Catholic Record. The

"Christianus mthl nomen est Catholicus vero Cognomen "-(Christian is my Name but Catholic my Surname.)-St. Pacian, 4th Century.

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The Catholic Record. LONDON, SATURDAY, JULY 21, 1906. THE FOUNDATION OF CITY HOSPITALS.

Dr. James J. Walsh-he of the indefatigable pen and ardent faith-tells in the Messenger for June the story of the foundation of city hospitals. It will doubtless be a surprise to most people that the modern world owes the city hospital as we have it at the present time to the fatherly watchfulness and practical charity of one of the greatest of Popes, Innocent III. He invited the Fathers of the Holy Spirit to come to Rome, and at the beginning of the thirteenth century they erected a hospital of the Holy Spirit which then was exactly the model of our modern city hospitals. And not only did he do this but he succeeded in hav. ing during his own pontificate a number of hospitals established in all parts of the then civilized world on the model of this hospital of the Hely Ghost at Rome. Citing Virchow as one who has traced the origin of the German city hospitals back to Innocent and sketching the rise of similar institutions among the Latin nations, Dr. Walsh goes on to show that practically all the British famous old hospitals date their existence, as institutions for the care of the ailing, from the thirteenth century. St. Bartholomew's and St. Thomas Hospitals and others are proofs of the influence of the movement initiated by Innocent III. With some of these institutions the name of Edward VI. has become associated but Dr. Walsh brings forward the historian Gardner to remind us that "Edward has left a name in connection with charities and education which critical scholars find to be little justified by fact."

VIRCHOW'S TRIBUTE.

Virchow, no lover of the Papacy says: "The hospitals of the Holy Ghost were one of the many means by which Innocent III. thought to hold humanity to the Holy See. And surely it was one of the most effective. Was it not calculated to create the most profound impression to see how the mighty Pope who made the boldest and farthest reaching attempt to gather the sum of human interests into the organization of the Catholic Church, who humbled emperors and deposed kings, who was the unrelenting adversary of Albigenses, turned his eyes sympathetically upon the poor and sick, sought the helpless and neglected on the streets, and saved the illegitimate children from death in the

ATTRACTIVE BUILDINGS. Dr. Walsh alludes to the fact that the attendants at these hospitals were expected to do their work for its own

fighting for what he considered his "I only read the saints." "I wondered country's interests; and whatsoever his words, the men who know him best, tell us that no spirit of mere private anger or jealousy ever moved that free and noble soul whose greatness shone in his eyes, and in every salient feature

of a personality at once refined and ardent. And in his death-no weakness, no contempt, no dispraise or blame ; nothing but well and fair. The Church guided him to the portals of eternity. The tired heart pulsed out into stillness to the accompaniment of the Church's prayers. May we sodie Though Davitt was dead, spoke the brilliant J. P. O'Connor, he was not lost to Ireland. He spoke from the grave in his writings, in his speeches, and above all in his noble life. Long after they and the generations that followed them had turned to dust, the name of Michael Davitt would guide, illumine and inspire the course of the history of her race.

A NEEDED WARNING.

The Very Rev. Dr. Sheehan's arraignment of the novels of the day may do good in some quarters. We say may because not a few of us are so blind to our best interests, so negli gent of our mind's health and so apt to endorse any critics estimate of a current novel that this distinguished writer's words may lose their edge. Our spiritual leaders have time and again weighed against the dangers of the novel, but the " literature" that if not burdened with death, is trivial and thought dispelling, is to be found in the home of the Catholic. The fact is that, viewing the avalanche of the cheap American magazine that pours monthly upon the country, and the tons of Sunday newspapers-nere chronicles of sin -for the most part that invade the hcusehold, we are disposed to pessimism. But they do no harm we are told. These hideous pictures that travesty old age and mock at authority do no harm ? This gossip anent divorce and society and clattering of stage news do no harm? The pretentious utterances about religion, and dicta of journalists who write much and think little do no harm ? If we were automata, all this might do no harm. But susceptible to outside influences and played upon by words spoken and printed, we must for our part pay all deference in this matter to our spiritual guides. It is specially painful to a priest, says Dr. Sheehan, to go into the houses of the poor and to find the scandal - mongering, sensational papers, irreligious or even immoral books, on the same shelf, but much better cared for, with the Imitation of Christ, if indeed these books find there a place at all. It is very suggestive indeed and a melan-

choly sight. AN OVER-WORKED MAXIM.

"To the pure all things are pure." as a protest

why I had read it when I too might have read the saints." A great many of us do not read the saints. We waste time over what misinforms and hurts the mind and heart, and we cackle about our Culture.

ADVICE FROM DR. SHEEHAN.

Avoid the novels of the day because they are godless. The devil's imprimatur is upon every one of them because they treat of subjects with which a pure-minded Catholic ought not to be acquainted. It weakens the mind, de grades the mind, it preaches the worship of creatures, it subverts Christian principles, implants pagan principles and leads inevitably to a shameful idolizing of vice. These words from a writer who has won the approval of competent non Catholic critics and of a lover of souls may well be a counterpoise to the maunderings of those who are owned by publishers and whose ethical standards are made and influenced by

money. Let every father bar his door against printed rubbish. With good books in the household-yea, there are many written by Catholics-we should have a generation intent upon saving their souls. Preaching? Yet salvation is the main business. And sin's wages are death. The payment is deferred sometimes but we get paid with every jot of interest.

THE EUCHARIST.

SACRAMENT. Right Rev. Mgr. Patrick F. O'Hare, of the church of St. Anthony of Padua. Brooklyn, N. Y., preached an eloquent sermon last Sunday on the "Holy

Eacharist." The text was taken from Ozea ii : 19: "I will esponse thee to me forever: I will esponse thee to me in justice, in judgment, in mercy and in commisera-Mgr. O'Hare said : tion."

The incarnation of Christ is perpet-uated in the sacrament of the Euchar-ist. The Divine Infant of Bethlehem is ever present and ever abiding with mankind in the sacrament of the altar. The advantages and the blessings, the ennobling elements and the elevating influences flowing from the incarna tion do not cease on Calvary, but are carried on and ever transmitted to us in the Eucharistic presence of Christ with us. In the week which has just passed the church again celebrated the Feast of Corpus Christi. In God's temples all through Christendom the Blessed Sacrament was carried in awe inspiring procession, passing among the people, imparting benediction and divine favors. The church defines this mystery of the Sacrament of the Altar in theological terms with metaphysical accuracy and supported in vigorous cal accuracy and supported in vigorous syllogistic language borrowed from the arsenal of scholastic philosophy. She is the guardian of faith and there-fore it falls within her province to be theologically accurate in the trans-mission of truth. But there must be in the mystery of the Holy Eucharist something more than mere dogmatic

correctness and theological acumen. The Church, after all, is not an acad emy of science and humanity will not be persuaded that the whole of re-

sion rather than upon correctness of living, upon the noble emotion which brings man close to his God and Creator. We are altogether too much clined to be satisfied with a mechaniperformance, of our duties, like ng to confession, doing the penance examining our conscience by some pre-scribed rule, saying in a most heartless nanner a few prayers, written to order

rd published for the market ; we are I say, with such a perform satisfied, ance of duty and often neglect ly devoted religious exercise which prompted by our yearning love of prompted by our yearning love of d, for the beautiful, and for all that s noble and adorns human life. Love and not mechanical performance of religious duty should be the mainspring of all our religious life and love of the highest order which leads to that intimate union expressed among nkind in wedlock, should be the od's holy table, to receive Him into adore the God Man veiled in the charist. There are divers ways in which man

mmuneth with brother man; the eans and methods are manifold for expression of our admiration or endship for those we esteem and admire : there are various ways which the bride communes with the be ved of her heart, in which the lover expresses to his beloved the most nder, noble feelings of his heart ward her, but courtship and wooing and correspondence, visits and occa-sional meetings are but the prepara-tions for the great climax in love, the n which takes place in holy wed lock, the espousal which is forever the linking of two lives for better and for worse until death shall part them. The poet and the artist may lend charm and grandeur to the lovers in their various relationship, but all these STRIKING EXPLANATION OF BLESSED are most feeble expressions compared with that thought which is expressed

in the words " espousal forever," com-pared with that deep rooted though silent and yet holy passion, that ever consuming fire which is felt between the two souls who link hand and heart and cast in their lot forever together.

There are also, my dear brethren, various ways and means and methods which God's infinite goodness prepared

for us whereby we may commune with Him. Prayers, devotions, meditations, acts of charity, love to man, silent reflection-by all these means the soul entertains a courtship and a wooing with God, but all these must be mere means of preparation for the holy espousal of the soul with its God in the acrament of the Holy Eucharist. All other means are but the feeble expres sions of the anticipation of love and blessing which finds realization in the sacrament of the Eucharist. Our communion with God through the various devotions and religious exercises represents the soul's yearning expressed in the words of the royal singer : "As the hart panteth after the water brooks, so panteth my soul after Thee, O God," while in the sacrament of the altar, in holy Communion, as well as in the adoration which we bring to the Holy Eucharist on occasions like the feast of Corpus Christi, man keeps silent when he is ushered into the bridal chamber prepared by his God, and he hears the words of the God Who loved him unto death : " I will espouse thee to me for-

ever." It is most salutary and indispensable that we ponder earnestly and persist-ently upon this close relationship exed in this sacrament from the fact pres that God makes it a union, and espousal forever, a relationship which should never be severed, a love which can

less and unconscious recipient of certa

phasized more than mere form or legality. The wedding ring of love which God puts upon the soul at the espousal which takes place between Him and man at takes place between this and use at the sacrament of the Eucharist has its beautiful settings, its spiritual gens, and these gens are symbolic of the virtues which to a lesser or higher degree already exist in him to whom Gd different the mode of our text God addresses the words of our text when He says "I have espoused thee to Me forever and those gems are en umerated in the text and designated justice, judgment, mercy and commiser-ation. These are the qualities which God seeks in man as a foundation and cornerstone and which man must possess in order to be united to his God in the sacramental union of wedlock which takes place in the sacrament of the altar. The requisite that one must be in a state of grace in order to unite himself sacramentally to his God means a good deal more than the ordinary mechanical, sometimes even heartless and trivial, performance of duty in the confessional. To be in a state of grace means for man to be in a position and

in a state in which he is susceptible to divine influences, capable to respond to God's enticing love, and in a condition of life that brings him into harmony with God's attributes of justice, judgment, mercy and commiseration.

In the sacrament of the Holy Euchar ist the dying Saviour proclaims these wonderful qualities to mankind in a ost unmistakable and impressive lancrucified guage, yea, upon Calvary a crucified Redeemer makes the most striking protest against injustice and unrighteous-ness. He preaches to the world the great sermon upon those qualities which are t'e cornerstone of human society, namely, righteousness and judgment, or justice and judgment. In His death He rebukes unrighteousness and injus-tice and lays a new foundation for these qualities in the future. In His death He proclaims for the first time more than did any prophet before Him the beauty and the majesty of these two wonderful qualities, namely, merey and commiseration. As he stretches out His hand upon the cross and invites humanity that is burdened and heavily ladened to come and be refreshed; as He speaks words of love to His mother and glances in loving kindness upon the Magdalene who embraces His feet ; when He administers the last comfort to the thief upon the cross, promising him happiness in the life to come; or when the jeers and contempt and sar casm of His own people are repaid by that famous prayer, "Father, forgive them, for they know not what they do." He delivered the most eloquent sermon that man ever heard on mercy and commiseration. And when in the sac-rament of the Holy Eucharist He beck. ons us once more to His side and says unto us, "I will espouse thee unto me He expects that the tings in the wedding ring which He puts upon our finger should truly symbolize the inward condition of our sonl, the state of our mind forever. soul, the state of our mind, namely, justice, righteousness, loving kindness and mercy, the adornment of our soul, the result of true living, the reflection of His own graces.

Brethren, love is the most wonderful, the most irrestible virtue of all. The great Apostle to the Gentiles speaks in most glowing terms of love, but let us not forget that love is the top of the ladder and that we must climb carefully, patiently and steadily until we reach it but the foundation or the various rounds in the ladder on which we must step first are justice, judgment, mercy and commiseration, and these qualities are indispensible

that sacrament is exposed for our ador-ation, we should call to mind the fact that it means the espousal of God with the soul, that that espousal must leave upon us an imprint, an influence which s forever and ever abiding, and that what makes us fit for that position is when we have wrought into our life and character the settings which we find upon the Divine sacramental wedding ring — justice, judgment, mercy and commiseration. This, my brethren, the feast of Corpus Christi is God's renewed call to us to come and be united to Him in holy wedlock forever. Lat us change our garments, let us put on the robes of righteousness, of justice, of mercy and commiseration, let us come to God, not so much with Christian reasoning as in a Christian charac-ter, and let us enjoy the wedding feast which the God of justice, of mercy and of commiseration, our beloved One, has spread before us, and anticipate the great reunion with Him in the heavenly mansions above in the company of saints, martyrs and the legion of angels where thrice holy will be the wedding song and uninterrupted joy and happi-ness will be our lot forever more.

SOURCE OF ALL COURAGE.

SPIRIT OF ALL THAT MAKES MEN STRONG IN FAITH.

Hope is the very spirit of courage and strength in human hearts. St. Paul needed this spirit, and he had it; hence his grand, strong life; hence his marvelous work ! Yes, he needed it sorely ! The experiences of his life made tremendous call on courage and strength. Well in the battle of his hard life he bore him as a bero, and he said that the reason he bore him as a bero, and he did was that he had in his heart a liv. ing hope; that supplied him, with courage and strength. We also have the battle of our life to fight. We need that same hope. What was it with St. What is it with us? Paul?

The ground of St. Paul's hope not, first, that he was gifted with a cheerful disposition. Hope means a far deeper thing than cheerfulness. Second, nor was it favoring circum-stances. The hard, perilous, hunted, fettered life of this man had little to foster hope. Even now, when he wrote these words, he was in the power of that tiger Nero, who did not know what mercy meant. No ! the hope that bore up the burdened heart of St. Paul stood not in prosperity. Third, nor was it for his human friendships, for many of them failed him. His friends and allies were very few, and these few leaned far more on him than he them.

No, the ground of the hope that can sustain human life in utmost adversity went deeper than cheerful disposition or prosperity, or the help of man. Deeper than all earthly things and independent of all earthly things, his hope was the person, work and life of Jesus Christ-"Our Lord Jesus Christ Who is our hope ;" and our life hope to stand unshaken and make us brave and strong and triumphing, must be the same. This hope holds ! Independent of outward circumstances, it stands

unshaken. It peals like a trumpet to every It peaks like a tramplet to every human heart, saying : be strong and of good courage. It inspires to be, to do, to face all foes, to overcome. With such a hope in Jesus Christ we indeed live our life strongly, grandly, nobly, cheerfully ! We may set our hands to things, duties, enterprises and actions. So much for the glory of God and the good of our fellow men. Our Lord Jesus Christ is our hope-a cheering, conquering hope, which knowing no

sake and for the highest motives of Christian benevolence rather than for any lesser reward. This was the mode of acting of the medizeval period, the healthiest of European periods says Mr. Chesterton. The resources of art were lavished on buildings intended for the sick and poor. Their walls were decorated, not with pictures eulogistic of trustees or founders, but with scenes that might recall to the minds of the suffering, thoughts of spiritual things. It is noteworthy, too, that in the thir teenth century the personal satisfaction of accomplishing a charitable work in attendance upon the sick was expected to dispense with any further remuneration. And as to tramps, healthy vagrants, various decrees were made to prevent them from receiving sustenance from the hospitals or in any other way abusing the privileges of these charitable institutions.

A MODERN KNIGHT.

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That Michael Davitt's life was one of honor, steadfastness to ideals, is known to our readers. Handicapped by physical weakness and bereft of advantages without which success is ordinar ily impossible, he plodded on with per tinacity that never wavered, and under grey skies betimes, but adding ever to the world's storehouse of courage. He was always a worker. With his gifts he might have made money-much morey. But he lived and died poor. To some he was a fanatic or eccentric, because he chose the thorny path of a forlorn hope. We do not endorse all his utterances. But we may not mask our admiration for the indomitable spirit that never blenched in the face of danger and the zeal and love for the cause of his Dark Resaleen. And he was always in the open.

against those who do not see eye to eye with them. With this maxim as a disinfectant we may see anything and read anything and not take harm. Were our artistic sense developed we might discover beauty in literary cesspools and purity in anything from lowrate vaudeville to the divorce court. People with the artistic sense have been ere this on the primrose path of dalliance. But this, of course, mat ters not to those whose optic nerve is so sensitive as to be able to discern purity in things where less gifted persons would behold but filth. Is it be cause to quote Kipling "we are a poor little street bred people." Still we are admonished to pray that we enter not into temptation. They who burned the books worth £0,000 pieces of silver minded this advice. " For the rest," says St. Paul, "whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatscever lovely, whatsoever of good fame. . .

think on these things." The Church is against the dirty writer, and the Catholic knows it. Sin is not a mere breaking of conventionality, and the Catholic knows this also.

A WORD FROM A NON CATHOLIC.

We are told by a non-Catholic writer to avoid the immoral literature that floods the news stalls. One who reads in this direction reads himself into moral chaos and darkness ; it is an uneducating process. It entrenches itself in the imagination, where it stays and multiplies itself, breeding through the fancy, turning these noblest faculties into ministers of perdition.

"I once asked," he says "our with God which the prophet calls an theory often entertained, namely, that esponsal forever. Brethren, we are man approaches this sacrament and prone to lay too much stress upon the receives the benefits flowing from it by mere correctness of catechetical definition and orthodox theological expression life, conduct, character must be em-

ligion is composed of parchments, manuscripts and scholastic theology. manuscripts and scholastic treology. There must be more in the mystery of that sacrament than mere correct reasoning. Religion is for man, and man lives and moves and acts. He is made up, like a harp with many strings, full of great passions and sweet melodies of love and tendernese, of feinodebin and naternal affection. of friendship and paternal affection and therefore only that in religion appeals to man which stirs his passions. his emotions, his nobler sentiments and which leads him onward and upward to that nobler height of life where he experiences the grandeur, the beauty and the blessing of transfiguration The noble emotion back of all dogma tic definitions in the mystery of sacrament is the beautiful thought of upon us love between God and man, the clos union of the soul of man to his Go and Redeemer-in other words, as ex pressed in my text-it is the esponse of God and man in the sacrament of th Holy Eucharist. In the feast of Corpu Christi, or whenever the sacrament i exposed for the adoration of man, Go says to His people : "I will espons thee to Me forever ; I will enter int that close, intimate and blessed relatio ship with thee which finds the highes enlmination on earth in holy wedlo where heart meets heart and soul absorbed by soul, a union of two intimately interwoven with each oth that they become one in thought and in action, and that union remains for ever. Such a marriage, however, such a union, must be built and based upo a mutual understanding and spirito

affinity, and these elements are als enumerated in the text, namely, justice nercy, judgment and commiseration The essence, the benefits and the blessings of the sacraments of the Hol Encharist consist not merely in corre theological reasoning, but primari and above all things in that holy li ing, noble conduct and high Christia demeanor which makes men fit and prepares the scul for that close union with God which the prophet calls an

to the union of the soul of man never be extinguished, a union which his God. Brethren, while celebrating the feast

lasts all through life, an indelible charof Corpus Christi, while having before acter upon the soul, an inspiration that our eyes the God who calls us into His bridal chamber to put upon our finger should carry us through storms, perils, temptations and sore tribulations. The reception of that sacrament, or the the sacramental wedling ring, with the beautiful gems of righteousness, com-miseration and mercy; while led on under the canopy of God's wonderful adoration of our Eucharistic God, was not intended to be a temporary passing affair, a spiritual tonic, a refreshment love, there to drink with Him the cup of wine of the new covenant, and to and a relief just then needed, but a real, true union between the soul of man and all that which is bound up in enter into that close intimate relation of perpetual wedlock with our God and the life of the God man, a holy wedlock Redeemer, let us remember that not between the creature and the Creator, between the prodigal and his forgiving merely exact and correct reasoning but much more correct and exact liv Father, between the redeemed sinner and the Redeemer, once and forever. ing, not merely orthodox faith, but orthodox character and orthodox and orthodox character and orthodox qual-ities, are the things which God seeks It must leave such a deep impression that when temptation comes in us when He comes to unite Himself we rise above it by the thought that we to us in this great experience, this wonare the beloved one of our God ; when derful sacrament of love. It is a detribulation overtakes us, we master it, remembering that God is our prolusion to think that emotion, passion and poetry must be excluded from religion, that dogmatic statements and tector; when sin approaches it is con-quered by the thought of our dignity that we were in the bridal chamber of syllogistic arguments are the only things that make us orthodox in faith. Let us remember that religion and our Lord and Redeemer, where perpet-ual espousal took place between us. In a word, the perpetuity of the union poetry are inseparable, that religion is not so much reason, as much more pas-sion, devotion, life. Take emotion and which takes place between the soul and God in the Holy Eucharist should so devotion out of religion and you de-stroy the ideal world and the beauties of life dry up and shrivel. Not mechanpervade our minds and hearts as pervade our minds and nearts as to carry us safely through the trials, the dangers and storms of life. The perpetual union which takes place between the soul and its God in

ism nor legalism are the great elements in religion, but sublime emotion, true devotion and surrender to God. Religthe Holy Eucharist must, by the very ion should permeate life and if you take emotion and devotion out of life, nature of things, be based upon certain affinities which cement God and man friendship ceases, the parents become mere legal guardians of the child, so together. The prevalent idea, alas, altogether too prevalent in our days, that the recipient of that sacrament beciety becomes a mere joint stock com pany, in which the big shark swallows the little one, where greed, avarice, love of self prevail and make a desert comes possessed of certain graces and certain spirituality infused within him regardless of his own co-operation, re out of life. In the great climax of religion which duces this greatest of all sacraments to a mere magic, and makes of man a help

culminates in the wonderful mystery of

the sacrament of the Eucharist, there above all things mechanism and legalbenefits—as it were, a patient upon the operating table under ether. Nor can we altogether approve of another ism should play the smallest role, and true noble passion of love to God, sublime emotion of the scul, and true theory often entertained, namely, that devotion of the heart should rule supreme. Whenever we approach that sacrament, or whenever the God in | - only doing something.

defeat, will ov soul, sure and steadfast amid all the storms of life, keeping safe and giv-ing peace—a hope which will never make_us ashamed.—Rev. W. M. Dame in Catholic Columbian.

CATHOLIC NOTES.

On June 30, Cardinal Gibbons observed the forty-fifth anniversary of his ordination to the priesthood, and the twentieth anniversary of his elevation to the cardinalate.

Cardinal Mathieu, Archbishop of Toulouse, has been elected a member of the French academy in succession to Cardinal Perraud, Bishop of Autun, who died February 11th last.

The Ray. Charles Cormack, whom the Sisters of St. Joseph's Orphanage, Halifax, received at their institution an orphan, when he was but three years old, said his first Mass for them the other day. Father Cormack is now a priest of the Endist Order.

The Benedictine Fathers at Neuva Gerona, Isle of Pines, Cuba, recently received into the Church, Mr. George West, formerly an Episcopalian minister of New York city. Mr. West purchased a fine estate on the island, about a year ago, and while he lived there de himself to the study of the Catholic religion. He will soon enter a semin-ary in the United States to study for the priesthood.-Providence Visitor.

St. Louis, July 6 .- Very Rev. Msgr. Joseph Hessoun, rector of St. John of Nepomuk Church, died here yesterday at the age of seventy six years. He was the founder of St. John parish. which is considered one of the strong est Bohemian parishes in the United States, and established the Bohemian Hlas, the first Bohemian paper in this country-Catholic Telegraph.

People need to open out fields of interest. First, they must inspire in themselves more faith and courage and then lose not a moment in grasp-ing an opportunity however small — obeying [with promptness some idea, —only doing something.

THE CATHOLIC RECORD.

tour of investigation in the house he Father Montmoulin saw too late that

"I see no occasion for that at pres-

ent," replied the mayor, partly pro pitiated by Father Montmoulin's last speech. "We will first of all look

speech. "We will first of all look through the passages and staircases which lead from the door of your room to the gate of the Convent, and through

which the missing lady must have passed on the way back to her home.'

TO BE CONTINUED.

A LESSON IN ECONOMY.

ESSIE HAD TO LEARN THAT RICHARD

WAS ONLY SAVING.

The mother was speaking. " He's

is a poor lot now. Then wus days. "Yes," said Jessie enviously ; " wage was better then."

bob.

teen.

over,

once.

What's t' wage got to do wi' ut

Mrs. Alderson brought her arm down

If a chap's near he's near. Richard's earnin' thirty shillin', if he's earnin

" the

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the policeman, antern. As they turned out of village street, and came in sight of the old building, they noticed that the old building, they noticed that the rooms inhabited by the priest were lighted up. "Our friend is still up, at any rate," remarked the mayor with a sneer. "That is very surprising, at this late hour, seeing that he did not wish to be disturbed on account of in-disposition."

He is restless enough too, " added disposition. the Notary. "One can see his shadow on the window as he paced up and down

before the lamp." "That looks as if he was in a state of "That looks as if he was in a state of agitation or excitement. Do you think Susan may have gone to him after all, and apprised him of the old lady's dis-appearance?" said the mayor. I hardly think so. The old woman would not adventure herself in this place as late as the it wort

would not adventure herself in this gloony place so late as this—it must be close upon eleven—for any consider-tion, " replied the innkeeper. " Well, let us go on. How are we to get in? Must we ring the bell? I con-iess I had rather have taken his Rever ence by surprise, " said the mayor. " Oh, I have Loser's keys, " Carillon anywered; and in a moment the old gate

answered; and in a moment the old gate swung back on its hinges. When, without finishing his confession

When, without unishing his contession Loser hurried away out of Father Montmoulin's presence, the latter could for a time scarcely control his agitation. Could it be possible that Mrs. Blanchard was murdered 1 That her body at that moment lay in the body at that moment lay in the n next the sacristy! And the room next assassin making his escape with assassin making his escape with his booty, he being powerless to prevent him! He could not even make any use of the revelation made to him in the villain's confession. But was it really

a confession? Yes, undoubtedly so. The man had not the right dispositions, but he had the intention to confess, and had accused himself to him, as Christ's representative, of the crime he had committed. To make assurance doubly sure the priest took Lehmkuhl's Moral Theology from his bookshelves and read through the chapter on the seal of confession. There was no pos-sible doubt about it; he had acquired the knowledge sub sigillo, and he was the knowledge sub sigillo, and bound to secrecy whatever the conse

quences might be. "My God I" he said to himself, "they may even take me for the murderer. Bat no. Thou wouldst not lay upon me so terrible a trial. There is nobody who would believe me capable of such a if suspicion deed. And yet, even if suspicion rested upon me, I dare not open my lips in self defence, I must sacrifice my re-putation, my life, rather than utter a word, as I declared only yesterday from the pulpit! O my God, let this chalice pass from me! I do not ask this for my own sake alone, although I cannot deny that personally I should feel such a ost acutely; I ask it for my poo trial most acutely; i ask it for my poor mother's sake, for such a blow would be her death; I ask it too for the sake of my flock, for the sake of the Catholic Church, the disgrase that would be brought on it, the terrible scandal that en through me to many would be giv weak souls, if they saw a priest accused of marder! No. it is impossible; such a thing could not be; my excited imagina-tion conjures up these horrible contin-The holy Mother of God will gencies. The holy Mother of take me under her protection!'

Father Montmollin, whilst uttering these words had cast himself on his knees upon the *pric dicu*, and raised his hands in supplication to his crucifled Redeemer and the Mother of Dol-After that he took his rosar and walked up and down the room for some time, saying it. Feeling more composed he was deliberating whether navor. he should retire to rest, although sleep was out of the question, when steps were heard in the corridor, and there was a lond knock at his door. Was a four knock at his door. On his answering "Come in," the town clerk, with the mayor and notary at his heals, entered the appartment. They had altered their first plan, and decided to present themselves alto-gether, to observe the effect produced mean the clearcuran whem they hated upon the clergyman, whom they hated for the sake of his office, by this unexpected visit. Although they did not attach the slightest suspicion to him, yet they thought, if a crime had been committed he might be in some way mixed up in it, and they were detarmined to make matters as unpleasant for him as pos-Whether he shows signs sible. alarm or no, " said the the mayor, alarm or no, sala the the mayor, he will in any case give us a pretext for instituting a judicial inquiry and searching the house." Father Montmoulin was not alarmed, at any rate he showed no outward sign of trepidation, when the three officials entered his room at so late an hour. In fact he seemed quite prepared for their coming ; the involuntary twitching of his mouth betokened grief rather than astonishment, and he cast a quick glance at the crucifix, as if to implore assistance and support in this crucial hour. He was in fact, so poor an adept at dissimulation, that had he feigned at dissimilation, that had no relighed surprise it would have been of little use. The expression of pathetic resigna-tion upon his countenance could not fail to strike the authorities on their entrance. " This late visit on our part does not "This late visit on our part does not appear to be wholly unexpected by you," the mayor began. "You are perhaps cognisant of the unpleasant duty which compels us to intrude upon you at this unusual hour ?" The good clargeman falt extremely The good clergyman felt extremely embarrassed. He must not disclose his knowledge of the crime, and his manner betrayed that he had something to conceal. He changed color, and stam mered out : " I really am not awareceal. cannot tell what brings you here at this hour, gentlemen. What is there that

A VICTIM TO THE SEAL OF CONFESSION. A TRUE STORY BY THE REV. JOSEPH SPILLMAN, S. J. CHAPTER VIII. THE MAYOR ARRIVES ON THE SCENE. The three officials wended their way in silence to the ancient Convent. They were followed by the Inn-keeper and the policeman, the latter carrying a the speaker proceeded: "One thing rather Montmoulin saw too late that he had made a fatal mistake. Un-doubtedly, had he been ignorant of the fate of his friend, he would have been the foremost, to search everywhere for her, lamp in hand. The unconquerable dread that seized much him at the idea her, lamp in hand. The unconquerable dread that seized upon him at the idea of seeing the corpse which he knew to be lying in the second sacristy, had prompted his refusal to comply with the mayor's invitation. He tried now to make good his error, by earlier the mayor's invitation. He tried now to make good his error, by saying, as he took up the lamp: "I will go with you. Far be it from me to put any obstacle in the way of your research. I beg pardon if I showed a little irrita tion at your somewhat brusque mode of proceeding, which the excitement of the moment rendered excusable. Will you commence with my bedchamber ?" "I see no correstion for that at presthe speaker proceeded : more, if you please ; we were told that you were unwell, that you had disyou were unwell, that you had dis-missed your servant, saying you wanted rest, and did not wish to be disturbed this evening, and yet we find you at 11 o'clock up and dressed. How do you xplain this ?" was lying down all the afternoon

so I do not feel sleepy now," replied the priest, who by this time had pulled himself together. "I ought rather to ask the object of these questions? It seems I am to undergo an examination The three officials exchanged glances,

Then the mayor said to the town-clerk: "Since this gentleman cannot-or will not-divine our errand, perhaps you will have the goodness to inform him of it, since the matter concerns you most

closely. town-clerk, thus invited, ex The plained, in no very gentle voice, that his sister had not come home all day long. He was informed that she had been to fetch a large sum of money from the priest, and he feared something had happened to her. It was his duty to make inquiries about her, and he had come to him in the first place, as apparently he was the last person who had seen the missing individual.

The mother was speaking. The s near, is Richard." "Only savin' mother." "Savin,' is it? When I was a gal I wouldn't ha' looked at a chap that was na ready handed wi' t' brass. When yo'r feyther and me wus coortin' it wus Again Father Montmoulin cast an agonized glance at the crucifix. This action was not lost on his interlocu-tors. He then answered : "Mrs. Blanchard cartainly may here this mark Blanchard certainly was here this morn ing, between 10 and 11. If any misfor-tune has befallen her, I have additional grounds for deploring it, as I gave her all the money that had been collected by St. Joseph's guild to take away vith "I cannot help remarking upon the

extraordinary composure with which you receive the tidings of Mrs. Blanchyou receive the tidings of MFs. black ard's disappearance. It would be quite inexplicable but for the supposition that you had already heard it from an-other quarter, though you denied hav-ing done so just now. Who was your ing done so just now. Who was y informant ?" demanded the mayor. "No one. I know nothing at all about it," was the answer.

" It is very difficult to believe that. You acknowledge that Mrs. Blanchard was with you this morning between 10 and 11. Where did she go afterand 11.

wards. "She said that she was going home." "Then she never reached home. Nor has she since been seen any-Nor has she since been seen any-where or by anyone—a most extra-ordinary thing ! It is very un-likely that she would go in any other direction with all that money about her. Something must have happened to her, in this convent."

"I really can throw no light on he disappearance. I counted out £480 to her in this very room." "Four hundred and eighty pounds!" all the three men exclaimed in one breath. "The idea of confiding such a sum as that to the charge of a feeble old woman ! You must be held repons ible, reverend sir, for the possible of that sum. You actually let her put all that money in her pocket ?"

all that mayor. quired the mayor. "She put it into the basket she carried on her arm, £320 in notes, the rest part in gold, part in silver," Father Montmoulin replied. ' I never dreamt of any danger for her in broad daylight, such a short distance as it is from here to her house.

"Surely you accompanied the old lady to the gate, so you are in a posi-tion to swear that she left the convent in safety with the money ?" asked the

and me can be wed right away." "I must go," she said. "Mother wants me, Dick, she'll get well now." Yes; Miriam Alderson was indebted to the man she had once despised for the health that was given back to ber. She gave him grauding thanks. "He wus good, wus Dick-good, and dull. She supposed the Lord had made him that way." You and me couldn't have it if it wasn't." "Couldn't we?" said Jessie. "Martha Cranfield has one with two

"A sight pretter," said Dick. "A sight pretter," said Dick. "Martha's got to be fine, case folks should forget to look at her. When a lass has big blue eyes and yellow hair Jessie turned a discontented shoul

"It's easy talkin'," she said.

of all she had won. They were married in the spring-time.—Answers. " It's easy takin," she satu "Words is cheap too." "They waked the length of Fishgate in silence, and, turning up New Hall Lane, passed the mill where most of their daylight hours were spent. The girl looked up at the grim building, with its darkened windows and its bimners hooming against the sky. TURDY RESISTANCE OFFERED BY THE

A FIGHTING ABBE.

thinking that it would be my lot to ex-

-to others, never, even at the

Next day the agent returned with

locks or break down the doors.

church, his arms crossed on his chest.

my

said the

But this was not to be

So the poo

ed him to go.

CIALS.

church

with its darkened windows and the chimneys looming against the sky. "Hateful old place!" she said. "Them wheels grind the life out of you. I an't never bin young." She turned to the lad who walked beside

don Catholic Times describes in detail some of the incidents connected with the taking of inventories. Here is a her; her eyes blazed all her rebellion at him. "You an't never been young neither," she said. "We're old afore striking recital : "Very firm resistance was offered by our time. I'm sick of it. I want to laugh like other girls. I want a bit o pleasure before I'm dead."

Dick flushed uncomfortably at her obvious scorn.

"I had a fancy fer a house of me he said, " and, lass-" own,

ercise its powers in so grave a circum-stance. In virtue of that order, and "Jess, coom, now, lass !" But words are useless when a wilful roman has made up her mind to take also as cure, I keep the keys of my church, and I declare to you that I her wilful way. Jessie piled up all his sins of omission upon his head. Dick heard her in her silence, and will only give them up to my venerable Bishop from whom I hold them—to him alone when she paused for breath he vencost of my life.' tured to speak. two brigades of gendarmes and two artillery men from Calais, provided with instruments necessary to pick the

yo'r feyther an me was corner o over to Bartheldy for t' wakes at Whitsun, a jaunt to Blackpool fer the August holidays, me an' other lassies, 'im and other lads. The young folks "I thought you an' me wus wun,'

"Well, we're not, we're two," was the answer. "And now you know it. 'An' I'm goin' wi' Joe Briggs to Olym-pia to morrow." II.

II. Jessie Alderson went to Olympia with Joe Briggs. She sat in all the glory of a sixpanny seat, when the other girls were in the threepenny ones " Dick says," began Jessie hesitat-ingly, "that he doesn't want his wife at the back. The entertainment was uproariously funny. Joe rolled on his ingly, "that he doesn't want his whe to work." "An why shouldn't she wark? Wark never killed no one yet. Luk at me-fity come Easter, all my lads out i' th' warld, and me at the washtub every Monday reg-lar. Earn and spend, I says-earn and spend. The Lord will pervide." Mrs. Alderson brought her arm down eat with laughter, and Jessie dered why she wasn't enjoying it more. She was used to it now. She had been there three times in six

leave. 'Try and change the direction of the wind !' calmly replied the cure without moving. ''Remove him !'' Three cr four gendarmes violently seized the solid ecclesiastic, who struggled to get free. ' Put on the cabriolet, and twist it tight. Let him feel what it's like !' (This is a kind of knotted cord with two handles to alin eround the right wrist and effectmonths. The summer passed. The mill was surely hotter and dustier than it had ever been before. Autumn came, darker mornings followed. November slip round the right wrist and effectively hold a struggling prisoner.)

Mrs. Alterson brought her arm down on the table with a sounding bang, and her daughter, who might not come near the fire because it was ironing night, shivered by the window, where was here. It was a bleak winter. Mrs. Alderson, standing at her vaunted washtub had caught a chill, After a few moments of useless ture the cure was enchained and held in handcuffs. The Mayor now inter-vened in his favor. 'If you promise night, shivered by the window, where there was a crack in the woodwork. The provision in the Alderson house-hold had always been of the scantiest. Jessie had known what it was to go ill clad and ill fed. She was a delicatevanited Washing hugstairs, and Jessie, and now lay ill upstairs, and Jessie, who wanted the money badly, was pre-vented from going to the mill. The chill devoloped pneumonia. The par-ish doctor came, and shook his head. me to cease your rebellion,' sai commissary, 'I shall let you go. promise nothing." The two soldiers broke down the church door with hatlooking girl, the youngest of seven. I'ne patient's strength must be kept The patient's strength must be kept up, and she must be nursed night and day. Jessie did her best, but her re sources were weak, and soon all the money was gone. Only the respectable poor know how soon the spectre Want There had never been any prosperous times at home in her day, and she had worked in the mill since she was four-She was twenty now, and each winter it grew harder to turn out in the dark of the morning to face the keen wind from the river-to start her can make his appearance at the door. The spectre stood inside the Alderson's kitchen now, and Jessie put her head boom with fingers numb and chilled. down on the kitchen table and wept But she was young and other girls had been taken out to the theater, and out all her despair. The woman up stairs had been hard and just-more been taken out to the theater, and though the Christmas holidays were over, Dick had never asked her to go ready to deal out blame than praise ; but she was her mother. They loved each other in their way. And she must die, if Jessie could not get her all she mucht to here "I wouldn't ha' minded so much," she said now, with something like a sob in her throat ; but Martha seys he

commissary behought him of allocated plan. 'If you regret your conduct I will not bring you before the magis-trates.' 'I have only one regret : that I cannot begin again.' 'Leave all she ought to have. And then the tangle was all smoothed sob in her that year." tuk 'er last year." "Ay, an' will agen," said her mother. "Martha Cranfield's uncle out. There was a knock at the door, and Dick Liversedge, with parcels in officer. So they allowed nim to go. The faithful pursued the inventory his arms, walked pass her into the kitchen and stacked them on the table in a pile. He turned and looked at her. There was triumph in his mild makers with cries and hootings, then can leave 'er a tidy bit." It was the last straw. Jessie threw they returned to kiss the wounded down her sewing, and catching her shawl from its peg, she wound it about hands of their pastors.

eyes. "Joe Briggs can't give you nothin'," he said. "He ain't got it to give." He unwrapped the brown paper from

able by his example of forgiveness to Mary Magdalen, and by raising her up to the pinnacle of celestial happiness.

IN THREE CHAPTERS.

JULY 21, 1906.

He was born and reared a Catholic but the desire of making money easily crept into his heart. He was not dull. She supposed the the set of taught a trade as he grew up and he did not like to work. It would be a pity for such a bright handsome fellow as he to go to work anyway, he told himself.

So he set up a low saloon and over its door put the long honorable name of O'Hoolihar, and in a back room he puts number of chairs and tables, and although he didn't care particularly for music, he put a cheap clamorous piano in this sitting room, and hired a CURE OF ARDRES TO FRENCH OFFIcheap, glary-eyed Italian to play it A French correspondent of the Lon-

evenings And around him, little by little, gather-ed the vile and the depraved of the city-female birds of prey, gray haired scoundreis, thoughtless girls whose mothers slept, bloated sots and gilded youths seeking victims. And they strayed into that sitting-room and drank in whiskey and beer and wine and ab-"Very firm resistance was offered by M. l'Abbe Fourcroy, cure of Ardres (Pas de Calais.) At his first visit the agent had to retire. At the second he came with two gendarmes, listened to a protestation, and had again to re tire. The cure said to him: "You have your responsibility, sir; I have mine. The day when I received the minor order of porter, I was far from thinking that it would be my lot to exsinthe and ragtime ; and the money rattled into his till, and his wife wore silks and rode in an automobile, and men said that Michael was getting rish.

She was an innocent simpleton. Her parents were Irish and poor, and she toiled in a factory at a wage that was an insult to humanity. She did not like to work and in idle moments often wondered what life was and why so little of jollity fell to her lot. Fellow working-girls often told her of music and dances and of gay beaux met in quiet evenings, and one night a female acquaintance took her Mike's place and she went into the sitting room and drank of the beer and the wine and the rag-time, and laughed church was surrounded before the watcher could assemble the faithful. a silvery little laugh and was foolishly

At the moment of the operations the police cleared the churchyard, and the cure remained alone before his happy. And after that she went again again, and her mother slept, and her father smoked his pipe by the fireside The commissary summoned him to leave. 'Try and change the direction of the wind !' calmly replied the cure and talked of the Fenians of old and Home Rule and the Plan of Cam-paign. He did not know she was at Mike's and one night she dissappeared.

III.

Michael O'Hoolihan was an Alder man, but he had to die like an ordinary mortal. He had six doctors at his bedside but no priest ; and, in spite of the doctors, death struck him over the heart with a black rod, and he

ceased to live. The Great Door swung open a little The Great Door swang open a fittle way and a Shining One looked through his soul and declared sternly; "Through you poor Mary McCarthy was brought down to ruin-yes, and through you a thousand souls were lost. Go hence to the place appointed you where there is wailing and torment

forever." And then a Mighty terror seized him and bore him away, and a great gate shut upon him and he began to hear sad cries and pale moans and the thousand bitterly reproaching him, while millions of red demons flew past him laughing at his anguish. And the next day in the land of the living, a bank living, a bank ay in the haud of the hiving, a bank went crash, and his widow was a pauper. God had avenged the ruin of Mary McCarthy, and of the thousand that were lost.—Catholic Sun.

BUT HE DRINKS

"He is a good salesman, but he is a statement occasionally drinks,' eard in these days concerning travel But this is heard much less often than heretofore, however, for the reason that the traveling men of this country are coming to be a class of

total abstainers. "He is a good clerk, but he drinks," MARY MAGDALEN THE PENITENT.

is seldom heard in these days. Most merchants will not retain an employee who "takes his olass." One of best merchants in the central part of the State said to the writer not long since, "If one of my clerks was found going into a saloon he would get but one more Saturday night pay envelope." It is a well known fact that the great mercantile house of Marshall Field of Chicago, a house which numbered it Chicago, a house which numbered its clerks by the thousand, had a standing rule that no clerk would be retained in its employ who either drank liquor or smoked cigarettes. And other concerns of all grades in every section of the country are rapidly following this example. "He is a good accountant, but he drinks," is almost never heard con cerning a bank employee at the present. For positions in the banks of the State and nation, men of clean habits are universally desired. To count money and make accurate entries, to compute interest and keep accounts, control of fiduciary funds and have handle money belonging to widows and orphans only total abstainers are desired. "He is a good foreman, but he drinks," may be said occasionally, but its frequency is growing less and less. Only a short time since a prom-inent official in the construction de-ment of the of the Varmont railpartment of one of the Vermont rail-roads made a change in the foremanship in an important department for the sole reason that the former man drank liquor and smoked cigarettes and the new man did not. A young grad-nate of the University of Vermont was put in the place of a skillful and ex-perienced hand at a salary of \$85.00 per month at the start and with a long vista of increase stretching out in the vista of increase stretching output of the requisite native ability and acquired training, he was of clean habits while the other was not. The lesson is significant.—Vermont Issue. having the

chets. 'Let me go,' said the ener-getic pastor, 'that I may lay my head on the threshold; with your hatchets you will soon do for me !' The com-minant began to for that he had not you will soon do for me in the had not acted wisely. I shall now have you had off, said he. Well, take led off,' said he. me, then !' But this v thought of, for by now all the parishioners were present, and a menacing murmur was heard : ' Never shall they take away our cure !' commissary bethought him of another

hour, gentlemen. can do for you ?" The town clerk The town clerk was going to ask him whether he knew what had become of

Father Montmoulin shrugged his Father Montmoulin shrugged his shoulders. "I can only swear that the good lady left this room in perfect health with the money in her basket. I much regret now, that I did not go down to the gate with her; I wanted to, but she would not allow me to ac-company her, because I had a cold upon me."

" I repeat, that if this sum of money while yo'r alive.' is really lost, you will be held answer while yo'r alive." She was a hard-featured woman, accustomed to the give and take of the world. She had no idea that she had sown the seed of discontent in a able for it on account of your culpable negligence. This is a fresh, and a striking instance of how utterly careless the clergy are in regard to moneys col-lected for the poor, the disposing of which ought to be in the hands of the girl's heart. Jessie was always peeky and fanciful, and she was that set on municipal authorities. The money be-longed to the poor, although it conionged to the poor, although and you, sisted of voluntary donations, and you, sir, will have to answer for it." Well pleased with himself for having given this turn to the matter in question, the mayor continued : "Then you have not the least suspicion as to what may

have befallen Mrs. Blanchard ?' would have chosen a son in-law The priest, having only heard in the confessional of the tragic fate of the unhappy lady, shook his head, and an-swered : " I did not see her again from the time she left this room." "Well, gentlemen," resumed the mayor, addressing his companions,

mayor, addressing his companions, since his Reverence either cannot or will not give us any information as to the whereabouts of the missing lady, although she seems to have disappeared under this very roof, we must proceed to search the house. Do you not agree

with me? Decidedly," said the one. " Unhesitatingly," said the other.

"Will you accompany us through the ouse, sir ?" the mayor said to Father want me." thrust his hand through her arm. Dick Liversedge was looking at the house, sir Montmoulin. "I beg you will excuse me. I am feel-

ing very unwell," he replied not a little embarrassed and disconcerted by the hats, too. "Choosin' one fer the weddin', lass? mayor's peremptory manner.

'It strikes me as a very strange ng." replied that official, "that you thing," replied that official, " that you will not join us in our endeavor to clear up the mystery as speedily as possible. However that need not hinder us in the However that need not hinder us in the discharge of our duty. Take the lamp," he said to the town clerk, "and perhaps this reverend gentleman will be so ob liging as to hold a candle for us, even

"And cheap," said Jessie. "And cheap! That ain't no fault declines accompanying us on our

her head. "I'm going out," she said. "Tae street is better than this. There's the shops there—something to look at: there ain't nothing here. The door closed behind her with

He unwrapped the brown paper from each parcel in its turn. Jessie saw all the dainties of invalid food that she would not have been able to buy. "I met the doctor coming out," said bang. Mrs. Alderson looked at it with mild astonishment. with mild astonishment. "Lor' bless me," she said, " what tantrums ! An' all becose I gev her a bit of advice. Gels all knows better nor their mothers today. Men's all alike—near or spendin'. What you get's just luck. A near man 'all bury yon 'andsome, an' gradge yo' yo'r bit " He tould me as 'ow-Dick Dick "He tould me as ow-" He ceased to speak and looked at her, saw the thin, pale cheeks; the eyes

that were heavy with want of sleep; the thin frock that held no warmth in andsome, an' grudge yo' yo'r bit

"Oh, Dick," burst out Jessie, "what have you bought all these for ? And you that savin'-" "Savin' !" he said ; and his anger

"Savin' !" he said ; and his arm blazed in his eyes, and he laid his arm blazed in his eyes, and he late his arm somewhat roughly on his arm. "It wuz yo' I wuz savin' for; t' brass ain't nothin' to me. Why shouldn't I give it where I want to. I ain't got no one to save for now. I want to give it, and I can, an' Joe can't." Dick Liversedge that there was no arguing with her. Dick was all right -a poor, mild sort, that hadn't got a

It was his great triumph, and it was -a poor, mint sore, that had had some fling in him. The dead-and gone Alderson, who had come home drunk regularly every Saturday night, had been different to that. Everyone has all he wanted. Dick marched to the

And Jessie must let him go ! She had sent him away once. She could their own standard. Miriam Alderson not call him back now.

There are people who tell us that love nother pattern. But Jessie had chosen for herself, is no longer roving in the love that asks only to give, and now, walking up and down Fishseeking no return. They are wrong, those poor, faint hearted disappointed gate staring at the hats in the shop windows, she had told herself that she windows, she had told herself that she had chosen badly. Her mother was right. Dick was "near," and Mirtha Cranfield, his cousin, who had been after him for years, would have a forsouls, who will not meet God's sunshine because of the clouds in which

they are enwrapped. Dick Liversedge was an everyday toiler in an everyday world, but he knew how to love a woman. It is not a tune. All Preston knew that. Taree houses in Broad street, a bit of money in the bank. Jessie stared at a hat lesson which every man can learn. He came back to the table. "Lass," he said-" lass o' mine, with a rose in it, and failed to see its

charms through her tears. "Let him 'ave 'er," she said to her-self. "I don't want him if he don't wasn't I good enough to work for you? Jessie broke down then, sobbing er own lack of love and trust. She turned suddenly. Some one had didn't even wait for the poor little self accusation. He just gathered her in

" Perhaps I wasn't good enough." God gives us a woman to love us. We get as near to deserving it as we can. Theere—theore, lass ; dunnot cry thi pretty eyes away. If tha wants me I'm here." What's your fancy, now ?" "What's yours," said Jessie. Her voice was hard. She did look round at him; he seemed so mighty sure of me, I'm here." "I do want you," said Jessie. "I've

"I do want you," said Jessie. "I've wanted you always-not just now, Dick: don't think that. Joe and me's not been kind this long while. I didn't like the things he liked, and so-"" "I was savin'," he said, " and now I can get the house I wanted, and you at him, he do you say to that?" he said, pointing to one of plain straw, with a bow of ribbon on it. "Nice and neat and natty." "And cheap," said Jessie.

Very many if not most Catholic dioceses are placed under the patronage of some notable saint. The Cathedral church is named after that saint. In the Salt Lake diocese, St. Mary Magdalen is the patron saint. She is Very many if not most Catholic also named as the protector of the great Dominican order. The feast of this converted follower of Jesus, the penitent of Palestine, falls on Saturday

im alone, sighed the perplexed police

FEAST JULY 22.

they allo

July 22. It is not easy for lay Catholics, even the pious, to remember many persons whom the Church venerates as saints They may call some names during the recital of the Litany of Saints, but are without knowledge of the merits and sacrifices which led to their sanctification. Bat every Catholic, ever Chris

tian, every reader of the Bible history has knowledge of the saints who lived while Christ was upon earth and preach ing in Judea. Thus we remember Mary the Magdalen. It is not the personality of the

woman so much as it is the salvation through penance that brings the Magdalen so quickly to the mind of the remorseful sinner. If such great mere and love was shown to the peniter If such great mercy

Jewish concended, why not to me? If Paradise was opened to the penitent thief on the cross, why not for me? the form the cross, why not for me? Such are the reflections of the soul burdened with sin. If the concubine and thief found pardon and rest in Jesus, nobody need be damned against his will,

It is easy for the woman without passion to be a model of virtue; and she is always the readiest to cast stones at those of her sex who yield to violent temptation. The Magdalen was one of the fallen. Under the Jewish law, it was a heinous cfience—no pardon in lile, no hope beyond. If she lived the sinner today that she lived in Judea, the Christian women are few who would give Magdalen shelter and bid her sin

no more. It is the way of the world. As it is he who overcometh the flesh and suffers the contumely of men who stands near to God in His kingdom, so stands near to God in this Kingdom, so do followers of Carist reckon the depth and the cost of the penitence that made a saint of a sinner. So is Mary Magdalen condoned in the eyes of such who hold that virtue has merit only when subjected to temptation. So is the person of Christ made more love-

gentle A humble heart is always and tractable in its center, even the surface it may seem rough, through the surprises of a sharp and peevish temper.-Lacordaire.

Passion empties the heart of man. It takes away what is bad and does not replace what it takes away.-Ernest Hello.

JULY 21, 1906.

NO HELL FOR METHODISTS.

great love and readiness to forgive, but the fact remains there is a hell, a place described by Job as "a land that is dark and covered with the mist of When Methodism was evolved by the misguided Wesley the rules of the sect were most strict. It was a duty of the brethren, among other things, to inform "the minister and stewards of any that walk disorderly." There was no enibhling concerning the order, but events ing horor dwell-eth," and, unfortunately, those who teach the contrary will all too soon realize the enormity of their rebellious error and the truth of those dread was no quibbling concerning the ex-istence of a place of future punishment and Wesley was wont to preach hell, fire and brimstone without mercy.

death, a land of misery and darkness, where the shadow of death and no

words of holy Job .- Catholic Union

CATHOLICITY AND SCIENCE.

A German Protestant writer, named

Dennert, has made an exhaustive study of the religious opinions of three hun dred famous savants. The most illus

trious names that have appeared dur ing three centuries have been selected

men principally distinguished in the

natural sciences-botany, geology, etc Dr. Dennert's work has just been pub

lished at Berlin. It is an interesting

record. For the first period of his investiga

tions, including the fifteenth, sixteenth and seventeenth centuries, the author

cites the names of eighty-two men

In the second period, the eighteenth

teenth century. Here the number of savants is considerably increased. Dr.

Dennert cites one hundred and sixty.

three illustrious names; of this number

a hundred and twenty-four were be-lievers, twenty two held indefinite re-

ligious opinions, while only twelve were

names of such materialists as Tyndall; Huxley, and Vogt; the indefinites num ber Arago, La Place and Darwin.

While Dr. Dennert places the latter

among the unbelieving fraternity, it is

well to note that Darwin never declared himself a materialist. His views on God and immortality deserve to be quoted here. He says: "1 have never

been an atheist, in the sense of deny ing the existence of God. * * * The

question whether there exists a Creator

has been answered in the affirmative by some of the best intellects that ever existed * * * An omniscient Cre-

ator must have foreseen every conse

quence which results from the law im

me how strong and almost instinctive a

belief it is, as the consideration* * * that the sun with all the planets will in

time grow two cold for life, unless," etc. "Believing as I do that man in the distant future will be a far more

perfect creature than he now is, it is an

intolerable thought * * * that al sentient beings are doomed to annihi

lation after such long continued pro-gress. To those who admit the immor-tality of the soul, the destruction of

our world will not appear so dreadful.

tain of all truths was the existence of

an inscrutable power in which we live and move and have our beirg. To

quote his words: "Over and over again it has been shown that by Persistence of Force is meant the Persistence of

some Power, the nature of which re-

mains inconceivable, and to which no limits of time or space can be imagined

and which works in us certain effects

and though this Power universally

manifests to us, through phenomen

To Heibert Spencer, the most cer-

infidels.

Among the latter are

the

that all

and Times.

fire and brimstone without mercy. Now, however, Methodism has taken advanced ground on the subject. Very recently there gathered in Denver 800 Methodist missionaries, and some of the reverend gentlemen walked in a most disorderly manner. One of the topics discussed was the conversion of the heathen in China. Janar. Cores and

the heathen in China, Japan, Corea and Africa. The missionary business does not appear to be good in these benighted countries-at least from the Methodist countries—at least from the Methodist viewpoint. A troublesome question was whether it pays to preach hell, and this brought the distasteful subject prominently before the missionaries. They do not believe in hell. They do not believe in hell. They know more than holy Job; their wisdom exceeds that of St. Matthew and St. Luke; they are think-ers more profound than the inspired writer of the Psalms ; they are strict-

noted leaders in their particular domain seventy-nine of whom were believers in Christianity. Among these are Newton Huyghens, Leibnitz, Gallileo, and Coply down to the minute. In this connection it may not be amiss to refer to the Catholic view of the subject, and none of our theologians has given a better idea of the mistake ernicus. century, fifty-five names are given-five infidels, eleven of whose religious of those who deny the eternity of hell's torments than the great Bishop Hay, five infidels, eleven or whose the set of admitted the existence of God, of the may of revelation. We may

who says : "They form to themselves false and soul, and of revelation. We may remark among the most illustrious of these last the names of Herschel, Linnaeus, Werner, Boerhaave, and Beadler unjust ideas of the malice of sin ; for inded by their passions, and inclined by the corruption of their heart to instify everything that is agreeable to Bradley. The third period embraces the nine our natural inclinations, they but their eyes against the evil of sin and the reatness of the injury committed by n against the infinite majesty of God, sin against the infinite majesty of God, and, on this account, fondly endeavor to persuade themselves that, as sin, according to their notion of it, is a trifling affair, it is inconsistent with the divine goodness, to punish it with eter-nal torments ; all of which is nothing else but reasoning upon false principles. and taking the argument by the wrong end. If they would argue rationally they should reason in this manner: 'God is infinitely just, therefore can never punish sin more than it deserves; He is infinitely good, therefore must rather be inclined to punish it less than it deserves. But this infinitely just and good God has positively declared that He will punish mortal sin in the next world with eternal torments; therefore sin must infallibly be an evil of infinite malice, however trifling it induced in the set of contestable principles.'

posed by Him^{*} * An omnipotent and Omniscient Creator ordains every-thing and foresees everything." ("Ani-mals & Plants," etc., III., 431,) "With respect to immortality, nothing shows But to return to the Methodist missionaries. Rev. John Thompson of Chicago denounced the old doctrine with flery vigor. "No man I know," said the Windy City minister, "be-lieves in a hell of literal fire and brimstone." "To be sure there is no declared Rev. Dr. Leonard of hell.' New York. "There are no brick-kilns in the other world"; "intelligent men cannot be scared today"; "It is not human to believe in a hell of eter-nity"; "if we threaten with the terrors of eternal torture in a pit presided over by Satan and a horde of assistant devils, we place the Christian religion on almost as low a plane as the devil-worshipping systems of the heathen," and so the smart discussion proceeding until the scholarly Rev. Zach Crowley arose to remark that Zachariah mediaval idea of hell arose from the isinterpretation of the Hebrew word 'school.' There is no justification for regarding it as a place of eternal torture." Whereupon, it is presumed, Zachariah parted his coat tails and re med his seat. This word sheel appears to be

favorite with the bandiers. But there is a decided difference of opinion concerning its strict meaning. Dr. Camp-bell, the Protestant biblical scholar,

THE CATHOLIC RECORD.

with the Rosary in his hands .- Ave Maria. WHAT CLOSED SALOONS DID FOR

SAN FRANCISCO. THE SPIDER WEAVES HIS WEB AT POLICE DOORS, SAYS ARCHBISHOP COURT

MONTGOMERY. In its report of a recent confirmation service, the Monitor of San Francisco quotes the following notable passages from an address by Archbishop Montgomery "I need not dwell on the disaster of

San Francisco, but I would say a few words on the abstinence from liquor which is still in effect. For a month now the saloons have been closed in San Francisco, and you need only ask any citizen his opinion of this move ment. He will answer you as I do this afternoon when I tell you that the closing of the saloons was the greatest blessing ever held out to our stricken city. Why, at the last election, when city. advocated a higher license to regulate the liquor traffic, men sneered and others brushed it aside as not worthy of consideration. When the earthquake and fire shattered men's nerves the authorities, civil and military, saw the necessity of keeping the multitude in check, and what was their first move ? The closing of the saloons and confiscation of all liquors. The result was beyond their most sanguine expecta tion. The spider weaves his web around the doors of the police court rooms. The decrease in crime is plan. omenal. Our people have born up splendidly, and their courageous con-This duct is the marvel of the world. would not be possible under the old

order of things. "Prohibition has received an impetus that years of preaching would not do for it. When we go to our citi-zens at the next election, and say; "We want your support in the high license question,' we will conclude our argument by saying to them as I say to you. 'You must stand by us, for in the dark days of disaster we stood by you and by the means of prohibition saved San Francisco.' "

TIGERISH JOURNALISM HERE PART YELLOW, PART BLACK, ACCORDING

TO MR. MCADOO'S OBSERVATION. Former Police Commissioner Mc-Adoo gave a lot of advice recently to the members of the Young Men's Hebrew Association, at Ninety second street and Lexington avenue.

"I am not going to talk police to you," he said, "because in the familiar orus of the day, there is ' nothing to chorus of the day, there is 'nothing to say,' or at least, in the words of a well known financier. 'Not yet.' I wish to impress on you the necessity of forming the right ideals, be they high

or low to guide your future. "Don't be led astray by the pessim-istic talk of the day. It is discourag-ing to look around us in the business world in solution. world, in politics, yes, and in religion and see honors heaped upon men are more impostors, fakirs and even scoundrels. Such men, we see to day occupying high places in society ealthy a they are and reckoned succes ful, and they are bowed to and de-ferred to. But in their hearts they are unhappy, they despise themselves and after all, the true measure of suc cess is contentment and happiness. So do not be discouraged because you see these men in high places.

"Read, but read discriminatingly. The Hebrew race reads more than any other-at least such was my observa tion as Police Commissioner. I am not saying this to flatter you. Far from it. I am no flatterer, not even a politician any more. I am out of politics, and in probability will never be a candidate for any office again. So I am not telling you this to gain your approval or seek your political favor. It is the truth. As a race you are the most intellectual people in the world, and have a herit-age of brains that we others would alike in all surrounding worlds and in ourselves, the Power in which we live and move and have our being-this

like, but cannot obtain.

On the feast of the Sacred Heart 1899 the whole world was consecrated to Our Lord's Sacred Heart. To Him was given back again His empire, He was proclaimed once more King of earth as He is King of Heaven, and acknowledged and acearth as He is King o Heaven, and acknowledged and ac cepted as such, at least by the Catho lic people. But all this proposed love and union can only be effected and and union can only be effected and made lasting by the sacred cement of

THE PRECIOUS BLOOD

His precious blood, and for this reason after honoring and loving the Sacred Heart in turn we are asked by the Holy Church to make our hom age effective and complete by cultiva-ting a reverence and a love for the mystery of our Lord's most Precious blood. This is the stream that flowed from the Sacred Heart on Calvary's mount and washed the souls of men. This is the stream that mystically that mystically flows from every Christian altar and which gives life and purification to all that come within its reach. It is the life of every grace, the power of every blessing. It is the vivifying every blessing. It is the vivify stream that falls upon the soul as choicest dews of Heaven to renew in us virtue and innocence and to keep us strong and progressive in supernatural life. Let us drink and drick often at its fount in E Communion. It is there for us partake of as often as we will. Oh if we avail ourselves of our happy priv ilege how great will be the strength our souls! Our life will be renewed in the life of our Divine Lord. shall have the corrective which our blood pilluted by sin requires, for the blood of Christ, the Immaculate lamb, will be coursing our veins, the blood He received from His Virgin Mother will be purifying us and making us ac ceptable to God the Father in heaven will indeed be His sons by grace as well as by nature, and as such nearer heaven than eading lives All this is ours through the Precious Blood -through it let us

EXTRAORDINARY WORDS IN A PROTESTANT PAPER,

maintain it .- Bishop Colton in Catholic

Sacred Heart Raview. A great part of the June number of ur esteemed Protestant Episcopal con-

Union and Times.

temporary, the Lamp, is taken up with articles relative to St. Peter, showing up with the place of precedence that he and his successors always have had, and should have to day, among all who call them-selves Christians. Of special interest selves Christians. is the Lamp's list of references to St. Peter in the Gospels and the Acts of the Apostles. Our esteemed contem-porary says of this feature of its June issue

rest, and some food, to regain its normal power," says he. These things are not said to saints ; " Nearly the whole of our June issue is devoted to St. Peter. We need make no apology for this. The son of Jonas the keystone of the Arch of Unity but alas! sanctity has small begin-nings; there are no short cuts, no royal roads " (as a Kempis says) to the foundation rock of His be urch Christ called him and gave him the name of Peter. The jure divino jurisdiction of the Popes, as the sucunheroic souls; and on these most weary small beginnings all the aiter essors of St. Peter, must be again re ognized as in the centuries before chism rent the kingdom of God, ere there can be once more one fold and one Shepherd." and for weary bodies, and throw them on the Ghostly enemy; that is the task before us.—"Health and Holi-ness."—Catholic Columbian.

Extraordinary words, indeed, to find In a non Catholic paper. More extra-ordinary still that people who hold such pinions should yet refrain from enter ing that Church which they recognize as being the Church of Peter.

A DIVINE ART.

THE POWER AND OFFICE OF MUSIC. By Bishop Garrigan.

Music considered as an art is an imitation of nature and is in the germ, so to speak, a harmonious combination of those sounds and melodies that find expression through the elements of the natural order. It appeals to and stirs up within us sentiments and emotions

nay, to 100,000. "The Huguenots, as I have repeatedthat spring from, it may be, the highest or the lowest human aspirations, accordly shown, who cannot have been more than one seventh of the people (not a mere one fifteenth according to the ing as we are affected by its chords. There are no musical performances like latest Protestant estimate) had. relatively to their numbers, been more given to massacre than the Catholics, the concerts of nature, in this that they necessarily sing the praises of the Creator. There is no scene more subbut they were too few to make any such showing of murder at any one lime than a storm at sea, no voices time as their enemies. Therefore St. Bartholomew's retains its ghastly premore impressive than the roar of the wild ocean's wave. "'Tis the voice of wild ocean's wave. "'Tis the voice of the great Creator that sounds in that mighty tone." There is no sound of instruments compared to the fierce, eminence, not in justice, to one who knows the real relations of the two religious parties of France, but by the fact that the Huguenots, so much fewer could not equal it in numbers, though angry winds, raging through the forest, or rushing over the plain, and marking their course with destruction and death. proportionately they more than equal-ed it." The tyro-musician who would imitate or build upon the symphonies that nature plays should listen to the songs of the winds and the waters. He should become conversant with the harmonies of all nature; should interpret the sad notes that wail through ruined arches of the old cloisters, give life and voice to the sighs of the willow trees, repeat the soft plaints of the grass blades in the cemetery and mufile even the hollow murmurs of the vaults of death. But since music is a divine art and the language of the Gods, its proper sphere is in religion, and its high st mission is to assist religion in purify inh men's souls, banishing discord from him men s souls, banishing discord from this world, chastening and checking human souls and promoting virtue and happiness here below. In fact, relig-ion, in the old law, and Christianity in the new dispensation, have employed music in their liturgies and have de veloped and protected this art to such a degree that her greatest honors and her noblest triumphs have been in the public service of the Church. The Christian religion very early ealized the influence music had in realized the influence music had in itself for good or for evil, and as her mission was to harmonize the discor dant elements in human nature and to give proper poise and balance to human sentiment and emotions, she associated music with her and shared her mission and her divine power with the muse, bestowed on her the sacred fire of her own inspiration, endowed her with the power of creating, gave her prominence in her liturgy and ceremonial, and made music the medium of publicly expressing her joys and sorrows, her supplications and her



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ious functions of the Church .- Catho

SPIRITUAL GROWTH.

IT IS FOSTERED BY HEALTH OF MIND

AND BODY.

be enlisted in the struggle against the body. It is the lusts of the healthy body which are formidable; but to war

body which are formicable; but to war with them the body (paradoxically) must be kept in health; the soldier must be fed, though not pampered. Without health, no energy; without energies no struggle Soldom does

energies, no struggle. Seldom does the faineant become the Saint; the vigorous sinner often. "Pecca forti-ter" (despite Luther) is no maxim of

spirituality ; but he that sits strongly has the stuff of sanctity, rather than

the languid since. The energies need turning Godward; but the energies are most necessary. Prayer is the very sword of the saints; but prayer crows tarnished save the brain be

grows tarnished save the brain be healthful, nor can the brain be long healthful in an unhealthy body. So you have that sage, Archbishop Porter advising against long morning devo-

tions for weaker vessels : "The brain

requires some time after the night's

God. One must start even like these

issues rest. Not so much to restrain but

to foster the energies of our dilettanti

THE ST. BARTHOLOMEW BOGEY.

Professor Charles C. Starbuck, the

Protestant contributor to the Sacred

Heart Review, writes: "What has made St. Bartholomew's a word of fear through the ages is that the overwhelming numbers of the Cath-olics made it an easy thing for them to murder, through France, 14,000 victims which wild report taking no account

which wild report, taking no account of formal Huguenot authority, soon ex-aggerated to 20,000, or 30,000, 50,000,

co-operation of the body must

By Francis Thomps

lie Columbian.

The

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n knows that the apron operates bet-n knows that the apron operates bet-n knows that the apron operates bet-The I. H. C. spreader will distribute per-fectly manure of all kinds-wet, dry, mixed, straws foll of statis fragmen actions fragmentations of the statistical straight of the statistical straight of the stra Any man knows that the apton operates the r when power is applied at both sides. The I. H. C. spreader apron is driven at both des from both hind wheels. This saves all torsion, binding, friction and due strain, and consequently saves break-res and results in lighter draft. One lever is better than many levers in perating any machine. The I. H. C. spreader with special features to commercial fertilizers, lime, ashes, salt, cotton seed hulls, land plasters, etc. Remember what we have told you—It is the manure spreader with special features which all make for success.

said of it that it denotes the state of the dead in general, without regard to virtuous or vicious characters, their happiness or their misery. The St. James version of the Bible, (Job xxi, (13) tells us, "They spend their days in wealth, and in a moment go down to sheel"; also, "The wicked shall be turred into sheel, and all the nations that forget God," (Ps. ix, 17;) "But he knoweth not that the ghosts are there, and that her guests are in the depths of sheol, (Prov. ix, 18.) Let us leave sheol out of the discus-

sion entirely. There are sufficient posi-tive statements in the Bible to convince even "Intelligent men who cannot be scared" that the future abode of the wicked will not be one long drawn out festivity, and these may be found in the somewhat eliminated Oxford edition. In the 9th chapter of St. Mark, verse 43. we read, "And if thy band offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched." The last verse of the 25th chapter of St. Matthew says, "And these shall go into everlasting punishment; but the righteous into life eternal. In second Thessalonians, 1, 7, 8, 9, we find these words :

• And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty

on them that know not God, and cbey not the gospel of our Lord Jesus Christ :

"Who shall be punished with ever lasting destruction from the piesence of the Lord, and from the glory of His power.

It is pleasant to contemplate an eternity of joy no matter what the life one lives in this world, but God is not mocked. The words of our Saviour are positive ; there is no mistaking their positive; there is no mistaking their meaning. Man may endeavor to twist them into something different. They stand, however, the same yesterday, to-day and forever. In the minds of some peopla it is better to bring men to a knowledge of the true God by preaching to them His

Power is and ever must remain inscrutable, yet the existence of this inscrut-able Power is almost certain of all truths."

Among modern scientists of unswerving Christian faith are numbered a Hermite, Pasteur. a Huay, a Faraday, J. B. Dumas, Le Oerrier, Cauchy, Am J. B. Dumas, Le Gerrier, Cauchy, Am-pere, Volta, and many others. In fine, among the three hundred names col-lected by Dr. Dennert there are about two hundred and forty two with relig-ious convictions, repudiating the doc trine of materialism, and loudly pro claiming the harmony between Faith and Szierce. As expressing the sentiments of innumerable Catholic scientists, we

may quote a declaration of the illus-trious Cauchy, one of the greatest matematicians the world has ever seen : "I am a Christian—that is to say, I

believe in the divinity of Jesus Christ with Copernicus, Descartes, Newton, Leibnitz, Pascal, Grimaldi, Euler, Boscovich; with all the great astronomers, all the great physicians, all the great geometricians of past centuries. I am even a Catholic; and if I am asked, I shall willingly give my reasons. It will be seen that my convictions are the re sult, not of prejudices imbibed from my birth, but of a thorough examination. I am a sincere Catholic, as were Corneille and Racine, La Bruyere, Bossuet, Bourdaloue, Fenelon; as have been and are still a large number of the most

dis inguished men of our age-those who do most honor to science, philos-

ophy, and literature, who have contri-buted most to the glory of our acad-emies. I share the profound convicemies. I share the profound convic-tions manifested, in their spoken and written words, by so many savants of the first rank—Hauy, Laennec, Ampere, Coriolis. Aud if I avoid naming those who remain, I can say at least that I loved to discern all the nobility, all the generosity of the Christian faith in my illustrious fiends—in the Abbe

the generosity of the Christian faith in my illustrious friends—in the Abbe Hauy and in the Immortal Ampere." Many of the Catholic scientists of

"But you must read discriminat-ingly. Take journalism. There are two classes here in New York, the yellow and the black. (Laughter.) The yellow you know, the black I can define as the pessimism, which holds everything bad. Its doctrine reads that there is no honest man in office

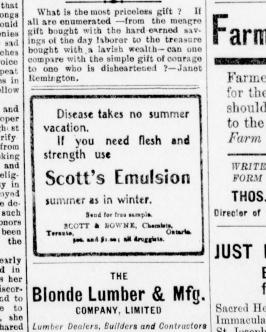
and no good man out of office. "I remember a case of a lad who was sent to State prison for twenty five years (for robbing houses at the print of a pistol. I felt sorry for him, had several long talks with him, and I believed everything he told me. He was not eager to rob, he gave the proceeds of his crimes away. And what was the cause of his down-fall? Cigarettes and 'extras.' His mind was filled with undimmature gested ideas, some of them derived from books on sociology.

" In politics you must follow your conscience. The day of political inde-pendence is at hand, and the men who make parties can no longer take 3 bundle of unknown contents, plaster it over with political labels and cheap claptrap and expect to elect a Gov ernor on it. The people have come to the stage when they demand a full bill of particulars from the men they select for positions of trust, and you boys must be in line with this independent spirit."

This Apostle was a Limerick Man

" Students of history," says the atholic Register, "are somewhat fam-Catholic Register, "are somewhat fam-iliar with the wonderful work that was accomplished by the Jesuits in build-ing up an almost ideal social state in Paraguay. One of the distinguished Jesuits that entered Paraguay was a Lim-erick man named Field. When Father Field started to evangelize the savages of Paraguay he was sixty two years of age, thirty eight of which he had spent in the order of Jesuits. He lived to the age of eighty eight, having been the companion and friend of the Ven erable Anchieta, apostle of Brazil, and one of the three first Jesuits that went into Paraguay.

The Catholic Church was founded by a Martyr. No wonder that it is



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EV. GEORGE R. NORTHGRAVE Author of " Mistakes of Modern Infidels. THOMAS COFFEY.

Publisher and Proprietor, Thomas Coffey LONDON, SATURDAY, JULY 21, 1906.

A STRANGE SUPERSTITION.

A despatch to the Detroit News gives the extraordinary statement from New York under date July 10, that "Mrs. Kitty Tingley, Purple Mother of the Universal Brotherhood Settlement at Point Loma, near San Diego, Cal., has turned from Spiritualism to Theosophy and issues the claim that she is the reincarnation of Madame Blavatsky the founder of the Cult of Theosophy. Mrs Tingley was proclaimed in 1898

past generation, we cannot entertain at a convention in Chicago, supreme any very strong hope for a change for head of the school of Point Loma which unites the teachings of Spiritualism and Theosophy, with power to name her the people will see the evil results of an successor. She was appointed to sucirreligious Government, and we may ceed William II. Judge, who was Madame Blavatsky's successor on the It may be, indeed, that many of the death of the latter many years ago, but on this action being taken by Mrs. Tingley's party, Mr. Judge left the association, and Mrs. Tingley was thus enabled to rule the institution arbitrarily.

zeal on the part of the clergy which Our readers are generally aware that will arise out of the present age of per-Theosophy under Madame Blavatsky's secution. Perhaps it is needful in the teachings revived the ancient but designs of Providence that as the pressenseless belief in the transmigration ent age is culpable before God for the of souls and now, according to the worldliness and avarice which are so recent despatch her, dog Spots, a spanprevalent, and the earth and the iel, has been discovered by her to be Church itself needs to be purged by the reincarnation of the former head of trials and afflictions on its members for the association, Mr. Judge, who directs the laxity of morals of the present genher as the present head of the society, and Spots being an infallible guide in eration. directing the administration of the society's affairs. Spots is regarded by resignation to God's will, for "many Tingley and her followers with an almost godlike veneration. of them all will the Lord deliver them;'

This form of superstition is derived and "he will cry to Me and I will hear from Madame Blavatsky's teachings of him: I am with him in tribulation, I transmigration of souls, from the Lend Avesta of Buddha and the writings of Pythagoras. Madame Blavatsky pretended in her day also to work miracles at will in support of the doctrine of the transmigration of souls, and Mrs. Tingley has similar pretensions through the operation of the infallible instincts or knowledge of her wonderful dog - but the theosophic dogmas are said to be the product of the combined knowledge of Confucius, Buddha, Mohammed, Mrs. Blavatsky and Mrs. Tingley. The teachings of Christ are also blasphemously mixed with these idolatries.

THE BELGIAN ELECTIONS.

A great cry of triumph was raised by the anti-Catholic press on both sides of the Atlantic when it was announced that the new French Chamber of Deputies is more anti-Catholic than the one which preceded it, and that the " bloc," or the combination of parties who have joined in the effort to destroy the Church of God in France has gained a greater victory than ever.

upon a career which gave them no But the recent elections in Belgium opportunity to provide which took place in May have had a very different result. Belgium, though a small kingdom of six million inhabitants, is one among the most contented and progressive nations of the world. Its people are well educated and take a deep interest in the well-being of the State. It lapsed, a quarter of a centary ago, into so called Liberalism, and men of good standing, as well as Pres for nearly a decade was governed by byterians, who have positively given the Liberals, until the people tired of such government, which on the continent means irreligion, and after a sharp contest the Liberal party were decisively beaten, and have spent the last eighteen years in the cool shades of opposition : a situation which they bear with little patience. The Belgian Chamber of Deputies consists of 166 members and previously to last election, 93 members supported the present Catholic Government : 43 were Liberals, 28 Socialists, and 2 Independents. One of the two last named was a priest, the Abbe Daens, who was not a supporter of the Government and the Catholic party, against which he voted constantly. It will be noticed that the Government had a majority of 20 in a full house. Of late years the Opposition have been exceedingly bitter and strenuous, all their parties being united on the cry borrowed from the French Socialists and Radicals : " Down with the Clericals ;" and during the recent campaign there were noisy socialistic demonstrations on the streets with the red flag flaunting in the breeze and even several churches were sacked in the numerous tumult. Many persons were injured in the ricting. But in the polling, the Catholic party not only held its own, but gained several scats. Of the 85 districts, the Catholics gained 54, the Liberals 20, the Socialists 10, and the Independents 1. The Abbe Daens was gave a majority of 7,007 votes against startling! It was that the heterodoxy which such manifestations are usually among those beaten; the city of Liege

THE CATHOLIC RECORD.

of the pulpit has created a spirit of him, electing in his stead a straight doubt and uncertainty in the minds of supporter of the Catholic Government. most of the young men who might other-This Government will have the good wise have been relied on to furnish their working majority of 24 in the new quota of ministers and ministerial stu-Chamber, with this additional advantage that they are united and well organdents.

ized under able leaders. In itself this

majority does not seem to us in this

country large, but when it is considered

that the constituencies have a much

larger population than we have in

Canada, the majority will be seen to be

comparatively great, and it is gratify-

ing to find that the country is pleased

with the wise legislation which it has

enjoyed during the past eighteen

With this example, and these results

before them, the Catholics of France

ought to be filled with new zeal for the

cause of religion, but with the example

of the apathy which has been exhibited

more and more every year during the

the better in the immediate future.

The time must come, however, when

hope they will turn to better things.

men who have contributed much towards

the present evil situation in France

may see the error of their course, and

may turn to a better state of mind.

We expect much from the increase of

Whatever may be the cause, true

will deliver him, and I will glorify him.

IS THE MINISTRY DISAPPEAR

ING.

At the Presbyterian General Assemb

ly held in London last month, there

was general regret expressed that the

number of candidates offering them-

selves for the ministry is growing

smaller year after year. And it was

Several causes were assigned, the

general opinion being that the greater

attractiveness of lay occupations is the

principal cause. Laymen, it was said,

are paid better for their work than

elergymen, notwithstanding the fact

that it is absolutely impossible for

young men to become efficient clergy-

nen unless they are highly educated

From this cause alone it will naturally

follow that the ministers will becom

by degrees-and rapid degrees-ineffi-

cient, as " the small and utterly in

adequate remuneration offered to min-

isters, leads many prudent young men

to hesitate before launching themselves

asked earnestly, " why is this ?"

years.

We have already more than once pointed out that this is undoubtedly the case, and this is one the most cogent of reasons of why we very much doubt the efficacy of the almost universal attempt at : reunion of Protestant sects which until now have bitterly maintained against each other their distinctive creeds, so nuch talked of. They are now in the opposite mood of endeavoring to show that there is at bottom, no difference between them at all, and this may become the real state of the case before the world will be much older. But why ? Because the sects shall have thrown overboard the very axis of Christianity, in their anxiety to exhibit themselves as a Church with but one creed which it will be when it comes to have no creed

at all. At the present rate of going it will have no creed and no ministry. And will it continue to progress in the direction of Dr. Torrey's hope in Christ, when there is left no Christ or Redeemer to hope in ?

A MANIFESTATION OF INGERSOLLISM.

The curious news is sent by telegraph from Peoria. Ill., that "the citizens of that city have been very active since the death of Col. Robert G. Ingersoll in raising money enough for the erection of a monument to the memory of that infidel. We presume that it would be more accurate to say "citizens," and not "the citizens " of Peoria are about to do this, as we cannot conceive that such a movement should be in any sense general. There is, we think, too much Christians will accept their trials with reverence for religion in Peoria to allow that the people of that city should are the afflictions of the just ; but out to any considerable number, show this

honor to the dead infidel. Yet it is said that a life size bronze statue to cost \$10,000 has been ordered by the committee who have the affair in hand.

It is not, however, very surprising that some people are so fond of spending money foolishly. The widest possible liberty is accorded to the people of the American States to show up their opinions, however extreme they may be, and if there are people foolish enough to spend \$10,000 in raising a monument to Ingersoll, they are, of course, free to do so.

Col. Ingersoll never did anything for either his country or State which should relegate him to a high position among his fellow citizens as a man to whom his country or State or region should be indebted in some specific way and to a great extent. There is however, this is to be said, that consider ing the many years which have elapsed since Col. Ingersoll's death, his popularity cannot be extremely great if the sum collected for his monument is a measure thereof. There are always enthusiasts and fanatics anxious to show themselves such in any cause, and if the fanaticism of Ingersoll's followers is to be measured by their generosity on to be measured by their generosity on

done in the great American Republic. the gates of 1 We have not yet heard that infidels against it. He said Peter was rock (Matt. xvi. 18); and he purpo in general in this country or anywhere changed his name to remind all future else, have actually taken up the race rations of this purpose. In reality suicide theory as their own, but it is a Peter by his line of successors has been the strength and bond of unity for the sad confession of the hopelessness into Church throughout the ages till the which Atheism, Agnosticism and Rationalism have plunged their votaries The fourth mark of the true Church whereas they have not yet found an is Holiness or Sanctity. Christ cer-tainly founded His religion in order to sanctily the souls of men; therefore Hc promised to give to it His Holy Spirit. Its holiness, like a brilliant light, was not hidden under a hushel, but to shine idol even down to this enlightened twentieth century who has made the least progress in giving to mankind some knowledge of the where ot hidden under a bushel, but to shine ore of man's existence on earth, forth in the eyes of the world at large For this purpose it is not necessary that all its members should be always whence he comes, whither he is joing, and by what means he is to fulholy. In fact He allowed the traito al his destiny. Agnosticism is now an Judas to be one of His Apostles, and Peter himself to fall shamefully. So acknowledgment that man is a being absolutely without hope, notwithstandthroughout the ages till now. With all this allowance for human ing the wonderful advance which he weakness and depravity, the super-natural sanctity of the Church is conhas made in all the sciences. There is now only one thing left for poor spicous in many ways. First, by the lofty plan of morality which she ever upholds in her teachings. See how she protects the sanctity of marriage, humanity-to acknowledge that with all our wonderfal powers, we have no creator, no hope for the future but in which she declares to be a holy sacrathe nothingness of existence, and of all ment, that the powers of earth cannot the aspirations of the human race control as she does polygamy. She has ever refused to allow such abuses to kings owards happiness. This is the final and princesses as well as to the common

nessage which Col. Robert Ingersoll ends us from the grave, and which is accepted by the infidels of Peoria who aim at perpetuating by the proposed her children the models of Mary, His Virgin Mother. bronze statue the belief that all the faculties of man were made only nothingness and destruction. Ingersollism with its suicide and total darkness as ity of her priests and religious at the to man's future and past, is the most forlorn form of utter hopelessness which even the darkness of paganism dying. It also shines forth with undimmed has thrown as a pall over humanity.

shines

invite

ckbed of the plague stricken and the

brilliancy in the many miracles which God has wrought in her behalf in every

age. God alone can work a miracle, and He cannot work any in behalf of a

the miracles of Christ, and crie believe in Him, they crie believe in Him." They

household ? (Matth. x. 25.)

are plentiful; even many good men and women have drunk in hatred of her

with their mother's milk. And yet there is ever flowing into her domain a

s ream of converts from the most in-tellectual and most learned classes of

society, men like Cardinals Newman and Manning, the Protestant Bishop

Ives and Orestes A. Brownson, Fathers

men, writers and leaders of thought in England, America, Germany and other

EVILS OF MIXED MARRIAGES.

RIGHT REV. BISHOP COLTON'S ADVICE

In the matter of settling in life

rriages are 1

ON A MOST IMPORTANT SUBJECT.

us except because the Catholic is the true Church of Christ ?

cause the Catholic religion

cried out

God alone can work a miracle

THE TRUE CHURCH.

ONE, HOLY, CATHOLIC, APOSTOLIC. REV. CHARLES COPPENS, S. J., CONCISELY PROVES THE DIVINE MARKS OF THE CHURCH OF ROME-CHARGES AGAINST THE CHURCH,

Writing to the Ashland Gazette, of ebraska, Rev. Charles Coppens, S. J., ives briefly the reasons why the Cath-Jebraska, Church is the true Church hrist. Father Coppens writes in part follows :

example out of the many. Many Chris tians remain blind to all such proofs, My first reason is taken from the very name "Catholic," which means that this religion is spread over the hole earth. Christ certainly intended His religion to extend to all nations, for He said to His Apostles : 'Go ye for he said to his apostles: 'Go ye into the whole world, and preach the Gospel to every creature'' (Mark xvi. 15); and again "Going, therefore, teach ye all nations." He promised that He would help them in doing so till the end of time; for He added : "Teaching them to observe all things wheteover L have conversion whatsoever I have commanded you; and behold I am with you all days, even of the world. to the consummation (Matth. xxviii. 19. 20.)

In which Church are these words of Christ verified? In the Catholic Church alone. For, besides the fact that the Protestant claimants did not appear for fifteen centuries, she counts today, even according to the Protest ant Prof. Kattenbasch in the real ency clopaedie, two hundred and sixty mil over all the earth, while he claims only one hundred and eighty millions members, who are scatte for all the Protestant sects together. It must be remembered that Protest together antism is not one religion, and does not claim to be one; but it is an aggrega-tion of over three hundred different religions, each of which is usually con fined to a small portion of the human race

which should be done early—it is of the greatest importance that the man and woman be of the one religious belief. The second mark by which I recog Catholic should marry a Catholic. its direct descent from the Apostles,

no religious bond, the human tie weak-ens with time and in many cases severs, and separation ensues. Henceforth the of His Church : in fact He added that of hell should not prevail He said Peter was the parties go their own way, likely never to know reunion here on earth, and without hope or thought of any such re-

union in aiter life. union in after life. How different is the family in this case from what God, Who instituted it, intended! In the divine plan the father and mother are helped to bear their burdens by the consolations of religion and the strongth of God's grace, the children are united to their parents and to a constant by the same means another by the same means. and to one another by the same means, and all in the home are united in loving and serving God, and in loving and helping each other. This can only be the case when father, mother and children are a unit in religious observance and family affection. When a man and woman have not the one religion and woman nave not the one religion and marry, they may be said, as far as the purposes of a family go and the making of a religious life, which should be the characteristic of the home to promote the super peace and happiness there, to be un fatted for the task, and they make a failure of it. A Catholic and a non-Catholic entered into matrimony are only half married, we may say, and the children are only half fathered or half mothered, as far as the purposes of the married state implies. While the case married state implies. She forbids divorce as firmly of the man and woman is a deplorable one, it is ten times more deplorable in the case of their children, for they have not all the helps they need to ground them in the knowledge and ground them in the Meanwhile to exalt the love and practice of the faith, if, as in some practice of the faith, if, as in some cases, they be not deprived of them altogether. They are not in a Catho-lic atmosphere, but in one that is vitated by religious indifference and sometimes by infidelity. Will it be any wonder if children so reared have little if any faith and in time fall away alto-cather 2 practice of chastity, she proposes to her children the models of Jesus and Hence the celibacy of her clergy and the stainless purity of her religious. Her sanctity forth as well in the heroic char

gether ? There are some cases, we must cknowledge, where the conversion of the non-Catholic party has followed after marriage, but it is the exception to the rule, and generally occurs so long after marriage, say in old age or on a death bed, that it counts for little, false religion. Christ fore old that His followers should work miracles; for He said : "He that believeth in Me, the save for the individual's self. A hundred cases can be cited where no consaid: "He that believen in Me, the works that I do he shall do, and greater than these shall he do "(John xiv. 12.) In our own day the miraculous cures yearly performed at Lourdes, in France, which are the article model. version took place though in many cases the Catholic party was all that husband or wife should be. Their piety and devotion were all lost as far as the criticism of the world. If bringing their non-Catholic partner there were an imposture, it would have been exploded long ago. It is only one into the true faith was concern

The voice of the Council should be heeded and Catholics should not engage themselves to marry non-Catholics ast as most Jews remained blind to and to forestall this occurring they the miracles of Christ, and, rather than should avoid such company keeping. If a Catholic wishes to marry believe in thus, "They brought "Away with Him." They brought false charges again Him, and so men do now against His true Church. Christ now against His true Church. Christ Catholic, he or she should tell such one to go first and receive instructio Catholic religion and, after join ing the faith, that then it will be time foretold all this, saying : "If they have called the Good Man of the house enough to keep each other's company Beelzebub, how much more them of His with a view to matrimony. Charges against the Catholic Church

Morsover, God has His rights as well as men and women, and those rights ought not be taken from Him. Who knows but what it may happen again, as it happened before, that one such receiving the light of faith, may be called by Him to serve Him in the religious state, rather than in matrimony But, be this as it may, it is all import ant that the non-Catholic suitor should be told to go and receive instruction in the faith and become a Catholic, not Rivington and Benson, the son of the late Archbishop of Canterbury and thousands of other distinguished clergy. for marriage, but for faith's sake conversion after marriage is comparatively rarer than most people think, nd mixed marriages generally do not ands. Why do such converts come to turn out well .- Bishop Colton in Cath olic Union and Times

> ARE AMERICANS GOING MONEY MAD.

Bishon Hohan of Scranton addressed Bisnop Hoban of Schandon autoenter the students at the commencement ex-ercises of the Catholic University at Washington, D. C., and among other things said : "We are becoming money things is a computation of the state of the state of the things said : "We are becoming money in commercial life, in social life and in political life. We are becoming too much engrossed in material suc-

JULY 21, 1906.

THE T NOTAB A. I

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their families in later years. With but limited opportunities of

for old age or

becoming personally acquainted with the clergymen of the Presbyterian and other Churches, we have become acquainted with a remarkably large num ber of Methodist, and Anglican clergy up the ministry for other occupations, and by the nature of things, this must be the case in a very large number of instances. If fairly good men who have by their lips and perhaps their hearts, devoted themselves for life to God's work thus tire of laboring in the vineyard, how are we to expect that young men who have not yet very deeply meditated the grandeur of the Christian priesthood, so that even when they hear the divine call : "Fol-

low Me," they will " leave all things ' as Levi did, and "follow Him," at considerable worldly cost ? By the fact that the general opinion was in this direction we must infer that

among these denominations the higher motives for working in God's vineyard are becoming scarce, and we have noticed during the past few years that complaints of the same kind have been numerous in other denominations such

as the Methodist and Anglican. We do not hear any such complaints in reference to the Catholic seminaries which have been more fruitful than ever during the last few years, and numer ous priests have been ordained, learned and zealous young men who, we have no doubt, will do good work in the sacred ministry, and will not abandon their posts, except, perhaps in a few in stances where "the son of perdition " has managed like Judas of old to get his name on the roll of honor where it should never have been placed. Still another suggestion was thrown out, which is described by a listener as

the present occasion, we must say the eighty six million of inhabitants of the United States have shown remarkably good sense in not wishing to identify themselves with Ingersollism.

About the only way in which Col. ingersoll ever benefitted his country eculiarly was probably by the essay e wrote in defence of suicide. None but foolish people could be influenced by his arguments on this subject; yet it is certain that he influenced a certain number into thus following him in this; for the publication of his advocacy of suicide was immediately followed by a considerable number of suicides of persons who had the noisy infidel's essay cut out from newspapers and lying

on their tables where they had evidently been studying it.

Admitting for the moment that the principles laid down by the Agnostic coryphoeus were correct, and that we have no knowledge of a future life, or of God the rewarder of virtue and the punisher of sin, it follows that suicide and other sins (so termed by all Christians) are acts of folly. From this point of view only, Col. Ingersoll contributed considerably toward diminish ig the number of fools on earth and nay be considered by cranks as having done so much good.

It is but a few months since a De troit crank (with an eye to business, however,) set up a statue of the devil, with whom he must have had consider able intimacy, if he was able to detect any real resemblance between the image and the real personality repre sented. When we find that the devil himself has devotees, it is not very surprising that the men who devote them selves while on earth to doing the devil's work should have their worshippers also. It is gratifying, however, that their number is not so great that they are able to do things on the large scale on

from whom it has come down in an unbroken succession, which cannot be said of any other church. Every one of the Protestant sects had its begin-ning more than fifteen centurios later on. We know the Founder of earth oc. We know the rounder of earth a d the date and place of its com-mencement; while for the Catholic Church we know that its first head was the Apostle Peter, appointed by Christ

Himself. Peter was successful Linus, Linus by Cletus, Cletus by Clement, and so on through a line of nearly two hundred and seventy Pontiffs, down to the resent Pope Pius X. We know when by present Pope Pins X. We know when each of them began to reign and when he died or resigned ; and we have test-imonies throughout the ages that they were acknowledged as the successors of

St. Peter in the See of Rome. The Creed drawn up in the first Gereral Council, which met at Nice, A. D. 325, says: "I believe in the One, Holy, Catholic and Apostolic

One, Holy, Catholic and Apostolic Church." I have so far shown that the Catholic Church has the last two; now for the first two, unity and holi-ness. Protestantism, as remarked above, is not one religion, but an ag gregation of many religions, different in worship, in doctrine, in government, nd independent of one another. Many of these sects are even divided with themselves: for instance, the Church of England embraces at least three very different beliefs, com prising the High, the Low, and the Broad Church The Catholic Church, on the contrary,

evidently bears the mark of unity. is one in faith, one in worship, one in government, one in the intercourse of all its members. For its one head, the Sovereign Pontiff, the Vicar of Christ, is the only shepherd on earth, who leads the entire flock and regulates all mat ters within the fold. Thus is fulfilled the promise of Christ: "There shall be one fold and one shepherd." (John be one fold and one shepherd." (John x. 16) H ϵ entrusted this one flock to Peter, saying to Him: "Feed My lambs-feed My sheep." (John vvi. 17); and the successors of Peter have been continuing the work for nineteen centuries. Christ had predicted this nuity by comparing the Church which unity by comparing the Church which He was to found to a kingdom, a city, a household, an edifice built on a rock; all which things have unity. The rock betokened the strength and permanence

disfavor by the Church, and when she permits her priests to perform them for grave reasons, it is always with sorrow and regret.

upon with

In the decrees of the last General In the decrees of the last General Councils of the Bishops in this country held at Baltimore in 1884, it is said that the marrying of Catholics to those not of their faith shouldbe discouraged, and young people should be instructed to give up keeping company with non-Catholics, unless it be that he or she showed a disposition to join the Church and for this reason had begun to take instruction from a Catholic priest.

ten or goes unheeded by many of the Church's children. They put little value on the admonition and keep com-pany with non-Catholics, notwithstand-ing the Church's displeasure; enter into engagement of marriage, take This well known teaching is forgot engagement of marriage, take neither counsel nor advice spiritual fathers, and finally present themselves to them and ask them to do what they do not like to do, namely

marry them to one not of the faith. Mixed marriages are not to be en tered into by Catholics for many reasons The religion of the Catholic party is endangered. It is always hanpered and sometimes prohibited altogether. Husband and wife, who should try to have united views on all things of the have united views on all things of the greatest importance, are disunited on the most important of all things, namely, religion, and the things pertaining to eternal salvation. When children are

born to them the same disunion in re-ligion works still greater evils. The Catholic has to do his or her part single handed, and if no promises have been signed by the non-Catholic, as to the offspring before baptized and brought up as Catholics, or if this promise be not lived up to hard, indeed, the lot of the children. They will then be brought up in an indifferent way in the all-important matter of re

The worst in this case is the example they lack of a Catholic father or still worse, of a Catholic mother, by whom they are to be practically taught the true faith from the observance they see of it in their home. Nor does the evil stop here, for with time this disunion in religion brings disunion in

most everything else. The family grows apart. Although of the one flesh and blood, there being

and in the sensual pleasures obtained by wealth; we are developing a aristocracy of money instead of an a istocracy of virtue and intellect a istocracy of virtue and intellect and we are in danger of permitting success, like charity to cover a multitude o sins. But within the last few years

the revelations of various committee o investigation, both political and in commercial life, have made manifest commercial file, have induce that the fact that something more than mere knowledge of the head and skill of the hand is required for the real progress of our commonwealth and the permanency of our political entity. We stand amazed that we, the sharpest stand amazed that we, the sharpest people on earth, have been fleeced by sharpers ; that many of our captains of ommerce have been pirates on the sea of business and that many of our political leaders are tricksters, boodlers and grafters, while statesmanship for certain politicians is merely the ability to direct the powers and resources the state to one's own personal pro

Sisters G. aduate As Nurses. At St. Joseph's Hospital, San Deigo Cal., ten Sisters of Mercy received their diplomas as trained nurses, from the Right. Rev. Bishop Conaty, in the presence of the mayor, a number of priests, and business and professional priests, and business and professional men. In his address, the mayor ex-pressed the high opinion he entertains of the Sisters, who whenever there is a calamity, are always foremost in the work of relief. The graduating class was composed of the following named Sisters: Sister Mary Gabriel, Sister Mary de Pazzi, Sister Mary Evangelist, Sister Mary Genevieve, Sister Mary Mary de Pazzi, Sister Mary Evangelish Sister Mary Genevieve, Sister Mary Angela, Sister Mary Regis, Sister Mary Xavier, Sister Mary Camillus, Sister Mary Agnes, Sister Mary Seranhine.

> "The Catholic missionaries are men of faith so strong and in conscience so firm that we can truly style them heroes of a valor from which soldiers, courageous though they be, are different as the earth is from the sky. I have observed these modest heroes in Turkey, India, China and South America, and I have never found one America, and I have never found one who did not respond to the sublime exi-gencies of hisvo ation." — Baron B. Kriegelstein.

JULY 21, 1906.

THE TREASURES IN A CATHOLIC CHURCH. NOTABLE SERMON PREACHED BY REV. J.

Mass, the adorable Sacrifice of our

GOD'S MERCY SEAT.

In the church, too, is found the sacred tribunal of penance, God's mercy

sacred tribunal of penance, God s herey seat to all repentant sinners, who, re-gretting their past inficienties, prom-ising to repair the injuries which their sins may have caused to others and re-solving to lead a better life, are ab solved by the minister of Christ, in the name and by the authority of Him Who

name and by the authority of Him Who said : "Whose sins you shall forgive

they are forgiven them, and whose sing

you shall retain they are retained.'

(8°. John xx., 23) At this mercy seat of God must all Catholics kneel, from the Pope on his throns to the little child just learning

to distinguish between good and evil, and henceforth responsible to God for its thoughts, words, and actions. What

explanation can be given for such a ready acceptance of penance as a sac

this: Christ so ordained. Mon may prefer some other mode of reconcilia-tion with an offended Deity, but He

Who paid the price of oar redemption in His Blood has reserved to Himself

that redemption are to be applied to individual souls. He has decided and we accept the decision : "Whose sins

you shall forgive they are forgiven

them, and whose sins you shall retain they are retained." On ! if men out-

side the Church cnly knew the peace,

the _consolation which comes from a confession well made, how bitterly they would accuse those who robbed them of

this means of reconciliation with their

How many reasons are there not, es

Church, matrimony, Christian mar-riage ! For the sake of brevity, how-

champion of the unity, sancerey, indissolubility of Christian marri the only church which safeguards fidel

and care; the only Church

Church),

entieth.

ity of husband and wife; the only Church

she is the chair of truth.

counsels, its

From altar and from pulpit the Holy

Gospel is preached (not a part of it, but all of it), its heavenly doctrines,

warnings, its exhortations, its pro

Christ's blessed word, its pun-

tory tenets of conflicting sects ; not the

repeated revisions of their many creeds

What Christ taught as Divine Truth in

How surpassing strange it is that so

fuse to listen to the Supreme Bein

moral evangelical

the calm, the strength, the happ

Maker !

the right to decide how the merits

rament which forgives sin ?

Simply

A. M CALLEN, S. S., AT THE CONSEC BATION OF ST. PATRICK'S MONTREAL. Correspondence of the Catholic Standard Montreal, June 26.

Montreal, June 26. To day Montreal witnessed a notable ceremony — the consecration of St. Patrick's, the venerable mother church of the English speaking Catholics of the city-and heard a notable sern Opened for divine service in 1847, when \$125,000 had been spent in its Opened erection, more than that sum has since been expended in the improvement and decoration of St. Patrick's during the last ten years alone the outlay has been \$60,000, and to day's imposing ceremony in the debt free edifice was of a most joyful character. The cere of consecration was performed by mony Rev. Paul Bruchesi, D. Archbishop of Montreal, who celebrated Most Archolshop of Monte Stevent were Most Mass afterwards. Present were Most Ray Charles H. Gauthier, D. D., Rev. Charles H. Gauthier, D. D., Archbishop of Kingston; Right Rev. Z. Racieot, V. G., Auxiliary Bishop of Montreal, about one hundred priests of diocese and a number from the States. The sermon United States. The sermon was preached at the evening service, when Archbishop Gauthier officiated at solemn Benediction. The preacher was Rev. J. A. McCallen, S. S., of St. Mary's seminary, Baltimore.

GOD'S HOME AMONG MEN

The preacher's text was from Ezekiel The preacher's text "My tabernacle xxxviii., 27, 28: "My tabernacle will be with them, and I will be their God and they shall be My people ; and the nations shall know that I am the Lord the Sanctifier of Israel, when My tabernacle shall be in the midst of them forever.

After a brief but eloquent tribute to the past and present glories of the venerable Church of St. Patrick, and to the noble priest who had served it so faithfully, the preacher said in part :

What means this newly consecrated church? For what does it stand What lesson does it teach to men both within and without the fold ?

To you, brethren, it means more than a simple meeting place, as any hall might be, in which to gather for prayer and the hearing of the Divine Word. It is the very house of God Himself. It is the abode of His Real Presence. It is the temple of Divine worship. It is the altar of sacrifice and God's home

nong men. This is not the time for a dogmatic explanation of the Real Presence of Jesus Christ, proved as it is by so irrefragable arguments from are, tradition and the fact that Scripture, it is admitted by all eastern sects, who, though they separated from the Catho-lie Ohurch so many centuries ago, and still reject her authority, hold firmly to the doctrine of the Real Presence in both sacrifice and sacrament. These proofs sured out over the more of emit is admitted by all eastern sects, who, roofs, spread out over the pages of our petrinal works, can be had for the doctrinal

ses, its rewards, and to those who heed asking What is more practical for you is to appreciate the treasure which you pos-sess; to rejoice on this day that the Dear brethren, it is God's word you hear from the pulpit-not the ever changing fancies, opinions and inter pretations of men; not the contradic Divine Presence sanctifies this consecrated temple and all who worship therein; that you have your God near you ; that you can offer to Him a real acrifice, the only worship truly worthy you ; of Him, and at the same time the very the first century does not cease to be the same truth or need revision in the essence of true religion. mendous sacrifice is that of the Mass! It is no other than the self same sacrifice once offered by Jesus Christ of How surpassing strange it is that so many men outside the Church, good men, too, with 'strong religious in-stincts, willingly bow down their intel-ligence to their equals, teaching hu-man science, while they absolutely re-ture to listen to the Suureme Being Calvary for the redemption of the world and perpetuated unto all time through the ministry of priests in the daily Sacrifice of our altars. "From the rising of the sun to the going thereof My name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My name a clean (Malachy i., 11.) oblation.

fuse to listen to the Supreme Doing teaching the only absolutely necessary science, Divine Truth, through His mouthpiece on earth, the Catholic Church. They believe men infallible What glory is thus given to God 1 What glory is thus given to God 1 What endless acts of adoration of the Deity are made by men ! What super abundant merits are applied to individual souls ! As a sacrament, source of life, strength, sanctity and salvation for all who worthily enter into such close communion with Christ! "The bread which I shall give you is My flesh for the life of the world." (St. John vi., 52.) "He that eateth My flesh for the life of the world." (St. John vi., 52.) "He that eateth My flesh and drinketh My blood, abideth in Me and I in him." (v. 57.) "Unless you eat the flesh of the Son of Man and drink His blood you shall not have life in you" (v. 54.) "He that eateth My flesh and drinketh My blood thet expendenting life, and I will blood that everlasting life, and I will raise him up at the last day" (v. 55.)

THE CATHOLIC RECORD.

Church's influence in the world, and as he failed they fail to find one that is acceptable. They acknowledge with im that no other institution is left constituted that they have not the

standing " which carries the mind back standing " when carries the moke of sacri to the times when the smoke of sacri fice rose from the Pantheon, when came leopards and tigers bounded in the came leopards and tigers bounded in the Flavian amphitheater. They confess with him that "the proudest royal homes are but of yesterday compared with the long line of Supreme Pontiffs," and they trace that line back through the ages to Peter, but stop there, for getting that Peter was chosen by Christ, and that Christ is God. Like Macaulay they acknowledge that "the Papacy remains, remains not in decay, not a mere antique, but fall of life and vigor, and that there is no sign indicates that the term of the which Church's long dominion is approaching.

All this they admit, all this they ad-mire and praise and then with a flourish of rhetoric they ascribe it all to

of rhetoric they ascribe it all to wonderful human policy. THE SPOUSE OF CHRIST. But let me ask one question. Were there not strong and remarkably able men at the head of the human dynasties and governments, which have anneared and governments which have appeared world, prospered for a while and Was there not often then disappeared ? then disappeared : what the discrete states of brilliant, clever, able states men to uphold both dynasties and governments? Had they not at their governments? Had they not at their beck powerful standing armies and effi beck powerful standing armies and effi cient navies? Why, then, as Macaulay admits, did they disintegrate, crumble to pieces and disappear? Ah! breth-ren, they were human. They disap-peared because they were from man. The Catholic Church fails not, falls not for whe is "t the means of Christ " The Catholic Church laits hot, fails not, for she is "the spouse of Christ," and Christ is God. The Papacy re-mains because to the first Pope, St. Peter, Christ, Eternal Truth, said :

pecially in these our days, to speak at length of that other treasure of God's ever, Christ, Eternal Truth, said : 'Thou art a rock, and on thee, a rock, will build My Church, and the gates if hell shall not prevail against it.'' 'I have prayed for thee that thy faith ever, let one sentence suffice. The Catholic Church to day is the only power which stands forth as the on of the unity, sanctity, and

Time and again has the world tried which protects the rights of innocent children to a mother's and father's 1 ve and care; the only Church which effectually denounces race suicide; the only Church which holds aloft tre standard of Christ against divorce. "What God hath joined together let no man put asunder." (St. Matthew yr, 6); and the only Church when her influence sought to have her change and adapt herself to modern change and adapt herself to modern thought. "Give up your Real Pres ence," they said: " do away with your confessional; at least cast aside infallibility, and all Christendom will flock to your standard." Her answer has always heen: " Non possume." xix. 6.); and the only Church whose members at least heed her voice in a matter which means the uplifting or degradation of the family, the salvation has always been : " Non possumus." " I cannot !" Alas! the non Catholic run of all society. THE CHAIR OF TRUTH. Finally (for it is simply impossible in one sermon even to enumerate the treasures contained in a Catholic Church), the is the chain of terms mind never seems able to get rid of the

common, contracted, human view of Christ's one true Church. The Pope can no more change its truth nor make the desired compromise that I can. The Church is not a corporation, whose The Unifer is not a government which by Bishops get together and say: "Let us revise our creed to suit the present age." It is not a government which by vote of the majority may decide that this truth of Christ is to be given up that other modified and a third ex-changed. God cannot be false to His promises and truth does not change.

A DEADLY SIN ALL DISAVOW. ENVY, WHICH IS AT THE BOTTOM OF MOST OF OUR SUFFERING AND CARPING

AND FAULT FINDING. Genuine self-knowledge is so rare and thorough, self deceit so common that tot a few men and women go through with scarcely a suspicion, the with scarcely a suspicion, and never an avowal, that they are at all so mean and little as their words and ac-tions frequently proclaim them. Such people listen more or less attentively to the preacher as he constructs a moral cap which fits them perfectly : but incap which fits them perfectly; but instead of wearing it themselves in all umility, they complacently consider how extremely well it is adapted to the heads of some dozen occupants of other pews. They leisurely read a pen picture news. They leisurely read a pen picture in which they themselves are portrayed to the very life, and drawn so graphic-

heart to be generous . . . People of this sort often come to regard the success of others, even in a good work, as a kind of personal offence. cannot bear to hear another pi as a kind of personal otheres. They cannot bear to hear another praised, especially if he belong to their own art, or calling, or profession. They will pardon a man's failures, but cannot forparaon a man's failures, but cannot for-give his doing a thing better than they can do, and where they themselves have failed, they are found to be the most merciless of detractors. The sour outin the the of the simple critic thinks of his rival :

"When heaven with such parts has blest him, Have I not reason to detest him?"

Yes : envy in itself, or envy in others we stigmatize as baseness. The mis-fortune is that when the contemptible passion invades our own heart, we utterly refuse to acknowledge its pres-once, or we persistently call it by some We may avow, of course, rieved that the success other name. our being grieved achieved by a friend or acquaintance may have a tendency to make him proud; that the praise lavished upon him may swell his vanity to undue proportio that his being so much in the public nay ultimately prove his undoing : eye may ultimately prove his unital that his general popularity has probably been won by some unworthy sacrifice of principal; that the office he has attained principal; the built worthily to fillis beyond his ability worthily to filld simply because but grieved purely an basking in sunshine while we are kept comparatively in the shade! Per ish the thought! We scorn such mean he i ish the thought! What humbugging hypocrites ness some of us are, and how rarely matter of envy do we succeed in deceiving anyone but ourselves!

The simple fact is that bald, naked, unadulterated envy is at the bottom of faulterated envy is at the bottom of most of our sneering and carping and fault finding and caustic criticism. Few natures are so thoroughly gener-ous and noble that their first impulse is fail not." The Church remains because she has the Divine promise that the Holy Ghost will dwell in her forever. "Behold, I am with you all days to the consumma-divident the success the consumma-are even so Christian as to check forth-with the in fest property in the success the consumma-with the prosperity that raises their fellows are even so Christian as to check forth-with the in fest property in the success the consumma-with the prosperity that raises the prosperity in the prosperity that the prosperity that the prosperity that the prosperity the prosperity that the prosperity the prosperity the prosperity that the prosperity that the prosperity that the prosperity the pr pulse "to wither at another's joy, substitute for the basest of passions that sweet charity which "is patient Time and again has the world that to effect a compromise with the Church. Time and again have men, resenting Time and again have men, resenting to have her not perversely." Burke has said : "I not perversely." Burke has said : "I not perversely." am convinced that we have a degree of delight, and that no small one, in the real misfortune and pair of others;" but it is probably truer to assert that we have a degree of pain, more or less acute, in the real good fortune and

delight of others. As brotherly love or fraternal charity is the virtue directly opposed to this brightening voice of envy, the surest guarantee that our hearts are actually as free from the vice as we should like to beliave them is the weitere during to believe them, is the uniform charit-ableness of our discourse relative to those whose merit of success may gener be supposed most like'y to inspire us with the unworthy sentiment. If we find genuine relief and consolation in dwelling upon their shortcomings and defects rather than on their good points and excellencies, we may rest assured that despite all our protestations to the outrary, we are a proy to envy, are as generous than mean, less noble than ase. "Out of the abundance of the eart the mouth speaketh; and out the envious heart, in particular, proqualified seed the faint praise, the proval, the exaggerated censure, the avilling sneers, the disparaging comavilling sneers, the displane, the in-ments, the extravagant blame, the inordinate deprecation, the distorted slander and the downright calumny that work such have in Christian communities, and outrage that Divine Master Who said to His disciples of all times: "By this shall non know that ye are My followers, in that you love one another."-The Voice.

ST. MAGDALEN.

FEAST 22ND JULY. We cannot admire too much the great nercy of the Son of God towards Mag lalen. The latter had sinned deeply

delays, what resistance! Let us humble and convert ourselves ST. MAGDALEN'S LOVE FOR JESUS WAS HUMBLE. Magdalen did not glorify herself on

account of Jesus' kindness to her; she did not think more of herseli because she was more loved, because she was converted and loved more. She hum hed because she was converted and toven more. She had bled herself more and more in abject opinion of herself; she lamented because she had learned so late to love a God so loveable; she daspised herself and accepted the contempt of all as if it were due to her. She knew that the fact of her going to Simon the Phari see in the presence of a numerous and brilliant gathering, would call down on her the censure of all the guests, make her an object of public ridicule and the talk of all Judea. No matter ! She can never have enough confusion, enough contempt. On entering Simon's house, she falls on her knees, proaches the Saviour- not face to face for she deems herself unworthy to so look upon him; she keeps her head down and kisses, not his adorable face, out his sacred feet; she bathes them with her tears, bitterly repenting her past life, and she weeps. Happy tears which extinguish the fire of concupis-cence in her, which wash out her sins, drive away the devil and gladden the angels! Let us learn from this the humiliation and confusion that should always accuments our love. Let us with her tears, bitterly repenting always accompany our love. Let us learn to be content to be at the feet of Jesus, overwhelmed by the feeling of our littleness and unworthiness, and to not be ambitions of having the extraor-dinary graces God sometimes gives to noble souls. It should suffice us that we be endured in His presence without being raised up to the delicious con-solation and holy joys of His divine ST. MAGDALEN'S LOVE FOR JESUS WAS

GENEROUS. Possessed by the love of her good Master she followed Him as well as she Master she followed Him as well as she could during His apostolic journeys in order to hear the instructions that fell from His adorable lips and to serve Him in all His needs. When the divine Saviour came to her house in Bethany, she could think of Him only, and kneel-ing before Him she contamulated and ing before Him, she contemplated and listened to Him; He was everything to her heart. When, during the Passion He was raised up on the cross, she was there with the Blessed Virgin to com fort if she could not defend Him and to intrepidly brave the mockery and sult of all the people. When and in alt of all the people. When He reathed His last, she bought perfumes to embalm His body, and so eager was she to perform that pious duty that she went to the tomb at dawn. The apostles came in their turn and, not g Jesus, they went away, but Magdalen remained ; love kept nding Jesus, her there and, beyond all conso all charter and, beyond an consolation, she called upon men and angels for her good Master. "My Master has been taken away," she said "Toll me, where He is laid and I will take Him away !" He is laid and I will take Him away : Can any love be more generous? At last, Jesus appears to her ; she casts herself at His feet and will not leave Him ; but Jesus tells her to go and an-nounce His resurrection to the apostles and she sacrifices the sweetness of that interview to obediance. After Penteinterview to obedience. After Penteinterview to obedience. After Pente cost, her generous love does still more; she goes with Lazarus, her brother, and Martha, her sister, to evangelize Gaul, she evangelizes by her words and still more by her example, leading a life of mortification and penance, elegence on the around apending of sleeping on the ground, spending a portion of her nights in prayer and having no other abode than a gro the rock, known to this day by the the rock, known to this any so generous name of Holy Balm. May so generous a love confound our cowardice which wishes, without ever suffering, to live at ease and never to be inconvenienced. Such is not love.

IN SUMMER DAYS.

Just because it is summer, and the season for excursions and vacations, it should not be imagined that the Ten

Secone of Three Things Always Cause

HEUMATISM

Do you know the system rids itself of waste matter through bowels and cidneys? Yes, but by the skin as well.

As a matter of fact, the skin rids the stem of more urea than the kidneys do.

If the skin, or bowels, or kidneys are unhealthy—they won't throw off enough urea. This urea is changed into urio acid—carried by the blood to joints and erves-causing Rheun

One never inherits Rheumatism. One does inherit weak kidneys, irregular bowels and bad skin action.



will positively cure Rheumatism because

they increase the eliminating action of skin, kidneys and bowels-and make these three organs so vigorous and healthy that there can be no urea or wast retained in the system to poison blood and irritate the nerves.

FRUIT-A-TIVES are fruit juices, combined with tonics_the whole forming the most effective cure for Rheumatism,

50c. a box or 6 boxes for \$2.50. Sent on receipt of price if your druggist does not handle them.

FRUIT-A-TIVES LIMITED - OTTAWA. SIXTEENTH ANNUAL PILORIM-

AGE ST. ANNE DE BEAUPRE, TUESDAY, JULY 24TH-ITINERARY OF SPECIAL

TRAINS. The Ontario Pilgrimage to the Shrine the Ontario Figrinage to the Snrine of St. Anne de Beaupre will take place (this year) on Tuesday, July 24th and will reach the Shrine on Wednesday, 25th, eve of the Feast Day of the Mother of the Blessed Virgin. Excursion rates will provail at all stations of the G. T. R. from Whitby, Lindsay, Peterborough, Haliburton, Mariposa and all points east thereof, as far as Aultsville and at all stations of the C. P. R. from Myrtle and all points east thereof, luding Peterborough, Perth, Manotick Stittsville, Carleton Place, Brockville, Prescott, Smith's Fal's, as far as Proscott, Smith's Fal's, as far as Chesterville, included. Passengers from Lindsay, Haliburton, etc., will take regular morning train and connect with special at Port Hope, and those from Mariposa, etc., will board special at Whitby Junction. Pilgrims from Toronto, London, Hamilton, and other points in Western Ontario will leave Coronto on Tuesday morning by regular egular Montreal express trains, procure return tickets as far as Whitby or Myrtle stations on the main lines of the G. T. T. and C. P. R. a short distance east of Toronto, purchase pilgrimage tickets at either of these stations at a st of \$8.00 from Whitby, and \$8 from Myrtle, and then take special trains which will be swaiting them and pro-ceed to St. Anne de Beaupre, which shall be reached at 7 o'clock on

Wednesday morning. Exceptionally low rates will prevail at all stations throughout the Eastern part of the province, and tickets will be good only on the special train going, but valid on any regular train return-ing up to and including Tuesday, July ing up to and including Tuesday, buty 31st. This means that pilgrims can leave Quebec city by the night trains of Tuesday, July 31st, and Montreal by the morning trains of August 1st; but if a stop-over at Quebec or Montreal be desired, it must be so timed as to leave Montreal for a continuous journey home not later than the morning of Wednes-day, August 1st. The pilgrimage will The Most Rev. C. H. Gauthier, D. D. Archbishop of Kingston and will be directed by the Rev. Father O'Gorman, Gananoque, who will give any fur-ther necessary information to intending pilgrims. Dining cars will be attached to the C. P. R. special, in which meals may be procured on the journey, and whilst at St. Anne's for the nominal sum of 25 cents per meal. C. P. R. sleepers and first class coaches will be conveniently placed on the track near the Basilica, and will be at the disposal of the Ontario Pilgrims. There will be no charge for the use of first-class coaches on Wednesday night. Pilgrims from Toronto via Grand Trunk must take the 7:45 a. m. Mon-Trunk must take the 145 a. m. http: treal Express, and await Pilgrimage Special at Whitby Jct. until 1 p. m. The 9:15 a. m. C. P. R. Montreal Ex-press will make immediate connection with C. P. R. Pilgrimage Special at 1447 3 Myrtle.

R

THEY BUILD A HOUSE FOR GOD.

But does the Church teach any les-Son to men outside her fold? She does. She solves many problems which perplex them greatly. They know that as a rule we are not wealthy. Why, then do Catholics build such churches ? Because they build not a house for man, but for God.

Let non Catholics admit the Real Presence, and they will understand why we call to the work of building a on earth for our God all that is highest and best in architectural tal-ent; all that is richest in building materials ; all that is most beautiful in art painting, sculpture for adornm and then have but one regret left, that our poverty does not allow us to go farther. Thus one problem is solved which causes perplexity to those outside the fold. A house is built for Christ our Lord really present in our tabernacles

The Real Presence explains why our church doors are always open. Ours is not the religion of a day or of a few days in the week, but of every day of our lives. Hence it is that when choir is silent, organ hushed, pulpit vacant, and priest absent at the bedside of some dying Christian, or elsewhere engaged in the affairs of the Father's house, one never enters a Catholic church without finding devout souls kneeling in adora-tion of the God of the Eucharist They are there to seek light from the Divine Author and consolation to their holy tabernacle on earth. The Divine Presence likewise explains why in rain, storm, cold, heat, thousands of devout Catholics, seek the church to assist at breasts from the loving Sacre

like themselves, as they seek knowl-edge or counsel from the astronomer, the mathematician, the physician, the lawyer, the scientist; and they will not heed the infallible Church which Christ promised would never lead men into

error. What can be the reason for such glaring inconsistency? Have the war-ring, self contradicting and constantly increasing number of sects made these men sceptical of all religious truth? men sceptical of an reingous dath Have anti-Catholic prejudices be-gotten of early education and nurtured during a lifeti ne by reiterated calum-nies (which no fair man should accept) so warped their judgment that they are to distinguish the true from the unabl false, the Divine from the human, the Church of the Living God from the sects who have cast off her authority ?

THE FALSE VIEW OF THE CHURCH. I think, dear brethren, another ex planation may be found for men's unwillingness to accept Catholic truth whingness to accept Catholic truth. It is this: They seem unable to get beyond the human, and therefore false view of the Church. They acknowl-edge without difficulty that she is a wonderful institution ; are loud in their praise of her powerful influence for good over the minds and hearts of her people; acknowledge the debt which the civilized world owes her for bene-fits conferred, and stand astounded at nts conferred, and stand asconteed at the youthful vigor which she has al-ways displayed; but they ascribe all her success to human policy, self-adaptation to man's needs, admirable

adaptation to man sheeds, admirable administrative ability, etc. Why do they not honestly seek the true reason by acknowledging the Divine action of the Spirit of God, Who dwells in her? Why do they not ac-cept this, the sufficient and at the same sole cause and explanation of the time wonders which they admit, admire and praise? I have conversed time and again with such men here in this city and everywhere else I have been, and in all their conversations about the Church I never failed to notice that the trend of their thoughts was always

the same - human. They always stopped short at the one sole explanation of the Church's in-fluence and of her very existence-the Divine action and sustaining authority

ally as to be recognized at a giance by all who know them; but they see noth-ing familiar in the most prominent features, and would indignantly deny that the character so truthfully de ally as to be recognized at a g nicted bears any resemblance to thei own. If you speak into the recorder o a phonograph, and then listen to the reproduction of your record, you will discover that while your voice sounds familiar enough to your friends and ac quaintances, it sounds quite strange and unfamiliar to yourself; and many of us know still less about our actual characters than about our real voices.

acters than about our real voices. Does anyone, for instance ever can-didly admit that he is given to envy? Do we ever, outside of the confessional, or sufficiently often even there, ac knowledge that the success, the pros-perity, the superiority of another ex-cites within us a feeling of uncasiness and discomfort, accompanied by a de-sire, if not an effort, to mortify and dis-parage the person in question? Are we parage the person in question? Are we not all willing to subscribe to the ve dict in which the world's theologi and moralists and sages and poets hav always concurred; that envy thrive thrive only in a low, mean ungenerous natu that it is a sin peculiarly deviliah in its malice, and deadly in its effects, and that it is, without exception, the most unprofitable of all sins, utterly sterile, and its own abundant punishment? Of course we are.

Envy in the abstract, or even the concrete, envious in the persons of our neighbors, we are quite ready to de-nounce with withering severity, to condemn as scathingly as the most rigor-ous moralist of them all, We agree with Busnel that "envy is only a malignant selfish hunger, casting its evil eye on the elevation of supposed happiness of others," and with Thomp. son that

" Base envy withers at another's joy And hates that excellence it cannot reach.

We quote approvingly from the Book of Wisdom: "By the envy of the devil death came into the world," and are willing to ask in general terms to be delivered "from envy, hatred, malice and all uncharitableness." We admit

and Jesus Christ, far from repelling her on account of her great faults, had com passion on her: His grace sought her amidst her wanderings from the right path as the Good Shepherd seeks the lamb that has left the fold; He called her and she came. How worthy is such infinite morey of all our praise, of all our admiration, of all our love! Let us praise God's tenderness for such sinners and let us at the same time, congratu-late Magdalen upon her docility to the grace that called her.

ST. MAGDALEN'S LOVE FOR JESUS WAS EAGER FOR SACRIFICE.

As soon as the first rays of light en-lightened Magdalen's mind and showed her, in Jesus, her Savior and her God, her, in Jesus, her Savior and her God, she eagerly set out to seek Him. She learned that He was at the house of Simon, the Pharisee. She did not wait until He could come out and she could her and the set of the set of the set of the set of the until He could come out and she could speak to Him privately. She could not bear to remain another moment in a state of sin nor endure to continue to be an object of hatred for her God. Without delay and disregarding human respect, she arose; love seemed to give her wings and she flew to the house of Simon the Pharisee, carrying an ala-Simon the Pharisee, carrying an ala-baster vase full of exquisite perfumes originally destined to satisfy her sen-suality. She fell at the Savior's feet, broke the vase and poured the perfume over the sacred feet of Jesus; she wiped them with her hair and kissed them with respect thereby sacrificing at once respect, thereby sacrifting at once human respect, the vanity of her hair delicacies of her sensuality. and the She was still in the flower of youth, her days were spent happily, according to the world, amidst all that could please and amuse; that could make life charm flatter the senses, self-love and ing, desire for pleasure. But none of these things stopped her; she swore eternal things stopped her; she swore eternal divorce from the world in order to attach herself to Jesus, to Jesus alone, to Jesus with all her heart and, to that ond, she hesitated at nothing. Are we, like her, eager to allow ourselves to be led by grace, to make all the sparinger

should not be imagined that the Ten Commandments are abrogated, or that the Seven Deadly Sins have lost their malice. Our moral and ethical standards do not vary according to the season, and we have not one set of rules for winter and another and a much lower set for summer. The story about the little girl who said "Good by, God, we're going to the country," has a great deal in it. It is not merely a great deal in it. It is not merely a passing witticism; it shows as if by flashlight an attitude of mind which is not confined exclusively to little girls not confined exclusively to little girls but which may be found unhappily among older people. "Tis true, those who have arrived at what may well be called the age of discretion do not bid good-bye so publicly and flatly to their Creator when going away for the Creator when going away for the summer, but their actions show most assuredly that they have cut adrift frow the moorings which held them securely at home .- Sacred Heart Review.

GIVES HOME TO NUNS.

The current San Francisco Monitor The current San Francisco Monitor says that Most Archbishop Riordan has turned over his house at Falton and Steiner streets to the Presenta tion Nuns whose institutions at Tay-ler and Ellis streets, and at Powell streets, and at Powell street were swent away by the fire. His Grace swept away by the fire. His Grace has leased a small place at San Mateo and will remain there until such time as his home in the city is available for as his nome in the city is available for his use. He goes back and forth by train almost daily and the business of the diocese is conducted as usual at the diocesan office, No 1100 Franklin

street. The Sisters who suffered such heavy loss by the late catastrophe are deeply touched by the Archbishop's thoughtful consideration in providing them a temporary home under his own The house is new and the inter roof. ior has been rearraged to meet the re quirements of an improvised convent Beyond the breaking of the chimneys the Archbishop's residence passed through the earthquake upinjured, and by placing it at the disposal of the nearly one hundred Sisters rendered led by grace, to make all the sacrificer homeless by the calamity which razed God asks of us, without ever hesitating on account of some human consideration the greater part of the city, His Grace of the repugnance of nature, of self-love, of what people may say? Alas ! what

C M. B. A.-Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at So'clook, at their hall, in Albian Block, Richmond Street. Rev. D. J. Egan President; P. F. Bayle, Secretary.



FIVE-MINUTE SERMONS.

were henceforth to be in greater abund.

Paul insisted that the presence of the Holy Ghost in the soul is just as real for he says: "If any man violate the

temple of God, him shall God destroy; for the temple of God is holy, which (temple) you are." (I Cor. iii, 17.) How abundant and how explicit is

the instruction which St. Paul gives us

(Rom. viii, 9.) St. Paul tells us that the presence of

the Holy Ghost in us is a consequence of our being the sons of God. "Be-cause you are sons, God hath sent the

It is difficult to explain the manne

with mortal sin. This gift is sancti-

Love is the fulfilling of the law. Our

in the soul. This is the teaching of the Church. An act of true and pure

love of God expels sins and makes the

a soul

Ghost bestows on us in the

Selfish irritability is a short cut to

strength and fortitude, and leads, ever

fying grace.

Seventh Sunday after Pentecost THE LAST SIN.

For the wages of sin is death ; but the grace of God, life everiating in Christ Jesus out Lord. (From this Sunday's Epistle.)

were henceforth to be in greater sound ance to man. All the works of grace are attributed to the Holy Ghost. Though the Three Persons of the Blessed Trinity are but one Being, each of them has His special work for creatures. The work of the Holy Ghost is santification, making man holy through His supernatural gifts to the soul and inducing it to perform the more of holiness. Lord. (From this stands) standard in Holy This is not the only place in Holy Writ, my brethren, where eternal life and death are set before us as the wages we shall some day be paid. The word of God frequently admonishes us of the choice we are compelled to make between eternal sorrow and eternal joy and for this most evident reason : we works of holiness. The grace which was in Adam at his

creation was from the Holy Ghost; the grace which enabled him to repent and to persevere afterwards in God's ser-vice was from the Holy Ghost. The vice was from the Holy Ghost. The grace of Abel, of Enceh. of Abraham, of David, of Elias and of all the other saints of the Old Law was from the Holy Ghost. are always actually engaged in making are always actually engaged in banks the choice. The very essence of our merit hereafter will be that we shall have freely and deliberately chosen Almighty God and His friendship, in Peteost was the great day of the first public manifestation of the Holy Ghost and the inauguration of the reign preference to any and everything be sides. And the reason, and the only reason, why a man will lose his soul of grace. Hence we think it well to consider the Holy Ghost as the Guest of Christians. As a rule we do not re-flect enough on the presence and the power of the Holy Ghost. The Holy Guist in the hown Vani Sanata ecause he committed mortal will be b sin and died unrepentant-that is to say, choosing to love what God bids him hate. What we call the choice be power of the Holy Ghost. The Holy Spirit in the hymn Veni, Sancte Spiritus, is called dulcis hospes animae, or Sweet Guest of the Soul. A guest is entertained in the house of another, and comes on invitation. So comes the Holy Ghost and remains only as long as we consent and show our appreciation of His program. tween virtue and vice St. Paul calls the choice between life and death. And with that choice we are constantly And with that choice we are constantly confronted. Not that we always real-ize, it, nor do I mean to say that the first time one grievously offends God he settles His fate eternally; but that each mortal sin really earns the wages of eternal death, and only the blessed mercy of God saves us from our de-served punishment. And furthermore, it is some mortal sin or other that at last breaks down God's patience. If at any particular occasion He does not see fit to take us at our word, so to speak, and leave us forever in that state of enmity that we have chosen, it of His presence. This is clearly expressed by our Lord in His promise: "I will ask the Father and He shall give you another Paraclete, that He may abide with you forever. "(St. John xiv, 16.) St. Paul emphasizes the same thought when he says: "Know you not that you are the temple of God, and that the Spirit of God dwelleth in you." (I Cor. iii, 16.) The soul is God's temple. The pres-ence of the Holy Ghost in it is com-pared to the presence of God in the temple and this was very real. St. tate of enmity that we have chosen, it state of enmity that we have chosen, it is not because we do not deserve it; it is because He is a loving Father to us, and is often willing to stand a great deal of wickedness on our part; or becanse we have some dear friends who cause we have some user Hiends who are servants of God and who pray for us; or because the Blessed Virgin has acquired some special attachment to us and interveness for us; or because God reserves us for a later day, when He will make such an example of us as will because, again, save other sinners ; or He saves us for a later day to make us odels of true penance.

But just look around you, brethren just call to mind what you have heard or perhaps seen of God's judgments, and the Apostle's lesson becomes and the Apostle's lesson becomes object-teaching. Have you not heard of a sudden and unprovided death and then remembered how years ago that man started a disreputable business? It was thus that He made His decision for all eternity. On the other hand a man now temperate, once a drunkard, will tell you that long ago he took the pledge and broke it, and broke it again, but still persevered, and finally, by the grace of God, has managed to keep it. He was fighting the battle of fate and he won the victory. That dreadful appetite overcome, the prac tice of religion became easy to him.

In another case a man is led away little by little from the rules of honest also your mortal bodies, because of His dealing; at last he refuses to pay a certain just debt, one that he can easily pay if he wishes. After that avarice eats into the core of his heart and he is hest farware spirit that dwelleth in you." in which the Holy Ghost dwells in the soul, though it is clear from the teach-ings of the Holy Scriptures that He and he is lost forever.

And, brethren, what a relief to hear in the souls by means of a created gift of wonderful beauty and perfection, a after a sudden death that the poor soul was a monthly communicant ! thing so holy that it cannot remain

Many are tested by Almighty God demanding that they shall withdraw from the proximate occasions of mortal sin. The voice of conscience, a sermon heard in the Church, the private advice of some good friend-for all these are the voice of God - admonish them against what leads them to mortal sin; against very bad company, or the saloon, or the Sunday excursion, or dangerous reading, or lonely companykeeping. Perhaps one's conduct about such dangers has more to do with his choice in eternity than anything else

soul the temple of the Holy Ghost. No pen can truly describe the won derful effects which the Holy Ghost I do not mean to say that this fateful decision is a mere lottery, but it is a moment at the end of years of rebel-lion against God when an effort is made

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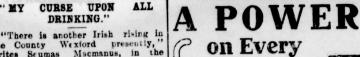
THE ROSARY.

Have you ever thought seriously on this beautiful and effective form of prayer ? Not on its origin and history, but on the various parts which compose it? If not, you have not recited it intelligently, neither do you appreciate its power nor meaning. For our better understanding thereefore, let us briefly consider its

parts. First, there is the cross, the em-blem of our redemption, the Christ-ian's sign of loyalty to his God. The Catholic's first stamp of heaven The Catholic's first statip of leaven heirship and his last object of earthly vision. Clasping this blessed symbol of salvation we begin the Rosary with that beautiful and touching prowith that beautiful and touching pro-fession of faith composed by the apostle just previous to their going abroad into the world to preach as commanded and which we call the Apostle's Creed. on this point. Do we really belong to God? Here is the answer: "You are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of His." To understand and fully appreciate what the words imply it is only necessary to repeat them slowly and thoughtfully. It will then be found what a world of meaning they contain. It is the epit-ome of the essentials to salvation. Next, we recite the Lord's prayer, the Hail Mary and the glory be to the Father. Here we have the prayer of cause you are sons, God hath sent the Holy Spirit of His Son into your hearts crying Abba, Father." (Gal. iv. 6.) The Holy Ghost will care for His own and will richly recompense those who made Him their Guest and hon-ored Him as such. He will raise them to "Life everlasting." St. Paul tells us of this in Romans viii, 11: "If the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Jesus from the dead shall quicken also your mortal bodies, because of His Father. Here we have the prayer of all prayers, the Our Father, because it is the prayer composed by our Sa-viour Himself and contains every necessary petition spiritual and tem-poral. Then there is the Hail Mary the prayer whose authorship is due to the Angel Gabriel, St Elizabeth and the Church. The part contributed by the Angel reminding us always of the Incarnation ; that of the Saint impressing upon us the exalted honor conferred upon us; the Virgin Mary and that of the Church sanctioning and urging us to seek her assistance in life and at the hour of death. And lastly the Glory be to the Father by which we pay tribute to the Blessed does dwell in the souls of men. He is Trinity.

These are the component parts of e beautiful and powerful devotion the so far as the prayers employed are concerned. Every Catholic, of course knows that it is further divided, Love is the fulfilling of the law. Our Love asys: "If any man love Me, he will keep My word, and My Father will love Him, and We will come to him and will make our abode with him." (St. John xiv, 23) Such love, a true love of God for His own sake, induces that Holy Ghost to make His dwelling of the second second second second second second to the second second second second second second to the second sec namely into the five glorious, joyful and sorrowful mysteries. And here we reach a consideration of importance. As they represent the glories, the joys and the sorrows of the Blessed Virgin, to practice the devotion intelligently profitably, meditation upon thes mysteries becomes essential.

Herein lies the fruit of the whole devotion. It is this meditation which has made humble men great and preatmen greater. It has been profit-ably practised by the goor and the rich, by the ignorant and loved her Child. He made the ; some rich, by the ignorant and most learned. It has been and



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power of some kind on every farm. It saves labor, time and

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"There is another Irish Thing In the County Wexford presently," writes Scumas Macmanus, in the Catholic Union and Times. "But this time pikes have nothing to do, with it -only the Irish language. As in '98, it showed itself the boldest county in Ireland, leading the way in biddirg defance to Saxon law, so to day it sustains its gallant record. in bidding denance to Saxon 12, so to day it sustains its gallant record, showing to the other counties a shining example in Gaelic League revival work. No other county of Ireland is so well organized or doing such splendid work as in County Wasford They may yet work a Wexford. They may yet work a revolution more memorable than that

"MY CURSE UPON

"In fact in the County Wexford two revolutions are presently pro-ceeded; a language revolution is one, a drink revolution is the other. It was in this county that the Anti-Treating League, a short time ago, sprang forth. The Wexford men recognized that the ill habit of treating, more than a love of drink, was the root of the drink curse which blighted Ireland. So they formed societies, members of which blind themselves neither to take nor give a treat in acy house where liquor is exposed for sale. From Wexford this league spread over Ireland doing much good already and having a great much good already and naving a great future before it. In the county Wex-ford itself, it has done most good, and it is acknowledged, revolutionized things generally. The Wexford men recall with bitterness the cry (in the ballad) of the poor rebel whose cause was lost in '98 :--

'My curs upon all drinking ! It makes my very won each battle, but drink lost For bray

ever more. We had no drink beside us on Tubberneerin's day. Depending on the long, bright pike — and well it worked its wsy.'"

The Wexford men are determined with God's help to lose no more battles through drink."

TOLD BY FATHER TABB.

"I'll go in," she said, for I've never yet seen a Catholic service, and it will m at home to hear how these amuse the

poor people do." The Benediction was just beginning. What on earth could it mean ? There was light enough surely. Strange that this inward darkness of the mind should express itself so ! Then the flowers and the incense and the tinkling bells

and the incense and the tinkling bells made her wonder more. Vespers over, the Rosary begins. Ah, there is idolatry ! "Hail Mary, full of grace," over and over again. Then the Lord's Prayer. "Well, they keep at heart a glimmer of Christian faith, so there may be some hope for them blind as they are." She was amongst the last to leave the

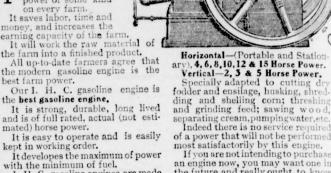
She was amongst the last to leave the church. Seeing a rosary in one of the pews, she took it home with her. "How they will laugh when I show this" she said, " and pray on it to them! She had the words by heart. Bedtime came, and the young girl, taking this rosary with her, went to

She knelt as was her custom, to say er prayers. "Hail Mary-God forher prayers. "Hail Mary-God for-give me; I didn't mean to say that ! 'Our Father' - 'Blessed art Thon' -foolish distraction."

She got up from her knees and walked the room. The fatal words haunted her. "Hail Mary, full of grace." She knelt again, trying to fix her thoughts, but the effort failed. "It is

better to lie down for a while, per-haps." She had never before slept without

Give your best and you will get the best in return. Give in heaping measure and in heaping measure it shall be returned. We all get our due sooner or later, in one form or another. "Be not weary in well doing;" the reward will surely come, if not in wordly goods, then in inward satisfac-tion, grace of snirt, neace of mind. saying a prayer. Can she do so now? "Hail Mary, full of grace" - ah ! that I had the grace to pray well—"the Lord is with thee." When in thy company



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JULY 21, 1906.

by the grace of God to save the sinner; and for weal or for woe it is the last chance. Some time or other the last sin will be committed, the last grace will be granted.

O my brethren ! how very reasonable is the holy fear of God. Oh ! how wise are they who have joined fear and love ngue nor pen can describe its entrancing beauty. The antithesis of this is a ing beauty. together so that the fire of love has soul in mortal sin. burned the dross of slavishness out of The sanctifying grace brought by the Holy Ghost to the soul is also fear, and fear has mingled reverence and humility with love. Alas ! that so called habitual grace, because it re-mains permanently in the soul while mortal sin is kept from it. In addition many should live as if eternal life and death had no meaning for the present hour.

to this the Holy Ghost brings with Him actual grace, which is a certain divine Some are like that millionaire I heard of. Walking home one day, a heavy shower of rain began. He stopped a hack and asked what the help given to enable us to serve God and to perform the duties He requires of us. It helps us "to avoid evil and driver would take him home for. Fifty to do good," as the Catechism teaches. The presence of the Holy Ghost as cents, was the answer. He began to beat him down, and finally, refusing our Guest brings certain effects; adoption as sons, heirship to heaven more than twenty-five cents, he walked home in the rain. But he caught cold, went to bed, and died. He had played and the special favor of God. He can-not but look with love upon those in the miser many a time before, but the last time had come. So many a one whom He Himself has taken up His abode, and must fill with heavenly blessings those souls whom He has thinks his one sin more, his one other rejection of grace, is but like the mul-titude of other such offences some beconsecrated as temples for Himself. After Solomon had spent years of labor and had lavished untold riches fore : and all the time he is deciding an eternal fate.

TALKS ON RELIGION

THE HOLY GHOST.

Our Blessed Saviour, previous to His I have built." (III viii., 27.) How wea-derful then is the favor which the Ascension, said to His apostles: "It is expedient to you that I go; for if I go Holy not, the Paraclete will not come yo but if I go, I will send Him to yo This remark t, the Paraclete will not come to you; mystery of becoming truly our Guest. (St. John xvi. 7) This remarkable declaration should demonstrate to us deciaration should demonstrate to us the great need we have of the Holy Ghost. Our Lord virtually told His apostles that the coming of the Holy Ghost would fully compensate them for being deprived of His own visible presmisery, but patience that lives, not for self but for the good of our fellow-men through supernatural charity, confers

ence.

here on earth, to the possession of even The Holy Ghost is absolutely necespeace and happiness. sary for us, because He has a work to do which is so absolutely necessary for man that without it he could not be Our Lord cleansed ten lepers, and but one returned to give thanks for the benefit received. The other nine saved. This work really began with man's advent into the world. The took their cure as a matter of course man's advent into the world. The great manifestation of the Holy Ghost at Pentecost was the commencement of We are all apt to belong to the class of people as these ungrateful what is nearer the truth-these thoughta new outpouring of His gifts which less men.

entered as a Guest. As the sanctifier still is the devotion of Popes and He brings into the soul supernatural gifts, divine virtues and qualities which penetrate and ennoble the soul. St. peasants. Simple, and at the same time sublime, it has been well styled "the queen of all prayers"—the Ros Catharine, who was permitted to see a soul in the radiance and splendor of ary.-Church Progress. supernatural grace, says that neither

GARIBALDI'S GRANDSON TO BE A PRIEST.

"The history of the Church in our time," says the Ave Maria, "affords many curious illustrations of how com-pensation is made to her. She suffers oppression in one country, and makes wondrous progress in another. Here she is attacked, there nobly defended. A great leader falls, one better quali fied succeeds him. For every apostasy there are conversions. Scandal is nullified by some striking example of heroic virtue, like that of Father Damien. Renan abandons the Church, Newman submits to it. Garibaldi was an un-compromising foe of the Papacy, his grandson is studying for the priesthood and hopes to lay down his life for the faith in some foreign land. General Ricciotti Garibaldi does not deny that he himself is what is called 'anti-clerical, 'and that his son's vocation has been in every respect a bitter blow. He had hoped that the boy would grad God's honor, he said : "Is it, then, to be thought that God should dwell upon ually abandon the idea of entering the ually abancon the idea of entering the priesthood, and especially that of becoming a member of a relig ious order ; but, like a reasonable man, he now submits with a good grace to the inevitable. Those who are ac the earth? For if heaven, and the heaven of heavens, cannot contain Thee, how much less this house which

quainted with young Garibaldi remark in him all the ardor and strenuosity which characterizes his celebrated grandfather, but these will now be directed to the furtherance of lofty and

noble aims. The qualities formerly em against the Church will hence forth be devoted to her cause.



portions of those same graces ask for me."

Apologizing thus for the words she had uttered, she lay down again, and this time slept soundly.

Next morning the same words came to her lips, and from that time forth she daily repeated them. She entered the church a few weeks later, and lived to be the mother of a Catholic family and was buried with the beads (her stolen property, as she called them) clasped to her bosom.

account was related to me by her daugh ter.



One of the best things a man can bring into the world with him is natural humility of spirit. About the next best thing he can bring, and they us ally go together, is an appreciative spirit—a loving and susceptible heart. If he is going to be a reformer and stir up things, and slay the dragons, he needs other qualities more. But if he is going to get the most out of life in a worthy way, if he is going to enjoy the grand spectacle of the world from first grand spectacle of the world from first to last, then he needs his life pitched in a low key and well attuned to com-mon universal things. The strained, the lond, the farfetched, the extravagant, the frerzied — how lucky we are to escape them, and to be born with dispositions that cause us to flee from

them! When I was a young man I wrote When I was a young man I wro'e a little poem called "Waiting," which has had quite a history, and the bur-den of which is "my own shall come to me." What my constitution demands, the friends, the helps, the fulfilmer t, the opportunities, I shall find some where, sometime. It was a statement of the old doctrine of the elective affinities. These who are torn to strife and con-Tobacco and Liquor Habits Dr. McTaggart's tobaccoremedy removes all desire for the word in a few days. A vegetable medicine, and only requires touching. These who are torn to strife and con-tention find strife and contention ready at their hand; those who are born for gentleness and love find gentle ness and love drawn to them. The naturally suspicious and distrustful find the world in conspiracy against them, business, and a certainty of cure. Address or consult Dr. McTaggart, 75 Yonge Children like it and thrive on u



(Maple Leaf Label)



JULY 21, 1906.

CHATS WITH YOUNG MEN. Steady and Inward Growth.

Manliness is not made by miracle; it is the result of a process. Character growth is just as natural, just as amen-able to laws as material growth. Growth in any thing is the evidence of vitality ; development alone establishes that.

Some people think they are pious be-Some people think they are plous be-cause they never change their opinions while others think they are exceedingly spiritual minded because they pick up new fancies every hour. There is no-thing colder than a piety that is petrided. It is so dead that the man man has it never thinks of it as a life

petrified. It is so dead that the main who has it never thinks of it as a life, but only as a night latch into heaven. The progress of the world depends not on the increasing speed of its trains nor the accumulation of its bonds and the interaction of its bonds and securities; it depends on the develop-ment of its people. The world is only greater as man is grander and more divine. Civilization is not in the clothes we wear, but in the men we are. The new world is the product of the new race, the old things pass away ; all things become new; man emerged from the lower into the higher.

Greater far than the changes that have taken place in our physical form have taken place in our physical form are those taking place in our inner lives. Religion is the name we give that mighty power that works out the higher type of personal character. You are not a religious man unless you are a growing man. If you are not better today than yesterday, than you better to-day than yesterday, then you are worse. To stand still is to retreat. If all you can do is to hold your ground the ground might as well hold you forever. We do not measure the youth's the ground growth by his knowledge of physiology; neither can we gauge th spiritual character growth the man his knowledge of theology. It is marked by strength of purpose, by sweeten-ing of disposition, by increasing proficiency in human adjustments. In things it is an approximation to an

Let no man hope to leap in an instant into the fullness of character. best things are likely to grow y. Only let them but grow, that slowly. Be sure that you really are alive s all to the best, really are living toward the better things day by day, that childish whims are being forsaken, day, that childish weakness being outgrown, that the shining ideal of the all glorious man comes nearer, even though the clearer vision of its glories makes it seem actually farther away. Let religion mean not the falling back into weakness, but the putting on of the whole man, the increase of the life more and more, more light, more love, more law, more likeness to that which the Great Archi-tect has planned for His living temple. -Henry F. Cope.

More Important Than Intellect is Character.

While you lay the full stress you ought to lay upon learning, upon the training of the intellect, yet you appreciate that even more important than intellect is character; while your infactor elligence is going to be a great in your success, yet it is your charac-ter which will be an even greater factor in the success of each of you, and which will be the all important factor in deciding whether that success shall be a service to your countrymen or not.-Roosevelt to Georgetown Gradu-

How to Achieve Permanent Success. Bear this in mind, that you will not make true progress or achieve perman-- in other words, accordent success ing to our text, you will not be con-armed in your calling, unless you bring to your work honesty, fidelity, perse verance, and courage, and put into practice the Christian ethics you have earned in your college life.

First of all you must be honest with very air we breathe is yourself-the tainted with dishonesty to day, dis honesty in private life and public life ; yellow journalism is leading the minds of men into the most perverse and un-godly channels; the age itself is unil or whether goldly. Whether you toil or whether you spin, it matters not; you must be the protectors and conservators of law the protectors and conservators of law and order against false theories, against false philosophy, against dishorest principles, against socialistic tenden-cies of the day, against modern uto plan schemers and false ethics. plan schemers and false ethics. You must also bring with you fidelity to your work. That fidelity must show itself in your willingness to give your best efforts of mind, and heart, and hand, and head to the work before you Do to day's work faithfully. Draw not the fatal line on just so many hours a day or a week, but continue your labor, even to the burning of the mid-night oil when necessary to finish the work in hand. This fidelity has made the successful student, the successful lawyer, the successful physician, the successful successful merchant, and even the successful laborer, whose services are always in demand. And, my young friends, persevere. Honesty of purpose is necessary, fide-lity to your calling is necessary, but be of stout heart-persovere. The high ways and the byways of the professions, and the scientific and liberal callings, the arts, and mercantile life are strewn with failures, because men lost heart when they should have had courage to when they should have had courage to go on, and to morrow would have brought success. How truly does ex-perience bear us out in this assertion ! The honest and faithful toiler who perseveres must attain final success and final triumph.-Rev. H. P. Callanan in Students at Boston College.

your fellows, State, of ser service to the to the comof of service to nunity as a whole.

"Remember, each of you young men here, that the chance for heroid endeavor of a rather spectacular kind does nt often count ; that the man who really counts in this life is not the man who thinks how well he could do some bit of heroism if the chance arose, but the man who actually does the hum-drum, workaday, every day duties as those duties arise. The very first

thing to do is to do your the family, in the home .duty in Roosevelt to Georgetown Students. Hints on Conversation.

Avoid an apologetic mood, it is al ways weakening to character.

Never let your eye wander over the room while your friend is talking to you. Study the person with whom you are conversing, and lead up to the subjects with which he is familiar.

Never talk about yourself, and if you see the conversation drifting that way The secret of successful conversation is contained in the faculty of being able

to make the other person talk. Remember that conversation is an art. It takes time, thought and experience

to develop the faculty of conversing properly. Do not let conversation drift into any Begin the attack with some

subject. thing definite, and force your partner to show his powers. If you find yourself doing all the

talking, you may depend upon it that the other person is managing you. If you make the other person talk, you are the master of the situation. Do not talk about the weather, or

your illness, or the maladies of your Iriends; society is a place for the inter change of only bright and pleasant change of only bright and pleasant thoughts-leave the "grinds" at home.

OUR BOYS AND GIRLS. THE LITTLE ACOLYTE.

Fred was in a quandary. He had found it pleasant enough during the fall months to get up at 6 o'clock and hurry off to the convent to serve the community Mass. But now the morn-ings were dark and cold, and the first snowstorm of the season had fallen yes-terday. Besides, Sister Anne could serve; to be sure, the new chaplain was a great stickler for rubrics, and did not like it; indeed, in Fred's own hear ing, he had openly expressed his dis-approbation of a woman serving, albeit a religious and outside of the sanctuary. approbation of

And now at 9 p. m. Fred was think-ing — thinking seriously over the prob-lem. He had finished learning his last and kissed his mother goodnight ; and now in his little, cold room he was preparing to say his night prayers. Preparing, I say, because he always read ten verses from the New Testament, and then in a half playful mod drew from the "Following of his night Christ" a lesson for the next day.

To-night he opened the gilt edged Testament which Father Carey had given two years ago to "his little man" given two years ago to "his little man" (the good Father was now lying with crossed hands in the simple Jesuit cemetery), and turning to the little purple mark he began to read from the twelfth chapter of S. Mark, the thir-tieth verse. At the end of the verse he paused and looked into space. The monalisht was shining through the up moonlight was shining through the unurtained, lightly-frosted panes, his eyes seemed to be gazing far be-yond, and a dawning of light half shadved by perplexity looked out of them A little sigh

tle sigh escaped him, and he read "And the second is like unto it : Thou shalt love thy neighbor as thy-self." He laid his head on the little table before him, and the great long ing that he felt at his first Communion, and at rare intervals since, again shook his very soul. Perhaps ten minutes had elapsed

when he awoke from his dreamings with a little shiver, and finished the chapter slowly and thoughtfully. Then with a sign of the cross he opened his "Kemsign of the cross he opened his " If I be tempted pis." He read: "If I be tempted and afflicted with many tribulations, I will fear no evils while Thy grace is with the door, and was soon put in possess-ion of the happenings of the morning, her scruples at "receiving charity" me. She is my strength ; she gives counsel and help." Sister. A tender light came into his dark A tender light calls in the solid quized, "the eyes. "Yes," he solid quized, "the last words Father Carey said to me were, 'Correspond with God's grace and I prophesy He will do great things with you.' But it's awful cold—just hear that wind! And I almost froze " the to day in that thin coat. But there-I mustn't harp on that, for mother can't get me another. It's well enough when the sun's out, but - 6 o'clock in the morning's a different thing." And, still debating, sleep overtook him and tucked him warnly under her wing, as she does all little children, especially those with pure consciences The college clock pealed out 6 in unison with the first triplet of Ange us, when a sleepy little boy heard his mother's gentle knock on the door. "Yes, mother, thank you," he called out, without moving. He made the sign of the cross with closed eyes, and murmured the Hail Mary, and then, quite awake, began to reflect.

THE CATHOLIC RECORD.

ushered into the sacristy by Sister Anne. "Yes, it is a heavy blow," the lady "Yes, it is a heavy blow," the lady was saying; "so well and bright only a week ago, when we arrived; fall of life—our only comfort — and now we go home desolate Mr. Alken and I. But I

home desolate Mr. Alten and I. Jude have said, "Thy will be done!" and I shall not repine, for God knows best even when He shadows our lives." Fred looked up; he had laid down his roll and the tears were standing in his eyes. As the lady glanced toward him she caught the sympathetic look and she caught the sympathetic look, and her eyes turned questioningly toward

the good Sister. "He is our little acolyte, Fred Walters," she said, in her cheery musical voice; "comes every morning so promptly, in spite of the cold, to

serve Mass." "He is just about the age and size of my Charlie," the lady remarked, in lowered tones, as she walked to the long, old-fashioned sofa. "He does not seem warmly clad," and her glance wandered from his worn coat to his shoes, much the worse for the wear. would like to give him Charlie's clothes; I had just bought a new winter suit for him, poor darling!" and her tears broke forth afresh. "He only wore it once. Would there be any impropriety in my offering it to this little boy

'None in the world," answered Sister Anne, with a pleased smile. "would be a beautiful act of charity."

Just then the Sister portress entered. The carriage is at the door, Mrs. Aiken," she said. As the lady walked by her side to the vestibule, Sister Anne her left, explained in a low voice His mother has a hard struggle to support a sick aunt who has been in the

hospital for some years; and she is trying to educate Fred, who shows remarkable talent. Call the little boy, then, and he can

drive to the hotel with me." Fred blushed to his temples with pleasure when he found he was to take

a ride with the beautiful, sad lady. His heart had warmed toward her, and as she threw a heavy shawl about his shoulders and tucked the carriage blanket around him in such a mother like way he thought of the other boy who had lost these loving attentions, and said in a tremulcus and embarassed " I am so sorry that your little tone, " I boy died."

"Yes, dear, I know it ; I loved you for your sympathy this morning; we take our child home with us to lay him in his little grave," and the falling tears only made her face more beauti ful.

"But you know his soul is living with God in heaven, he said softly, while his hand slid into hers with childlike confidence. And Mary, God's own Mother, will take care of him till you go to meet him again there

"My dear child, you comfort me. I had forgotten all about Mary, our dear mother; and she was the Mother of Sorrows, too," and she leaned back in the carriage, lost in a reverie. His words had somehow thrown a light on a vow she had made that morning in the

chapel. When the carriage reached the hotel a life bond had been formed be-tween Fred and Mrs. Aiken. A little tween Fred and Mrs. Aiken. A little more than an hour had elapsed, when Fred, warmly and richly clad, even to the fine boots (which pinched jus enough to give him chance for an act of mor good 3 chance for an act of mortification,) was again scated in the carriage by his benefactress' side and driving rapidly toward his home.

A feeling of anxiety had crept over Mrs. Walters as the minute hand had been making its circuit around the dial plate of the old clock; and now pointed to five minutes past nine. Had Fred met with an accident-had Sister sent him perhaps on an errand-had he gone to school? But there were his Something must have happened books. -and she arose from her work and, un folding her shaw), had just slipped it about her shoulders, when Sister Anne crossed the street. She hastened to in nossess

were to give up school entirely ?" "What do you mean, my son ?" ques-tioned Mrs. Walters, in astonishment. tioned Mrs. waiters, in astonishment.
"Dearest mother, you have long known the secret of my heart; perhaps Sister Anne, too, has suspected it " -his manly tone grew a trifle unsteady as he went on-" Mrs. Aiken has just drawn it from me by her own sweet

ways, and she wishes to pay all the expenses of my education through college and seminary so that I may one day be a priest of God. Oh, mother, how can we repay her ?" "God alone can do that, my child,"

answered Mrs. Walters, in a voice that

ready," and Mrs. Aiken took Fred's hand affectionately in hers. "As I knelt in desolation before the altar of my childhood this morning I made vow to God to educate and support for life a boy who might manifest tion to the missionary life. Such a life is full of hardships, I know, and requires a heroic spirit, a courage born of God and ardent zeal for souls. I felt a strange attraction for your Fred during Mass, which he served, it seemed to me, with angelic devotion ; and was not surprised when, at my questioning, he made known to me that to be a mis

longs to God, and that he was only lent May His goodness be blessed moses my child to glorify His if He ch name even through suffering and hard

so, mother," exclaimed Fred, joyously "I knew it."

the work of my own child on earth," rejoined Mrs. Aiken, as a slow tear rolled down her cheek. "In my own ved South, beautiful, pure souls are languishing in ignorance of our holy faith and pining for the truth. God grant that Fred may one day be another St. Francis de Sales among mountains," and she laid her our upon his head.

Sister Anne had been a silent witness of the scene, too deeply moved to speak of the scene, too deeply moved of speak "This is all so wonderful I can hardly credit my senses," she said at last. "But, Mrs. Walters, you will be very lonely," and her tone was brimming with compassion.

Dear Sister Anne, you never for get anything," Mrs. Aiken gently in-terposed. "Mrs. Walters must have a home near her son, where he can visit her easily at stated times; and I shall furnish her with light clerical work which will insure her a lucrative And, dear and permanent income. And, dear Sister Anne, let me place in your hand these two checks, providing for the endowment of two beds in St. Vincent's Hospital; as you will see, one is secured to Mrs. Walters' aunt while she

lives. Mrs. Walters was sobbing aloud by this time, and poor Fred walked over to the window to conceal his emotion Sister Anne folded Mrs. Aiken to her heart, exclaiming, "Oh, Mar-garet, I thought I knew you all these ears ; a great, magnanimous heart you ave !

'Now, don't speak of it, dear Sister,' she protected, with a sweet humility that glorified her face. "God has shown me in the very act of making my yow how acceptable it is to Him, and be sure it is I who have received the greatest favor. I shall go home this afternoon inexpressibly consoled in the midst of my great sorrow. And dear Fred—shall he not go to St. Charles' College next week ?" and with a win ning smile she slipped a sealed enve and with a win into Mrs. Walters' hand.

lope into MIS. Walters' hand. • Your bounty makes it possible, dear madam, and there shall be no delay in fuifiling your wishes. My comfort is that you are lavishing your kindness on that you are compared by the mother a one who has never given his mother moment of pain-whose respectful obedi ence and patience under the privations we have suffered since his father died, five years ago, have been—but a mother's lips may not say all," and her eyes

SURPRISE convent this morning God's designs frustrated. And you and Aunt Alice would have suffered, too. Isn't it all vonderful, mother ?'

Yes, truly, God hath blessed us," answered. "Father Carey's words she answered. have begun already to prove a prophecy for my dear Fred."

" Mother, I made a solemn promise to God at Mass this morning to obey them all my life, and 'correspond with God's grace' at all times and to the utmost of my power.'--M. S. Pine in the Sentinel of the Blessed Sacrament.

HOW TO MAKE A HOODLUM.

This is the rather startling title of a This is the rather starting title of a short article in one of our contempor-aries. Who, under the sun, may be asked, would want advice as to how to make a hoodlum? Well, nobody seeks directions on the subject, but the fact is that a great many fathers, mothers, ancles and aunts (to say nothing grandmothers), are through ignorance or carelessness, turning sundry little boys into hoodlums every day of their lives. Without being aware of it, per-haps, these indulgent relatives are folowing out with great care the direction for making a hoodlum which our esned contemporary gives as follows: "Tak a small male infant, of

ordinary, common variety. Dissolve whatever backbone it may have by steeping it in adulation, and coddling and petting.

and potting. "This, if conscientiously done, will make it so soft and mushy that it will be ready to run into any sort of a mould. Drop in, one by one, the ideas that mother was made to wait on her darling boy; that teachers are tyrants, a will be a school unand that one should not go to school un less he felt like it; that it is outrageous for a poor boy to be expected to work ; for a poor boy of be expected to work ; that a boy must have pocket money and be allowed to do as he pleases no matter what sacrifices the mother and the girls make, and that the boy who can not keep a job is always an unapprec-iated genius that the world is down on. Flavor this mixture with cigarettes

Permit it to run with pool-room habi-tudes, amateur prize fighters, and corner saloon loafers, and it will mould itself into the desired shape of a tin

Harden it by leaving it out nights, and garnish it with the green of the last dollar in the family.

The usual accompariment of this dish is tears and prayers of the mother -a somewhat bitter drink but one that is seldom omitted. "

These directions, if carefully followed will turn into a hoodlum even the best disposed boy that ever was born. If you don't want your boy to be a hoodlum take the exactly opposite course. Let there be no lack of kindness, but teach the boy his duties to those who are his superiors. Instead of dancing attendance on him, let him do a little of that sort of dancing. It is the best sort of dancing he will ever do. Allow no disrespectful allusions from him to his teachers or others in authority. sneering criticisms of teachers which some boys affect should never be tol some boys allect should never be ton erated at home. Let him learn that he must work—not spasmodically but stead lly. Teach him the value of money. Teach him that his mother and his sisters were not placed on earth to wait on him, and sacrifice their happiness Keep an eye on the company or him. Reep an of our books ons he keeps, on the papers and books he reads. Give him a chance to know he reads. Give him a chance to know that there is something better than dime novels and yellow journals, by buying Catholic books and taking a Catholic paper. Make home pleasant for him and the companions he brings in occasionally. If this is done, his temptation to seek pleasure in illicit ways will not be so strong. But don't coddle him. and don't condone his

coddle him, and don't condone his faults when they are such as should be corrected. It is hard to correct and punish a child that one loves, but corrected. It is mark to control when punish a child that one loves, but better a little twinge of pain now than a mind-corroding and heart breaking sorrow by and-by e. And this is what to the present when the back of the present when the back of the present when the back of the present when th comes, inevitably, to the people who, by their own self-indulgence turn



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Liquid Extractof Mait

sounded like a sob. "He has more than rewarded me al-

sionary priest was the great desire of his life. But what has his dear mother

to say ?" "Ah, what can I say but that he be

ships I told Mrs. Aiken you would say

And I shall be blessed that this dear child will seem to be doing part of

Be a Help, and Not a Burden.

"Of course the first duty of each of you is to earn his own livelihood. You will not find it too easy either. Your first business is to be a help and not a burden upon those who have helped you through. I do not want you to go out so intent

I do not want you to go out so intent upon reforming the world that you are quite unable to keep your own heads above water. Remember that your power of doing good to others is con-ditioned upon not being a burden to others.

power of doing good to others is con-ditioned upon not being a burden to others. "First beable to hold your own in the world. Treat this merely as laying the foundation of self-help, of self-service raise the lofty structure of service for

And the result was that a very bright, happy-faced boy served the convent s that morning with unusual fervor Mas He noticed as he lifted the Communion cloth from the onyx tipped altar rail that a pale, beautiful woman in mourning followed the Sisters with

clasped hands as they returned to

their seats. It had been a lovely morning for him; he had wanted to go to Communion, too, and was sorry he had not asked permission; but he tried to make up for it by many sweet spiritual Commu-ions of desire, as Father Carey had taught him. The chapel was not overheated, and he had not yet recovered from the chill the bitter morning had given him as he re-entered the warm

"Now sit down and get a good warm.

sought the floor. her scruples at " receiving charity " being easily brushed aside by the good

"I have never seen anything more "I have never seen adjuing hole touching in my life," said Sister Anne; "Mrs. Aiken, broken hearted as she is, had time and thought for others; and while the body of her dear child is just to be borne to the station, she gives him happiness even in heaven by making him the benefactor of your dear Fred. And her left hand never knows what her right hand does. I have seen that ever since she was our pupil in the

convent.' But she is a stranger to me and I have no claim on her," argued Mrs. Walters, though weakly.

"The lovers of God are never strang ers to each other—" but Sister Anne's ecided generalization was brought to a full stop by the roll of a carriage to the door.

Bearing in his hand a beautiful bas ket of fruit, Fred jumped lightly out and assisted Mrs. Aiken to the curk with the grace of a little prince. Sister Anne's eyes glistened ; and Mrs. Walt rs' voice was husky as she murmured, "My God, what a change !" They ascended the steps, followed by

the driver, who deposited a heavy trunk in the hall.

With a heart overflowing with grati tude and sympathy Mrs. Walters greeted Mrs. Aiken; but her tears told more than the broken words which she tried to frame into an expression of thanks.

Fred placed a chair for his new friend, and then turned toward his mother with a frank, happy smile. "I hardly know you any longer as y Fred," she said, embracing him; my Fred,' but look !" and she pointed laughing ly to the timepiece, where the minute

and had been travelling swiftly for very joy, and now, reaching the mid-point of the hour, set the soft bell that announced it to sweeter music than it

But I believe all and more than

you can say," was Mrs. Aiken's quick rei inder. "The dear child began his rej inder. missionary work of love and comfort in my soul this morning. And he has promised to write to me once a month and tell me of his progress."

Mrs. Walters seemed spellbound as she accompanied Mrs. Aiken to the door. Sister Anne put her arms around her. "I don't wonder you are so over-come," she asserted ; "it is my firm conviction that it will take you three days at least to realize what has hap pened, as it surely will me." "If I could only speak and tell you

all I feel," she murmured, helplessly, as Mrs. Aiken took her hand at part-

said that lady. "But there are thoughts that lie too

deep for tears, you know," rejoined Mrs. Waters. "Those deep, deep thoughts are for

God, my dear friend, for He alone can read and understand them; they are oftimes our best worship of Him."

" May He guide and bless and bring " May He guide and bless and bring to a great end all that you may have begun, my dear Margaret," said Sister Anne, fervently. " Amen," was the equally fervent

response from three hearts.

The good-byes were said, but Mrs. Aiken turned back and, drawing Fred to her, kissed him tenderly. A hot tear fell upon his forehead which seemed to him a consecration of sorrow and of

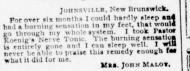
love. As the carriage rolled away Fred closed the door, and, conducting his mother back to their little room, placed her in a chair. Her shop work lay neglected on the floor; Fred picked it up and, with a feeling of relief and hap-piness, threw it on the table. Then he piness, threw it on the table. Then he knelt by her side, while she wept un-restrainedly. He waited till the storm of mingled joy and sorrow had subsided; then while she listened in wonder he

Go

children, whom God has given them to bring up in His fear and in His love, into hoodlums .- Sacred Heart Review



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ACTS OF FAITH, HOPE AND CHARITY.

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CHARITY. These three acts are the expressions of the three fundamental virtues of all true worship. Hence they are so common among Catholics, both in early education and in religious practices. They are carefully taught in catechism, found in all ordinary prayer books, and desired to fail daily from the lips and hearts of Catholics. The recital of acts of the virtues they express, and when said from the heart, they are very pleasing to God. It is His poor little child practing away about his faith, hope and hearts of God can never de eview nor be deceived. He says he believes in Him, and gives the reason why. He says his God can never de for his faith, hope and heart to His promised it. He says again that he loves his God, because He promised it. He says again hat he loves his God, because He is further will help me to be faithful to this promised in the heaven is from God, and will, of its nature, lead back to God. He take to God. But man that a sublime elevation for por

But what a sublime elevation for poor lowly man to be able to say from his in most scul: I believe, I hope, I love. It brightens his mind, it dispels his sorrows, it feeds his craving heart.

It is the spiritual life that is the glory of man, the worship of his Creator, and it is by the practice of these three vir it is by the practice of these times that he worships his Creator. Without faith, hope and charity no true worship, no heaven possible. If we kneel for our morning prayers it is because we be lieve in God, if we go to church, or give alms, or resign ourselves to God's will, it is so many acts of faith, hope and charity. It is a most excellent practice to say

the acts of faith, hope and charity daily, and it has been said that it would be a mortal sin to be a day without say ing them; but this can only mean to be a day without giving any expression to them by word or deed. This would sup-pose a most shameful and guilty neglect in a Christian. Few, who pretend to be God's servants, would spend a day without saying some short prayer, or raising their mind to God in some way raising their mind to God in some way, and thus giving a sign of their faith. But we repeat, it is a most excellent practice to recite daily and picusly the acts of faith, hope and charity. It will help us to be well-grounded on these fundamental virtues, and with these three eyes our soul will see the neces-the of needing for a serving ford. <text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text>

blaspheme. The agnostic denies God's existence, and the existence of the soil. His blasphemy, he says, is meaningless. But Christians, who profess belief in the Creator and in our Redeemer, are But Corristians, who process bence in the Creator and in our Redeemer, are found to join in with the infidel in blaspheming the God Whom all should adore. Especially is this sin horrible in the mou hs of Catholics. Your Jesus in the mou hs of Catholics. Your Jesus-is not the Jesus of Protestants. That is, they do not know Him as you know Him. With them, He is not the loving, tender, merciful God, Who washes from sin the sonls of His people in baptism and in confession ; Who feeds them with His own adorable Body in Holy Com munion, in order to strengthen them against the snares of the demon and to enable them to grow up to perfect managainst the shares of the demonstrate of enable them to grow up to perfect man-hood. Yet Catholics believe all this, and notwithstanding their faith and their knowledge, we find some of them who join with the bitterest enemies of Jesus in pouring out blasphemies against Him.

It was to prevent blasphemy and t It was to prevent biaspaemy and to atone for the outrages offered God by blasphemers, that the Holy Name Soci-ety was established. Organised in the ages of faith, the Holy Name Society comes down to us through the centur-ies, enriched by the Church with special indulgences: one of which is a jubilee indulgences; one of which is a jubiled in each year, on the feast of the Cir in each year, on the least of the least of the our cision. Repeatedly have we heard priests say, "The Holy Name Society is the grandest society for men." Its rules are few and simple; its obligations are only such as every good Catholic should observe; its indulgences are one is a share in all the Masses, divine cflices and other good works of the Dominican Order; another share in all the Masses and prayers said by the

whole society. The society seeks, moreover, to fulfil the first petition in the Lord's prayer, "Hallowed be Thy Name," by promot ing, by word and example the honor and reverence due to the Holy Name of God and Jesus Christ our Saviour. Are you a blasphemer? Join the Holy Name Society if established in your parish, in order to overcome your sinful habit. Are you free from that horrible vice? Are you here from that horizon the form of the form Join the society in order to repair the insults offered by blasphemers, and to give to others the strength of good ex-ample. When you hear God's holy Name blasphemed or taken irreverently, say with your lips or in your heart, "Blessed be God," or "Blessed be the Adorable Name of Jesus," if it is the sacred Name of Jesus that is blasphemed, in order to repair the insult offered Him. Go often to the sacra-ments to get strength to overcome all temptations to evil. If the society does not exist in your parish try your best to the above little of

homage in your faith, your bope, and by your charity. And thus our Lord, Man and God at once would be our Brother and Friend as He desires—our Brother to love us, our Friend to assist us. Our Brother to console us, to cheer and chide us; our Friend to aid us, and to work with us in the great struggles of life. What a strength we would feel from such a union, and what great from such a union, and what great things we would do and dare once con-vinced that such a union is ours! And faith teaches us that it is so, as long as we are in the grace of God. It is grace that gives converge and strength and that gives courage and strength, and we can say with Job that we know our

we can say with Job that we know our Redeemer liveth, and with St. Paul, there is laid up for me a crown in eternity. It is our Lord Himself that tells us to be brave and resolute and say 'If God is for me who is against ?" and St. Paul declared that stripes and imprisonment, no manner of earthly evils, should ever separate him from the charity of God. So let it be with us. United in our

hearts to our Brother and Friend, our Lord and Saviour ever dwelling there as long as we are loving and true to Him by the keeping of His Command-Him by Him by the keeping of this command-ments. Let us go through life confiding in His goodness, at peace and at rest with all the world, because possessing Him, the God of Peace and of Love, and serve Him faithfully to that day

church a year ago he called on Arch-bishop Farley and told the latter what he intended to do. The Archbishop took a great interest in the project and promised Lisanti that when the edifice was completed he would personally dedicate it. Lisanti's wife died several years

ago, and the baker was much grieved because she did not live to see his chapel erected. The Rev. Peter Prando, who died a

few days ago at St. Michael's Mission, near Spokane, Wash, was known by the Indians as "Istiumate," "The Man with the Iron Eyes." Father Prando was born and educated in Italy, and came to the United States to de-vote himself to the needs of the Crow Indians, among whom he worked for twenty-three years. He baptized in that time 1,400 Indians. Father Prando was also a graduate physician and practiced medicine in his missions. It was through him that the Government irrigated the lands of the reservation, and several times his influence prevented the Indians from beginning hostilities.

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ciation of the true Christian spirit of charity and cooperstion shown by our separated brethren cf the district, the Protestants. I am grateful from my beart for this beautiful spirit of christian charity which unites all our people. I must also thank your committee for their labor and sacrifice and the good Father Brunnette who has rerdered such noble help. For the rest, brethren. I commend you to God. May you have His blessing, as you have mine. I pray that you may be enabled to see your duty and above all have the courage and strength to p-rform it. Now I ask for your plous prayers that God may yet reserve me fon some good work for Him. Be consistent Christians, constant in your dealings with your fellowmen. Good-by! God bless you all " MARRIAGES AND DEATHS. Marriage announcements and death notices in condensed form not exceeding five lines fifty centa.

MARRIED. DURAND-WRIGHT-ON Monday, July 2, 1866, at St. Francis' church, Toronte. Onto., by the Rev. W. A. McCann, Edward H. Durand of the Durand Plating Co., to Miss Mabel V. Wright.

DIED. FINN.-In Toledo, Ohio, on July 9, 1906, Timo:hy Joseph Finn, son of Mr. T. J. Finn, Sr., Montreal, Que., aged thirty four years. May his soul rest in peace !

SLAVEN-On Saturday, July 7, 1966, at Orillia Ont, John Wallace Saven, M. D. aged seventy two years. May be rest in peace t Ont

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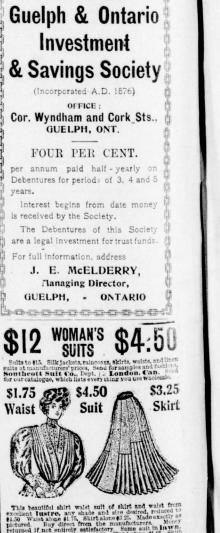
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