Record. Catholic

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

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Christian morality, which has its

root in falth, can alone avail to moderate our desires in due order and measure. Yet what has happened in measure. Yet what has happened in our time? Infidelity, by proclaiming that material and present goods are the only true goods of man, and that those, so much greater and more desirable, of the future life, are but vain appearances, has infinitely multiplied the desire for material and present goods. From this it has followed that the desire of large numbers, if the needs goods. From this it has followed that the desires of large numbers of the people have ceased to be governed by Christian temperance, and have become transform ed into an ardent thirst for riches and pleasures, which at times reaches and pitch of savage fury. To human desire there is no longer any limit in our time. The man who has little wants to have much; the man who has much wants to have a great deal more. If riches and pleasure are the whole of man; if there is nothing worth having beyond this present life; if every eans to become rich is good; why means to become rich is good; why, demands an unbelieving people, should one member of the human family have to be poor while another is in easy circumstances and another rich? Life, they conclude, is but a bitter war between man and man, between one class of citizens against another, for the possession of riches and enjoyment. Ah, how different is this not only from the divine Sermon on the Mount but from Christian charity and peace !

But another and a very evil cause which has had great weight in increasing the desires of the people, and in rendering the social question stormy and violent, is the pagan conception of property which in later times has made its way among Catholics themselves. Private property is indeed for Christians sacred and intangible for as St. Thomas teaches, private property has its origin in the very nature of man, and especially in his free and operative personality. Yet it is neither true nor Christian to think that man is the absolute master of what he has and that he may use it as he pleases. This is an utterly pagan conception of property, and unfortunately it is the conception which rules in these paganizing times. It is a conception entirely similar to that which is held to day concerning liberty. You are told, and it is not true, that man inasmuch as he is free may do what he likes; and in the same way that as owner he has a right to do what he likes with what he owns. In Christianity, on the contrary, property has three essential limitsthat in its acquisition and increase it should be governed by justice; that it should be spant according to right order and for just and good ends; that it should be conjoined with that beneficent and maternal charity which in the whole human race recognizes one family, sees in every man a brother, and knows that God has bestowed oral goods upon us in order also we may give of them to our

To the causes, some of them legitimate and others hurtful, hitherto referred to, of the social question, we must add another of great importance. Property, which is one of the foundation stones of civilized life, has during some centurie say among the citik us, but constitutes one of the foundations of the gradie of the foundations of the gradies of the foundations of the gradies of the foundation what is known as monotary creatation has increased enormously, and the gradies of the decisions of the foundation has increased enormously, and the gradies of the money itself, has become the conditions of commerce multiplied a benderfield, the collective property of the Sans, arising from heavy taxation, has also been greatly smultiplied it durately has become the find the substitute of the first three of three first three

THE SOCIAL QUESTION AND higher up. Hence it follows that the foundation of society is every day growing weaker, and those who insist always beaten it in the long run; the on occupying the higher places, being too many, are in a state of ferment, grow irritated with the rich, become inflamed with passion, and in short foster terribly that violent state of mind which generates socialism or an

archy in them.

The increase, therefore, of material oods, the press, civil liberty, unbelief, the pagan conception of property, its transformation—these are the threads that go to form the warp and woof of the present social question. And as many Catholics and non-Catholics alike, are anxiously asking where shall we find the solution of the difficult and exciting problem, I snawer that it will be solved by means of Christianity.

The first of the papal encyclicals of

Leo XIII. declares that in the solution of the social question civil governments must have a large part, and I shall refer here only to what has been done in recent years to better the con-dition of the people in Belgium, where the government enjoys the rare privi-lege of being formed of Catholics ad mirably qualified to grapple with the grave problems of their times. Vari-ous laws have been passed by them to allow the Sunday rest, within certain limits, to employes of the railways and the postal and telegraph departments; for contracts a minimum wige has been fixed, below which it is not permitted to go; workmen's syndicates have been formed, councils of industry and of labor, and the wages of workmen have been declared beyond sequestration; to poor citizens, called under arms, an indemnity of 30 fraces a month has been allotted, half for their families and half for the soldiers themselves, to be paid at the termination of their military service. Besides many valuable laws have been passed regulating the labor of women and children, and the conditions of work in unhealthy surroundings. Mutual aid societies have been formed with a government grant of 391,000 francs a year, and ension funds have been opened for orkmen, with an annual subsidy of 300,000 francs a year. Again, as the result of a very provident law on workingmen's savings banks, more than 20,000 of the proletariat have been made owners of their own dwellings, and have been able to borrow at a very low rate of interest, on the guarantee of the state, the large sum of 27,000,000 of francs. An Italian whom nobody will suspect of clericalism, the Hon. Luzatti who enjoys the reputation of being a great economist and who has severa times been minister of finance in Italy speaking at Lodi before a mutual ale society, treated of the best way to help workingmen to become proprietors of their own homes. He confessed loyally that he had gone to Belgium to stud the question at the feet of the Catho lie ministers of that country, and he declared with warm satisfaction that the Belgian minister of finance, not content with having given, on the system above referred to, their own houses to 20,000 workingmen, was then studying to extend the same advantage

clear that for the Christian solution of the social problem we have only just

persons without work, who are poor be cause they want to live in a certain Church? The unbeliever scellig, way and cannot. Many of these who in other times would have been seen as the church be divine, why way and cannot. Many of these who in other times would have been, as agribas she always been so slow to make culturists and artisans, at the base of that pyramid of which the classes of the that pyramid of which the classes of the colety are composed, to-day want to be colety are composed, to-day want to be constructed by the characters of the characte

always beaten it in the long run; the pride of kings, the lust of pleasure, the worship of money, governments, armies, indifferentism, deviltry."

Whilst the believer, too, asks why is the Gospel so ineffective, why the Sacraments so feeble. The Mass, it is continuous, yet is it not of little account? Why is the Holy See so power less and why the great organism of the ess and why the great organism of the Church so hindered in every century? Vhy are the triumphs of unbelief. esy, of evil sects, scandals amongst ests and people of the Church her elf? The reason is that the Church is the ever living Christ, and the Church, like Christ, whose Body she is, has to suffer through all the periods of her existence. All that can be said of the Church can be paralleled in Christ. Relatively speaking, as men count success, the sacred life and mission were a failure to the very end. He was poor, despied, huated from place to place, tried, condemned, and put to death. He had some great moments of success, no doubt, but how many had He drawn to believe in Him before He died upon the Cross? The mystery is that: The Church, like Christ, must always suffer and in that very suffer ing lies her success. One has to look straight into her sufferings to see her victory, just as one has to face the heats of the furnace to see the silver drop from the ore. No man knows the triumph and success of the Church, just as no Jow who shood beneath the Cross of Calvary knew what Christ had done and won. I do not know—no one knows—how real and solid and triumphant is the work of the Catholic You must take her whole know the secret dealing of souls with God, and be able to reckon what goes on under the surface when she is contradicted and persecuted. You must tradicted and persecuted. Iou must know how to value the glorious things of the Kingdom of God, and realise that the grandeur of a single soul may se worth the value of an Espire, that the merit of a single heroicact may surpass all that men can estimate. Unless you can do all this—and no man can appe to do it adequately—you cannot count the triumphs of the Church. The only way to understand the victories of the Church, as it is to understand the conquests of the Sacred Heart, is o believe that wherever you see the Cross there is triumph, and the more Cross there is triumph, and the more plain that Cross the greater certainty is there that there is victory. You may not be able to recognize that victory, for your eyes only scan a narrow orizon in the universe of God, but you

think that we know Jesus Christ, who believe in the Gospel, and who meditate on the Passion, are blind to the presence of Christ upon this earth, and there were, too, those who in the days of His ministry on earth believed Him not. They were attracted by His grace, His wisdom and His presence, but repelled by His poverty, His lonell ness, and His sufferings. "This cannot be the Redeemer," they said. We believe and we love Christ, we are His servants, His children by faith and by charity: we pray for grace, we receive a fact that and have been handed down to charity: we pray for grace, we receive a fact that and have been handed down to the faith and by the faith and t here were, too, those who in the days believe and we love Christ, we are His servants, His children by faith and by charity; we pray for grace, we receive His Sacraments, we thank Him for His sacred Body and Blood, and for all the benefits of His Rademption, but still it our misfortune for the misfortune of the receive and accommodated as they

It is possible that perhaps we who

sympathy and concern; those who make sacrifices for the Church when she is in need, who not only pray but work, and and of multi-millionaires—multi millionaires to day and perhaps poor men to morrow. This for the rich. And for the poor? Our cities, even when weathy, are filled not only with poor persons who lack the necessaries of life, but with a new multitude of poor persons without work, who are poor be cause they want to live in a certain Church? The unbeliever scoffing.

BISHOP HEDLEY, O. S. B.

MANY ANTI-CATHOLIC MISCON-CEPTIONS ARE SWEPT AWAY.

BY FOLLOWING ARTICLE ON THE BIBLE FROM SECOND VOLUME OF THE CATHOLIC ENCYCLOPEDIA.

Many anti-Catholic misconceptions nust be swept away when the follow-ng article on the Bible taken from the econd volume of the Catholic En-yelopedia is read, for it is notable on Scount of its breadth and clarity ne Bible properly interpreted in the ght of research is most evident:

Bible, The, a collection of writings thich the Church of God bas solemnly cognized as inspired. The name is derived from the Greek-expression, a Biblia (the books). which came into use in the early centuries of Christianty to designate the whole sacred volume. In the Latin of the middle ages, the neutral form Biblia (gen. pibliorum) gradually came to be re-garded as a feminine singular noun oiblia, 'gen. biblae) in which singular orm the word has passed into the lan guages of the Western world. It means The Books," by way of eminence, and therefore well sets forth the sacred character of our inspired literature. Its most important equivalents are: "the Divine Library" (Bibliatheca Divina) which was employed by St. Jerome in the fourth century; "the Scriptures," the "the Holy Scriptures"—terms which are derived expressions found in the Bible ; and "the Old and New Testament," in which collective title, "the Old Testament" designates the sacred books written before the coming of Our Lord, and "the New Testament" denotes the inspired writings composed since the coming of Christ. The existence of a collection of

ered books among the Jews at the time of Christ is a fact of history. The liffered widely from one another in subject, style, origin and scope, but all were held by the Jows to possess a character which distinguished them from all other books. This was the Divine authority of every one of these books and of every part of such book. This belief of the Jews was confirmed by Our Lord and His Apostles; for they supposed its truth in their ing, used it as a foundation of will do so when your faith has turned doctrine and ultimately connected with it the religious system of which they were the founders. The books thus approved were handed down to the Christian Church as the written re-cord of Divine revelation before the coming of Christ. The truths of Chris-tian revelation were made known to

Intense indignation has been aroused among the student bodie in Rome, and mission of Carlet. The same spirit exercised His mysterious hidden influence on the writings of both Testaments, and made of the works of those who lived before Our Lord an active and stoady preparation for the was to introduce, and of the works of those who wrote after His a real continuation and striking fulfillment of the old Covenaut.

The Bible, as the inspired record of revelation, contains these revealed truths which the Holy Ghost wishes to be transmitted in writing. However, all revealed truths are not contained in the Bible (see Tradition); neither is every truth in the Bible revealed, it by revelation is meant the manifestation of hidden truths which could not otherwise be known. Much of the Scripture came to its writers through the channels of ordinary knowledge, and welley, the channels of ordinary knowledge, and welley, by being stabbed in the neck.

The matter was immediately taken to be part of the channels of ordinary knowledge, and was a proposed and the work of the Good Saepherd.

The New World of Chicago has a sharp editorial criticism of the fake Carbolic weaklies. The lowest and meanest of all, it declares, is the polatical fake which was made on none Scotch estudents in the Alban hills. These young men were passing the Easter vacation in the villa of the Scripture of the work of the fake who speak and moathed the Alban hills. These young men were passing the Scarbolic weaklies. The lowest at the declares, is the polatical fake which pretends to be Carbolic weaklies. The lowest and meanest of the Scripture of the work of the fake who speak the House of the Alban hills. These young men were passing the Scarbolic weaklies. The lowest of the Scripture of the Church in the Scripture came to its writers through the channels of ordinary knowledge, th which contain revelation strictly so termed. The Bible now only coatains the word of God; it is the word of God. The primary author is the Holy Ghost, or, as it is commonly expressed, the human authors wrote under the in-

but which is inspired in most cases by the sublime spiritual views that made the world's Redeemer despise and re-the world's Redeemer despise and re-c. ii) that the sacred and canonical c. ii) that the sacred and canonical character of Scripture would not be sufficiently explained by saying that exemplary punishment, and as exoneration in the matter have explained that these men were anarchists. This is a tion without error. They are sacred and canonical "because, having been written by inspiration of the Holy Ghost, they have God for their author, and as such have been handed down to the Church." The inerrancy of the the Ghurch." The inerrancy of the Bible follows as a consequence of this Divine authorship. Wherever the sac red writer makes a statement as his own, that statement is the word of

and the sacred character of his work be antecedent to its recognition by the Church, yet we are dependent upon the Church for our knowledge of the existence of this inspiration. She is the appointed witness and guardian of revelation. From her alone we know what books belong to the Bible. At the Council of Trent she enumerates the books which must be considered "as sacred and canonical." They are he seventy-two books found in Catholic editions, forty five in the Old Testament and twenty-seven in the New.

The Bible is plainly a literature, and did not proceed from one hand, but rather were spread over a consider-able period of time and are traceable to different authors of varying literary excellence. As a literature too, the Bible bears throughout the distinct impress of circumstances of place and time, methods of composition etc., in which its various parts came into exis tence, and of the circumstances careful account must be taken, in the interests of accurate scriptural interpre-

literature belongs to the same group of ancient literature as the literary collections of Greece, Rome, China, Persia and India. Its second part, the new Testament, completed about A. D. 100, is indeed far more recent than the four last name! literatures, and is somewhat posterior to to the Augustan age of the Latin language, but it is older by ten centuries than our earliest modern literature. As regards the O d Testament, most of its contents were gradually written within the nine cenuries which proceeded the Christian era so that its composition is generally China, Persia and India. The Bible resembles these various ancient literatures in another respect. Like them it is made up of the remains of a larger literature. Of this we have abundant proofs concerning the books of the Old Testament, since the Hebrew Scriptures themselves repeatedly refer us to more ancient and complete works as composed by Jewish annalists, prophets, wise men, poets and so on, (of Nambers, xxi, 14; Josue, x, 13; If Kngs, i, 8; I Paralip, xxix, 29; I Mach, xvi, 24, etc.). Statements tend ng to prove the same fragmentary haracter of the early Caristian litera-

personal messenger and the Pope sent his apostolic blessing.

The Italian authorities have had the five miscreants arrested and promise sort of explanation that does not explain, for attacks of this kind and insults to priests and ecclesiastical students are simply the outcome of the violently anti-clerical teaching in-augurated in the public schools of Italy bod and in alliby true, whatever be he subject matter of the statement. It will be seen, therefore, that hough the inspiration of any writer attacks on foreigners.—Roman Corresponds to the statement of the stat spondence, Boston Pilot.

CATHOLIC NOTES.

The Catholic population of Germany ambers to day 23,000,000.

A Mass is sald every month at the Convent of the Cenacle in Rome for the conversion of England.

Rt. Rev. P. J. Maldoon, Auxiliary Bishop of Chicago, has, according to report, been named head of the newly erected and important See of Rockford.

La Croix, of Montreal, states in its current issue, that the Bishop of St. Albert, Canada, has solemnly denounced

torbidden to join these organizations.

The date for the blessing of the new St. Boniface Cathedral has been fixed. The splendid new mother Church for the Canadian West will be thrown open for divine service on the Feast of the Holy Rosary, Sanday Oct. 4, this year. The dedication and consecration of

the new seminary of Mount St. Alphonsus, which has been built at Esopus, N. Y, by the Redemptorist Fathers at a cost estimated to exceed \$320,000 took place last Thursday. The Sisters of the House of Provid-

nce, Kingston, have opened a general ospital in Daysland, Alta, the population of which is about six hundred. In the near future they intend to build a new hospital that will accommodate about twenty-five patients.

Dr. Albert Knapp, a distinguished member of the Dominican Order, who has been nominated to the Archbishopric of Trinidad, in succession to the late Archbishop Flood, O. P., is an Englishman, and was formerly a member of the Church of England, for the ministry of which he at first thought to study.

John Mitchell, president of the United Mine Workers, who was bap-tized a Catholic some weeks ago, says he undertook the step only after the most thorough investigation of the Catholic doctrines, and Catholic practices, and not to please his wife, who is an ardent member of this communion, as has been charged by those un'amiliar with his motives for the step.

Canon Cameron, whose health has compelled him to resign his stall in shire, in 1833, and ordained priest in Rome in 1855 Since 1858 he has been oaster of the Church of the Immaculate Conception, Maryhill, Glasgow, and he

Scripture came to its writers through the channels of ordinary knowledge, but its sacred character and Divine authority are not limited to those parts which contain revelation strictly so termed. The Bible now only contain

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THE LION OF FLANDERS.

BY HENDRIK CONSCIENCE.

CHAPTER XVI. Jan Breydel and his seen hundred butchers pitched their camp near the small town of Danme, in the immediate neighbourhood of Bruges. Three thousand guildsmen from the other companies had also voluntarily placed themselves under his command; so that he now found himself at the head of force, not numerous indeed, but of a force, not numerous indeed, but formidable from its fearless and devoted courage; for there was not a man among them whose heart was not possessed with the single thought of liberty and vengeance. The wood the D an had selected as the place of encampment was thickly prowded for a considerable space with crowded for a considerable space with buts and tents; and on the morning of the 18th of May, a little before De Chatillon's entry into Bruges, number less fires were smoking in front of the lines. Few, however, of the guilds-men were visible about the tents. Of women and children there were indeed enough; but it was only here and that a single man showed him self, and he was evidently a sentin on duty. At some little distance from the actual camp, behind the trees which spread their branches over the tents, was an open space free from trees and entirely unoccupied. From this quarter might be heard incessantly a confused murmur of voices, the mo tony of which was ever and anon re of workmen's implements. The ham of workmen's implements. The ham mers rang upon the anvils, and in the wood the largest trees came thundering down under the sxes of the but chers. Here long wooden shafts were being rounded and smoothed and pointed with iron, there stood piles of pikes and "good days" ready for use. Elsewhere the baket makers were busily engaged in manufacturing frameworks for bucklers, which were then handed over to the tanners to be covered with ox hides. The carpenters were at work upon the heavy riege artillery of the day, especially cata pults and other engines of assault. Jan Breydel ran about hither and thither, animating his comrades with words of encouragement. Occasionally he would himself take the axe in hand from one of his butchers; and then, as he hewed away to the astonishment of all that saw him, one of the largest trees would speedily fall under his vigorous blows.
On the left of this open space stood

a magnificent tent of sky blue cloth, with silver fringe. At its summit hung a shield, showing a black lion on s golden field, and thus denoting the abode of a member of the princely house of Flanders. Here it was that the Lady Matilda was for the present lodged, under the special protection of the guilds, to which she had committed herself. Two ladies of the illustrious house of Renesse had left their home in Zeeland to attend upon her and bear her company; and in no respect did she want for any thing. The most sumptuous appointments; the most costly apparel had been amply supplied for her use by the noble Zarley for her use by the noble Z selander. A party of butchers, axes in hand, stood on either side of the tent as bodyguard to the young countess. The Dean of the Clothworkers was pacing up and down before the entrance, ap-parently immersed in thought, with his eyes bent upon the earth. The guard cooked on at him in silence; not a word was spoken among them, out of deep respect for the meditations of the man who was so great and noble in their eyes. The object of his thoughts was a plan for a general encampment, Hitherto, for the better convenience of provisioning, he had distributed the whole force into three divisions. The Butchers and the various other guilds were encamped at Damme, under the command of Breydel; Dean Lindens lay with two thousand Clothworkers at Sluys; and Deconinck himself, with two thousand men of the same guild, at Ardenburg. But he was far from satisfied with this scattered disposition of the forces, and would gladly have seen the whole reunited into one corps be fore the arrival of Guy to take the supreme command. It was for this reason that he was now at Damme; and consultation with Breydel concluded, he was waiting till he should be admitted to pay his respects to the daughter of his lord.

While he walked, thus meditating on his project, the portion of hanging that formed the door of the tent was drawn on one side, and Matilda stepped slow-ly forward over the carpet that was before it. Her countenance was pale, and expressive of much langu or; her steps seemed to totter under and she leaned for support on the arm of the young Adelai e of Renesse, who accompanied her. Her dress was rich, but plain : for she had laid aside all ornament, and the only jowel she wore was the golden plate upon her breast, with the Black Lion of Flanders

enamelled on it. Immediately on her appearance, Deconinck uncovered his head, and stood before her in an attitude of deep re spect. sweet smile lighted up the gloom with which the maidens feature were overcast; for it was with plea sure that she beneld the firm and faithful friend of her house and country, and with a faint voice she thus addressed

Welcome, Master Deconinck, good friend; how is it with you? With me, you see, it is ill enough. Every breath I draw is painful to me; but I cannot always keep my tent : the narcannot always keep my tent; the narrow room oppresses me. I have come out to see my father's loyal subjects at their work,—if, indeed, my feet will carry me se far; and you, Master Datoninck, shall accompany me. I have many things to ask you; and, I pray you, answer truly to my questions. I hope to find in your discourse some respectively. hope to find in your discourse some refreshment for my weary heart. There his hair stood on

admirable tact and facility of expresadmirable tact and facility of expression by which he was distinguished, he continued to suggest matter for consolation and cheerful hope, and so for the while dispelled the heavy melancholy that weighed upon her spirits. Everywhere, as she passed, the guilds men greeted the same girl with load. Everywhere, as she passed, the guildsmen greeted the yeung girl with loud expressions of homage and affection, and soon one universal shout of 'Long live the Lady Matilda! long live our noble Lion's daughter!" resounded through the wood. Matilda felt a genuine thrill of joy as she received these testimonies of warm and loyal attentment to her father and her attachment to her father and her father's house; and approaching the Dean of the Butchers with a gracious

smile.
"Master Breydel," she said, "I "Master Breydel," she said, "I have been noticing you from afar. You really labor harder than the lowest of guildamen; work seems to be a pleasure to you."

"Lady," answered the delighted Breydel, "we are making 'good days' for the deliverance of our country and

for the deliverance of our country and of our lord the Lion, and that is a work I enjoy with my whole heart; for I feel as if each one we mish bore a Frenchman's death upon its point, and every blow I strike seems struck upon the body of an enemy."

Matilda could not look without admiration upon the young here, in

miration upon the yourg hero, in whose countenance, as in that of some Grecian delty, the fierce energy of passion was marvellously softened and tempered down by the noble refinement of the features. Its manly beauty

seemed but the mirror of the generous soul within, and its whole aspect glowed with the fervor of self-devotion and patriotic zeal. Again graciously smiling on him she replied: " Come with us, I pray you, Master

Breydel; it will give me pleasure to have your company in my walk." Quickly Jan Breydel cast his axe aside, stroked back his long fair locks behind his ears, set his cap more jauntily on his head, and followed the princess, his heart bounding and his

step elastic with honest pride.
"If my father," she whispered softly to Deconinck, "had but a thous and such, so fearless and so true, our enemies would not long keep foot in Flanders.

"Flanders has but one Breydel," re-plied the Clothworker. "It is but seldom that nature sets so fiery a soul in so mighty a body; and that is a wise providence of God, else should men, when they learnt to know their force, become too proud of heart, like the giants of old, who sough) to climb

up into heaven--''
He would have proceeded; but at this moment he was interrupted by a sentinel running breathlessly up, and calling out aloud to Breydel:

"Master Dean, my fellows of the watch have sent me to let you know that a thick cloud of dust has been seen rising in the distance from just before our city-gates, and that a noise as of an army in full march is clearly audible. Some considerable body is leaving the city, and advancing to

"To arms! to arms! cried Breydel in a voice that was heard far and near through the encampment; "each man to his place! quick!"

The work people hastily seized their

arms and ran confusedly hither and thither; but this was only for a moment. The companies were speedily formed, and soon the guildsmen might be seen standing firm and motionless in their serried phalanx. Breydel's first care was to post five hundred chosen men about Matida's tent, to which she had with all speed returned; a carriage, too, well horsed, was drawn up before it, and every preparation made for her escape in case of need; then with the whole remainder of his force he issued from the wood in full array, and ready at all points for battle. It was not long ere they became

aware that it was a false alarm. The body which raised the dust was evi a bier, or rather hand barrow, borne by men, round which the women crowded, filling the air with the most piteous lamentations. But although the cause of alarm no longer existed, the guildsmen still kept their ranks resting upon their arms, and awaiting with anxious curiosity the solution of the enigma. At last the approaching train drew near; and while wives and children pressed through the ranks to embrace a husband or a father, a fright ful spectacle presented itself to the assembled multitude.

The four bearers of the bier carried it to within a short distance of the Dean of the Batchers, and there set it lown upon the ground. Upon it lay two female corpses, their clothes dabbled with blood, their features indiscernible, being concealed from sight by a black veil thrown over the heads. The women meanwhile kept up their cries; one continued heart rending e I woe I" was all that could be heard till at last a voice exclaimed :

· The French soldiers have murder Hitherto the guildsmen had looked n silently in mingled surprise and

curiosity; but as these fearful words reached their ears, their hearts swelled with revengeful fury, and disorder would have ensued but for Breydel's

'The first man that leaves the ranks shall be severely punished !

He himself, tortured by a terrible sudden and universal palsy. Paler hewas than the corpses themselves, and end upon his nead. His lips quivering, his eyes fixedly Ah! the bright morning sunshine does me good; it cheers me."

She moved forward with Deconinck let his last hour upon him.

om. With vague and wondering eyes he stared around, while his comrades shuddered with horror and compassion. Anon he furiously raised his axe; but it was instantly caught away out of his hand. Deconinck now gave the word for all to return to their work until further orders. The men, indeed, thought of raught else but speedy vengeance; but no one ventured to dis-pute the command, for they knew that the Dean of the Clothworkers had been duly appointed their general in chief. Giving vent therefore, to their feel-ings in murmurs, they returned into the wood, and resumed though unwillingly, the labors which this incident

nterrupted.
Deconinck's care Breydel was $B_{\mathcal{I}}$ speedily conveyed to his own tent, where, exhausted alike in mind and where, exhausted alike in mind and body, he threw himself upon a seat, and rested his head upon the table. He said nothing; but when his eyes met those of his friend, there was a singular expression in them. A bitter mocking smile distorted his features; it was as though he were scoffing at his own

wretchedness.

"At last Deconinck broke the silence. "My unhappy friend," he said, "be calm for God's sake." Calm! calm!' repeated Breydel "am I not calm! Have you ever seen

me so calm before?'
'Oh, my friend!' resumed the
Clothworker, "full well can I conceive how intense must be the agony of your son!; I seem to see death upon your countenance. Comfort you I cannot; your calamity is too great. I know of

no balm for such a wound."
"Not so say I," replied Breydel; "the balm of my wounds I know well enough; it is the power to procure it that fails me. O my poor mother! they have shed your blood because your son is a true Fleming; and that son-oh, misery!—cannot avenge you!"

uttered these words, the ex pression of his countenance altered; he ground his teeth violently together; his hands grasped the legs of the table as though he would snap them asunder. Then, again, he became more quiet and seemed to sink into a state of the

deepest depression.

"Now, Master Breydel, bear up like a man," Deconiack began again, "and give not way to despair, that worst enemy of the soul. Strengthen your heart against the bitter calamity that has this day befallen you; your mother's blood shall not have cried in

wain for vengeance."
Again the tearful smile curled Breydel's lip. "Vengeance!" he exclaimed
"how easily you promise what it is not
in your power to accomplish—who can avenge me? Can you yourself? and could torrents of French blood refill my mother's veins? Can the tyrant's life redeem his victims from the grave? No; they are dead, gone from me for ever my friend. I will suffer in silence and without complaint. There is no comfort left for me; we are too weak,

and our foes too mighty.' Deconinck made no reply to Breydel's lament, and seemed to be revolving something weighty in his mind. He appeared like one who was putting violence on himself, and controlling some strong inward feeling. The Dean of the Batchers regarded him with an inquiring look, deeming that something unusual was at work within hin. Soon the painful expression passed away from Deconinck's face; he rose slowly from his seat, and in a tone of deep earnestness thus addressed his friend:

" Our fees are too mighty, say you? To morrow you shall say so no more. They have gained their ends by fraud and treachery, and have not feared to pour out innocent blood like water, as dently advancing in no kind of order; and it was soon perceptible that a large proportion of it consisted of women and children confusedly mingled together. A prominent object was a bier, or rather hand harver. my hands. They seek their advantage deceit, and cruelty and all evil arts. Well, then, their own sword shall pierce them, and they shall perish by it. I have said it!"

At this moment D coninck looked like an inspired prophet denouncing the malediction of the Lord upon the crimes and back-lidings of Jerusalem. There was such an authority in his voice and bearing, as he declared God's judgments on the foe, that Breydel listened to him with awe struck emotion.

"Wait a little," he proceeded; " will send for one of these new comers, that we may know how it has all happened; but I entreat you, do not let our feelings carry you away whatever account he may give. I promise you vengeance even beyond what you would yourself demand; for matters are now arrived at a point at which endurance would be disgrace."

His cheeks glowed with the intensity of his indignation. He who was usually so calm, was now inflamed with fierce than Breydel himself, though his exterior did not betray to their full extent the feelings which agitated him He left the tent for a few moments, and returned with one of the lately-arrived craftsmen, from whom he demanded a full and particular recital of all that had passed in Bruges. From him they learned the amount of the reinforce ments with which De Chatillon had arrived, the execution of the sever citizens, and the circumstances attend ing it, together with all the frightfu

ory of the sacking of the town. Breydel, for his part, listened to the corrible recital dispassionately enough for all was as nothing to him after the murder of her who had given him birth; the Deconinck's emotion sen-sibly increased as each scene in the sibly increased as each scene hideous tragedy was unrolled before him. It was not the details of the nim. It was not the details of the narrative, however, exciting as they were, that thus affected him: patriot ism and love of liberty were the two main-springs of his soul, and in these by her side, who replied to her inquiries as they walked along. With that

bound, he sprang forward in front of the ranks, threw both arms up into the air, and in a voice of sgony exclaimed:
"Woe! woe is me! My aged mother! my poor sister!"
With these words he flung himself into Deconinck's arms, and lay powerless and almost senseless upon his friend's bos om. With vague and wondering eyes some time silent, his head supported armed armord armor on his hand, while B eydel awaited impatiently the result of his cogit-

ations.
Suddenly he started from his reverie.
Friend,' he exclaimed, "sharpen "Friend," he exclaimed, "sharpen your axe; chase sorrows from your neart! Up; we will break the chains from off our country's neck!"
"What is it you mean?" inquired

Breydel. Listen; the husbandman waits till

the cold of the morning has driven the caterpillars into their nest, then he plucks it from the tree, sets his foot caterpillars into their nest, then he placks it from the tree, sets his foot upon it, and with one stamp of his heel trushes the whole brood. Do you were filled. But haste away and God

npon it, and with one stamp of his heel crushes the whole brood. Do you understand me now?"
"Apply your parable," replied the batcher. "Oh, my friend, a bright gleam of hope breaks in upon me through my dark despair. But go on, go on!"

go on 1' Well, then, the French tyrants have preyed upon our country like noisome insects; and like them they shall be crushed—ay, as though a mountain had fallen upon them. Cheer up, Master Jan; judgment is gone forth against them. Your mother's death shall be requited with usury, and the blood we will shed shall wash the stain

of slavery from the Flemish name."

Breydel's eyes wandered restlessly round the tent, seeking in vain for hi axe; at last he remembered that it had been taken from him. Seizing De

coninck's hand,
"My friend!" he said with strong emotion, "more than once you have been my preserver; but hitherto it was life alone I owed you; henceforth I shall be your debtor for all its peace and joy. But now make haste, and tell me by what means you meditate accom plishing this vengeance, that my satisfaction may be unalloyed, and free from any lingering doubt.

"Have patience for a moment, you will soon hear all; for I must immediately lay my project before a general council of the Deans, which I am now bout to call."

He hurried out, and despatched one of the sentinels through the encampment, to summon the superior officer to meet at Breydel's tent. Shortly afterward, they all stood before it in a

econinck thus addressed them : Comrades! the solemn hour is come which must bring us liberty or death. Long enough have we borne the brand of shame upon our foreheads; it is time that we demand from our tyrants an account of our brothers' blood; and if it shall so be that we our lives in our country's lose

circle to the number of thirty, when

- remember, comrades, that the slave drops his fetters on the threshold of the tomb; we shall sleep with our fathers, free, and without reproach. that But no; we shall conquer - I feel it, I know it: the Black Lion of Flanders shall not die! Right and justice, I need not tell you, are all on our side. The strangers have plundered our land; they have imprisoned our Count, with all the nobles that were true to their prince and their country; the Lady Philippa they have poisoned; our good city of Bruges they have laid waste with the sword; and on our own proper soil and territory they have hung up our brethren as infamous malefactors. The blood-stained corpses of those who were nearest and dearest to our friends lie even now unburied amongst us: unvictims of these they have voices happy which cry in your hearts for ven geance! Well then, now to the pur-pose for which I have called you toget-

her; but remember, what I say to you you must bury in your hearts, as in the depths of the grave. The French garrison have wearied themselves out with this day's wicked work; they will sleep soundly-most of them only to wake, I trust, on the day of judgment. Say nothing to your men; but to-morrow morning, two hours before sunrise, have hem ready under arms in the wood hind St. Cross. I shall myself proceed instantly to Ardenburg, to make my arrangements there, and to send the necessary orders to Dean Linders at Sluys; for I must be in Bruges before the day is over. I see you are sur prised; well, one thing there is that we ust not forget; there is a Frenchman in Bruges whom we may not harm, for his blood would assuredly be upon our

The Governor De Mortenay,' here interrupted several voices.

The same," pursued Deconinck;

he has ever treated us with consider

ation, and shown that he feels for the calamities of our country. Many a time he has restrained that execrable wretch, Van Gistel, in his persecution, and obtained pardon or mitigation of sentence for such as were condemned to suffer. We must not sully our right ful arms with the blood of the just; and it is to provide for this that I am about to risk myself in the city, be the

danger what it may."
"But," objected one of the Deans present, "how shall we obtain entrance into the city to-morrow morning (for that, I suppose, is our object), since the

gates are not opened till sunrise?"
"The gates will be opened for us,"
replied Deconinck; "I shall not leave
the city walls till our vengeance is
secured. And now, for the present, I have said enough; to-morrow, at the rendezvous, I will give you further orders; meanwhile do you get your com-panies on foot. I will take immediate neasures for removing the Lady latilda from the neighborhood of a spectacle which befitteth not her pres-

All this Breydel had listened to with out any expression of approbation, though his countenance sufficiently betoken the intensity of his satisfaction; but no sconer was the assembly broken up, and he found himself again alone with his friend, than, throwing himself upon Deconinck's neck, while tears trickled down his cheeks, "My best frieud!" he exclaimed;

"you have brought me back from the night with all possible

bottomless pit of despair. Now can I with an undisturbed heart weep over the with an undisturbed heart weep over the remains of my poor mother and sister; and when I lay them in the earth, devoutedly add my prayer to the last solemnities. But then—ch, then, when the grave has closed over them, what have I left upon earth to love or to live for?'

"Our country, and our country's greatness!"

greatness!

Yes, yes; country and libertyand vengeance! But now, my friend, understand me well; when our land is fairly clear of the French, nothing will remain for me but to shed tears of rage. For then there will be no more heads for For then there will be no more least to my axe to cleave, no corpses for me to trample on, as the hoofs of their horses have trampled down our brothers. What is liberty to me? only the sight of streaming blood can give me joy,

be with you! I am athirst after the promised vengeance."

** S:creey and caution, my friend!"
was the response; and Deconinek took his leave.

His first care was for the safe re moval of the Lady Matilda, for which he speedily made all necessary arrange ments; and then, after a short addience with her, he mounted his horse and disappeared in the direction of Arden

lumediately upon Deconinck's depar ture, Breydel proceeded to the wood, stopped the work and dismissed his men to their tents, with orders to take all the rest they could without delay, and be ready for marching the next morning before dawn.

Morning before dawn.

Arrived at Ardenburg, Deconinck placed his two thousand Clothworkers under the command of one of the chief men of the guild, and despatched a messenger with instructions to Dean Lindens. The needful measures taken for concentrating the three divisions at St. Cross, he again mounted, and proceeded straightway to Bruges, stab ling his horse at a road-side inn not far rom the gate, and entering the city on foot. Impediment to his progress the: e was none; the gates were not yet closed; but the evening was far advanced, and no soldiers were to seen save the sentinels upon the walls; a dead and awful stillness reigned in all the streets in which he had to pass. Soon he stopped before a house of mean appearance behind the church of St. Dinatus, and would have knocked, but on approaching for that purpose, perceived that the door was gone, and its place supplied by a piece of cloth hung over the entrance. He was evidently well acquainted with the in-mates, and familiar with its interior arrangements; for, lifting up the hanging, he stepped forward without the slightest hesitation through the shop into which the doorway opened, and passed on into a little chamber behind it. The shop was quite dark; the room which he now entered was doubtfully lighted by a small lamp, the flickering rays of which, however, enabled him to discern at a glance the state of things within. The floor was strewn with the fragments of shattered furniture,—a woman sat weeping by a table, with two young children pressed against her bosom, amid alternate sighs and kisses as thanking heaven that they at least, her best and dearest portion of this world's goods, were spared to her. Further on, in a corner, but half illuminated by the lamp's pale beams, sat a man, with his head resting on his hand,

who seemed to be asleep.

Alarmed at Deconinck's unexpected apparition, the woman clasped her babes still closer, to her breast, while a loud cry of terror escaped her lips. The man started up, and hastily grasped his cross knife; but in a moment recognised his Dean.

"O master!" he exclaimed; " what a heavy burden dil you lay upon me when you ordered me not to leave the city! By God's grace we have escaped the massacre; but our house has been pillaged, we have seen our brothers murdered by the hangman or the soldiery; and what to morrow may bring heaven alone knows. O, let me quit this place. I pray you

To this request Deconinck made no answer; but with his finger beckoned the guildsman out into the shop. low voice, "when I quitted the city, I left you and thirty of your comrades behind, that I might have means of in telligence as to the proceedings of our French masters. I chose you out for this service, from my knowledge of your unflinching courage and disinterested patriotism. Perhaps, however, the sight of your brethren upon the gallows has shaken your heart; if so you have my leave to go this very day to Ardenburg.

"Master," replied Gerard, "your words grieve me deeply; for myself I fear not death, but my wife, my poor children, are here with me, and exposed to all the horrors of the times. They are pining away before my eyes with terror and anxiety; they do nothing but weep and mourn the whole day and the night brings them no repose.
Only look at them, how pale and worn they are! And can I see their suffer ing without sharing it? Am I not a husband and a father, and ought I not to be the guardian of those who have me alone to look to for protection? Yet what protection can I give them here? O master, believe me, in such times as these a father has more upon his heart those weaker ones themselves. Nevertheless, I am willing to forget all for my country,—yes, even the dearest ties of nature; and so, if you can make any use of me, you may safely count upon me. Now speak; for I feel that you have something weighty to com municate."

Deconinck seized the brave guilds man's hand, and pressed it with much emotion. "Yet one more soul like Breydel's!" he thought. "Gerard," said he, "you are a

worthy Fleming ; I thank you for your indelity and courage. Listen, then, for I have but little time to spare. Go round in haste to your comrades, and

Pepper Lane. Do you alone mount upon the city wall, between the Damme Gate and that of St. Cross; lie down flat upon the rampart, and look out in the direction of St. Cross. Presently you will see a fire lighted in the fields, at the foot of the wall; then do with your comrades make haste to fall upon the guard and open the gate; you will find seven thousand Flemings before it."

"The gate shall be opened at the appointed hour; fear not," answer Gerard, coolly and resolutely.

"You give me your word on it?"
"My word on it."
"Good evening, then, worthy friend,
God be with you!"
"His angels attend your steps,

master!"

The guildsman returned to his wife and Deconinck left the house. He pro-ceeded to the neighbourhood of the Town Hall, and knocked at the door of a magnificent mansion which was mediately opened to him.

What will you, Fleming?" asked the servant.
"I wish to speak with Messire de

Mortenay. "Good; but have you arms? for you

folks are not to be trusted.' "What's that to you?" replied the Dean. "Go, and tell your master that Deconinck would speak with him. "What! you Deconinck? the

sure you have some mischief in hand. With these words, the servant hast-ily departed; and in a few moments almost as hastily returning, invited Deconinck to follow him up stairs.
The door of a small cabinet was opened and closed again, and the Dean of the Clothworkers stood before the French

Governor of Bruges.

Do Montenay was sitting beside a table, on which lay his sword, helmet, and gauntlets; he regarded his visitor with no small astonishment, while Deconinck, with a low obeisance, opened

his errand, "Messire de Mortenay," he commenced, "I have put myself in your power, trusting in your honour, and teeling sure, therefore, that I shall not have to repeat of my confidence,"

"Certainly," answered Do Mortenay,
"you shall return as you have come,"
"Your magnanimity, noble sir, is a
proverb among us," resumed the Dean;
"and it is on that account, and that you may see that we Flemings know ow to respect a generous enemy, that I now stand before you. The governor De Chatillon has condemned eight in nocent men of our citizens to the gallows, and has given up our town to the fury of his soldiery; you must acknowl-edge, Messire de Mortenay, that it is our bounden duty to avenge the death of those who have thus suffered; for what had the governor to lay to their charge, except that they refused obedi-ence to his despotic will?"

"The subject must obey his lord; and however severely that lord may punish disobedience, it is not for the

subject to sit in judgment on his acts."

"You are right, Messire de Mortenay so goes the word in France; and as you are a natural-born subject of King Philip the Fair, it is fitting that you should execute his commands. But we free Flemings -we can no longer bear the galling chain. The governor-general has carried his cruelty beyond all bounds of endurance; be sure that ere long blood shall flow in torrents, and that, if the fortune of war goes against us, and the victory is with you, at least it will be but a few wretched slaves that are left you; for we have resolved, once for all, to conquer or to die. However, te that as it may, happen what will, -and it is to tell you this that I am come, - not a hair of your head shall be injured by us : the house in which you abide shall be to us a sanctuary, and no Fieming shall set his foot across its threshold. For this Deconinck pledges you his faith and

honor. "I thank your countrymen for their regard," replied Do Mortenay; "but I cannot accept the protection which you offer me, and indeed shall never be in a situation to require it. Should ought occur such as you prophesy, it will be under the banner of France, and not in my house, that I shall be found : and if I fall, it will be sword in hand. But I do not believe that things will ever come to such a pass : as for the present insurrection, it will be at an end. Bat for you, Dean, do you

make haste away to some other land: that is what I counsel you as your friend "No Messire, I will never forsake my country, the land in which the bones of my fathers rest. I pray you consider that all things are possible, and that it may yet be the French blood shall be poured out like water when that day comes, then bethink you of my words. This is all that I would of my words. say to you, noble sir. So now, farewell;

and may God have you in his keeping As De Mortenay, when left to him self, pondered over Deconinck's words, he could not but feel an anxious foreboding that some terrible secret lay hidden under them; he resolved there-fore that he would the very next day warn De Chatillion to especial vigilance and himself take extraordinary measures for the security of the city. Little ures for the security of the city. deemirg that what he feared, and thought to provide against, was so near at hand, he now retired to his bed, and oon fell asleep in all tranquillity.

TO BE CONTINUED.

Gourlay planos are all of one quality -the best. Better cannot be made Though a Gourlay may cost more than nother, it will prove to be worth more than the increase.

Regarding the Gould de-Sagan compination the Pailadelphia Record

says :

'And now, Prince de Sagan is going o enter the Protestant Church, be cause that of Rome will not annul little Boni's marriage and let him step into his shoes. It is hard on the Pro-testant Church, Polly. It is bad enough to lose from its ranks good, conscientious men like Dr. McGarvey and the clergy of St. Elizabeth's, for good people are getting to be few and far between, but it can stand that better than it can the accession of so give them notice to meet you this better than it can the accession of night with all possible secrecy in grotesque a personage as de Sagan.

He

GREAT LECTURE ON TEMPER-ANCE BY FATHER THOMAS N RURKE, O. P.

My Friends,—I have more than once had the honor of addressing a congr-gation of fellow Catholics and fellowcountrymen since I came to the United States. I have spoken to them on various subjects, all of them important, but never have I been entrusted with a more important subject than that of the christian and Catholic virtue of temperance. I cannot forget that most of you, if not all of you, are of my own zace and my own blood. It is a race of which none of us need be ashamed. Perhaps our brightest glory, next to that of our Catholic faith, is the drop of Irish blood that is in our veins. And have more than once asked myself, whom God has blessed with so much intellect and genius, upon whom He has lavished so many of His highest and holiest gifts, crowning all with that gift of national faith, that magnificent tenacity that, in spite of all the powers of earth or hell, has clung to the living Christ and His Church—what is it that has condemned this race to be in so many lands the hewers of wood and the drawers of water? "Quæ regio Where is the nation, or the land, on the face of the earth, that has not witnessed our exile and our tears? And how is it that, whilst this man or that man rises to eminence and prosperity, we so often, though, thank God, not always, often, though, thank God, not always, find that the Irishman, by some fatality or other, is destined to be a poor man, a struggling man? Well, there may be many reasons for this undoubted fact. It may be our generosity, and I admit that it enters largely as a reason. It may be a certain—if I may use the expression in this sacred edifice—a certain devil-may care kind of a spirit -" come day, go day, God send Sun-day "-that doesn't take much heed or much concern to the scraping together of the dollars in this world. But awongst the causes of our depression there certainly is one, and that is the fatal vice of intemperance. Now, mark me, my friends, I do not say that we drink more than our neighbors. I have lived amongst English and Scotchmen, and I believe that, as a race—as a nation—the Scotchmen drink more than the Irishmen. I have often and often seen a Scotchman at it, and he could drink three Irishmen blind. But, somehow or other, people of other lands have a trick of sticking to the beer or the porter, and that only goes into stomachs and sickens them their stomachs and sickens them; whilst the Irishman goes straight for the poteen or the whiskey; and that gets into his brain and sets him mad.

Now, my friends, I want to speak to you as a glorious, most honorable body of Catholics-mostly of Irishmen-banded together as one man, for one purpose; and that purpose is to vindicate the honor of cur manhood, of our

religion, and of our nationality, by means of the glorious virtue of selfmeans of the glorious virtue of self-restraint, or of temperance. And I say that I congratulate you as a society, as the component elements of a largely-spread association or society, because in this our day everything goes by asso In every department, in walk of commercial or social life, we have what in this country are called 'rings," circles, associations, societies. Get up a railway; you must have a ring." Open a canal; you work it ig." Start a political idea; you bring it prominently before the people by a "ring." Elect an officer to some public (flice; it must be done by a "ring." The world that we live in nowadays is a world of associations; and unfortunately for us, most of these associations are in the hards of the God must have His; the Church must have hers; and men must save them-selves, in this our day, jast as so many lose themselves, by association. And, therefore, it is necessary, for the pur pose of strengthening oneself in good meh a society as this, a man should act on his fellow man by association. Now, if you wish to know the glorious object for which you are associated in this graid temperance movement; if you wish to know the magnificent purpose which you should have in view, all you have to do is to reflect with me upon the consequence and the nature of intemper ance, against which you have declared war. Let me depict to you, as well as I can, what intemperance is—what drunkenness is; and then I shall have laid a solid foundation for the appeal which I make to you, not only personally to persevere in this glorious cause of temperance, but to try, every man of you, like an evangelist of this holy gospel, to gather as many as you can of your friends and associates, and of those whom your influence reaches, to become members of this most salutary and honorable body. No man can value a virtue until he knows the deep degra-

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ad Who redeemed him upon the Cross; his relations to his neighbor; and his sacred relations to himself. Consider the vice of intemperance—how it affects this triple relation of man. First of all, my friends, what is our relation to God? I answer, if we regard Aimighty God as our Creator, we are made in His mage and likeness; if we regard Him as our Rede mer, we are His brothers, in the human nature which He assumed for our salvation. Consider your rela-tions to God as your Creator. The Almighty God, in creating all His other creatures on earth, simply said "Fiat,"

Let it be—and the thing was made.
"Let there be light," said the Almighty God, breathing over the darkness; immediately, in the twinkling of an eye, the glorious sun poured forth his light; he moon took up the moon took up her reflection, which she was to bear for all ages of time; and every star appeared, like glittering gems, hauging in the newly created frament of heaven. God said, "Let there be life," and instantly the sea ing wings and cleaved the air; the earth teemed with those hidden principles of life that break forth in the spring-time, and cover hall and dale with the ver-

dation of the opposite vice.

Now, man has three relations : name

dure that charms the human eye. But when it was the question of creating man, Almighty God no longer said, "Let him be;" but He said—taking counsel as it were, with H.mself counsel as it were, with H.mself—
"Let us make man in our own image and likeness." And then "Unto His own image He made him, forming his body from the sline of the earth"—the body which is as nothing; and breathing from His divine lips the breath of life, which in the scale of many the sline of the series of which, in the soul of man, bears the image of God, in being of knowledge in being capable of love, in the magnificent freedom of will in which God created man. Behold the image of God reflected in man. God is knowledge; God is love—the purest, the highest, the holiest, and most benevolent love eternal and infinite love. God is freedom. Man has power of knowledge, in his intellect; power of the highest and purest love in his heart, in his and purest love in his heart, in his affections; freedom in action. In these

three we are the image of God.

Now, my friends, it is a singular fact
that the devil may tempt a man in a thousand ways. He may get him to vio ate the law of God in a thousand ways; but he cannot rob him of the divine image that the law of God set upon him, in reason, in love, and freedom. The demon of pride may assail us; but the proudest man retains those three great faculties in which his man hood consists; for man is the image of God. The image of God is in him his intelligence, love, and freedom are the quintessence of his magnificent human nature that the devil must respect. Just as of old the Lord gave to the devil the power to strike His servant, Job; to afflict him; to cover him with ulcers; to destroy his house and his children; but commanded him to respect his life—not to touch his life so Almighty God seems to say to the very devils of hell: "You may lead man, by temptations, into whatsoever sins; but you must respect his man-hood; he must still remain a man." To all except one! There is one devil alone, one terrible demon alone, who is able not only to rob us of that divine grace by which we are children of God, but to rob us of every essential feature of humanity, in taking away from us the intelligence by which we know, the affection by which we love the freedom by which we act as hur an beings, as we are. Who is that demon? Who is the enemy not only of God but of human nature? Who only of God but of numan nature? Who is the powerful one who, alone, has the attribute, the infernal privilege, not only of robbing the soul of grace, but of taking from the whole being—from the time he asserts his dominion there every vestige and feature of humanity? It is the terrible demon of intemper ance. He, alone, can lift up his mis-created brow and insult the Almighty God, not only as the author of grace but as the very author of nature. Every other demon that tempts man to sin may exult in the ruin of the soul he may deride and insult Almighty God for the moment, and riot in his triumph; insult Him as the author of that grace which the soul had lost. The demon of drunkenness, alone, can say to Almighty God: "Thou, alone, O Lord, art the fountain—the source the Creator of nature and of grace. What vestige of grace is here? I defy you, I defy the world, to tell me that there is a vestige even of humanity!" Behold the drunkard. Behold the image of God, as he comes forth from the drinking saloon, where he has pandered to the meanest, vilest and most de grading of the senses - the sense of taste. He has laid down his soul upon the altar of the poorest devil of them all—the devil of gluttony. Upon that altar he has left his reason, his affec tions, and his freedom. Behold him now, as he reels forth, senseless and debauched, from that drinking house Where is his humanity? Where is the image of God? He is unable to conceive a thought. He is unable to express an idea, with his babbling tongue which pours forth feebly, like a child, resolutions, and of spreading the light of good example around him, that in the specific spec some impotent, ontrageous blasphemy generous emotion can pass through him, no high and holy love can move that degraded, surfeited heart. The most that can come to him is the horrible demon of impurity, to stir up within him every foulest and grossest desire of animal lust. Finally, where is his freedom? Why, he is not able to walk! not able to stand! he is not able to guide himself! If a child came along and pushed him, it would throw him down He has no freedom left - no will If, then, the image of the Lord in be intelligence-in the heart and in the will—I say this man is no man. He is a standing reproach to our humanity. He is a deeper and bitterer degradation to us even than the absurd theory of Darwin, the English philosopher who tell us that we are descended from apes. I would rather consider my ancestor an ape than see him lying in the kennel, a drunken man. Such a one have I seen. I have seen a man in the streets, lying there drunk - beastly drunk; and I have seen the very dogs come and look at him—smell him—wag their tails and walk off. They could

walk, but he could not And is this the image of God? Oh Father in heaven! far be it from me to outrage Thee by saying that such a beast as this is Thy image! No: he is no longer the image of God, because he has lost his intelligence. What says the Holy Ghost—"Man when he was in honor understood not-he hath was in nonor understood not—ne naturally been compared to senseless beasts and made like to them,' no longer the image of God, for his intelligence is gone—but only a brute beast.

And if such be the outrage that this demon of intemperance is able to put upon God, the Creator, what shall we say of the outrage upon God as the Redeemer? Not contented with being Creater and our Sovereign Lord and Master-with having conferred (for, thank God, you are that already upon us the supreme honor of being in ome degree like unto Him—Almighty zeal to make every man, and especially dod, in the greatness of His love, came every Catholic man, sober and temper God, in the greatness of His love, came down from heaven and became man; ate as you are, by every influence and was incarnate by the Holy Ghost of the Virgin Mary, and was made man. He became our brother, our fellow and companion in Nature. He took to Him our humanity in all its integrity, save

and except the human person. took a human soul, a human body, human heart, human actions, human relations-for He was truly the Son of His Virgin Mother. And thus He became, says St. Paul, "the first-born amongst many brothers." He who yesterday was but a worm, a mere creature of God. ture of God, a mere servant of God and nothing more, — to day, in the sacred humanity of our Lord, become associated in brotherhood with Chris the Son of the Eternal God. As suc He can share our sorrows and our joys we may give Him human pain human pleasure. If we are all that true men ought to be—all that Chris tian men ought to be-the honor and glory goes to Christ, the author and Finisher of Our Faith, Who in His sacred humanity purchased grace for us at the cost of His most precious

Blood. If, on the other hand, we de grade curselves, cast ourselves down, lie down at the feet of the devils, and allow them to trample upon us—then my dear friends, the dishonor falls no only upon us, but through us upon the nature and humanity that Christ our Lord holds, as He is seated at the right hand of His Father. Our shame falls upon Him, because He was man and so our honor, our sanctity, is re flected back from Him, because it can only come to us from His most sacred humanity. Therefore, I add, that this sin of drunkenness has a particular and a special enormity in the Christin man; for what we are, Christ, the Son of God became. We are men : He be came man. If we degrade ourselves to the level of the beasts of the field, and beneath them, then we are degrading, casting down, that sacred humanity which Christ took to Him at His Incar nation, The Son of God respected it so much—He respected human nature so much-that He took it with Him into heaven, and seated it at the right hand of God. The drunkard disre spects the same nature so much, that the very beasts of the field. Therefore, a special and specified dishonor does this sin, above all others, do to our Lord and Redeemer. More than this, the Sod of God became man, in order that He might bring down from heaven the mercy and the grace that was necessary for our salvation. The mercy of God, my friends, is His highest attribute, surpassing all His works. The greatest delight of God is to ex ercise that mercy. "It is natural to Him," says the great St. Thomas Aquinas—and, therefore, it is the arst of His works ; for it is the first prompt ing of the nature of God. The mercy of God prompted Him to become man Now, the greatest injury that any man can offer to Christ our Redeemer, is to tie up His hands and oblige Him to re

fuse the exercise of His mercy. This is the greatest injury we can offer to God; to tell the Almighty God that He must not—nay, that He cannot—be merciful. There is only one sin, and one sinner, alone, that can do it. That one sin is drunkenness; that one sinner is the drunkard—the only man that has the omnipotence of sin, the infernal power to tie up the hands of God, to oblige that God to refuse him mercy. I need not prove this to you. You all know it. No matter what sin a man commits-if, in the very act of committing it, the Almighty God strikes him -one moment is enough to make an act of contrition, to shed one tear of sorrow, and to save the soul. The sorrow, and to save the soul. murderer, even though expiring with his hands reddened with his victim's blood, can send forth one cry for mercy, and in that cry be saved. The robb stricken down in the very midst of his misdeeds, can cry for mercy on his soul The impure man, even while he is revelling in his impurity, if he feel the chilly hand of death laid upon him, and cry out, "God be merciful to me a sinner!"—in that cry may be saved The drunkard alone—alone amongst all sinners—lies there dying in his drunk. The hair was white, though the man enness. If all the priests and all the bishops in the Church of Cod were there, they could not give that man pardon or absolution of his sins, because he is incapable of it,-because he is not a man. Sacraments are for men, let them be ever so sinful-pro vided that they be men. You might as well absolve the four footed beast as lift your priestly hand, my brethren, over the drunkard! I remember once being called to attend a dving man. He was dying of delivium tremens; and he was drunk. I went in. He was raving of hell, devils, and flames; no God! no mercy! I stood there. The wife was there, breaking her heart. The children were there weeping Said I, "Why did you send for me this man? What can I do for hi this man? He is drunk! He is dying; but he is drunk! If the Pope of Rome were here what could he do for him, until he gets sober?" The one sin that puts a man outside the pale of God's mercy! Long as that arm of God is, it is not long enough to touch with a merciful hand the sinner who is in the state of drunk

be just. I know that You don't wish to

enemy. If, then, I say to you, as Christian men, and as Catholic men, i

you-oh, my friends, I ask you for at

-but to be zealous, to be burning with

this, not, indeed, to be sober

question of any other Christian virtue—it is for us priests to preach it; it is for us to impress it upon you; but, when it is a question of the virtue—which it is a question of the virtue en it is a question of the virtue ich is necessary for our common humanity; when it is a question of put-ting away the sin that robs a man even his human nature and his manhood every man of you is as mush a priest of that manhood as I am, or any man who is within this sanctuary. We are priests of the Gospel; you, my friends, as well as we, are priests of humanity.

consider next the relation of man as

his neighbor. We are bound to love ir neighbor—every man-I don't care who he is, or what he may be-he may be a Turk, he may be a Mormon, he may be an Infidel—but we must love him; we are bound to love him. For ce, we are bound to regret any evil that happens to him; because we are bound to have a certain amount of love for all men. Well, in that charity which binds us to our neighbor, there is a greater and a lesser degree. A al men. But there are certain individuals that have a special claim on his love,—that he is bound, for instance, not only to love but to honor, to worship, to maintain. And who are they? The father and the mother that bore ; and the wife that gave us her young ns; and the wife that gave us her young heart and her young beauty; the chil dren that Almighty God gave us. These, my friends—these gifts of God given to you the family, your wife, your children—have the first claim upon you, and they have the most stringent demand upon that charity concentrated which concentrated which concentrated with the charity concentrated which concentrated with the charity concentrated which concentrated with the concentrated with t trated, which, as Christians, you must still diffuse to all men. Any man that fails in his fraternal charity is no longer a child of God: "for if any man say he loves God, and love not his neighbor, he is a liar, and the truth is not in him." Any man that hates his fellow-man or injures him wilfully, is no

Amongst those, I say whom we are

child of God.

bound to love, are the wife—the children. And this is precisely the point wherein the drunkard, the intemperate man, shows himself more hard hearted than the wild beast. The woman that in her youth, and modesty, and purity, and beauty, put her maiden hand into his before the altar of God, and swore away to him her young heart and her young love; the woman who had the trust in him to take him for ever and for aye; the woman who, if you will, had the confiding folly to bind up with him all the dreams that ever she had of happiness, or peace, or joy in this world; the woman that said to him, world; the woman that said to him, "Next to God, and after God, I will let thee into my heart—and love thee and thee alone;" and then, before the altar of God received the seal of sacra mental grace upon that pure love-this is the woman, and her children and his children, to whom the drunkard brings the most terrible of all calamities—poverty, blighted beauty, permature old age, misery, a broken heart, sleepless eyes, ragged, wretched poverty of the direct form—the woman whom he swore love, and to honor, and to cherish, and to render her the homage of his true and manly affection! Oh, my friends, every other sin that a man may commit may bring against him the cry of some soul scandalized; but the drunk ard's soul must hear the accusing voice of the passionate cry of misery wrung from the broken heart, and the curse laid at the foot of the altar where the sacramental blessing was pronounced when the young heart of the wife was given away! Such a one did I meet. Hear me. I was on a mission, some years ago, in a manufacturing town in England. I was preaching there every evening; and a man came to me one night, after a sermon on this very sub ject of drunkenness. He came in—a fine man; a strapping, healthy, intellectual looking man. But the eye was almost sunk in his head. The forehead The hair was white, though the man was evidently comparatively young. He was dressed shabbily; scarce a shoe to his feet, though it was a wet inght. He came in to me excitedly, after the sermen. He told me his history is the interest I take in this subject, after the sermen. tory. "I don't know," he said, "that there is any hope for me; but still, as I was listening to the sermon, I must speak to you. If I don't speak to some one my heart will break to night. What was his story? A few years be-fore he had amassed in trade twenty thousand pounds, or one hundred thousand dollars. He had married an Irish girl-one of his own race and creed, young, beautiful, and accomplished. He had two sons and a daughter. He told me, for a certain time everything went on well. "At last," he said, "I had the mistortune to begin to drink : neglected my business, and then my business began to neglect me. The woman saw poverty coming, and began to fret, and lost her health. At last, when we were paupers, she sickened and died. I was drunk," he said, "the day that she died. I sat by her bed day that she died. I sat by her bed side. I was drunk when she was dying." "The sons—what became of them?" "Well," he said, "they were mere children. The eldest of them is enness. And this is the greatest injury, I say again, that a man can offer to God, to say to Him, "Lord, you may no more than eighteen; and they are be just. I know that found in twish to exercise your justice; but You may. You may be emipotent; You may have every attribute. But there is one that You must not bave, and must not execute the state of the state o both transported for robbery." "The girl?" "Well," he said, "I sent the girl to a school where she was well educated. She came home to me when she was sixteen years of age a beautirote have needed. It worst and must not ex-tribute of mercy." Thus the Father in heaven sees—Christ sees—in the drunkard, His worst and most terrible rul young woman. She was the one consolation I had; but I was drunk all the time." Well what became of her?" He looked at me. "Dy you ask me about that girl?" he said, What became of her?" And, as if the man was suddenly struck dead, he fell at my feet. "God of heaven! God of heaven! She is on the streets to night—a prostitute!" The moment you love the God who created you-if you love the God who redeemed you— if you respect the sacred image of God, he said that word, he ran out. I went after him. "Oh, no! Oh, no!" he which is in you—and if you respect the mercy of God, which alone can save said; "there is no mercy in heaven for me. I left my child on the streets!" He went away cursing, God, to meet a drunkard's death. He had sent a broken hearted mother to the grave he sent his two sons to perdition; sent his only daughter to be a living

Finally, consider the evil that a man does to himself. Loss of health, first. You know the drunkard's death.—You

hell; and then he died blaspheming

hear what it is. I have over and over again, on my mis a priest, naturally enough, I must have met all sorts of cases-I have, over and over again, had to attend many dyin from drink; and I protest to you, never yet attended a man dying delirium tremens that, for a fortnight after, I was not struck as with an ague at what I had witnessed. On one sion, a priest attended a man. sense enough to sit up in bed and say, "You are a priest?" He sa'd, "Yes, I am." "Oh," he said, "I am glad of it. Tell me; I want to know one thing. I want to know if you have the Blessed Sacrament with you?" "I have." The moment he said so, the have." The moment no man sprang out of the bed, on the floor, maniac; "Oh! crying out like a maniac: "Oh! take away that God! take away that God! Toat man has God with There is no God for me!" H He was dead before the priest left the ro orying out to the last, "There is no God for me!"

The drunkard loses health, loses reputation, loses his friends, loses his wife and family, loses domestic happiness, loses everything; And in addition to this, brings upon himself the slavery that no power on earth, and scarcely be it said with reverence-any power in heaven, can seem to be able to de-stroy; all this is the injury that man inflicts upon himself by this terrible sin-the worst of all, as you may easily imagine, What a glorions mission yours is! You have raised the standard in defiance to this demon that is destroying the whole world. You have declared that your names shall be en rolled as a monument against the vice of drunkenness. You have, thereby, asserted the glory of God in his imag -man. The glory of your humanity is restored by the angel of sobriety and temperance; the glory of Christ rescued from the dishonor which is put upon Hlm by the drunkard, amongst all other sinners; the glory of the Christian woman retrieved and honored, as every year adds a new, mellowing grace to the declining beauty which passes away with youth; the glory of the family, in which the true Christian son is the re flection of the virtues of his true and Christian father. Finally, the glory of your own souls, and the assurance of a holy life and a happy death. All this is involved in the profession which you make to be the Apostles and the silent but elequent propagators of this holy virtue—Temperance. Therefore do I congratulate you on the part of God Who created you. I congratulate you for the regard that you have for the image of that God, on the part of that God, on the part of that God Who redeemed you. I, His most unworthy but anointed minister, have to congratulate you on the respect which you have for the humanity which the Lord Himself took to Him. On the part of your famly and your friends, and of the society of which you form so prominent a fea-ture, I congratulate you for the happiness and domestic comfort which this virtue will insure to you and to yours. On the part of dear, and faithful, and loved old ireland, as an Irish priest, I congratulate you for your manly efforts to raise up our people and our race from a vice which has lain at the root of all our national misfortunes and misery. On the part of your Bishop —holy, loving, laborious, and earnest whose joy and whose crown you are—I congratuate you for the comfort and the joy that you will bring to him, to enable him to bear up the burden of the spiritual solicitude of your souls and of the Church. As a priest, for breadth of their range and the eternity every highest and holiest cause-for every purest source from which human joy can come—I congratulate you, my dear friends, and I ask you to persovere in this glorious effort in the cause of Man is everything, God nothing, and temperance—the first, the greatest of moral virtues—the grandest virtue which enshrines and preserves in it when Catholics say something like which enthrines and preserves in it the integrity of our humanity, and prepares that humanity to receive the high, the Divine gifts of grace here, and of clark hereafter in the events. that I shall be only most happy, on every occasion, when my services can be of any benefit or comfort to you, to render those services to you in the sacred cause of temperance.

The effect of Father Burke's splendid ddress upon the vast congregation is

indescribable. As he proceeded, the audience, by one impulse, stood up in their seats, and crowded up through the sisles, as if each one were anxious to get near the speaker, as if to fix his very features on their memories. Bishop Bay ley listened with the closest attention to every word the good priest uttered, and seemed highly pleased and edified and at the conclusion of the address warmly congratulated Father Burke, as did also the reverend pastors present. On the occasion of his lecture in the evening, the Bishop expressed the opinion, that if Father Burke's words upon this subject could be laid before he eyes of every man, and woman, and child in the community, they would be almost sufficient to banish the demon of intemperance from every Catholic household in the land. This is, indeed, a remarkable and generous compliment to the great preacher's effort.

The regular business of the Converion was now entered upon, the Bishop opening the proceedings with prayer. Mr. O'Brien, the President, on calling the Convention to order, stated that the following resolution had been

offered for adoption :

Resolved. That the delegates and citizens here present earnestly beg of Father Burke to bear with him when he goes from our midst, and to take with him, back to the old land, the warmest thanks of our hearts for the service and the honor he has done the Catholics of the State of New Jersey by his magnificent discourse before the "Total Abstinence Union" this day; and that we, in the name of our fellow-Catholics of adjoining counties, urgently request of him to meet our people in aggregate mass Convention, at some central and convenient point, to enable them to profit by the wisdom and gen-ius with which he has treated the temperance question.

Educational.

St. Jerome's College, BERLIN, CANADA

REV. A. L. ZINGER, C. R., PRES

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The President supplemented the re-solution with grateful reference to the generous action of their distinguished visitor, and of their own Bishop and clergy; and then called for the sense of the assembly upon the subject of the resolution, when there arose all over the church one solid and resounding "aye," loud enough, as it were, to carry the thanks which it embodied to Father Burke's native hills, in the mother-land beyond the sea.

THE MCALL MISSIONARY CON-FERRNCE.

The McAll Association held a conference recently in Philadelphia, and one of the good ladies of the organization told a thrilling tale of the decay of religion in France, and the work the McAll Mission in restoring the pure gospel to the working people of that country. So far as we can see she did not give any figures as to the actual conversions wrought by the McAll Mission, but she did report that more than \$5,000 was spent last year on the work. Now, we all know that religiously, France is not so well off as it might be. The persecution of the Catholic Church by the Government, although it cannot entirely stamp out the Catholic faith, has done incalculable harm. But Protestant missionary labors are not going to make much impression on the French Protestants to the orn admit this. It is only American zealots who, knowing little of the actual conditions, waste time and money trying to convert French Cath-Oge of the speeches made at the Conference must have been rather a puzzle to those present who, coming to hear about the decay of religion in France, were treated to the following remarks on the decay of faith neares home, by the Rev. Charles A. Park hurst :

" Our schools are substantially godless, our teachers too often mere packages of human erudition without the divine capacity of building soul as brain. Truths are well as through the smoky atmosphere of of their reach. A commercial bread and butter atmosphere is prevalent.

We Shall Know Him.

Catholics who attend Mass, hear the sermon and read their religious paper cannot possibly make any mistake about the provisions of the new marriage law. By and by, when we receive letters of inquiry concerning this matter, we can come to no other conclusion than that "at xious inquirer" is an absentee from his Church and a nonsubscriber to the Catholic weekly, and give him or her heed .- Pittsburg Cath-

To fear or to worry is as sinful as to

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When subscribers sak for their paper at the post office it would be well were they to the control of the service accept in the their Carlotto (Record). We have information of careleseness in a few places on the part of the delivery clerk who will sometimes look for letters only.

Mosers Luke King, P. J. Neven, E. J. Brodsrick and Miss Sara Hanley are fully authorised to receive subscriptions and transact all other business for Tirk Catholic Record, Agent for Newfoundland, Mr. James Power of St. John. Agent for district of Nipissing, Mrs. M. Reynoids, New Liskeard,

LETTERS OF RECCMMENDATION. Apostolic Delegation. Obtawa, June 18th, 1905.

Mr. Thomas Coiley:

My Dear Sir,—Since coming to Canada I have been a reader of your paper. I have noted with astisfaction that it is directed with intelligence and ability, and, above all, that it is immed with a strong Catholic spirit. It strenus and streng Catholic spirit. It strenus and stands firmly by the teachings and authority of the Church, at the same time promoting has best interests of the country. Following these lines to had come a great deal of good for she welfare of edigion and country, and it will do more aches more as its wholesome influence carnestly recommend it to Catholic harden with my blessing on your work, and best wishes entire or its continued success. Mr. Thomas Coffey : Yours very sincerely in Christ,
DONATUS, Archblahop of Ephesus,
Apostolic Delegate

> UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Dear Sir: For sometime past I have read rour estimable paper, The Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirits servades the whole. Therefore, with pleasure, I can recommend it to the faithful liessing you and wishing you success believe ne to remain. Mr. Thomas Coffey :

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

LONDON, SATURDAY, JUNE 13, 1908.

RELIGION AND POLITICS.

ing of unity-sowers of dissension, sel

fish, pharisaical boasters. Never con

sistent, they advocate to day what they

rejected yesterday. And they con-

demn in Quebec what they sternly up-

hold in Ontario. They cannot endure a

Catholic prelate to advise his people in questions which directly concern relig ion and education; yet they readily turn their own pulpits into platforms, or, abandoning them altogether, drop the title of "rev." entirely and take to politics with the utopian idea of cleans ing the provincial stables. Very much depends with these people upon who go into politics. Here we have a Rev. Mr. Milne down at Ottawa harping upon the sulject-croaking we should have said-for such it is when with pessimistic forecast these political min isters see the country disturbed by the racial problem, the thrusting of religion into politics, and a spirit of pro vincialism. These are the three points of what the Ottawa Evening Journal called a vigorous sermon. We are conndent that it was quite clear in the mere division of the discourse what race, what religion, what provincialism were aimed at. So far, there was marked unity in the composition, no voression. It was rather than counsel, a threat rather than charity, a gauntlet thrown down rather to all. The development of the points manifest the man. So was it with Mr. Milne. In regard to racial animosity the gentleman thought that the Eng lish speaking people had given strong picof that they " are willing to go along in the spirit of cordiality by keeping in power a French-Can adian Premier for twelve years and by giving to him, irrespective o o richly deserves. " That is cool. to Mr. Milne the danger point and first principle of order. By what our sympathies, but in the great major storm centre is the Church of Rome. distortion of respect for these ity of cases the most that can be done

Bad and all as the French Canadians are their worst feature is that they are Catholic. If they were all good Presbyterians something might be done with them. "The facts," says this Minister, "prove conclusively that the Church of Rome through her hierarchy has been active in fostering divisions in our country." No mis statement is more untrue. Neither Mr. Milne nor any of his class can point to any case of the kind. We challenge him to do so. The Canadian hierarchy can rest with honor upon their history and patriotic devotion. "The children over whom the Church has control,' he says, "are not nurtured in the spirit of patriotism." And this because they do not go planting flowers upon two or three graves-aping pagan Americanism. There never was in any country such a mushroom cultivation of patriotism as this decoration business. It is artificial, neither ethical nor sentimental, and least of all religious. It is untrue that the children of Quebec or any other part of the country are taught to rally round the tri color rather than around the Union Ja k. We do not mind gossip, but we draw the line at division-sowing calumny. This poor man does not know what he is talking about. Does he reflect for a moment what the tricolor means? He is a great builder of a nation, for sooth ! and unity. Here are ome more of his baseless insinuations Even in the Separate schools of our own province the feeling of loyalty is not inculcated. The sentiment, if anything, is anti British." Such state ments are unwarranted. It is the act of a coward to make a charge from a stand where it cannot be answered. There is only one answer to make to Mr. Milne, which answer we forbea making as we have some respect for our columns rather than for our calum niator. Patriotism is hard up for an Nothing is more amusing than the instructor when it takes a man who is demand of Protestant ministers for so careless about the just rights and national unity and the complete separa reputation of his neighbors-and unity tion of religion from politics. They is farther off than ever through this know not whereof they speak when talkman's unreliable tongue.

All Presbyterians are not of this mind. Here is a minister in Toronto running for the Legislature. We have the Presbyterian organ looking upon the action as premature, but still hope ful that the time will come when ministers will be more acceptable than others. This suggestion is contrary to all the previous views upon the subject we have ever heard expressed. Much lepends upon what Church goes into politics. If the Catholic hierarchy went into the field, there would be a wail of wee through the whole land upon the iniquity of religion in politics. Brother Milne has not a word of criticism against Brother H ssack. The poor man is after the Church of Rome. That is always wrong, ever a long-distance target. It would be better taste for these Presbyterians to keep quiet about any Church going into politics. The Roman Catholic sets an example to them all, for it is never in politics except for the noblest of causes.

THE ORANGE GRAND MASTER. The Orange Grand Lodge held its meeting at Midland on the 27th ult. matter how it lacked ethical purpose or Dr. Sproule, M. P., the Sovereign ant children in Protestant foster homes, of prosperity has, we are pleased to Master in the chair. suljects. His principles are contemptthan the olive branch of peace held out | ible and his purposes unpatriotic. He | settled by a judge. There are nearly either poses as a quack or speaks to the 7,00 Catholic children in Catholic foster gallery. Neither correct version nor homes in Ontario, who are under the elequent expression, reither wit, truth supervision of the Neglected and De nor righteousness ever characterized pendent Children's Department. These his addresses to these brethren. His children are looked after particularly last effort is no exception. As usual by Mr. William O'Connor, Legislative Rome-an imaginary institution or city, Buildings, Toronto, and an effort is seated not upon the seven hills only made to keep in touch with them for but upon every hill overlooking the few years after they are placed out, so Canadian parliament, courthouse, Orange that, if the home of the child is not party, the eateem which his character lodge and society generally—this Rome satisfactory, a charge can be made beformed as usual an object of special fore undue friction has arisen. During Hew thankful Sin Wilfred ought to be. attack. Dr. Sproule is a warrior-at a the year 1907 23 children were returned He eves his power to the English safe distance. He is not at all par- from their foster homes; 16 were respeaking people. It is their cordiality ticular about his statements or how he moved and 12 left their foster homes with more than their suffrages which retains doses the brethren, as long as no one out permission; 36 were replaced and him in his position. No remark could is around to contradict him. No new placements were made. The probe more typically English than this self | brother would venture to gainsay his | lems entering into the work are many satisfied cordiality. It is to be hoped that Sir Wilfred will continue to command this respect, and that not only he, but his French Canadian friends, will see how much they owe to the condes consion and patience of the long law and authority is evidenced in the re are attracted to the work by their suffering Angle Saxon Canadians. Just of her clergy to appear and give evi. terest in children, and careful atte These French Canadians should, like dence as witnesses in civil and criminal tion is given to each case in an effor the Scotch Highlanders, forget the past, suits." He deems it regret able "that to ascertain what is best for the "cultivate British sentiment and work | Judges on the Bench under such circum- particular child under consideration in harmony with the majority of the stances seem to be afraid or reluctant to In Toronto there is a Children's Ake people who are British in origin and compel obedience to the law or punish Society composed entirely of Cathoallegiance." Surely the French Cana- for contempt of court." The only term lies, and all towns where these dians are living up to this standard. by which such talk can be characterized Societies exist the parish priest is in What is the good of such inuendo? No is that it is brazen effrontery. If that close touch with them, for they often people on this continent ever showed is not contempt of court, criticizing prove helpful to him in removing chilsuch steady British leanings as the judges before a secret society, virtu- dren from surroundings that are danmuch abused French Canadians have ally calling them cowards and accusing gerous to their moral well-being. This done. These ministers rave rather them of yielding to religious fear and is one of the most encouraging works in than talk; and were it not for their bias in the administration of justice, which the charitably-inclined can en-

Quebec judges does Dr. Sproule call their conduct into question before the Orange Grand Lodge? He is a member of the Dominion House of Commons. Why did he not bring these judges to the bar of that House to answer for their conduct to their lawful superiors ? He knew better-he knew he had no case. It might serve to excite Orange men from the back townships; it would be useless before men like the Premier and the Minister of Justice. Since. however, the Sovereign did not summon these judges to the House, they should summon him. No member of parliament, no ordinary citizen has a right on public platform, still less in lodge addresses, to criticize judges upon the bench. There would soon be no law or order if this conduct were allowed to go unchallenged. It will not do to say it was only Dr. Sproule talking to Orange men : no notice should be taken of him. True. But every lodge in the country will lay it to heart as gospel to te believed and aggressive disobedience to be avenged. The dignity of parliament as well as the support due to justice requires that no member of our legislatures be allowed to act thus with impunity.

ANSWERS.

The following questions have been sent us: 1. Does the Church permit the use of meat soup on Fridays and fast days? No. Many dioceses have special indults in this general question. so that we must be careful. Our answer, however, based as it is upon general principle, suits all cases.

2. What is the defference, if any, between the taking of soup and the using of fat for cooking purposes? There is a good deal of difference in many ways. The meat soup is food, and therefore as strictly forbidden to be eaten as roasted meat. The quantity consumed differs considerably. In the case of preparing food with the fat of animals it is a privilege granted to countries where olive oil is expensive or not much used. Now it is to be re membered that the fat is merely a means to prepare the food, and is a condiment rather than a nutriment. We cannot eat lard in bits, as we would cheese, on the days referred to. It may be used even at the evening meal on fast days as a condiment or to cook the food, provided in the latter case it was pre viously liquefied.

H. We have also received a clipping which contains cases against individual priests in Italy. In order to get at the truth or falsehood of these we have sent the extract to a friend at Rome with the request and in the hope that he can throw more light upon the subject. We therefore ask our corres pondent to wait for a definite reply.

A GOOD WORK.

The work of the Children's Aid Societies of the Province merits the support of Catholics, because it is founded on a fair and just recognition of the principle that children are entitled to be reared in the religion of their tail, and guided by sound judgment. parents. Catholic children are placed A herculean task has been his during in Catholic foster homes and Protest- the past few years, but the bright sun and where there is a dispute as to the no admirers of this Sovereign or of his religion of a child taken in charge by a Children's Aid Society, the case is inane vanity they would excite when if that is not the worst kind gage. The aged, the mentally deficthey attempt to convince. According of contempt we misunderstand every lient, the sick and infrm, all call upon

life a little pleasanter for them. With the little children it is different. They will become almost anything that their surroundings determine. Amid good surroundings children of

is on this principle that the

Separate schools are founded. Les-

sons of morality cannot be properly

taught except through the principles

of religion, and both must be imbibed

effectual. The lessons must be supple-

mented by examples at home, else they

will be of little avail. A child's soul

is said to be like a white sheet of

impressions received from parents,

be better equipped to withstand

come across its path later on. Where

the conditions surrounding a child's

home are such that the child will al-

most certainly become a criminal, or at

sake of the child, and also for its own

Children's Aid Society says to such

better training and example." If the

that they cannot profit by such warn-

ing, then the child is removed and

placed where it will have a chance for

A DISTINGUISHED OBLATE

PRIEST HONORED.

We are advised from Ottawa that

Rev. Wm. J. Murphy, rector of Ottawa

University and pastor of St. Joseph's

Church, has been elected delegate of

the Oblate Order to the General Chap-

ter, which will be held in Rome during

September. The General Chapter will

be held to elect a Superior-General for

the entire Order throughout the world.

to succeed Rev. Father Lavilardiere.

the former Superior-General, who died

some time ago. The CATHOLIC RECORD

ends hearty congratulations to Father

Murphy on the honor thus bestowed

upon him. It is a fitting tribute to his

career at the capital, where he is held

n the very highest regard by all

classes of its citizens. As parish priest

of St. Joseph's church, and as rector

of Ottawa University, he has become

noted as an ideal priest, his character

being a reflex of the noblest traditions

of the great Order of Mary Immaculate.

Added to this, nature has endowed him

with an adminstrative capacity of the

lighest class, every duty being per

formed with scrupulous regard to de-

tate, been the reward of his rare cour

in hand.

an honest, sober, industrious life.

ordinary, natural qualifications, who are possessed of good health mentally and physically, can be made good men and women. Amid evil surroundings it is almost impossible for children to be good. There are exceptions to this rule, but the rule is as stated. The Catholic Church has always recognized the importance of giving children, when quite young, the advantage of moral and religious training. It

the Catholic view as frankly and in ensively as possible and prefaced it with a just and generous tribute to the work of those who teach in the public schools in this country, and a brief resume of the parochial and religus origins of the American school

by a child when young in order to be system. The majority of the American people," he continued, are unmistak ably satisfied with the present attitude of the public system toward religious instruction.' Indeed, they are so strongly attached to this system that paper upon which is imprinted all the they even consider it unpatriotic in us to venture criticism or suggest change. teachers and playmates. So far as But there is a large minority, includ these are good, to that extent will ing great numbers of people who are the impressions be good, and the child not of my faith, who feel that since they are paying their share of the school taxes, and since they cannot the evil influences that may conscientiously avail themselves of the public schools as at present constituted there ought to be such change intro duced into the system as would enable them to educate their children without having to bear the burden of double best a useless member of society, and a taxation. They feel that the majority has no right to be impatient with them burden to the community, then, for the when they express criticism, for they feel that as citizens and as taxpayers protection, the community must take steps to remedy these conditions. The same rights as others either to approve or to disapprove. And this minority makes it very plain that, like the parents, "You must give your child majority, it wants schools free, numerous, and well-equipped with the best teachers, the best methods, and the parents are so far sunk in degradation best apparatus.

> MOST REMARKABLE FACT IN CURRENT HISTORY.

it is at least incumbent upon you to re spect its sincerity. I believe that I there ever was a case in which earn estness and sincerity were shown in dissenting from a popular opinion this is that case. There are a million chilis that case. There are a million children in the Catholic parish schools of this country, I believe that \$25 is the general estimate of the cost of educat ing a child for one year; and, if so these parochial schools are doing \$25, 000,000 worth of work each year. But suppose for the sake of security that system at the absurdly low figure of \$15,000,000 a year, and then reflect on what these figures mean. They mean that our people out of their poverty and their faith have in obedie conscientious scruple upreared a system of schools at a cost which staggers the imagination. If we could make use of the Public schools generally and ligious doctrine or practice, ought divert this money into colleges and universities instead of into primary schools we should be able to establish each year a university more richly en dowed than the University of Chicago: and in half a century we should have such universities sprinkled over the whole country in every state of the union. I believe that you will : with me that, whether the Catholic scruple is well founded or not, it is orthy of the admiration of all who respect manly character and loyalty to enscience, and that in view of all the ircumstances it is the most remarkable fact in the current history of our coun

age, his enthusiasm and perseverance in carrying out the great work he has

POPE. A glimpse of Pope Pius X, was given y Cardinal Legue in New York when e responded to the toast, 'The Holy ' at a dinner of the alumni he old Irish Theological Seminary at

Maynooth which has sent many priests this country.
"In the large collection of Cardinals to one protested so much against the election of the patriarch of Venice is he did himself," said the Caroinal. "Had it been a warmer day he might have been chosen sooner than he was. The Pore was overcome and frightened the responsibility that he woul ave to undertake. He was fainting. "But these Italians," said Cardinal Logue, referring to the Italian Car-linals, "generally have conveniences the priests had subsided the Cardin took on a subdued tone. "I was a warm night," he said. "Th Cardinal elected to be our Holy Father did not want the office. He had been a faithful priest and hard working in his Archdiocese. He had worked among the poor and was ac-customed to his labors. And to be the Pope he would have only a little bit of a garden to move about in. I've

never seen it. "You know an Irishman was once

forth this explanation from the Car-dinal: "It is a historical fact that I am telling you. If I were elected Pope," he added, with a faint smile "I think I would get out of a window and run away."—Catholic Union and

is to relieve their sufferings, and make SMOOTHIN 3 THE WAY TO UNDER. the best will in the world, compromise STANDING.

PRIEST'S DISCOURSE TO PUBLIC SCHOOL TEACHERS ON CATHOLIC VIEW OF PUBLIC SCHOOLS,

There is nothing new for Catholics the statement of the Catholic point of view regarding the public schools made by the Rev. John Cavanaugh, made by the Rev. John Cavanaug C. S. C., president of University Notre Dame, at the fifty-third annual session of the Indiana State Teacher's Association, held in Indianapolis. But the audience to which the address was delivered and the moderation and "sweet reasonableness with which the Catholic position was stated are suffi ciently novel to tempt quotation.

Father Cavanaugh set out to express

And this minority

"It will not do to think lightly of this position held by a large minority, If you cannot accept the Catholic view,

A LAYMAN'S MOVEMENT. "It is sometimes believed that the

parochial school would disappear if the priest lost his enthusiasm for it. and that the laity would gladly avail them selves of the secular schools if per mitted to do so. I assure you that with exceptions here and contrary is the case. It is the parent CARDINAL LOGUE TAIKS ON THE above all who demands that his child shall attend a religious school, that he shall receive carefully graded instruc ion in Christian doctrine as regularly as in arithmetic or grammar or reading that he shall grow up under a discip-line of reverence and obedience as his fathers before him did. I should like to lay emphasis on this point. If the laymen were not heart and soul with the parochial school no fulmination from the pulpit would be able to con tinue and develop the parochial school from generation to generation. It is o desire on the part stand in the way of a favorite national institution. It is no unthinking echo by the layman of the lesson he has nemorized from his pastor. fundamental differen ion of what properly constitutes the business of a school James A. Burns, C. S. C., President of Holy Cross College, Washington, has recently stated the three chief principles underlying this d flerence of con-ception. I shall briefly summarize them for you.

FUNDAMENTAL DEFECTS OF PUBLIC "First-There is the principle of the

moral training of the will. We are all agreed as to the necessity of this, and Church stands to day, as it has stood both schools do their utmost to insure such training, but immediately the question arises, where shall we seek what for the norm of moral action in all the of details of life? If it is something of elected Pope, but he cut away from elected Pope, but he cut away from and found a cave for himself. He's there yet."

on the other hand, if it is only the yet.

There yet." On the other hand, if it is only the natural law, our people say that it is wholly insufficient and their children must be trained minutely in morals according to the truths of Revelation and the teaching of the Catholic Church. It is easily seen that conscience is involved here and that, with

s impossible.
"Second—The public school, by the very nature of its organism, cannot give definite and systematic instruction in Christian doctrine. It is impossible to enunciate a single distinctively Christian truth without doing violence to the religious conviction of a section of the people. Now we are a section of the people. Now we are convinced that definite and systematic instruction in the teachings of he eternal welfare of our children, we were called upon to choose elaborate education in mere knowledge we should not hesitate for moment to prefer the religious inst tion. Here again is an organic def one of such vast importance the cannot be overestimated "Third-Then there is the subtle and

all-powerful thing called atm Wherever artists are wont to live ar work and talk together you have artistic atmosphere, and children grow up in such surroundings n ally take to a career of art or have a keen appreciation of art out conscious effort. Wherever ary people form a circle apart th influence in the bookishness that touches all who within that circle. school exists for the professed of religious training, where ter and pupils are of one faith, where ious songs and practices have place in the exercises of the where pictures and statues speak mute messages to the eye and a appropriate emotions, you have a ditely colored religious atmosphere, simple breathing of which does a which no mere instruction could do. These influences are recognized psychologists as the most perman and the most powerful in the format of religious character.

"It seems to me that this moral and religious training which the Church considers of paramount importance of equal importance to our country. organizing her school system An surely must have asked herself amor other questions, "What process of ed cation will yield me the best type Now, a man may be a tax-paying, law-abiding citizen. though he spell like President Roose velt and write as poor a hand as Hor ace Greely, but he cannot be a go citizen if his moral character crooked.

THE WAY TO U. DERSTANDING. "If Americans of all classes are ever to understand each other on this su ject all unnecessary irritation ough to be carefully avoided. Our Cathol people must cease to use such expres ions as "the Godless public sch and must deny themselves lurid tirade against an imaginary condition of dis cipline and morals. The friends of th The friends of the public school on their part ought to avoid certain offenses of taste and the schools. Commencement exer clses ought not to be held in churches of any denomination whatever. Clergy of whatever race, creed or previ ous condition of servitude to make commencement Teachers, even in Bird Center ough to say, for example, that we worshi the Blessed Virgin, that indulgence are permissions to commit sin, that the priests take money for forgiving sins, that Catholics are opposed to th reading of the Bible, that we are ignorant and that our Church fosters ignorance, that we believe the Pope annot commit a sin, and so on. ought not to give partisan statements of such historical events as the Inquisi-tion or the Reformation, and they ought carefully to avoid partisan text

ooks. * * *
"If all of us who have the blessed work of education to do would show ourselves more largely sympathetic, broadminded politan, the solution of the problems hich torment our minds would considerably hastened and a genera spirit of sweet reasonableness the spirit of acrid passionate controversy." - Catholic

BY A NON-CATHOLIC JOURNAL

On the closing day of a mission held recently at Ithaca, N. Y., the seat of Cornell University, Right Rev. Bern-ard J. McQaaid, D. D., confirmed a class of forty five converts and gave one of the ablest addresses in defense of the Catholic faith ever beard in that city. The sermon was prompted by recent blasphemous utterances by Cornell professor, who would have was only a mere man, and not the Son of God as well as the Son of Mary. An editorial in appreciation of the Catholic Church and the benefits of a Catholic mission appeared in Ithaca Daily News, as follows:

tretched forth to sabdue the power er adamantine ramparts; in vain so-called 'advanced' its slung-shot and volley fire entrenched camps. The supreme in the hearts of the peo who compose its membership. No of properly balanced mind, in or of the Catholic Church, can fail to admire and profoundly respect a struc-ture that can survive all this—defy all this without ever so much as asking quarter or receding a hair's breadth. THE MODERN NO CHUR

JUNE 13, 1908

No cre who observ times can fail to no twenty five years Catholic Church. not so long ago, who red example of t stition, was careful Popish, and no speared in the rage ction except as th of " priesteraft." was an indispensabl all stocked propert writer. Now, however, a

may almost be said novels. The write securate and their far from the reality, is evidence of good there is little trace mosity against the beautiful tributes t and nobility may be of writers who are folics, and the under on conduct and mor strength. This mortimistic view of are examples in ju at all events the Catholic in contem grateful contrast v thirty years ago. This is a signite cal encyclor ædia o ers. As O'Connel

ment of one of the Greece, declared who wrote the law write its songs, so to sway public o recks little who w of the day if he ca of the fiction outpr What do people anyone doubts this librarians and t have not time for the tendency of m mind for serious Real education is than the advocate

would have us be

ary and grammar professional or m is so engrossing sided that when p it is to seek amus or profit. The feebleness may k rapid developmen industry and vat swift'y moving so and not demand minds so const legion, are incap character of the day is arranged popular book mu printed vauc must not weary The resultant is a series of in cut but visualiz custom the mind

mosphere which strong effect on It is therefore ance that of t that are sold in cut by the ton s and so many are pathetic toward and members. There is, of strong-lunged r an anti Catholic

like the l'quor will burn its fast becoming a Though mos are written b Crawford, Mr. Harland are Their books, viectionable fro have in the ma effected much readers with

and have corre ed long in the The average and disdains ment in a nove tion of Cath that in the re tinct gain for the work of easier. Ever means can b Catholic Chr sympathy is a

Who can es accom tone and gen dinal's Snuff great books t little ones, b average read their drift. While the sor for ther her eyes the

feeling and the e phemer something to The vast 1 the heedles never come priest : he h own and do great parish all sides of problem of with the lov

can help b those write classics, wh reading wor Church ca her, and the morals that—Boston P

CHURCH.

No cre who observes the signs of the times can fail to note the change that has cone over novel writing in the past twenty five years with regard to the Cathelle Church. Time was, and that Catholic Church. Time was, and that not so long ago, when the Church was rarely mentioned 'except as a time-honored example of the power of superstition, was carefully denominated as "Popish," and no Catholic character appeared in the pages of contemporary ferion except as the miserable viction. appeared in the factor of "priesteraft." The mythical Jesuit an indispensable adjunct of every well stocked property room of the novel

riter. Now, however, another atmosphere asy almost be said to pervade popular ovels. The writers are not always corets. The writers are not always accurate and their portraits are often far from the reality, tut generally the re is evidence of good feeling or, at least, there is little trace of a decided ani mosity against the Faith. Singularly profifed tryinghes to Catholic holizers heautiful tributes to Catholic holiness and nobility may be found in the books of writers who are far from being Catholics, and the underlying Catholic law on conduct and morals is formulated by authors who recognize its justice and strength. This may be considered an estimistic view of the case, but there are examples in justification of it, and at all events the treatment of things Catholic in contemporary fiction is in grateful contrast with the methods of thirty years ago.

This is a significant fact, for the ephemeral novel constitutes the practi-cal encyclor edia of a great many read-As O'Connell, taking the sentiment of one of the upbuilders of ancient Greece, declared that he cared little who wrote the laws of a land if he could write its songs, so the man who wishes to sway public opinion may say he who writes the solid books of the day if he can have the monopoly of the fiction output.

What do people read? Novels. If snyone doubts this let him consult the librarians and book-sellers. People have not time for serious reading, and the tendency of modern life unfits the mind for serious and close reading. Real education is far more uncommor the advocates of the Public school would have us believe. The average boy or girl passes through the element ary and grammar courses and then into professional or mercantile life. Work so engrossing and activity so many sided that when people take it is to seek amusement, not knowledge or profit. The truth of this mental feebleness may be exemplified by the rapid development of the moving picture industry and vaudeville. A drama is too difficult to follow. People want a swiftly moving scene which will please and not demand thought. Of course, minds so constituted, and they are legion, are incapable of the effort remired to assimilate a solid book. The character of the popular fiction of the day is arranged to fit this demand. The popular book must be a moving picture or printed vaudeville, or, at least, it

must not weary the reader. The resultant of this sort of reading is a series of impressions not reasoned cut but visualized. They have an in fluence that is very great. They accustom the minds of readers to an at mosphere which is bound to have ong effect on their lives and opin

It is therefore of very great import that of the thousands of books that are sold in the bookstalls and sent cut by the ton so few are anti-Catholic and so many are written in a tone sympathetic towards the Church, its priests

and members.

There is, of course, a rancid and strong-lunged minority which demands an anti Catholic brand of fiction that, like the l'quor of the backwoodsman, "will burn its way down," but this is last becoming a vanishing quantity.

Though most of the popular novels are written by non-Catholics, a relatively large number of Catholics have ing nonplar favor. Marian Crawford, Mrs. Carnegie and Henry Harland are conspicuous examples. Their books, while not entirely unob ectionable from certain points of view, n the main rung true, and have effected much good in familiarizing readers with the Catholic atmosphere Catholic atmosphere and have corrected many misapprehensions that otherwise would have lingered long in the public mind.

average reader balks at sermons and disdains essays, he abhors argument in a novel, but he is by no means impervious to an unconscious assimila Catholic thought and feeling the resultant constitute a dis gain for the Church and render of her representatives much Every man who by can be brought to survey the can be brought to survey the Church impartially or with sympathy is an ally of the Truth.

Vho can estimate the good that has accomplished by the Catholic d gentle moral of "The Caruff Box ?" It is not the oks that do the work but the ones, because they appeal to the reader and he can understand

the Church cannot stand sponthese books, she cannot close is that Catholic novelists have well of her and that the good

problem of misery and sin, but no one with the love of the Truth in his heart can help but say "God speed" to those writers, albeit no geniuses or classics, who have diffused through the reading.

THE MODERN NOVEL AND THE THE CATHOLIC BUSINESS MAN.

WHAT INFLUENCE HAS THE CHURCH

Not long ago a Chicago journal—
"The Business Man's Magazine"—
asked Bishop Muldoon, of that city,
"What influences has the Catholic Church on the business man?" The Bishop is distinctly a business man himself. He knows something about the "man of affairs." And he gave an answer to the query that is worth pon-

dering. When the Catholic business man is discussed, we must, of course, assume his sincere and faithful adherence to his religion. He will, of course, receive the sacraments. He must go to con fession. What then? "If he has con fession. What then? "If he has con ducted himself in his business other wise than as a follower of Jesus Christ, says Bishop Muldoon, "he must con fess his transgression.

"In the confessional, where his iden-tity is concealed, and where perhap ne knows not even the name of th hidden commissioner of God, he is told that he must make amends.

"Has he cheated? He must give

ck what he has dishonestly gained.
"Has he lied? He must undo the back damage his lie has cost another. " Has he injured the reputation of a

fellow-man or woman? He must find a way to make complete restitution for his injurious act.

'If he does not, there is the penalty view. which a Catholic dreads more than any

other, short of excommunication-the denial of absolution. denial of absolution.
"The Catholic business man," said
Bishop Muldoon, "will not take the
chance of dying with another's money
in his pocket, and, as a business propo sition, he can't see what good that other person's money is going to do him if he is compelled to give it back and

acknowledge that he acquired it wrongfully.
"The road is plain for the Catholic

business man. "Let the business world beware of the Catholic who ceases to approach the sacrament of penance; who ignores the Church's command to attend Mass each Sundsy; who speaks slightingly of the sacraments, and who arrogates to his own untrammeled conscience the judgment of his acts, which is the express duty of the successors of Christ's choien disciples on earth. For such a man has taken to the dark by

ways, and needs to be watched.' large number of the Catholic men Boston held a retreat recently, which concluded with a talk by Archbishop O'Connell. This same subject of busi-ness life and the relations of Catholic men with the world was thoroughly discussed, and a note was sounded that will find an echo in the hearts of men

the world over.

"Of course," said Archbishop O Connell, "you must be business like in your life of business, but the life that is only business is no life at all. It is only a cruel machine. It is that that is driving up the kindness that is is drying up the kindness that is natural in every human heart. Business in the end begets pure and simple selfishness. Unless there is some small part of every day into which business cannot enter, which is reserved entirely and solely for some word or act or deed of unselfishness, the heart springs will surely run dry and the true joy of life be turned into dismal ashes.

THE IRISH WORKMAN AND THE DRINK EVIL.

A powerful address on the social and economic backwardness of Ireland was delivered in Limerick recently by the Rev. M. Phelan, S. J., in which, speaking of the waste of money and of con-structive energy caused by drink, he

The laborer has many foes—the un scrupu'ous employer, the preacher of false doctrine—but his greatest foe is himself, or rather the false principles by which he guides himself. What is the use of preaching regeneration to a people who spend 13,000,000 pounds a year on drink? And why? Because year on drink? And why? Because the vice is fed by a false idea. All the vice is fed by a false idea. All false doctrine - but his greatest foe is effort to root it out must be unavailing till that false notion is destroyed. A purified public opinion can alone hope to cope with it, for on a corrupt public opinion it now lives and thrives. Of what avail is it to preach against a vice which people, so far from being ashamed of, insist on elevating to the dignity of a virtue? The drunk ard is called 'a decent fellow,' covered with extenuations, smothered with on with extenuations, smothered with rose leaves of apology. So long as drunkenness is 'a good man's fault' and 'treating' a social virtue the country must rot. A perverse public opinion paraljzes every hand raised to save the people or grapple with the vice now devouring them. Look at the question squarely. Our drink bill costs every roof in Ireland fourteen pounds a year. Our total income from agriculture—the staple industry of the country— is forty millions; yet before a penny of that is touched, thirt-en— almost one-third of the entire sum—is handed over to the sellers of drink.

TREATING NOT AN IRISH CUSTOM.

'Treating' is called an Irish virtue of good fellowship. Every word of that description is untrue. It is neither than the property of the control of the co Ir sh nor hospitable. It was unkn in Ireland till the English soldiers deeling and sympathy which pervade the ephemeral fiction of the period are something to be thankful for.

The vast majority of the unchurched, the heedless indifferents to religion, never come within the scope of the priest; he has enough to do to hold his own and do his appointed work in the great parishes that are growing up on all sides of us, with the ever present problem of misery and sin, but no one with the love of the Truth in his heart pitality is an Irish virtue, but have you hospitality here? It is difficult to see those writers, albeit no geniuses or classics, who have diffused through the reading world the sweet aroma of Cath olic life, the pictures of what the Church can do when men will allow her, and the sound lessons of faith and morals that make for righteourness.

—Boston Pilot.

In hospitality here? It is difficult to see how hospitality consists in spending was there, and his sermons were chiefly notable for his attacks upon the Clatholic Church," said Father or face the penalty of being called a public notice by attacking the Church year and no child of toll need rest his head in a hovel, or tenement rookery.

Comfortable homes will spring up over long the consists in spending was there, and his sermons were chiefly notable for his attacks upon the Catholic Church," said Father mcGeary. "He also has obtained public notice by attacking the Church at Los Angeles, Cal., and other west-head in a hovel, or tenement rookery.

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ON HER CHILDREN IN TRADE.

for one year, and no shoeless child will shiver on the streets, or a hungy women stretch out her hand for bread. Let the toiler learn the way to the Savings Bank instead of the publichouse, and in one year he will be master of at least ten pounds. A thousand sober workmen after one year could thousand pounds for capital, and be come wage earners for themselves. They are doing it in other lands, and

rney are doing it in other lands, and surely God has given you as clear heads as He has given them.

"You have two special advantages — First—The field is open; in fact there is not an Irish industry that is not paying. This fact deserves more attention than it generally gets. Secondly—You need not spend a penny on stones or mortar. You have a selection of buildings; you can take your choice of either the jail or a poor-house; for sober Ireland can dispense with both, or at least very considerably limit their numbers and convert the majority into homes of industry. Here is a paradise more tangible and substantial than the paradise of the Socialist's dream. It lies within your grasp. Will you seize it. In 'cut ting down expenses' begin with the drink bill and you can soon live in 'frugal comfort.'"—Sacred Heart Re-

THE PRIESTHOOD OF THE CHURCH

It was Huxley, we think, who com pared the clergy of the Catholic Church to the soldiers in the regular army, while the Protestant clergy, he seemed to feel, were more like to the, militia, or volunteer soldiers, not under real army discipline and in army order. We will not insist, to day, on the latter part of his comparison. As to the other section, it will bear further development, and it is well worth develop The Catholic Church has a visible

head, Christ's vicar, the Pope at Rome. He has under his eye, in his care, with in his knowledge, every diocese and every Bishop throughout the world wide Catholic Church. Each Bishop has in his constant care and oversight every parish and every priest in his diocese, and at any moment he must answer concerning the condition of affairs in that See. The priest goes where he is sent, and not where he chooses, although it is true that in becoming a priest he chose to go where ever he might be sent. For he does not go simply because his Bishop sends him, even as a Bishop does not go to a diocese simply because the Pope sends him there. The soldierly, loyal, ready obedience of a Catholic priest or of a prelate is rendered, first of all, to his Divine Master and Redeemer, Whose visible representative on earth is the Sovereign Pontiff at Rome. In a most true and exact sense the Pope himself is simply "the servant of the servants of God;" he is the monthpiece of the Holy Ghost; he is not set apart to issue his command on his mere hunan will and idle wish; his duties are far more numerous than our duties, his burdens are much heavier, his responsibilities greater, his field of endeavor is the orld; he must answer to God for what

The priest goes into danger, as a soldier goes, at duty's call. He will face powder and shot with the national army on the battle field, he will walk into the pest-house, he will dwell with the lepers, he will scale the Alpine heights and face the torrid sun; but his struggles, his heroism, his warfares, are for the winning of souls to Christ. In little country villages he will spend

a long life peacefully and joyfully among the poor, the lowly, the little children, as he will labor in crowded city streets and tenements, and for work; nay, his life is Jesus Christ and His work, and the Holy Spirit of living flame is the strength and light of the priest's existence here.

What, then, should the people be, the people to whom this God-given priest hood ministers in life and death? Theirs, too, should be a life of consecration to duty and to the Catholic Church: a life of love for God, of loyalty to the true Faith, and to the Supreme Pontiff, to the hierarchy and the priesthood, In the Pentecost season, when the Spirit of God came down upon the Apostles and sent them forth to preach the Gospel in all lands, special prayers should arise for all priests and Bishops who are treading to day in their foot steps, as Christ's soldiers, whether at home or abroad. The Pentecostal Novena should be very specially for them, that every best blessing may be theirs, and, through them, may come also upon every soul they charge. - Sacred Heart Review.

REPEATING OLD CALUMNIES.

Rev. Homer Shuntz, the Methodis missionary, who spent some time in the Philippines, has been at it again. Up in Milwaukee recently at the dedication of a Methodist church he got off some of his stale calumnies against the Catholic Church in the Philipines. Hadid not get away Phillippines. He did not get away, however, without having the slander-ous character of his charges exposed.

Rev. James L. McGeary, S. J., pro fessor of astronomy in Marquette University has been in the Philippines where he was for some years an assistant to the celebrated Jose Algue, S. J., director of the Government obser-

vatory at Manilla.
"Mr. Shuntz was in Manilla while I

the land as if by magic. Stop this awful drainage of national wealth, this for years and have been answered so fountain head of moral corruption, even often and so fully that it would be a work of supererogation to do so again.

I am suprised, however, that the authorities of any church would per-

mit the dedicatory exercises of a Chris-tian church to be marred by attacks upon another Christian Church, by a man who has been dis form a co operative company with ten as the Rev. Mr. Shuntz. While he was in Manilla his attacks upon Catholic Church were so bitter and so obviously the outpourings of a highted mind that even non-Catholics and gov ent officials condemned him.

"It seemed odd to me that Mr Shuntz should praise Secretary Tafe ost the same breath that he slan dered the Catholic Church. If h Taft he ought to know that Mr. Tait has spoken in the highest praise of the work the Church has done

Principal R. J. O'Hanlon, Twentystrict school, who spent some me Philippines, said concern-remarks of the Rev. Mr. time in

"The unpardonable intemperate at on the Catholic Church in the ne Islands made by Dr. Homer before the Methodist missionary tack Shuntz on calls for condemnation and

"As division superintendent of schoo's in the Philipines in 1901 and 1902, had ample opportunity to study the work of the Friars and learn the trut concerning the labors of the Catholic church in the archipelago. olic, I investigated the claims of the persecuted Friars as well as the charges made against them by their enemies. There are two sides in every contro

versy. "Fair minded Protestants of all de nominations in the Philippines express their surprise at the great results accomplished by the Catholic Church during the three hundred years in he Church has changed the sav age Malays, steeped in the lowest forms and practices of paganism and idolatry, into civil zed, if not enlightened, Christians. The record has not a parallel in all history. "I wish to call the attention of the

intemperate missionary to the report of Frederic H. Sawyer (published by Charles Scribner's Sons), in his book "The Inhabitants of the Philipp pages 75 and 77. Mr. Sawyer is an English Protestant, who has lived and traveled for fourteen years in all important parts of the Philippines. He

says: they were hardy and adventurous pic neers of Christianity, and in the evan gelization of the Philippines, by per-suasion and teaching, they did more for Christianity and civilization than any other missionaries of modern

ever been to the front when calamities threatened their flocks; they have wit-nessed and recorded some of the most dreadful convulsions of nature. canic eruptions, earthquake and destructive typhoons. In epidemics of lague and cholera they have not been dismayed, nor have they ever in such cases abandoned their flocks."

When an enemy has attacked the ands they have been the first to face the shot. Only fervent faith could en able these men to endure the hardships and overcome the dangers that encom sed them.

They have done much for educam, having founded schools for both kes, training colleges for teachers, Univertity of St. Thomas in Manand other institutions.

'Hospitals and asylums attest their ity. They were formerly, and even

The orders, then, have been of the nuch, even if they could go no fur-

AT THE ELEVATION.

Just what should be the practice of stholics during the Elevation at Mass. bether they should forthwith bow own, or on the contrary look up at Sacred Host and Chalice, is a atter that has frequently been made e subject of controversy in Catholic semblies, and has occasionally found s way into the Catholic press. The llowing letter, written to the Tablet a priest of Downside Abbey, will y a priest of Downside Abbey, will coordingly prove of interest. "During the first three months of 904 you allowed a discussion to take lace in your columns with regard to

lace in your columns with regard to me rubric of looking at the Sacred lost and Chalice at the moment of the Elevation. Some of your corressondents pointed out the direction in the Roman Missal ordering the priesto "show the consecrated Host and chalice to the people, and drew the onclusion that therefore the people are intended to look at them, and upported this generation by historical pported this conclusion by historic ferences. Others objected to the actice on various grounds - eithe at custom was against it, or that it emed irreverent, etc. The contro ersy may now perhaps be considered losed, by the grant on May 18 last, y the Sacred Congregation of Indul ences, of an indulgence of seven years ad seven quarantines for looking with "faith, devotion and love," at the Sacred Host at the moment of the Escred Host at the moment of the Words "My Lord and my God!" A further plenary indulgence may be gaired once each week by those who, having heard Mark daily a shove rehaving heard Mass daily as above, re-ceive Holy Communion. The first named indulgence may also be gained by looking devontly upon the Sacred Host whenever it is solemnly exposed, saying the aforesaid words." It is scarcely necessary to add that the only congrous attitude to preserve

rites, ceremonies, etc., is a disposition to do exactly as Rome prescribes, once the prescription becomes known. The assertion, "I have always done it this assertion, "I have always done it this way," is of course atterly puerile as a justification of a practice at variance with the decisions of a Roman Congre gation. It is reprehensible to say. The matter is a small one, anyway, The Holy See does not legislate concerning trifles .- The Ave Mar's.

as to all such questions of rubrics

ARCHBISHOP IRELAND ON MOD-ERNISM.

If this illustrious prelate were in his grave, the Modernists would doubtless treat his memory as they have been treating that of Cardinal Newman. We read with much satisfaction, therefore, the following passage in one of his re ent sermons:
"I will not, on this occasion " (said

Archbishop Ireland), "defend the divinity of Jesus beyond saying that t deny it is to tear into shreds the hi tory of ages, to forswear the laws on human testimony, to turn into empt lreamings the principles and the motives from which were born virtues so exalt ed that of themselves they bespea their home in the skies; in fine, to de-molish to the ground the whole plane of foundation stones upon which it reared the civilisation of Christendom. But this I shall do; this I must do; I protest in the name of truth and of justice against the unholy war made to day upon Christ: against the insidious plot ings of the so-called higher criticism lesus, seldom sees the divine, or, when this flashes before the vision, darkens, ay by ray, its effulgence, until at last all is made vague and inconclusive. What is to be held, what we hold, is belief the Apostles' Creed. It is the old, old faith, once delivered to the saints, never to be altered by human thought or pen, incapable of amelioration, or change whatsoever, eternal and un-changeable as must be the teaching that emanates from a God. In things ism?' no room for a 'new religion' how ever otherwise in material things around us, and in our knowledge of them the 'new' and the 'modern' may be the welcome words."—The Casket

WAS THE FRIEND OF MANNING.

The Rev. Benjamin Waugh, whose death deprives the Society for the Prevention of Cruelty to Children of its founder, had more than one link with Catholics. He was one of the few Nonconformist ministers who have contributed a son to the ranks of our clergy; and, in his great work, the very need which constitutes an indictment of he nation of which the nation, in its boasting moods, seems to he but half aware, he had from the first—and how could it have failed him?—the cordial upport of Catholics.

The first and greatest of these wa Cardinal Manning, ever quick in his discernment of the spirit of the time, of its needs, and of the men who, how ever labelled and however libelled, came forward to gather the harvest that a frequent visitor at the Archbishop's house, and the talk turned on the theme which established between them a close bond. "I like to go into the parks on Sundays," the Cardinal con paras on samays, the Cardinal con-fessed to the Nonconformist minister on one occasion, "to see the children, and talk with them; and I give them my blessing." On another day, when the Society was in its infancy (as in one sense it ever is) Mr. Waugh com plained of the little progress made. "Only seventy cases!" cried the Car-dinal. "That, a small result! Only arity. They were formerly, and even to the protectors of the poor sists the rich, and of the native than the Spaniard. They have constently resisted the enslavement of stently resisted the enslavement of child's needless tear is a blood blot on

when the Cardinal heard that one of and the influence of the Virgin, Mother to a certain pitch of civilization, and credit is due to them for this limited for his return. On hearing that its of redemption which is the manner of the virgin, Mother and Queen, preserved that faith in the Incarnation and in the myster-Nationalist and the Orangeman, Little Child shall lead them." It was or a day, to an anti Pope.

ALMOST GIVEN UP

"FRUIT-A-TIVES" SAVED HIS LIFE

Mr. Dingwall was Superintendent of St. Andrews Sunday School in Williams town for nine years and License Com missioner for Glengarry — and Tar Collector for Charlottenburg—for fourteen years continuously. Read strongly Mr. Dingwall comes out in favor of "Fruit-a-tives."



Williamstown, Ont., April 5th., 1907. I have much pleasure in testifying to the almost marvellous benefit I have derived from taking "Fruit-a-tives." was a life long sufferer from Chroniz Constipation and the only medicine I ever secured to do me any real good was "Fruit-a-tives." This medicine cured me when everything else failed. Also, last spring, I had a severe attack of bladder trouble with kidney trouble, and "Pruit-a-tives" cured these complaints for me, when the physician attending me had practically given me up. I am now over eighty years of age and I cam stronghly recommend "Fruit-a-tives" for Chronic Constipation and bladder and kidney trouble. This medicine is mild like fruit, is easy to take, but most effective in action,

Sgd) JAMES DINGWALL "Prule tives" — or "Fruit Liver Tablets" are sold by dealers at 50c a box —6 for \$2.50—or will be sent on receipt of price. Fruits a tives Limited, Ottawa.

n a similar strain that he spoke one dsy of having met a boy, poorly dressed, in the vicinity of the Archbishop's house when the "mansions" were being built. The Cardinal stopped him for the pure pleasure of speaking to him. "Well, my little man, where are you going with that little bundle in your hand?" "To my lather," said the boy pointing to one of the houses then in course of construction. "What is your father?" asked the Cardinal. "A carpenter, sir." The Cardinal was moved, even awed. "I had met a carpenter's Son, he said .- London Tablet.

THE ROSARY IN IRELAND

No one familiar with the Irish at ome or abroad will discern any note of exaggeration in this paragraph rom a paper by Father Proctor, O. P., in the Rosary Guide:

"In prosperity and in adversity, in the evening of sadness and in this morning of gladness, in their joys and in their sorrows, the Beads were ever their talisman, the Rosary their anchor of hope which kept them united to Jesus, the Incarnate Son, and to Mary, the Spotless Mother. In the ages of persecution the Rosary was their 'shibboleth,' the password by which they were known to be 'of Christ and of God.' During the dark days the Rosary kept the lamp of their faith ever burning in the Irish heart and in the Irish home. When the Mass was pros-Irish home. When the Mass was pros-cribed and the sacred rites were put n's under a ban, and a price was set upon the A head of the priest—the soggarth aroon so dear to Erin's children-the Rosary When the Cardinal heard that one of and the influence of the Virgin, Mot-

the parish priest and the treasurer of life of the Irish race, frish Church Missionary Society, that the Parnellite and the anti-Parnellite, has "put down all heresics," so Irish has "put down all heresies," so Irish devotion to Mary has been the fficient cause of Ireland's having ever been had met together on the society's plat form and joined the Aid Committee, he clapped his hands, exclaiming: How talf sister, schism, says Ave Maria. happy the old Prophet would have been! Alone among all countries, the Emer-The good days are coming; people will ald Isle holds the distinction of and their brotherhood in children; a never having given her adhesion, even

What is a Good Investment?

THERE are three important qualities that every investor must keep in mind when buying securities. These are safety, cheapness

It Must Be Safe

That must be the first consideration.

It Must Be Cheap

It Must Be Readily Salable

This is an important point—one often over-looked. For this reason the securities listed on the regular Stock Exchanges are best for they have a wider market and their values are always published in the papers. It is a safe rule to avoid unlisted securities which are canvassed for.

Many Good Investments

The only criterion of cheapness is that the Investment must pay a good rate of interest on the amount of money put into it, and must be bought below its normal price so as to be likely to increase in value.

Many good investments are obtainable now which are sale, cheap and readily salable. Our experience and knowledge of present conditions are at the service of any investor, great or small. We are always pleased to answer correspondence on the conditions are at the service of any investor, great or small.

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JUNE 13, 1908.

CHATS WITH

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Trinity Sunday,

THE DIVINE JUDGMENT. d Jesus coming, spoke to them, saying power is given to me in heaven and in h."—(Matt. xxviii. 18.)

When these words were uttered by Our Lord He had risen from the dead. On this occasion He had with Him only the eleven Apostles, whom He had in-structed to meet Him by appointment at this time and in this place—a moun at this time and in the place—a noun-tain in Galilee. A few words they are, but full of meaning. The Apostles saw our Lord in the fissh again; they heard His own human lips utter this truth; that all power is his in beaven and in

earth.
How did they understand Him?
They understood that the Man they
saw, the human being who then stood
mefore them, was endued with all power
that God would exercise in heaven and in earth; that to rule this vast universe was hisright; that to sit on the throne of heaven, to be worshipped and adored as God by every creature, to shape the destiny of this world, of its many mations, of its many families, of every single soul born and to be born in it; to open and shut the gates of hell at his own will, to judge all without ex ception, each separately at the moment after death, and all together in the great Judgment day of God, is His right and effice as the Man, because He is Man in God and G.d in Man; the Man selected to be the One through whom the Divine Nature manifests Himself in all the fulness of the Godlead in human nature,

But what, therefore, is the first thought that must enter our hearts i It is necessarily this: How will that Man receive us when we are called into His presence, one by one, as we leave this world? How will that counten-ance look to us at that moment? How will those ears listen to our reports of our own lives? How will those lips speak to us in that dread moment?

But why do we ask ourselves these questions? Because we know that we are to meet that Man in God, face to face, to give an exact account of all of our deeds in the body, and that He is the One to praise or blame us, reward or condemn us, receive us into eternal blessedness or cast us out into eternal, never ending darkness, and deliver us over to the rule of those who shall be our masters in hell.

Can we tell what the result will be? Yes; and to a certainty! If o'r lives have been good, or if we die in his friendship, the Man Christ Jesus will give us a blessed and glorious welcome; but if our lives have been wicked, that Man will r ject us forever. He will not have us anywhere near him. He will not endure our presence a single moment, nor permit us to speak in His presence, nor ever again to mention His hely name, but will cast us into that regton of creation where holy names are not permitted to be uttered.

Do we truly hope that this sad fate will not be ours? Then we are truly good, leading good lives, are faithful to our duties as good Catholics. If we truly hope for his approval we can judge ourselves now and know we shall

How is this? If each one can say to obeyed the commands of the Church and made my Easter duty, then each soul is free from mortal sin and knows the judgment of our Lord will be in his favr. Let any such soul die at the command of the times is to more and more divorces, particularly in America?"

"I think the tendency in America is to more divorces. but I think the tendency in Eastern and the command of the times is to more divorces, particularly in America is to more divorces. moment now and the mercy of God is surely his, for he is now in the friendship of God, his soul is restored to its heavenly state, and every soul in this state is so acceptable to our Lord that He cannot condemn it, but must wel come it to the society of those who are saved for ever.

unfaithful, negligent Catholic! whose life heretofore has been a dis honor to God, a shame to your family, plied: a scandal to your neighbor, and a disgrace to the Church of Jesus Christ, in their own country to people they you turned from your sins and know well and whom they made your peace with God this Eastertime? Have you washed your past life clean from sin by this Easter duty? Then you, too, know you will receive the welcome of our Lord, the Man Christ Jesus, your King and your God Otherwise you are still His enemy, and have a right only to His eternal wrath. How can you sleep a moment or be at rest a single instant longer while knowing you are condemned already, because you have not made your Easter duty

CARDINAL LOGUES' INTERVIEW.

FAMOUS CORRESPONDENT GETS THE CARDINAL'S VIEW ON DIVORCE AND

MARRIAGE. I met His Eminence Cardinal Logue, Archbishop of Armagh and Primate of sil Ireland, at the Archiepiscopa resi dence, Madison avenue and Fiftieth

street, yesterday afternoon, and talked with him on divorce and kindred topics Me gave me the first interview he has accorded a newspaper since his arrival His Eminence received me in the parlor. He were his cassock and

biretta, and my first impression was that he typifed kindliness and dignity. Despite his commanding position, his manner indicates an entire lack of self consciousness of his exalted rank. His voice is low and soft, with an at-tractive and rising accent, and gentlemess is a characteristic and charming element of his make-up. I had gone somewhat hesitatingly to

e him but my nervousness was banished as I confronted the genial, witty, warm-hearted prelate, who has made a huge army of personal admirers, irrespective creed, since his arrival here from Ireland a few weeks ago to attend the Roman Catholic centenary in the diocese of New York.

There was something yery serious to me in the idea of discussing with a prince of the Church one of the most apportant questions of the age in social and religious circles — the various phases of the divorce problem.

became the scholarly, earnest man that is the real Cardinal Logue. "What can be done to stem the

"What can be done to stem the divorce evil, to prevent the yearly increasing number of divorces?" I asked.

"Divorce is a very bad blot on the republic of the United States," he said. "It is doing mischief, and it will do more if there is n t a stop put to it. Follow the laws of the Catholic Church, which are the laws of Christ." Christ.

My next question, in response to his inquiring glance, was: "What is the Church's answer to the contention that the continuance of marriage wit out love is immoral, and that separation without divorce also tends to immoral

ity ?"
"The Church," slowly answered the Cardinal, "Is no advocate of marriage without love, if by love you understand the reasonable and well grounded affection which young people have for each other, and not that wild passion which so often ends in misery for the people concerned. Love of this kind is a mere impulse which is short-lived,

and seldom ends in a happy marriage.

"Separation without divorce matend to immorality in cases of those who have no consel nce and who have never been guided in their conduct by the divine law. O herwise," he said, "a separation without divorce in no way involves a tendency to immorality. It is known from experience that wher the marriage laws of the Catholic Church are strictly observed a case of separation between husband and wife is of very rare occurrence. On the other hand, it is known from universal experience that divorce and facility of divorce are the very strongest incen tives to immorality.

"Is progressive polygamy, as practiced by divorced persons who re-marry better than Mormon polygamy where several wives are taken at once?" I next inquired.

"If of two evils I were to choose the less I would prefer Mormon polygamy, where several wives are taken at once, to progressive polygamy as practiced by divorced people who remarry. In the former case the wives and children are provided for, and in the latter the wives are often sent adrift and expose to every danger, whereas the children, if there be any, are deprived of the protection and care which the natural law itself dictates that they should re-ceive at the hands of their parents Moreover, it is hard to see how the children of divorced people can escape the stigma which must necessarily at tach to those whose parents have separated from each other, as very often happens, on account of some misconduct either of the father or mother.

I quite expected an evasive answer to my next query, but I asked it. "Do not the efforts of Prince de Sagan and Anna Gould to obtain the Pope's sanction to their marriage show yielding to divorce by members of the Church?" I asked.

" By the parties concerned," he answered, "but not by members of the Church generally. If the first marriage was valid, as it likely was, their efforts to obtain either a sentence declaring the first marriage invalid, or in any hopeless as far as the Pope is concerned." way sanctioning a second marriage, are

"Do you not think that the tendency

"Does the Church oppose divorce solely because it cannot change its position or for what reasons?'

"The Church opposes divorce be-cause by the law of Christ marriage has been made indissoluble and the Church cannot change the divine law,"

I then asked him his view of international marriages, to which he re-

could trust to treat them properly after the mar-riage, and in a republic like the United States I see no reason for State mar riages."

FX-PRIEST CHINIQUY.

Question-What do you know about Father Chiniquy and his book, "Fifty Years in the Church of Rome"? Was be excommunicated, or did he leave the Church because he thought it wrong?—A. C., Montezuma, Ind.

Answer—Chin'quy was suspended om the priesthood for evil conduct on eptember 28, 1851. This was in Canada. He was given another chance in Illinois, but was suspended a sec-ond time on August 19, 1856, by Bishop O'Regan, of Chicago. After his second d parishioners into a schismatical ongregation. Finding that the Bishop the diocese would recognize neither im nor his parish, both went over to the Presbyterians in 1860. In 1862 the Chicago Presbyterian Synod dismissed him for swindling. He had collected monies among the Protestants of France for his Presbyterian seminary and thirty pupils at Chicago. He had either seminary nor pupils. Chining finally drifted down to the Bap ists, who must have been pleased with him, for he remained a member of that sect until his death. Toward the nd of his life he lectured under

You can judge the nature of his writings from the character of the man. A Protestant woman many years ago gave me her opinion of "Fifty Years in the Church of Rome": "If the Catholic Church is as bad as Chiniquy painted it, and he remained in it fifty years, he is too much of a scoundrel to be believed under oath."- Cleveland Universe.

auspices of the Orangemen and A. P.

Good planes that are regarded as first-class and to day are as fine as they ever were, are not only outclassed, but After a good-natured greeting the Cardinal inquired the exact nature of my mission. When I told him, his face assumed a serious air and he at once tion and tone quality.



JUNE-THE MONTH OF THE SACRED HEART.

RIGHT REV. CHARLES H. COLTON, D.D. With the roses of Jane comes the eart's welcome of love to the Sacred Heart of Jesus. That Heart, so full of love for men, draws men to love It in return. Like the sun lighting up and influencing the whole universe, so the Sacred Heart of Jesus would be the light and life of all mankind, where they would receive of His love human and divine and whither they would re-

turn to Him their love.
It is of faith that the human Heart of our Lord and Saviour is hypostatically united with the divine nature, so that it loves us with an infinite love, and that through the same channel we may return our love to God and requite Him for His favors. We should cultivate devotion to the Sacred Heart of Jesus. It is so easy, it is so natural to seek and find our Lord in this way. There is to be had the fullness of that divine love which prompted the sacrifice of Calvary. There rise the streams of that precious blo d saed for us to the last drop on the altar of the Cross. There is the center of that life which our Lord laid down for man's salvation. There is the seat of His love, the tribunal of His mercy, the treasury of His goodness. There is His thought for us; His design and plan to save and sanctify us, and bring Himself in Heaven to share with us His glory and happiness. To that Heart of Hearts let us, then, ever turn our thoughts and our affections and give to it the homage of our being. It is for men to seek their Creator and their God, and here is the way: namely, the way He seeks them, through His Sacred Heart—lis Heart

Let all our thoughts run there as to their natural center; let all our love go out to His Sacred Heart, for it wishes to engulf us in its love. Thus shall we be united to God. We shall live in Him and He shall live in us, and

make us by union more worthy of hin, because growing more like Him. Let, then, the June days, so bright with sunshine and so warm with life, be passed in renewed love and adoration of the Sacred Heart of Jesus that he may renew His love for us, and cheer our souls, and renew our energies and cause us to love Him, as He does us, with an entire and consuming love.

A NOTABLE TRIBUTE

Apropos the Catholic centenary, the New York Evening Post, one of the most thoughtful and scholarly of the great dailies of the metropolis, pays the following remarkable tribute to the Church:

"Remembering the old and bitter antiatholic feeling, it marks a great transormation that to-day it would be true to say that the Protestant churches would look upon the extinction or withdrawal of the Catholic churches as a great calamity. This does not imply that religious or even theological con viction has broken down, but that tolerance has broadened and that eyes have been open to see the facts. We are certain that Protestant denominations would be simply aghast and appalled if of the Catholic Church in New They could not begin to do it. Even! if they had the physical resources— men and money and building— would have neither the mental -the -they Catholic Church in this great port has been receiving and controlling and as-similating one influx of foreign peoples after another. It has held them ligion, and it has held them for citizen No one can soberly reflect upon this vast labor of education and rewithout becoming convinced that it has been an indispensable force in our publie life. The Protestant churches have fitted, whether by temperament methods, to attack so gigantic problem. They lack the authority—t compelling force of supernatural fears. if one insists. Nothing but a venerable and universal institution, always the same, yet always changing, could have taken her incoming children—the raw material of Americans—and done for them what the Catholic Church in this city has done during the memorab'e century now rolled past.

'Even those who cannot pretend to speak of Catholic dogma with entire sympathy must confess that some of its moral results have been admirable and useful. The firm stand of the Church in the matter of marriage and divorce, for example, seems more and more a blessing as the laxness of law and of

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto, Canada. References as to Dr. McTaggart's profession-standing and personal integrity permitted y:
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ng. O her churches have been forced, f only out of shame at the welter of marital relations into which American o sety seems sometimes to be falling, to imitate and approximate the rigid standards of Catholics. We would not maintain that the Catholic position is an unmixed good; it has its incidental evils; but the testimony which it has been to the ideal of the Christian family is something which cannot be overlooked when those who are not sons of the Church are reckoning.

'A criticism often made is that the Catholic Church in this country, part cularly in New York city, has been too much given to going into politics. . . and that it has accepted without question gifts from sources that a prophet could not have looked at with unbandaged eyes. . But we know of no Protestant church that is entitled to cast a stone on this account. The truth is that all churches, under the free system, have to take their own where-ever they find it, devotely that the Lord will sanctify the gift. And as for a church in politics, we would back the Methodists against the Catholics any day."—The Casket.

THE LAY APOSTOLATE

Indifferentism writes Doctor Barry in a "Catholic Truth" paper entitled "The Layman in the Church," is the religious disease of our age. Other men have invented other names for it, such as Positivism, Agnosticism, Secularism.

When the laymen has done with school, says Doctor Barry, he too frequently has done with religion. Even it he still pursue the duties of religion he is satisfied to think he has done all that is required of him, when he has received the Sacraments and made certain contributions to the pastor.

As for an active Catholic life, in which he should endeavor to make his Catholicity a living force in the social world and propagate its truths, this conception of his religious duties never enters into his mind. Yet by our bar tism, we are soldiers of the Catholic Church, apostles to those who do not believe, and citizens of the Gospel Kingdom. We have all rights within the Church; but we have all obliga tions, as much to others as to the Church and ourselves. It is undeniable, says Doctor Barry, that our average Catholic abstains from active social Catholicity. Our young Catholics have not that sense ingrained and incitors of duties to be undertaken. insistent, of duties to be undertaken during their spare hours, which has created in England and in America the immense network of non-Catholic untary associations, so distinguished for their encouragement of the higher amelioration.

Most of our associations, if not all, lamentably undermanned. sidering the large percentage of young lay Catholics who might be drawn upon, the quota engaged in according to Catholicity is far from satisfactory, can be however, how can

The question is, however, how can we increase their numbers? One must

ceive the Sacraments. Men must be the early

since the whole machinery of public through blood and tears, loc Christian law which might avail has countries. Nothing is left but volun tary effort. The great hindrance to the fulfil

ment of one's duties, says the doctor in effect, is drink, the continual indulgence in unthrift, selfishness and the disorder which this habit carries with Every association, therefore, which promotes sobriety, is a branch of the Lay Apostolate. Temperance is, in fact, a compendious name for the blameless Christian life, as it bears on our combat against the social evil in all its forms.

In this it is the layman who can

strike the boldest stroke. He can take over the boy as he leaves school, and induce him to enter a social brother hood. In gaining a youth to the cause of Temper nce, he is practically assuring him his spiritual and material welfare in the world. The Catholic boy should be taught to consider his dutie as a citizen; he must learn that his fellows in religion may need his services as a municipal officer, as a magis trate, or in some other public capacities.

Let every Catholic ask himsel', says Doctor Barry, if he has helped any cial Catholic enterprise and what has he given in accordance with his power to assist. Individual effort and heroism can be the only solution in these days of religious anarchy and indifference. The victors over Indiindifference. The victory over Indifferentism, Secularism and the worship of money, can be assured not by the clergy, who live out of the world but by the laymen who live in it.

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Catholic Record, London, Canada

BESIDE MARY AT THE CROSS.

From a beautiful sermon on Our Blessed Motter, preached recently in the Jesuit Church at Dublin, by Father Kare, one of the eloquent pulpit speakers of the Society of Jesus on the other side, this extract is chosen, as it gives us material for a Good Friday meditation:

That the Virgin Mary should be to the sioner a Mother of Mercy is, in the second place, the wish of her divine Child. On His deathbed of the Cross He bequeathed poor sinners to most merciful love. That was not, then, the first beginning of her mother-hood of men, but it was Christ's solemn and authent c promulgation of it to the world. His sacrifice on Calvary was the one great public and official act of Christ's priesthood. Hence all His words spoken from the Cross were addressed to all the world. The dying Christ from His Cross entrusted His mother to St. John to her heart to be her son in His own stead. That is the literal sense of Christ's wards. Those words her to the control of the contro the one great public and official act of Christ's words. Those words have also a spiritual sense, and in this sense, Barry, and the beginning is to recognize frankly that the Lay Apostolate is lamentably wanting in our midst. in the Secretaries. Men must be the early ages when the heresies that taught-and the lesson cannot be begun attacked the Christ absorbed the attoo soon in life—that there is a Catao lic social creed.

The difficulty lies mainly in retaining Stand in spirit at the foot of the Cross. after their school-days, youths of both beside the Virgin Mother. Look up in-sexes who have already learned the to the face of your dying Redeemer. lesson, more dilibult now than ever, Look into the Divine eyes which, Christian law which might avail has to your very soul. Read their bitter, long since been swept away in modern bitter tale of shame and sorrow for your sins; of agony, of anguish, of broken-heartedness offered in ransom for your redemption. But, most of all, read the dear, sweet message of those eyes of Jesus, the message of His heart, the

> Who loved you most. As you look, li ten, fro a those lips, trembling with pain, and love, there come a voice, a voice that is a sob, prayer, appeal, command: "Behold thy Mother." He had given you His life, His love, His heart. Now He gives you what He loves most-his Mother. MENEELY& CO. WATERVLIET

heart of Him Who loved you first and

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CHATS WITH YOUNG MEN.

A Call For Principle,

The attitude with which a man approaches his task has everything to to with the quality and officiency of its work and with its influence upon is character, says Success. What a san does is a part of himself. It is the elf expression of what he stands for ar life-work is an outpicturing of our abilition, our ideals, our real selves. our ine-work is an outpicturing of our ambition, our ideals, our real selves. It you see a man's work you see the ma-No man can respect himself, or have that sublime faith in himself, which is that sublime faith in himself, which is essential to all high achievement, when he puts mean, half-hearted, slipshod service into what he does. He can not get his highest self approval until he does his level best. No man can do his best, or call out the highest bing in him, while he recently him.

thing in him, while he regards his occupation as drudgery or a bore.

Under no circumstances allow yourself to do anything as a drudge. Nothing is more demoralizing. No matter if circumstances force you to do something which is distasteful, compel yourself to find something interesting nd instructive in it. Everything that necessary to be done is full of interest. is all a question of the attitude of aind in which we go to our task

mind in which we go to our task.

If your occupation is distasteful, every feeling of disgust only surrounds you with a failure atmosphere, which is sure to ttract more failure. The magnet that brings success and happiness must e charged with a positive, optimistic,

enthusiastic force.

The man who has not learned the secret of taking the drudgery out of his task by loving it, by flinging his whole soul into it, has not learned the erst principles of success or happings It is perfectly possible to so exalt the most ordinary business, by bringing to t the spirit of a master, as to make of

ta dignified vocation.

The trouble with us is that we drop into a humdrum existence and do our work mechanically, with no heart, no vim, and no purpose. We do not learn the fine art of living for growth, for mind and soul expansion. We just

It was not intended that any neces-sary employment should be merely commonplace. There is a great, deep meaning in it all-a glory in it. Our possibilities, our destiny are in it, and the good of the world.

Why is it that most people think that the glory of life does not belong to the ordinary vocations—that this belongs to the artist, to the musician, to the writer, or to some one of the more gentle and what they call "dig professions? There is as much dignity and grandeur and glory in agriculture as in statesmanship or

authorship. Some people never see any beauty anywhere. They have no soul for the beautiful. O hers see it everywhere. Farming to one man is a humdrum ex-istence, an unbearable vocation, a monotonous routine; while another sees the glory and the dignity in it, and takes infinite pleasure in mixing brains with the soil and in working with the Creator to produce grander results. I knew a cobbler in a little village

who took infinitely more pride in his vecation than did the lawyer. I know a farmer who takes more pride in his community takes in his vocation. He waks over his farm as proudly as a monarch might travel through his kirgdom. This true master farmer will introduce the visitor to his horses and cows and other animals, as though they were important personages. That is the kind of enthusiasm that takes the drudgery out of the farm and makes a joy out of life which to many, is so

and commonplace. Does a Vacation Pay. Does it pay to regain your cheer'ul

Does it pay to slip new life from its Does it pay to increase your creative power and originality?

Does it pay to get a firmer grip on your business or profession?

Does it pay to regain your lost confidence by upbuilding your health?

Do you want to get rid of the scars and stains of the year's campaign? Will a fresh, vigorous brain serve on better than a fagged, j.ded one? Does it pay to exchange flaceid, stiffened muscles for strong, elastic on as? Dues it pay to get a new grip on life and to double your power to do good

Does it pay to put iron into the

blood and to absorb granite strength from the everlasting hills? Does it pay to renew the buoyancy and light-heartedness, the spontaneity and enthusiasm of youth?

Does it pay to get in tune with the Infinite by drinking in the medicinal tonic from the everlasting hills? Does it pay to get rid of your nag-ging, rasping disposition so that you can attract people instead of repelling

Does it pay to get rid of some of our narrow prejudices, hatreds and jealous-ies that are encouraged by the stren-

Does it pay to add to the comfort and happiness of ourselves and those about us by being brighter and more cheer-

Does it pay to make the most of all the powers that God has given you by bringing superb health and vitality to your aid in developing them?

Does it pay to develop cur powers of observation; to learn to read "books in the running brooks, sermons in stones, and good in everything?"

The Real Succ ss. Thousands of young men in this country are tied down by iron circum stances, are not able to go to college or have a career, but are examples of self-sacrifice in sweetening the home, in brightening the life of an invalid mother or cripple sister, in giving up a home of their own for the sake of those depending upon them, in strug-gling to pay off a mortgage, in helping a brother or sister to go to college, in order that they may have a career which has been denied them.—These are the real successes in life.—Success.

OUR BOYS AND GIRLS.

How to Know Oze's Vocation

Let us now briefly tell our boys and Let us now briefly tell our boys and girls, our young men and young women how they may ascertain what their vo cation is. First of all they should always bear in mind that the object of life on earth is to save thir souls. They should frequently reflect on the words so familiar to them: "What doth it profits a man it he gain the doth it profit a man, it he gain the whole world, and suffer the loss of his soul? Or what exchange shall a man give for his soul? Their vocation must lead to eternal salvation. In the must lead to eternal salvation. In the second place they should pray. "All things whatsoever you shall ask in prayer believing, you shall receive." "Every one that asketh, receiveth; and he that seeketh, findeth; and to him that knecketh, it shall be opened."

Let them are one with the reveal proph Let them cry out with the royal proph

et; "Make the way known to me, wherein I should walk; for I have lifted up my soul to thee." Hearwhat St. Liguori says: "We should pray earnestly to God to make known to us his will, whatever may be the state he has in store for us. Do not fail to by same time they should remember that the state of grace is essential to the soul seeking the will of God as to its vocation. St. James says aptly: "Draw night to God, and he will draw night to you." When in mortial sin man is far from God and he may not hope for light and special graces to "God resistable to the must be "God resistable to the sound special graces to "God resistable to the sound special graces to "God resistable to the sound special graces to "God resistable to the sound a priest who admitted her to the Sacred Table, gave her fully Communion and filled her with joy. This happened in Naples. She also desired to see the great Sain of whom and her lips moved as if speak ing to some one; she remained thus for nearly an hour when her agony recommenced and continued until about 3.45, when pain ceased and little went at last the second services of the great pains. At about 2 p. m. of Sunday, little Nellie was suffering terribly, but suddenly her eyes opened and remained fixed; her little face shore, and her lips moved as if speak ing to some one; she remained thus for nearly an hour when her agony recommenced and continued until about 3.45, when pain ceased and little went at last went at last the second seco hope for light and special graces to guide him. They must be humble. "God resisteth the proud, and giveth grace to the humble." "The prayer of him that humblest himself shall pierce the clock." the clouds." They must enter into silence and recollection, for says the prophet Osee, "I will lead her into the wilderness, and I will speak to her heart." God is anxious to speak to heart." God is anxious to speak to them that seek to know his will if they be but silent and patient. Above all they should seek counsel. The wise man says, "My son, do thou nothing with when thou hast done." The priest's vocation is to guide others, hence the confessor is the best adviser for those desirous to know what their vocation is a Riskop Alaridae.

is .- Bishop Alerding. Stick to Your Bash

Did you ever hear the expression, Stick to your bush?"

A rich man, in answer to the question, "How did he become so very successful?" recited the following One day, when I was a lad, a party

of beys and girls were going into the country to pick berries. Naturally, I was eager to join them, so I asked my father's permission. "e gave his con sent. At the same time he asked me this: 'Joseph, what are you going for—to pick berries or to play?'

"To pick berries, sir," I replied.
"Then Joseph I went to tell you

"To pick berries, sir," I replied.
"Then, Joseph, I want to tell you one thing. When you find a pretty good bush, do not leave it to find a better one. If you want berries, stick to your bush, although the others may wander here and there. '

"I went with the party, and we had a capital time; but it was just as my father said. No sooner had one of my friends found a good bush than he called all the rest, and they only too willingly left their several places to go to the new found treasure. Not content more than a minute or two in one spot, they rambled over the whole pasture, and at night had half-filled

pasture, and at night had half-filled baskets to show for their efforts.

'My father's words kept running in my memory, and I 'stuck to my bush' until it was bare, then found another good one to pluck from. When homegoing time came I had a large basket filled, and was not half so tired as the other hows and cirls were.

other boys and girls were.
"Well done, Joseph, 'said my father
when I greeted him. Was it not as I told you? Always stick to your bush,

and I nover forgot the experience

and I nover forgot the experience of the berry party.

"In after years, when I had a fair place, and was doing tolerably well, I did not leave it and spend weeks in finding a better job. 'I stuck to my bush.'"

The Useful Boy.

There are few qualities more valuable There are few qualities more valuable or more highly appreciated than that of usefulness. The useful boy is a treasure at home; a help to father and mother, a counsellor to brothers and sisters, and a trusted companion. Use-fulness implies industry, reliability, in-telligence, capacity, control, and these are the foundations of a successful life. The useful boy sees opportunities that others neglect. He is attentive to little things. He is careful of his em-ployer's interests. He puts conscience into his duty, and is sure sooner or later to attract the attention of those placed above him. He is thus always in direct line of promotion and advance-ment is sellom long deferred. If he cutivates his gift, and grows to be a useful man, his possibilities for good will be greatly enlarged. He will be consulted by his employers, for they will have confidence in his judgment, added responsibilities will be committed to him, and he is then well started on the road to a higher promotion and

After all it is the praise of the users and purchasers of a piano that counts, and judged by this standard the Gourlay piano is pre-eminent in Canada. The unsolicited praise which has come from the thousands of satisfied users throughout Canada is the sincerest and most convincing form of appreciation.

Let us take our Blessed Lady as our model, and try to act look and speak as she did; let us speak softly and gently, in honor of her silence; imitate her charity by rendering a service pleasantly; and try, every day, in all trials, to imitate her gentle patience.

" AS LITILE CHILDREN."

Blessed Imelda, died at the age of seven at Bologna in 1393. On Easter Sunday of that year she desired inten-sely to receive her First Communion with the other children. But she was considered too young; she had there-fore to remain in her place when the Hence when the priest was about to give Communion to the other children, and held in his hand the Sacred Host saying: Ecce Agams Dei the Blessed Prayer, and from then she prayed Sacrament left his hand and stood like stantly for the Holy Father, for a star over the head of Imelda. He saw in this the will of our Blessed Lord, went to where the child was kneeling, saw in this the will of our Blessed Lord, On Jan 1, Nellie drew her rosary went to where the child was kneeling, took the Sacred Host again into his for the month was our Blessed Lady in

for his visit. child still younger, only four, desired ardently to receive Holy Communion as soon as she learned that our Lord was really present in the Blessed Sac alone, and how she should pray for sin-ners. He highly approved of her having received Holy Communion and re-commended himself to her prayers. This wonderful scene of a child of four with a Bishop of nearly ninety is given in the words of the child's aunt, as may be seen in Fr. Berthe's "Life of St. Alphonsus de Liguori," vol. II, p. 550. Fall details of Bi. Imelda's First Communion, and of that of other very young children are given in Fither Forces. children are given in Father Furnesi's "God and His Creatures."

Here is a modern instance of child holiness, the subject of which was only four and a half years old when she died recently.

This little child was in the Industrial

school at the convent of the Good Shep

herd, Cork, Ireland. In May 1907 she and her sister came to our Industrial School, but it was found necessary to send her to the hospital, where she remained for three months, after which she returned to our school, and became at once a real pet with the other children, who spoiled her in every way, and this in spite of dreadful fits of screaming, which at the time every one thought were the with the other children, who spoil effects of bad temper, but which later on we saw came from great physical suffering. There was something wonderfully attractive about the child, and it was already plainly to be seen that with her all must be for God or noth-

After a while as Nellie did not grov any stronger, she was sent to the Sacred Heart Infirmary, a little cot-tage in our grounds which we use for cases requiring isolation. Here she received devoted love and care from our nur e, but alas! nothing could be done to relieve the poor little sufferer, so afte: a time she came to the children's ordinary infirmary, and from there she was removed to the nurse's own room as constant attention was row necessary if the little life was to be prolonged. Here it was that the be prolonged. Here it was that the love of the Divine Heart for this little lamb shone forth strikingly. One first Friday the nurse took her to the chapel. There the Blessed Sacrament was exposed, and she told the little one as she sat beside her Who it w Who was there, and that "Holy God had come all the way from heaven to prove His love for us. From that moment the child's love for Our Lord in the Blessed Sacrament was truly marvellous; she seemed to realise that His words sank deep into my mind, that great mystery of love as few do, and on Exposition days, although one would have told her that Our Lord was exposed on the altar, she would always beseech nurse to take her down to "Holy God," and there she would remain quite content, with her eyes fixed on the monstrance and her little hands joined in prayer.

Having heard of this prodigy, our B shop telephoned one morning to say that he would be with us that day and administer the sacrament day and administer the sacrament to her. Being now too weak to sit or kneel, she was brought to the Church by nurse and in her arms received the Holy Ghost. After this Nellie's longing for Our Blessed Lord daily increased, and one evening she begged the Rev. Mother Saperior to bring up "Holy God" in the morning. Our Mother promised to come up after Mass and 8 o'clock a. m. Nellie woke nurse and insisted on her getting everything insisted on her getting everything ready, for "you know," she said, "Holy God is coming." The Rev. S. J. who conducted the retreat for the community, spoke to Nellie and finding that the child perfectly well understood what the Holy Communion was, thought that there was nothing to prevent her from making her first Communion. The following little incident will prove how well the child understood what she was doing. Our Mother had the little one on her knee one day, and she said to her: "You will soon be one of God's little angels, you never committed a sin." "On yes, Mother, I did" she replied, "I told a lie once." Our Bishop on being asked willingly gave permission, and on Dec. 6, the first Friday, nurse again brought Nellie to the Church and she received Our Lord for the first time. Her happiness was now complete, and from that time until almost the end she received Holy Com-

To sell the DR. HAUX famous "Per's Vision" Speciacles—innest on earth. St.

munion nearly every day. On the Feast of the Immaculate Conception she was made a Child of May, and t o days after she received Extreme Unction. At midnight Mass she was again brought down to get Holy Com again brought down to go the tiny hands munion, and to see the tiny hands munion, and to see the eyes fixed on the joined in prayer, the eyes fixed on the tabernacle, and the pale little lips moving in prayer, was a sight one could

others went up to the altar. Men could, indeed, hear her voice, but there was One who could see her heart. of this little child was very dear and close to Jesus in the Blessed Sacrament. After Christmas the little one was enrolled in the Apostleship of stantly for the Holy Father, for the Church and for sinners.

band and gave the dear child Holy Communion. It was her First Communion: it was also her last; for she died while thanking our Blessed Lord thanking our Blessed Lord dwill chosen soul to heaven. Strangeto say, she always said she would die on a Sunday. day "Holy God's" day, and so it More than a hundred years ago a child still younger, only four, desired ardently to receive Holy Communion as soon as she learned that our Lord was really present in the Blessed Sac

> P. S. She loved her crucifix, and would hold it in her hand for a considerable time. After her thanksgiving after Holy Communion, when she had been given some little refreshment, she would take her crucifix and turn to the wall and go on with her thanksgiving. One day she was told that a Mass was going to be said for the rep mother's soul; three or four days after she asked if the Mass had been said, and if her mother would meet her when she went to "Holy God."

> Her way of making an act of contri-tion was most touching. Daring the last week of her illness she cried bitter ly several times because she could not receive Holy Communion. Once when nurse feared to leave her, Nellie in sisted on her going down to Mass, and said: "Go down and when you have said: "Go down and when you have received Holy God come up and kiss me." To her nurse Nellie owed much of her holiness. Little Nellie is said to have otained many favors for souls since she went to "Holy God."-Rome.

ARCHBISHOP RYAN'S HUMOR.

The wit and humor of Archbishop Ryan is proverbial. His ready repar-tee is one of the assets of Philadelphia George Barton, in the Philadelphia. North American, retails these about

The Archbishop, when asked if he did not care to make some reples to a cockney English Evangelist's charges, shook his head decidedly. Oh, no, no, I can have nothing to

do with him."
"Why?" was the surprised inquiry.
"Because," was the calm response he is the man who heartlessly drives he 'h' out of home, happiness and the 'h' heaven."

The pastor of a church in one of the nining towns was examining a little boy in the presence of the Archbishop. "What is matrimony?" he said The little fellow's eyes bulged out

ith fright at the suddenness with which ne question was put, and then he said sechanically: "Matrimony is a state of punishment

o which some souls are condemned to uffer for a while before they are con idered good enough to go to heaven." "Tu, tut," said the old priest imrar, tue, said the old priest impatiently, that's the definition of purgatory. Why"—
"Let the boy alone, Father," said the Arshbishop with a merry twinkle

his eye ; " he may be rig do you or I know about it, anyway ? At a banquet he was sitting next to distinguished rabbi of the Jewish nurch. The two ecclesiastics were rsonally acquainted and had met in blic on many occasions. On this par-

od natured raillery at the expense of the other. Presently the Archbishop tha smile turned to the rabbi and Rabbi, when can I help you to a ce of this delicious ham?' The rabbi never paused for a

nent, but said promptly and with a mile that would not come off:
"At your wedding, Archbishop."
Wayne MacVeagh, counsel for Presdent Roberts, of the Pennsylvania ailroad, laughingly said that Mr. there was a laughingly said that Mr. there was always travalled with his berts, who always travelled with his musel, could get the Archbishop asses over the railroads in the United stes if, in return, he would give Mr.
berts a pass to Paradise. Instantly
Archbishop replied: "I would do if it were not for separating him

At a dinner one of the speakers said at in the part of Ireland from which came all of the Ryans were rogues. Looking at the speaker who is a wyer, the Archbishop said:

It may be possible that all the ans are rogues, but it is certain that of the rogues are not Ryans."

John Talbot Smith says that on one casion a well-known and esteemed a vacation, on the ground that his alth required it. As he was noted r his frequent absences from his rish, the Archbishop could not fore-the opportunity of a good natured

g: "The physicians say that you need a "They do, Your Grace."
"How would it do, then, to try the air of your parish for a month or so as

Once he remonstrated with a priest whose silk hat had seen its best days

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or twenty new ones," said the priest; it belonged to my father, who fell in the aprising of '48."

"And evidently fell on the hat,

said the Archbishop.

While he was a Bishop in St. Louis, Mgr. Ryan was approached by a friend one day, who came to him in great excitement, saying:

Bishop, did you know that Smith has been elected to Congress?'

'Oh, well," said the prelate, encouragingly, "he's young and strong—maybe he will outlive it."

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A Hint to Politicians

There was sound sense in the address There was sound sense in the address delivered lately at a meeting of the Hibernian Total Abstinence Association, in Cambridge, Mass., when, speaking on "The Opportunities of the Catholic Young Man in Business," John H. Corcoran, a well known merchant of that city, said: "I believe that Catholics should take part in polities, but only those fully conjunction. tics, but only those fully equipped by business training and possessing the highest standard of character should ever be selected for public office." night have added that as between the politician of shady methods, who chances to be a Catholic and wants to do business under his colored title, and the upright non-Catholic aspirant Catholics know where to fix their choice. Better no Catholics in positions of trust than that politicians mas querading as Catholics should be advanced to positions of trust which they may be depended upon to disgrace in their own peculiar fashion.—Catholic their own peculiar for Transcript, Hartfort.

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THE RICH WOMAN'S DUTY.

Addressing a large gathering of ladies in France, recently, Mgr. Delamaire, Coadjutor Archbishop of Cambrai,

said:
"I have some important advice to give you. I want to tell you that to realize the good objects you have in realize the good objects you have in view you must begin by changing radically your views and your conduct and your mode of life. Women of wealth must know that everything in their life should be capable of serving as a model; that their table, their toilletes, their conversation should be able to stand the light of day without giving offense to anybody. In the sight of God there are no classes, no ranks ing offense to avybody. In the sight of God there are no classes, no ranks other than those that subordinate the child to his parents and the faithful to their priests. * * * The differ-ences established among men by for tune are accidental and fictitious—and don't forget it. The humble servant who has in her heart more faith and more virtue of sacrifice is worth more than her mistress, the great matron courted, fisttered, worshipped though she be. Your social action must be exercised in a thousand ways. The charity which brings alms to the poor is a good thing, but it is not the one exsential. I recommend you to suport with your custom small dealers, the bulwark of society, the little shops of your own town, which have a claim on your preference. Lend your assist ance to mutual aid societies, to work-ing women's banks, to schools of house mig women's banks, to school a house wifery, to all those works of your own neighborhood, which are in greater meed of your personal co-operation than of your money. It is for you to pro-mounce the decisive word on questions of fashion. When the great tailors Raunch immoral and scandalously costly creations it is for you to let them know by your opposition, 'this kind of thing will not do.' You constitute a great power—it would be impossible for such fashions to succeed if you were really opposed to them. * * * Finally, you have a duty of every day and every hour-to contribute towards the education of the entire people, to teach your own daughters the price of life, to train them in energy and constancy in atead of initiating them into an exist ence which is called brilliant, but which is prodigal, useless and vowed to

PROTESTANT MINISTER PRAISES

Rev. Thomas Barney, spoke at Ply-month Congregational Church Sunday might, on the Roman Catholic Church, delivering an appreciative address on the doctrines of the Church. It was an unusual address, coming from a Protest-ant minister, and is well worth quoting. He said :

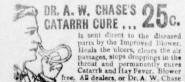
When Protestant ministers speak of the Roman Catholic Church, it is perforce to speak in condemnation of her. I propose to assume the un-Protectant-like attitude, of saying some things in this way of respect and vener ation of her wonderful ministry to the centuries of human life. There are undoubtedly some facts about this church that we as Protestants cannot com-mend. But in all fairness it must be admitted that edge and malicious slander have misrepresented her teachings an many instances.

"In the realm of worship the minis try of the R man Catholic Church has been of the highest. In employing beads, statues, pictures and music she has made a wise and intelligent use of symbolism. Her use of the best in music and painting has been the greatest single inspiration to those arts, and

Virgin Mary plays an important part in the ritual of the Church. I find no

Patric schools. She will teach the soblideren history, school, art, languages; but they will not let the sworld's greatest literature be taught under their guldance, nor will they help to develop the noblest capacity of the human soil, the capacity for God.

This task is assigned to the Church.



So be it, and let the Church choose

that method which in user that the best.

"And so we stand in the presence of her majestic worship, her has that "And so we stand in the presence of her history, her majestic worship, her universal ministry, and we confess that God must have moved mightily in all this. We think of her Loyolas, her Xivlers, her Fenelons and her Marquettes; we look at her hospitals, orphinages, schools, colleges, morasteries, missions—and we see a Church ministering to the hady, mind and son! ministering to the body, mind and soul of humanicy. Her weakness is the common lot of every human organiza tion ; her strength is of God."-Catholic citizen.

Mrs Humpbry Ward.

Elucated Catholics need hardly be reminded that Mrs. Humphry Ward, who is just now being so cordially welcomed by professing Caristians in Canada, is a strenuous advocate of that fashionable absurdity, a religion with out a dogma. She has never retracted the views ahe set forth so insidiously in "Robert Elsemore," a book which did incalculable harm among well meaning Protestants, and which even led to the formation of a short lived sect in the United States. Atthough the daughter of a convert to Catholicism, Mr Thomas Arnold, who was one of the two original authors of The Catholic Dictionary," she is even more rationalistic than her United States. Although the daughter she is even more rationalistic than her uncle, the late Matthew Arnold, is an advocate of socialism, and devotes her spare time to keeping the children of the poor out of harm's way .- Central Catholic.

ARCHDIOCESE OF TORONTO.

PARISH OF UPTERGROVE.

His Grace Archibishop O'Connor. of Toronto, visited the parish, on Friday May 29 h, and administered confirmation in 28., seeps church, Bisck River; and on Saturday, the 30 h. May, also confirmed a goody number of children in S., Columbkille's church, Uptergrove. The saintly prelate has paid us his last official visit, and expressed himself as greatly pleased with the condition of the parish both spiritual and temporal.

ADDRESS AND PRESENTATION TO FATHER DOLLARD.

On Sunday, May 31st, at the conclusion of Mass in St. Columbkille's church, Uptergrove, the R. v. Fisher Dollard, P.P., who is about the vector at trip to Europe, was presented by his parishioners with a purse containing Silvand the following address which was read by Joseph Fox and the presentation made by Jum's Mahony, jr., on behalf of the congregation: tev, James B. Dollard P.P., Uptergrove.

Rev. James B. Dellard P.P., Uptergrove.
Reverend and dear Sir.—We your parishion ers having learned that His Grace Archbishop O'Concor of Forento has been pleased to grant you leave of absence from this parish for at least a few months time, whilst you take some well carned holidays; and also that you are going to cross the ocean and visit the land of your birth and the home of your kindred. Ireland; that land of Saints and sages, poets and philosophers, that has nursed on its bosom many of the noblest, bravest and grandest, portion of the human family; with due deference to all other lands.

And, although many of your parishioners are of Canadian birth and never have had the pleasure of seeing that mother land, yet our nearts always turn with a wild yearning towards it; and we gratefully acknowledge our deep debt of gratitude to Oil Ireland for giving us the noblest and best of her sons. But we wish to reveal in language not to be metaken, that whilst we are upholding the aspirations of the fair Canada of ours; the Queen of the

his fair Canada of ours; the Queen of the stern world, e can fully realize the joys which you treel in anticipation of once more viewing old screes and skies of blue "so dear to heart since the days of your childhood e therrfore cannot allow this occasion to without in some tangible way making it iffest to you our appreciation of the good k which you have accomplished in our staince you took charge of the parish of ergrove some seven years ago.

aring that time by your ex-cutive ability have succeeded in paying off the debt that unbered the parish, and also in building a utiful church and making many other much ded improvements on the parish property

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laborers in the cause of Catholic education in Ontario.

At the last regular meeting of the Oxholic School Board of Toronto, held in the De La Salle Lastiture, Duke street, on Tuesday, May 5th, a resolution of sympathy to the Brothers in their bereavement, moved by Rev. Father Hand and seconded by Mr. D. A. Carey, was unanimously carried. Both Rev. Father Hand and Mr. Carey made touching reference to the diceased, and the good he had done for Carholic education in To onto. It was principally to his efforts that we still possessed the Brothers in the city schools. He had been the ins rument to the hands of God for the continuation and development of the good work being done in our midst, and to him the Catholic public owed a deep debt of gratitude.

Others proceed were a special meeting of the De La Salle Literary and Athletic Association held on Monday, M.y. 11th, the following resolutions were unanimously adopted:

Whereas it has pleased Almighty God to cell to its eternal reward, the soul of Rev. Be.o. Milachy Edward, Provincial of the Brothers of the Christian Schools in Canada, and

Brethers of the Christian Schools in Canada, and Whereas, the deceased was a former pupil and later a member of the teaching staff of this fostitute, and Whereas by his self-sacrificing devotedness in the cause of Catholic education in this Province, and more especially in this city, hendear d himself to all classes of the community, and

Whereas, the Order of the Brothers of the Christian schools in Canada has sustained in

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vote himself to the cause of the Christian education of youth. With this end in view he entered the novitiate of the Christian Brothers at Monicel at the close of his seventeenth year. Having completed his novitia's and normal training, he was not by his apperiors to the Maritime problem. His novitia's and normal training, he was not by his apperiors to the Maritime problem. For the Maritime problem his his apperiors of the history wansferred to St. Particle and the control of the D. La Salle Institute in this city. We next find him at the head of St. Mary's Cathedral School, Kingston, Oat. Here a cleawhere, his amiable disposition and cui ured manner won for him the estermiand affection of slit shose with whom he came in contact. But a larger field of usefulness was now even ing before him for his superiors shortly after wards chursed him with the direction of St. Pariric's Lyceum, O'tawa, and later with that of the D La Salle Scholasticate, Toronto, In 1893he was called to France by his hisher superiors to attend a convention of the pincipal teachers of the Order, which met a Paris in the autumn of that year. There, just on side the great Franch metrooulis, at the famous house of retreat of the Buthers, at A hiemon's house of stream of the Buthers, at A hiemon's house of his Order with met at Paris in the autumn of that year. There, just on side the great Franch metrooulis, at the famous house of retreat of the Buthers, at A hiemon's house of stream of the Dathers, at A hiemon's house of his Order gathered from all paris of the world. The object of the assembly was the religious and pedagogical perfaction of its members and, he discussion of ways and means for the advancement of Christian education and the realization of the lofty ideals of the Father of Modern Pedagogy, "St. John Butiste L. Salle.

In 1894 he was appointed provincial of the Christian Brothers of the Deminion, a very high honor, but one which his talents merited. It the capacity of provincial he was on several occasions the representative of

Christian schools in Canada has sustained in his death a very severe loss.

Be it resolved that this Avociation excend its hearlieft sympathy to the bereaved communities of the Order in this city.

Bo it forther resolved that we have Masses and prayers offered for the repose of his soul.

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A testimony of the place which Bro,
Maiachy Edward holds in the hearts of he
schools of Toronto, was given at the Cathedral
on Tuceday morning, when one thousand of
the pupils and their teachers assisted at a sol
enn High Mass of R. quiem for the repose of
the soul of the devely lamented Brother. The
celebrant of the Mass was Very R. v. J. J.
MCann, Vloar-General of the Archdiocese,
assisted by Rev F. ther Whelan of the Cathedrane deacon and Rev F. ther McCabe of St.
Pull's sub deacon. His Grace Archbishop
O'Connor, in cope and mitre, occupied the
throne and gave the last absolution at the
close of the Mass. Others in the sanctusry
was of the Mass. Others in the sanctusry
of St. Michael's, Rev J. P. Treacy D. D. of Dixie, Rev
To Donnell, of St. Mary's, R. v. F. Rholeder
of St. Michael's, Rev. Father Murray, C. S. B
representing St. Michael's College, and Rev.
Father Wish of St. Cecilla's. The aitar and
pulpib were heavily draped and the
music of the Mass was impressively
sung by al ernate choirs in chargy and lot,
composed of chosen voices from the city schools.
Pupils from all the parlshes amongst them
several classes of girls in chargy af the Sisters,
made up a larke body of children in atten
dance Many adults also assisted, tea fifying
to the grareal esteem in which the deceased
was held.

That Brother Elward will be long and love

as held. That Brother E tward will be long and lov ingly remembered there is no doubt, and many fervent prayers for the repres of his soul will ascend to the throne of the Most High from the lips and hearts of those for whom whilst on earth his best endeavors were spent. May he rest in peace and may perpetual light shine upon him—Toronto Register, May 14.

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