for the holy sacraments were under the tuition of the worthy pastor, Rev. Father Heenan, for some time previous. The children received first Communion at 9 o'clock, Mass, celebrated by Rev. Father Walsh, in the afternoon at 4 o'clock. His Lordship Right Rev. Bishop McEay arrived from Stratford, accompanied by Rev. Father Walsh, and proceeded at once to examine the children in the rudiments of Christian doctrine. The Bishop then well instructed in the same, answering his questions with apparent ease and exhibiting no signs of nervousness. The Holy Eucharist Confirmation was administered, after which His Lordship delivered an eloquent address which held the large congregation in close attention. The impressive ceremony closed with Benediction of the most Blessed Sacrament.

The music rendered on the occasion under the direction of Miss M. G. Walsh, was of an exceptionally high order of merit.

Rev. Fr. Walsh, a native of the parish and a member of the Holy Family, was officiated by the Right Rev. Bishop McQuaid of Rochester, and had decided to work in the diocese of Kansas. The Rev. Father goes to his distant field of labor with the prayers and good wishes of the pastor and people of St. Mary's.

On the Sunday following Rev. Father Walsh celebrated his first High Mass and also administered the sacrament of Confirmation to the class of St. John the Baptist.

St. Anthony's Church, St. Louis, came

night wrecked last Sunday, owing to the fact that some miscreant placed dynamite under the altar. Discovery saved many lives.

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

In vulgar books of Protestant controversy, like Lansing's and Christian's (whether in these two books themselves, I do not now remember) you will find and then find a declaration as this: "Pius VII. excommunicated the great Emperor Napoleon, Napoleon treated the Bull with mere contempt. As it probably in no way affected him spiritually, so it certainly in no way affected him temporally. He continued at the height of his power for several years longer, and his final ruin was due to quite other causes than the Bull of the Pope."

Now the first question is this: Was Napoleon's excommunication well warranted? Was it published "justa causa," "for a just reason," which, as Catholic theologians remind us, is a necessary foundation of the papal prerogatives, since, as the Canon Law says, "if the Church would have her sentence ratified by God, she must take care to conform her judgment to the judgment of God?"

That the sentence was just, there can be no doubt. Whatever providential purposes Napoleon, like other "scourges of God," may have subserved, his personal character and intentions were those of savage and unbridled sensuality and selfishness. It is only two instances out of innumerable that he never suffered his own mother to sit in his presence, and that, sending his brother Louis to govern Holland, he instructed him: "Your first duty is to me; your second, to France; your third, to the people over whom you reign."

Not that he was by nature cold-hearted or hard-hearted. He was neither. It was simply his absorbing self devotion which on occasion made him cold-hearted and on occasion hard-hearted.

In short, his whole career was a continuous worship of Force, realized in a continuous worship of Force. The adoration of Napoleon is one of the most demoralizing influences of our later age, and it is doubtful whether its corrupting power does not even now more or less poison our own public life, from the White House to the Philippines, although, it is true, human nature can fashion its own excuses for violence and rapacity in war or in business without particular need of going back to the Corsican. John D. Rockefeller, and other "Napoleons of finance," would have been the same if they had never heard of Napoleon Bonaparte.

Now certainly the Papacy, as exemplified in Pius the Seventh, stood for the opposite of rapacity and violence. It stood for spiritual force, for supra-terrestrial interests, for righteousness. Our great Protestant encyclopaedia of Herzog-Pitt describes Pius VII. as a peculiarly eminent Christian, above all on the more difficult side of Christian excellence, the side of patience, mildness and forgiveness. He loved his fellow-Italian a good deal more than the man deserved, and never could be provoked out of his gratitude to him for the Concordat, although the coarseness of Bonaparte's motives, even in this necessary act, is scandalously apparent in his coarse exclamation, on which Dr. Channing indignantly comments: "If there were no Pope, it would be necessary to invent one."

Therefore when Pius VII. uttered his sentence against Napoleon, he expressed the manifest judgment of God, and of mankind. He spoke in the imperial majesty of religious greatness, and of a function unique among Christians, and his voice was received by the universal conscience. What wretched folly then, in this case, in which the voice of man so evidently utters forth the mind of God, to jeer at his sentence as fruitless, even if no outward palpable result had followed! Yet outward palpable results of the most stupendous character soon ensued, some related to the sentence as effect to cause, some marvelously corresponding, as a providential answer, to the mockery with which Napoleon undertook to receive the act of the Pope.

First, as Professor John W. Burgess, of Columbia University, says, in a lecture delivered here at Andover, the ruin of Napoleon began from his excommunication. The Spanish peasantry were brooding sullenly and resentfully over his plottings against their nation and their kings. Yet the awe of the invincible tyrant, who had quelled all Europe within the seas, lay on their spirits, and either held them back from action, or caused them some misgivings as to their hopes of success.

Now came the lightning-flash from the Vatican; and when the Spaniards heard the words of the Father of Christendom, reverberating in their own consciences, they blazed forth in the unending series of those desolatory wars, which conformably to the nature of Spain and of her people, were continually repressed and never suppressed, until, aided by the unflinching strategy of Wellington, after draining away the life blood of France for years, they found they found their crown and consummation at Waterloo.

During all this time the words of every Catholic soldier, and of the Spanish priesthood, not contradicting but confirming national feeling and military allegiance, while, if the Protestant soldier were not especially affected by the sentence, they heartily concurred with it, and with its effects. Had there even been no Northern campaign, it is not certain that Spain and the Northwestern Islands together might not at length have worn out Napoleon's strength. I refer this question to better historical and military judges than myself.

Secondly, when Napoleon heard that he was excommunicated, he angrily exclaimed: "Is the man mad! Does he suppose that the arms will fall from the hands of my soldiers?" This exclamation was not published, and does

not appear to have been generally known.

Three years passed, a very small space in the councils of God. The Emperor then marched, in all the pride of his power, against the Northern giant. We know what befell there. After his purpose of wintering in Moscow had been foiled by the desperate patriotism of the Moscovites themselves, setting their city in flames, the elements turned against the baffled invader, until he fled home in advance of his perishing hosts, and after two gigantic efforts more, yielded at last to his fate, and was carried southward, to eat his heart out on the island-rock.

Now Cardinal Newman calls attention to the fact that a French historian writing somewhat later, without reference to Napoleon's excommunication at hearing of his excommunication, and it appears without knowledge of it, says, in describing the tremendous effects of the Russian cold, unwonted even there: "The arms fell from the hands of our soldiers." Here was God's answer to the haughtiness of man scoffing at the supposed impotence of the mild priest who, sorely against his will, found himself compelled to pronounce the sentence of God against the imagined omnipotence of Lawless Force.

Surely this is an exercise of the papal power in which all Christians ought to rejoice. There need be no hesitation here as to the merits of the strife. Here were no national rights in question, nor claims of ancient regality, nor reasonable demands of the civil upon the spiritual power. These Pius himself had already satisfied to the fullest extent, and, as he afterwards declared, beyond the fullest extent permissible, so that he found himself bound in conscience to recall a part of what he had yielded. It was a plain case of unprotected Right standing, with mild courageousness, against the voraciousness of insatiable Might.

Nor was there here any alloy of intemperate speech, or violence of anger. This sentence of the chief priest of Christendom, who alone, in himself and in his inheritance of authority, was so placed that his voice alone could carry with it the consent, not of his own people only, but of all the Christian world, was so just in nature, so pure in motive; and so compassionate in temper, that it may well have uttered in attire of unmingled white. Although far more momentous, and more miraculously illustrated by the breaking forth of God's providence, it perhaps finds its nearest parallel in the long conflict between Barbarossa and Alexander III. I have had it for a good while in mind to speak of this, and will say something about it next week.

CHARLES C. STARBUCK, Andover, Mass.

PAYMENT OF DEBTS.

To culpably let debts run on for months and years is a positive disgrace. Inconvenience and losses are thereby inflicted on storekeepers, butchers, landlords, doctors, undertakers, newspaper men and others whose bills are not paid according to agreement. There is nothing more humiliating to a woman of refinement and delicacy of feeling than to know that her neighbors are aware that her husband does not pay his debts, but spends in various ways the money that belongs to others. The man who makes light of paying his debts will make light of other obligations. There is nothing that pains a man of good principles more than to find his wife wasteful and extravagant and letting bills overdue run on for months.

There is a streak of dishonor in the make-up of people who owe debts all around while they spend their money for other purposes. So many people nowadays are in the habit of living beyond their means at the expense of others that religion is constantly brought into odium. A so-called Christian who culpably refuses to pay his debts is a constant scandal to the Church and a disgrace to himself. Patches and old clothes are honorable when the wearer can face the world and say: "They are my own; I owe no man anything. No matter how fine the dress, no matter how brilliant the accomplishments of men and women; both wear the badge of disgrace in the eyes of all right-thinking people if they refuse to pay their just debts.

There are two classes who injure others: First, those who defer from time to time the payment of debts long due to a tirade of virtuous abuse is frequently the only response the indigent creditor gets. If storekeepers, owners of horses, doctors, undertakers, newspaper men, dressmakers, tailors and others were asked: "Are your bills paid promptly according to agreement?" must they not answer: "Our books show many debts months and even years overdue. Some who owe us old debts deal in other places. They become indignant if we ask payment of our accounts. Others who owed us bills have moved away without even calling to see us." People get indignant and abusive when asked to pay their debts long overdue. Is not such conduct most reprehensible and un-Christian? If such people call themselves Christians how great the odium and disgrace their dishonesty heaps on the Church? There is another class which contracts debts without any intention of paying them. They go from one store to another getting credit as long as they can; they borrow money from this one and that one; they owe bills here and there and pass their creditors by as if they did not owe a cent. The thief takes your property stealthily and carries it away. This class would ask you to give up your goods and deliver them, too. What a disgrace to the Church if such dishonest people call themselves Christians! Who does greater harm to the Church, who gives greater scandal, who inflicts greater injury on a community than the so-called Christian who culpably refuses to pay his debts?

One may never tell what words will do when they are laid within the years like the little vessel of leaven that leaveneth the whole.

FIVE-MINUTE SERMON.

Sixth Sunday After Pentecost.

THE DIVINE BOUNTY.

And they did eat and were filled, and they took up the fragments of the fragments, seven baskets. (St. Mark viii. 8.)

The Gospel to-day tells us of the miracle of the multiplication of the loaves and fishes, whereby our Lord fed the multitude in the wilderness. Not only did seven loaves and a few little fishes satisfy the hunger of four thousand, but seven baskets were filled with the fragments that were left. This is the way in which God always works in the dealings of His providence with mankind. He is not content with giving us enough: He gives us more than enough—"full measure, pressed down, and running over." He hath opened His hand and filled all things living with plenteousness. Look at the earth which He has prepared as a dwelling for the children of men, and see how bountifully He has provided for all their necessities. "Oh! that men would praise the Lord for His goodness and for His wonderful works to the children of men," and cry out with David: "How great are Thy works, O Lord! Thou hast made all things in wisdom; the earth is filled with Thy riches."

But if God has thus lavishly provided for the bodily wants of man, He has even more bountifully provided for the needs of his soul. "He hath satisfied the empty soul and filled the hungry soul with good things," just as air, water and food, the things necessary for the sustenance of our bodies, are found in the world in great abundance, so also does God's grace abound, which is necessary for the life of our souls. Just as we must breathe the air in order to live, so we have but to open our mouths in prayer, the breath of the soul, and God's grace, which is as plentiful as the air of heaven, is poured into our hearts, filling us with new life. And as we must breathe the breath of prayer, so also we must drink the water of salvation which, mingled with blood, flowed from the wounded side of Jesus. That living water which He promised to give us His Precious Blood, shed for all upon the cross, yet continually flowing in streams through the sacraments to cleanse and refresh the souls of men. We have but to approach and drink and our thirsty souls shall be satisfied. "He that shall drink of the water that I shall give him," said Jesus, "shall not thirst for ever. But the water that I shall give him shall become in him a fountain of water springing up into everlasting life." Draw near, then, with joy and draw this water from the Saviour's fountain, the sacraments which He has ordained in His Church. Wash therein, and you shall be clean; drink thereof, and your soul shall be refreshed.

And for food He gives us the Bread of life, the living Bread which came down from heaven, even His own most precious Body and Blood in the Blessed Sacrament of the Eucharist. "He that eateth of this Bread shall live forever;" but "unless you eat the Flesh of the Son of Man, and drink His Blood, you shall not have life in you." His grace would have been enough to sustain us; but He is not content with giving us His grace alone. He must give us almost Himself. This is the greatest instance of the wonderful prodigality of God towards us. After creating the world, and providing it with all that is needful for our bodily life, after giving us His grace in an almost overwhelming abundance, we do not think that His generosity would have spent itself. But no, He goes still further, and His last and greatest gift is Himself to be the food of our souls. Surely there is nothing beyond this. God could not do more for us than He has done. In giving us Himself He has done the utmost that is possible.

When, therefore, we behold the wonderful works of God in our behalf, our hearts should swell with thankfulness to Him Who gives so abundantly unto us, above all that we could ask or think. Since God has been so generous towards us, let us not be guilty of the base ingratitude of despising His gifts, and rejecting the mercies He holds out to us! Rather be generous towards Him, and as He gives us Himself, so let us give ourselves wholly to Him, striving to think that into Him, soul and body, as "a living sacrifice, holy, pleasing to God, our reasonable service."

Fruitful Work.

It was the League of the Sacred Heart that inspired the now very fruitful and remarkable work of instructing the workmen in various large cities of Spain. This work is carried on with signal success by the Ladies of Christian Doctrine. Missions have followed even in the following of a mission in one of the suburbs of Madrid. Missions in other districts of the city will follow. In three of these, the Ladies of Christian Doctrine are teaching and training about 10,000 persons.

Watch, pray, work, bear with yourself without flatter yourself. Let your spiritual reading and your prayer tend to enlighten you with regard to yourself, to correct you, and to overcome your natural temperament in the presence of God.—Lacordaire.

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References as to Dr. McTaggart's professional standing and personal integrity permitted Sir W. R. Meredith, Chief Justice, Hon. J. W. Ross, Premier of Ontario, Rev. John Potts, D. D., Victoria College, Rev. William Caven, D. D., Knox College, Rev. Father Tealy, President of St. Michael's College, Toronto, Right Rev. A. Sweetman, Bishop of Toronto, Hon. Thomas Coffey, Senator, Catholic Record, London.

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IMITATION OF CHRIST.

THAT CREDIT IS NOT TO BE GIVEN TO ALL MEN; AND THAT MEN ARE PRONE TO OFFEND IN WORDS.

If it were so with me, the fear of man would not so easily give me trouble nor lying words move me.

Who can foresee all things, or who is able to provide against all future evils?

If things foreseen do nevertheless often hurt us, how can things unlooked for fail to wound us grievously?

But why did I not provide better for myself, miserable wretch that I am? Why also have I so easily given credit to others?

But we are men, and but frail men, though by many we are reputed and called angels.

To whom shall I give credit, O Lord? To whom but thee? Thou art Truth, who canst neither deceive nor be deceived.

And on the other side, Every man is a liar, inborn, unsteady, and subject to fail, especially in words; so that we ought not readily to believe even that, which in appearance seems to sound well.

CATHOLIC TEMPERANCE WORK APPRECIATED BY NON-CATHOLICS.

The day is gone by, let us hope forever, when non-Catholics, no matter how limited their outlook, can bracket rum with Romanism. Despite an occasional outbreak of the old feeling, here and there, it may be said with truth that in these days Protestants freely and frankly Catholics are doing for temperance. Recognize the important work which a Methodist paper published in the Middle West had an article some little time ago calling attention to the hearty aid in temperance work which is given by some Archbishops, bishops and priests of the Catholic Church, and it gives some extracts from an address at the recent fifty-sixth annual meeting of the St. Louis Conference of the Methodist Episcopal Church, South, at Farmington, Mo., by the Rev. J. T. Coffey, pastor of St. Leo's Church, St. Louis. Father Coffey said:

"Gentlemen of the St. Louis Conference of the Methodist Episcopal Church, South, don't mistake the attitude of the Roman Catholics on this momentous liquor question. An Ireland of St. Paul, an Elder of Cincinnati, a Keane of Dubuque, a Spalding of Peoria, a Ryan of Philadelphia—all have spoken out in no uncertain accents on the evils of the liquor traffic in America. Recently an aged priest of the diocese of Cincinnati has visited every training school of the Catholic clergy in the States and Canada and has organized large and flourishing total abstinence societies among the young aspirants to the Catholic priesthood. Many of our bishops, East, West, North and South, pledge all the children of the annual confirmation classes. All this augurs well for the future of the great temperance fight that is now on."

Of course, Father Coffey is only one of the many priests of the Church who are continually insisting on the inherent Catholicity of the temperance movement, as conducted under the Church's direction, and in this very address he referred to those among ourselves who fear to take up the work of temperance. "They say it is all right to preach and practice total abstinence but to mix up the politics of the liquor question with religion is not within the province of any Church." That is an argument with which we are all familiar, but the Church has sanctioned the methods of the C. T. A. U. of America, and there should be no hesitation on the part of any Catholic to throw himself into its ranks.

It is well to be appreciated by Protestants for our temperance attitude. But that is not what the C. T. A. U. is working for. That is only an incident. The chief thought that inspires the work is that it is a Catholic work, and that it is being done under the auspices of the Catholic Church, and that its watchword is Father Mathew's phrase "Here goes in the name of God!"—The Missionary.

Thought for Today.

How much there is which we might do for the Sacred Heart were we only worthy to be its instrument, but the memory of our sins and of the little sorrow we have ever had for then weighs us down. And this is the greatest pain of those who truly love Jesus Christ. It is then that we understand all that our Sweet Mother is to us. Through Mary even I can do Him service, and my work will be according to my sure belief in Her love for me, and my trust in the greatness of her power.—Father Dignam, S. J.

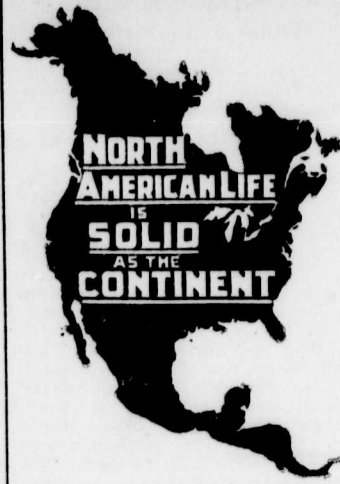
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LEARNING FROM CATHOLICS.

On the subject, "What Protestants Should Learn From Catholics," the Rev. Madison C. Peters preached a forcible sermon recently in Broad Street Baptist church Philadelphia, Pa. He said in part:

"The rich Catholic hesitates not to kneel by the side of the poorest. Protestants have too keen a sense of smell. Protestants should learn from Catholics how to give. Catholics are generally poor. But behold their churches. Behold the earnings they lay upon the altar of the church. Every Catholic is identified with some parish. There are thousands of Protestants in this city whose church membership is in their trunks, or in the place where they used to live. They remind me of those matches that strike boxes—when you have the match you haven't the box, and when you have the box you haven't the match. In caring for their children Catholics teach us a lesson. The Protestant lady need to be awakened to a deep sense of the magnitude of their duty toward their children. Here is the source of strength in the Catholic Church. The Catholic Church has been charged with putting too much stress upon good works and not enough upon faith. Protestantism has swung to the other extreme and not put enough stress upon good works. Good works won't save, but faith without works is dead. The Catholic charities, covering, every conceivable case of need and suffering put Protestants to shame."

FRETTING CHILDREN.

When a child frets and cries almost continuously the root of the trouble in nine cases out of ten lies with the stomach or bowels. Fermentation and decomposition of the food means colic, bloating and diarrhoea—the latter is especially dangerous and often fatal during the hot weather months. Baby's Own Tablets are just what every mother needs to keep her little ones healthy. These Tablets gently regulate the bowels, cure constipation, prevent diarrhoea, cleanse and cool the stomach and promote sound, natural sleep. The Tablets can be given with safety to a new born babe. Mrs. J. Mick, Echo Bay, Ont., says: "I think Baby's Own Tablets the best medicine in the world for the ailments of little ones, no mother should be without them." Sold by all druggists or sent by mail at 25 cents a box by writing The Dr. Williams' medicine Co., Brockville, Ont.

A SMALL PILL BUT POWERFUL.—They that judge of the powers of a pill by its size, would consider Parke's Vegetable Pills to be lack luster. It is a little wonder among pills. What it lacks in size it makes up in potency. The remedies which it carries are put up in these small doses, because they are so powerful that only small doses are required. The full strength of the extracts is secured in this form and do their work thoroughly.

The great demand for a pleasant, safe and reliable antidote for all affections of the throat and lungs is fully met with in Bickel's Anti-Consumptive Syrup. It is a purely Vegetable Compound, acts promptly and successfully in subduing all coughs, colds, bronchitis, inflammation of the lungs, etc. It is so palatable that a child will not refuse it and is put at a price that will not exclude the poor from its benefits.

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CHATS WITH

Be hopeful; yourself in other both the stoic tremes; be neither and you have pleasant dilemmas. How to a French pl the following one of which, life, or a tot 1. Breathe 2. Eat and simply. Chose rather than al 3. Fortify daily in cold bath once a we 4. Do not either too heav 5. Live in and dry. 7. After re 8. Work wit exciting eit leisure. Siren night is for se 9. Ennoble tions. He was Lo The stranger around some met one of writes Tom M "Would you me where Easy "Certainly, itant. "Th along here to you come to K you turn sh College row, o haven't time. Know It All there. Walk park until yo boulevard, bei alley, Siren ex Turn from the keep to your Hardship stre cause it begins ings, improv along. Keep "And from easily street? "Well," sa looking him o to be about a stranger in fr get there in fr The man The practic sympathy with that he "can many employe around who c always been fear, and per, that they will I recently h lish politician advertised fo tion of valet reduced the the position t complete arr began to tell and "hard-nek" listened for a his would-b find I do not to give his never here ' ally the kind The success the unsuccess and "The responsible f might have i But, putting ice of the p the story poi plaining pers conduct place advantage, who poses a who says, "I Everybody w great dam No The man abilities, to nized and u sheer force o ter, he coll policeman c ing the gapi fixed in to the body neglected. Look at that in the face l rarely spoile sudden, whe If the mil public gush his work as persistently gratification altogether a contempt. And so f give himsel is not so much ha and is inclin ments, to which has praised is sterling th At This is an of the first should be a becomes a Whatever at the outse one faculty others. Re and trainin broad, sym possible in you will tra duties of a to the dutie out this h your whole ance, and a plete. We meet are well in but how co would thin requiring substantial

