#### The Catholic Record.

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NOTES FROM AN AUTHOR.

Charles Warren Stoddard is an expert literary cameo worker. When the mood is in him he can encase sunlight and flowers and the sea in diction that is as fresh and pure as the wind that sweeps over his "Islands of Tranquil Delight." Unlike some other writers, he messes not with social problems and is always glad to tell his readers that he is a Catholic.

In the National Magazine for June he gives an account of a visit to the Holy House of Loretto : " The tradition of the Casa Santa, the Holy House, is so extraordinary, with its miraculous flights through space, borne by a legion of angels, that, though the testimony of eye-witnesses and whole volumes of evidence vouch for the truth of it, one can but sit in awe and wonderment, crying from the depths of his soul 'Lord, I believe. Help Thou mine unbelief."

At Loretto he meets a friar wonderful in some respects, and he tells his readers: "Oh! my friend; you may prate of wasted lives and idleness and the parasites of the Church and all that sort of thing, but I fear it is little you know about the vital forces that are feeding and sustaining and strengthening it every hour of the four and twenty." And he goes to confession. "In a few minutes," he says, "my knees were bent on that wellworn stool of repentance. A crucifix was at my lips, my forehead was pressed against the wire screen that separated me from the inner chamber where He sat of whom it is said: 'Whosesoever sins ye remit they are remitted unto them, and whosesoever sins ye retain they are retained; and there I awaited my deliverance in an ectasy such as is unknown to those who have not shared with me the self-same round of experiences. . . . I

began in the almost breathiess whisper of one who knows that he will arise from his knees forgiven, whiter than snow. I said: 'Father, forgive me, for I have sinned. Since my last confession I confess-but never mind what else I said." He tells his read. ers that the story of the transportation of the Holy House must be read in full, together with all the testimony bearing witness to its authenticity to be at all appreciated-or even for a moment to be accepted seriously by the naturally

#### THE MORALITY OF HYPNOTISM. REV. FELIX MCCAFFREY, O. C. C., PRE-

SENTS THE QUESTION FOR GUIDANCE OF ENQUIRERS. Is hypnotism unlawful? May I place myself safely under the

These are questions which one very

very often hears nowadays, and it is with the purpose of giving a few of the pros and cons for and against would-be enquirers to act in some way for them-selves that I have been induced to pen the following lines. Frederick Anton Mesmer (1734-1815),

an Austrian physician, began towards the close of the last century to publicly profess his ability to heal all manner of iseases by means of a power called

For a time his doctrines were regarded with favor by members of the medical profession as well as others; but his refusal to reveal his secret caused him to be regarded with suspicion. A commission was appointed by the Government in 1785 to investigate the matter. It consisted of such illustrious scientists as Bailey, Franklin, Lavoisier, etc., and reported in adverse terms of him and his experi

The magnetization was effected by certain passes, contact and fixation of the eyes; but these were often acnied by actions of a supersti

The commissioners declared that the were entirely due to imagina-d limitation. They repudiated the notion of the supposed magnetic and asserted that any beneficial results which might follow from process were more than counterby the detrimental effects which would ensue to health, both physical and moral, by the employment

of this so-called magnetic force.

Later on, the authority of the Holy ee was brought to bear upon the sub ject; and it, while not condemning mesmerism, absolutely condemned the immoral and superstitious practices connected with it and employed under

Mesmer fell into disrepute, and died

in Switzerland in 1815. But the work thus inauspiciously begun was destined to play a more im-portant part in the world's history and during the past twenty years it has become resurrected under the title of

Tis true that even now certain grave dangers are attached to it; but em-ployed by medical practitioners of any standing, it is at least stripped of the

superstitious and immoral practices which rendered it odious in forme

Hypnotism is produced by passes et, and fixation. The subject is told to gaze fixedly at some object at a short distance from and above his eyes, or to stare into the eyes of the operator, or to listen to the monoton ous tick of a watch, or else some passe are made in front of the face and chest of the subject. After a time he gradu ally falls into a drowsy condition just like that preceding or on ordinary

This is one method of producing hypnosis. Others utilize the simple suggestion of the idea; for instance the subject is told to "Gaze fixedly at me, and think of nothing but of going to sleep. You feel your eyelids heavy; you are very drowsy; your eyes grow more and more fatigued; they wirk; your sight is becoming dimmer and dimmer; your eyes are closing; you cannot open them! Sleep!" If the operation is successful, the patient masses into the hymnotic state, from subject is told to "Gaze fixedly at me, passes into the hypnotic state, from which he is usually awakened either by passes in the opposite direction, or by blowing on his face, or by an em-

by blowing on his tace, or by an em-phatic "Awake!"

Such are the different methods em-ployed in accordance with the differ-ent views which they hold regarding hypnosis by the doctors of the Paris

and those of the Nancy school.

According to the former as represented by Charcot Hypnosis, at least in its deeper stages, is a nervous disorder found only in hysterical patients, and exhibiting itself in three stages of cataleptic, lethargic and somnambulistic trance

According to the Dr. Bernheim and his followers of the Nancy School, hypnosis is not a nervous disorder, but a state claiming close affinity to rate. a state claiming close amounty to ra-tional sleep. They explain away the nervous disorder theory of the Paris School by attributing it to the fact that those who advanced the opinion confined their investigations chiefly to the neurotic patients of the Salpetriere nospital, and assert that the three sisted on by Charcot may be explained by suggestion and imitation.

Hypnotism is now extensively employed on the Continent as a therapeutic agency in the curing of diseases. It may not (in time to come for as yet it may be said to be only in its inlancy) fulfill all the expectations which its most sanguine exponents hope for it; but it undoubtedly deserves recognition in medical circles on account of the many cures which have been thoroughly

tific men. Although sometimes exhibiting ef-Although sometimes exhibiting effects which appear to be at least supicious, we are assured by authority that hypnotism is no longer to be regarded as a superhuman gift; for almost all of its effects as far as known at present can be explained by our knowledge of physiology and psychology. knowledge of physiology and psychology. The reason given for its never attairing the status of a universal thera peutric agency is on account of the num-ber of persons suitable as subjects.

On the point of suitable subjects ractitioners are by no means agreed practitioners are by no means agree-ible: Morselli, 70 per cent. as susceptible: Morselli, 70 per cent.: Delboeny, over 80 per cent: while Bernheim denies the right to judge of hypnotism to all hospital doctors who cannot hypnotise at least 80 per cent. of their patients,

at least 80 per cent, of their patients, and Force fully agrees with him. (Moll. "Hypnotism," p. 47.)

Were this a scientific treatise we might discuss some of the remarkable phenomena which follows from hypnotism, such as illusions and hallucinations; the inhibition of voluntary muscles; exalted sensibility; amnesia and defined suggestions, etc.; but this is not our purpose, and we will proceed

Is hypnotism lawful, and may one safely subject oneself to the influence

of the experimenter?
Well, it is admitted on all sides that hypnotism when practised by the un skilled, unauthorized exhibitioner, is attended with serious results both to the body and mind. It undoubtedly has power of doing good when em-ployed by the skilled physician; but the employment of it by these irre sponsible and unscrupulous charlatars is likely to bring it again into disfavor. Cases are extant where subjects experimented on by such have been rendered lunctics, or had their nervous systems severely damaged. Crimes

been committed by persons wh have been hypnotised.

A person who is hypnotised is capable of receiving beneficial suggestions; so he is almost as liable to receive impressions for evil; and it is quite possi-ble for him while under the influence ble for him while under the influence of the hypnotic sleep to be impressed belief that he is to commit some act after he has awakened from that sleep. Consequently continental Governments have rightly and wisely prohibited the exercise of this power except by those who are skilled and duly authorized.

Again : frequent hypnotization brings on a horrid hypnotic habit, and renders the patient more or less subject to the will of the experimenter—a consequence which may often be attended with serious damages. Wundot, in his lectures on "Human and Animal Psychology," describes "hypnotism as a two edged instrument. \* \* \* It must be looked upon, not as a remedy of universal serviceability, but as a poison whose effect may be beneficial under certain circumstances. It is a phenomenon of common observation that frequently hypnotized individuals can, when fully awake, be persuaded of the wildest fables, and thenceforth regard them as passages of their

Holiness.

illicit purposes, or in connection with superstitious practices as spiritism, clairvogance and occultism, then it is

vidently immoral. Discussing the question, is hypnotism ever lawful? Genecot tells us that its use is altogether unlawful if

neans in themselves bad, are employed so produce hypnosis, or if supernatural or unworthy effects are sought. ("The ologia Morala," vols. 1, 255 et 55.)

But as employed by medical men of standing and skilled scientists, it is in all probability free from superstition, and lawful; for he says that although many of the phenomena which aris from hypnotism cannot as yet admit of sufficient explanation there exist prob-able reasons why we should attribute able reasons why we should as I said in the beginning, the Holy See has not condemned it when thus used but only its abuse. For instance, in the Encyclical Letter of August 4th, the beginning from the said of t 1856, we find the distinction frequently drawn between its use and abuse, and those are reprehended who without having sufficiently studied the subject, boast of having the power within them-selves of divining, etc. Besides, since 1856, no document has been issued in which the Holy See repudiates the use of bypnotism; although it cannot be ignorant of the fact that it has been employed by many skilled and Catholic dectors, with moderation 'tis true; and for good reasons.

Nevertheless, even when all sign or symbol of superstition is wanting it is unlawful for anyone to subject himself to the influence of the hypnotizer without grave case. The reasons usually given are:

usually given are:

(a) In the hypnotic trance the subject is placed entirely under the will of the experimenter, and besides there must be a grave motive to justify

the suspension of reason.

(b) Sufficient guarantee must be procured concerning the honesty and the skill of the operator; for many and serious dangers have ensued, and are always likely to ensue, to health when hypnotism is employed imprudently and by those unskilled in the science.

It ought always be used in the presence of a witness who can be con-sidered trustworthy, such as a parent,

husband, etc.

These conditions being present, and all taint of superstition being absent, Genecot goes on to say, "It is lawful to place oneself under the influence of the hypnotizer, so long as there exists grave cause for doing so." He sets forth as sufficient reasons the following: (a) When other means have failed, and hypnotism is likely to have beneficial sults in the curing of certain diseases, and (b) the progress of the science of medicine and psychology which can be obtained by experiments in this branch. Besides these he enumerates other cases in which the employment of hypnotism may result in a vast amount of good, e. g., in curing the propensity to suicide or to intemperance.—Freeman's Journal.

#### THE LYNCH-PIN.

WILL AS RELATED TO THE FACULTIES.

By Francis Thompson To foster the energies of the body, yes : and to foster also the energies of yes: and to loster also the energies of the will; that is the crying need of our uncourageous day. There is no more deadly prevalent heresy than the mechanical theory which says: "You are what you are and you cannot be otherwise." Linked with it is the false and sloven charity which pleads: scoundrels in some fashion. The fraternity of criminals the brotherly love of convicts, that can only come out of a man which was n . but the excessive can pruned, the latent can be educed; and this is the function of the will. will is the lunction of the will. The will is the lynch-pin of the facultics. Nor, more than the others, is it a sta-tionary power, as modern materialism assumes it to be. The weak will can be strong will made strengthened, the stronger. The will grows by its own exercise, as the thews and sinews grew, "virus acquirit eundo:" it in creases like a snowball, by its over motion. I believe that the weaker I believe that the weakest man has will enough for his appointed exigencies, if he but develop it as he would develop a feeble bcdy. To that special end, moreover, are sacramental means of the Church

But it is also terribly true that the will, like the bodily thews, can be atrophed by indolent disuse; and at the present time numbers of men and woman are applications. women are suffering from just this malady. "I cannot" waits upon "I tried not." The active and the stimulative, not the merely surgical asceticism, which should strike at this central evil of modernity, is indeed a thing to seek. Demanding so much sparing, so much spurring, so much gentleness, so much unswer never so much to be considered, and never exacting more anxious consideration; this poor fool of a present body s indeed a hard matter for the spirit ual physician to handle, yet not beyond his power. The Church is ever changing to front a changing world:
tet plus ca change, plus c'est la
meme chose." She brings forth out of her treasures new things and old— even as does that world to which she ministers, which moves in circles, though in widering circles. She is so divinely adjusted to it that nothing can it truly need, but she shall auto matically respond; the mere craving of the world's infant lips suffices to draw from her material yielding bosom, the milk .- Health and

To pardon an injury is to cure the wound it has made in one's heart .- St. own experience."

But where hypnotism is employed for Vincent de Paul.

THE NEED OF THE HOUR.

BY REV. JAMES H. COTTER, OF IRONTON,

The need of the hour ; what may it Many voices, eloquent in special endeavor, haste to answer. The moralist tells us honesty is the necessity the economist, more statutory laws scholar, better educational meth while the man of honor bemoans

the dearth of gentlemen. These, and like excellent requirements, are only partial responses, or applicable to yesterday as to the present hour, only touching elbows with a need, not ancient in years, not exotic n character, but the growth of the day, racy of our soil, and nourished by

One fair word crystallizes the magni ficent necessity: Reverence. Behold, ladies and gentlemen, the great refin ing force of true civilization! Behold he gentle power which eariches onesty, accentuates conscience, creates gracious character, and gives real edu

ation the very philosophy of its being! Irreverence is the curse of the hour -the forbidding parent of half its crime and all its folly. It makes the aged ndeed, lonesome if not venerable, and t cannot be venerable without revernce as a quality. He looks within and memory to regale him has no smoking incense at the altar of a prayerful st; he looks without, and his mis ast, ever the death of reverence, reheaven, but it lowers darkly over his desolation a pall woven from gross in-difference and old insult; and so he trudges to the temb, for which love has flower, devotion no tear, religion no

lustration. Reverence reverses all this and nakes old age attractive, mellows its nanners, has every white hair a count of kindly deeds, causes every wrinkle to spell benignity, and cheers the old man with hope for the skies, as he

Ugly as irreverence in age, its worst ork is the decadence of childhood. Where, save in Catholicity, does youth eem reverence culture ? n youth is the principle of adoration, or adoration is reverence matured and perfected. Irreverence robs childhood that charming ignorance called nnocence, and gives an anticipated owledge so ill-fitting that it makes an abominable contradiction. Young America is too old, and is undoubtedly the sorriest product of irreverence. All great men were big babies for a long time, and their chief charm was some simple, childlike trait of mind or manners which gave glow to their greatness and made themselves magnetic. Greatness has a moral growth through all life's stages; now, however childhood is skipped, and we have a boy of a peculiar if not weird class, who gapes at authority, doffs hat to nothng, wonders not at a miracle, and prays,

if at all, standing.
Small surprise, then, with such un canny offspring betokening the hardness of home, that not all houses are homes, and that murderous divorce quenche with a life's blood the fire on the hearth stone, after the last fitful blaze was made with the burning promises of a once happy wedding morn. There is no Christian home without love reared on reverence, and reverence sustained on reverence, and reverence sustained by esteem. Better the mud cabin pasted to an Irish hillside, with all its pious memories wild in tropical luxuri-ance, than the palace with freezo dis-figured with irreverence of Paganism. Catholic lands, though crying oft their 'Credo' in their tears and in their blood, are the only countries blessed with sentimental reverence for home, as evidenced by the lament of the exile

and the wailing of the evicted. And now we step from home to country, and one glance affrights. honor violated in courts, where men deem perjury only trickery, and chuckle if not trapped! In religion, self-idolatry—men taking from the sacred page their own idea and, with Mahommedan devotion adoring it as their God! In politics, the peoples' rights generally and wantonly outraged! In offices of trust "graft" practiced as a fine art! capital, the Laocoon, In commerce, capital, the Laccoon, strangling labor, and labor in its dreadful toils fler ely biting back at throat of capital! In the universities, blasphemies called science the class lesson, and the professor with peerless logic denying mysteries because, forsooth, his ingenuity unravelled puzzles! Religion assailed for her want of progress, forgetful of the fact that dogma is Divine, that the Divine is perfect, that the perfect is non-progressive; for-getful that the Eternal Father did not send His Son to teach science, as no ar ticle of Faith has a scientific thesis for its theme; forgetful that the children of Truth are the children of Light everything, for they have grand Catholic philosophy to ald scientific re search, and at least to brighten the vestibule of nature's inner temple, where sit veiled and silent the mysteries of matter, force, form, sensation, thought, life and death; forgetful that as no great classic laughs, so no great genius sneers, for genius is positive and a sneer is essentially negative— infidelity's logic, without sense, reason

or affection.

In such a bitter hour, patriotism cries out for a deliverεr. Calmly the constitution answers—a constitution which some have dared to treat as a musty curio, to be glass-cased in some museum of history, and not the vital eason of a glorious past- a constitureason of a giorious past—a constitu-tion which is a very charter of the rights of man, and yet for all has Com-munism for its deadliest foe. Who would trust the Constitution of

the United States, made sacred by the

heroes' sword flashed in its defense, into the hands of a modern Communist, and say; Here dear sir; our fathers were all wrong, though history has written them as some of its very few glories : you, please, review and revise this, their work !

The Communist will say there ought to be no poor, let there be no rich; take from the rich man his palace and make of every room a beggar's home! What solicitude! Society always has been and will forever be a miserable mix of character and fortunes. property, is to act insanely; it is to reverse the proverb. "The man who thicks must govern him who toils." is to set a premium on loaferism b

making the idler equal in rights and posses-ions to the laborer. It is to deny merit the prize, and to bring art and science to an eternal standstill.

It is to invent an administration whose many officers would see to the thousand petty items which make man's day, so that the equality Communism desires would be maintained, and all this has only to be spoken to be pronounced ab surd, impracticable, impossible—irreverent alike to the rights of authority and property. The Communist Rousseau lied to France when he said, "Authority is from the people." "All power is from God," says Saint Paul, and author ity has the same Divine paternity. God created society, for he created man; men are born into society under ociety's laws, are creations o ast as they are creatures of God; so he laws of society have to be respected by them, and in this way is God re spected who created the people and sanctioned the law. How supremely irreverent, then, are the tenets of

modern Communism, and what a mortal sin against the sacred principles of the nations' fathers! Another, the crowning power of earth, the Church, surveys the hour, and from a throne more exalted than Cæsar's steps down to meet the patriotic exigency. With all the wisdom of the Christ, with all the experience of the ages, the teacher that has schooled the generations in the ways of truth and honor appears all radiant as the reverent protector of the individual's and the nation's rights. She respects man's mind, but her education, not ending there, goes in veneration to the soul, which she leads to an immortal destiny; she reveres man's conscience as the " herald of Divine law ;" she deems sacred man's body and consecrates the greensward tucked around perpetual sleep; she dedicates the soldier's sword alike with the savant's pen, and has even canonized patriotism in her saints chiefly holy for that which differs not, in the last analysis, from patriotism

love of their neighbor. So the Church reverences and is in turn revered. Loving mankind, she abominates falsehood. She teaches that sin is the greatest irreverence, be the sin opposition to dogmatic or moral

In all things save that which has to be known with absolute security, Catholics are free to think, warned of the irreverence of the pride of mind, foolish, indeed, since the sum of man's intellectuality is only a fabric dyed all over with misconception, falsehood, or absurdity. Infallibility does no irrever-ence to reason, for certainty is the goal of thought, and infallibility gives perfect certainty. Yes, the Church has ever blessed true thought, but the hand that gives the blessing is the mailed hand of an old warrior who will not brook false applications of what

often only doubtful facts.

Yes, despite the irreverence calumny, the Church does not make o 'every brain a bastile.' are free to think, and thanks to their thoughts this earth has been bejewelled as a fitting footstool for the sandalled feet of the generations' Judge. Thanks to them, they are the best benefactors of mankind. To day we have Roentgen, the brightness of whose devotion wen into the X Ray, the very symbol of the Cross of Christ; then a Pasteur, whose prayers helped him to the realization of the cure for the horrors of dog-bite; and only recently the great Pierre Curie, the discoverer of radium, rever ently went to his Maker with Catholic hope thrilling his fine soul.

chemist may labor in his laboratory; the philosopher undisturbed may pursue his solemn wherefores; the geologist may dig for the secrets of nature; the musician may weave his net work of melodies; the astronomer investigations; the painter may color his rhapsodies, and the sculptor with ringing chisel may give Titan strokes broad as the skies through which com his lofty inspirations—all not only unimpeded, but heartily encouraged by the Church, for the jewels of science and art are gems for the tiara of faith.

The Church knows that God's hand

The Church knows that God's hand does not contradict His mind, for nais the gift of his hand, as Religion is the voice of His thought. Church reveres the mind and soul of man, and venerating the mind and soul and glorious purpose of our beloved , prays ever that the Omnipotent build here a reverent nation by giving our country men as He has given Religion saints, and by bestow ing virtue that alone will be the crown of immortal nationality.

And now for my act of reverence When William Tell returned to his mountains he exclaimed in rapture, sentiment kindred. I would fain from the parterre address the venerable college which has ever imparted educ ation distinctly reverent. After twenty-nine years, I return to heights more sacred than famed Parnassus of

gifted minds which wrote it, and the beroes' sword flashed in its defense, memories learning's temple enshrines. reverence the masters of the present In gratitude, I extol the doctors of the past; and with the forcasted light of Christian Brothers' morrow around me hail the Majesty of the new Man-hattan, from whose pillared portal, reverent men scholars every one, will roop forth to take their high stations in the councils of mankind

#### HOW TO MAKE REPARATION

We are all in God's debt. That debt paying it, but not all of us are able to make use of every one of these ways. It is in this as in so many other things connected with the service of Godeach must do what he can. something, while we have time is im perative. It our life is one of suffering, then God Himself is regulating such a character that we are compelled to work to the point of pain, then we with special reference to it, for withou satisfaction for our sins, joining it to our life are of a pecularly trying with worries and annoyances and anxie ties, we have in our hands a very tress, we have in our hands a very reasure of penance to offer to an offended God. If the pain of loss presses us sorely, and life without the loved one moves heavily, the spirit of penance may well be called to our assistance and our loss turned into splendid spiritual gain. If straitened means deprive us of accustomed luxur-ies and not a few conveniences, we not only may but ought to make a virtue of necessity, and thus give to God what has so long been owing. If the faults, or even the vices, of those who are near and dear to us be the most bitter drops in our cup of life, we may safely pour out this libation of suffer-ing in satisfaction for their sins and ing in satisfaction for their sins and for our own. If shame and humilation come to us, whether throughour own misdeeds or otherwise-the cultivation of this spirit of penance will not only help us-to suffer patiently, but will, through union with the shame and humiliation of Christ's Passion, help to make reparation for the sins of a life-

#### INTENTION FOR JULY.

The General Intention of the League of the Sacred Heart, for July is "The Choice of a State of Life." When young people arrive at an age when they should select a state of life the question that presents itself to them is: "What career promises the larger fortune, the greatest honors, the most So much stress is laid on the question of worldly welfare to the merely youth but the parents and the selection of a state of life that not counsellors of the young show an anxiety regarding it, even to the exclusion of other questions of much larger importance. So much depends on a wise selection of a state of life, on a wise selection of a state of the, for its relations with time and eternity it would be idle to underrate the responsibility of those who have the choosing. The General Intention for July is recommended and blessed by

the Holy Father Pius X.
"The proper choice of a state of Messenger of the life." savs The Sacred Heart, "will mean for many Christians the choice of the holy state of matrimony. Selfishness or extrava-gance or exaggerated notions of family expenses should not deter on from choosing that state which Christ has blessed and made to be the image of the union of love which exists between Him and His Bride, the Church."

#### CATHOLIC NOTES.

The members of the Leper settlement n (Moloki, celebrated the feast of rpus Christithis year by a procession the Blessed Sacrament. This cereof the Blessed Sacrament. This cere-mony, Father Maxime writes, has been omitted previously, because of lack of certain material needs.

Rev. Warren F. Parke, who was ordained the other day at Kenrick Seminary, St. Louis, and who celebrated his first Mass in Mullanphy Hospital, that city on Sunday last, was reared a Protestant, and was studying for the Episcopalian ministry until version to Catholicity six years ago, in Chicago. All of his friends and rela-tives are still members of the Episcopal

Pope Pius has directed Cardinal Richelmy, Archbishop of Turin, to ap-point a committee to collect money to pay for a statue of Christopher Columbus to be placed in the Vatican gardens. All Christendom will be asked to contribute and the sculpters in all lands will be invited to submit designs. Allegorical figures representing naviare to stand at the great navigat feet and the pedestal will be adorned with bas relief representing scenes in his life.

Efforts made by the Socialist all over Italy to abolish religious tion in the Public schools have just where the question was referred to a ote of the population. Of the heads of families who voted against instruction only four hundred and ninety eight were registered, while twenty six thousand five hundred and thirty one voted in favor of continuing the present arrangement, which allows certain hours to be set apart every week for the religious instruction of the school

#### A VICTIM TO THE SEAL OF CONFESSION

A TRUE STORY BY THE REV. JOSEPH SPILLMAN, S. J. CHAPTER VI.

One can imagine the surprise of the one can imagine the surprise of the good clergyman on hearing this request, for he knew how long the sacristan had neglected his duties. He cast a grave, searching look at the man, who divining his thoughts answered: "I am perfectly sober, Father. I tell you something has happened semething something has happened—something very terrible—and I remembered your very terrible—and I remembered your sermon yesterday, and have come to you to confession. But first tell me one thing; supposing the confessor could or would not give the penitent absolution, would the seal of confession in this case still be binding on the

"Undoubtedly," the priest answered. "Very well, now please hear my con-

"Most willingly.—Have you prepared

yourself for it ? I have thought of nothing else the

whole afternoon."
"Then kneel down on this hassock. I do not feel at all well this evening, but the joy of reconciling to God a soul who has so long resisted grace, is the best modifiers I could be grace, is

soul who has so long resisted grace, is the best medicine I could have. First let us implore the light of the Holy Spirit, and the help of the Mother of God, the Refuge of Sinners."

"Have you not better hear me in the bedroom?" asked Loser, glancing timidly towards the door. "I do not want to be seen, and you will not tell anyone, will you, that I have been to confession?"

"I promise you that I will not.
Under certain circumstances it might
even be a violation of the seal of confession were I to do so." Thereupon
Father Montmoulin carrying the lamp
went into the inner room, followed by
the man whose strange conduct mystified
him wave and more, and looked the door. him more and more, and locked the door after him. Raising his heart to heaven, he fervently invoked the enlightenme he fervently invoked the enlightenesses and guidance of the Holy Spirit, for he foresaw that no easy task was before him. Putting on a stole, he motioned to the man, who stood trembling like an aspen leaf, to kneel down beside him.
"Courage, my child," he said, "even

"Courage, my child," he said, "even if your sins be red as crimson—"
"Red as crimson! who teld you that?" interrupted Loser with a shud der. "They are red, red as blood! a clean breast of it, or shall have no rest! Yes I have shed innocent blood, and it cries to Heaven for vengeance. This very day, in this very house, I murdered Mrs. Blanchard, there she lies down in the lumber room. Her blood lies on my soul, it burns me like fire. Now absolve me, Father, I have told you all!"

It is impossible to describe the horror It is impossible to describe the norror Father Montmoulin felt on hearing this confession, wrung from the murderer by an almost frantic terror. He waited for a moment to recover himself, before making a reply, and inwardly besough making a reply, and high. Then he en-deavored to soothe the man's excite ment; he said he was indeed guilty of ment; he said he was indeed guitty of an awful crime, but even the sin of murder could be forgiven, if it was con-fessed with sincere contrition of heart. The blood our Lord shed upon the cross had power to cleanse from that, and yet more heinous crimes. Did he not remember that the Redeemer when hanging upon the cross had pardoned one of the thieves crucified with Him, although he had been a highwayman and had probably committed murder. thus seeking to inspire him with confidence, he told the penitent he must now complete his confession; he must accuse himself of all other mortal sins whereof he had been guilty since his last valid confession, mentioning as far as he could remember, their nature and

Loser answered impatiently that twenty years had elapsed since he last went to confession. How could he be expected to confess all the sins of those past years? "God requires nothing that is impossible to us," the clergyman replied; "He is satisfied if we accuse ourselves of all the sins we can accuse ourseives of all the sins we can remember after a strict examination of conscience; besides," he added, "I will help you with questions."

Loser rejoined that he had made no themselves to lead into his most life here.

attempt to look into his past life, he had only thought about this crime, committed that same day, and for this he was sincerely repentant. Would the priest tell him at once whether he would give him absolution or no; he had not a moment to lose, he ought in fact, to be already far away by that

To his infinite sorrow the good priest recognized from these words that his penitent was lacking in the dispositions requisite for the valid reception of the absolution he desired. He began to exhort him, and entrest him by all he held most sacred, to think seriously of onfession he had commenced. He would help him, he said, to examine his conscience and would most assuredly size science and would most assuredly give him absolution, as soon as he had ob-tained the necessary faculties, and the penitent had conlessed, not only this crime but all other mortal sins with sincere contrition, and shown himself ready to make all the reparation which

Loser rejoined angrily; "The day after to-morrow I must be on the other side of the water! I was a fool, to come to you!" he cried. "And as for speaking with the cried." reparation, what reparation can be made? I cannot recall the dead to

"Unfortunately that is quite impos sible," the priest responded. But if I understood you aright, you killed poor Mrs. Blanchard in order to gain posses. sion of the money that she had with her. As a matter of course you must return the money to the Guild, it was collected to build a hospital. And besides-

" What, am I expected to give up

the money? And what besides .
"It is quite possible that some innocent person may be arrested and even sentenced to death for the murder. In this case you must be ready to inform the court of justice upon its error.'

"That is quite enough," exclaimed Loser, springing to his feet. "I am to hand over the money, and finally give myself up to the law! I am not the idiot you take me for. The wisest plan would be to silence your tongue forever! Who knows what subterfuges there may be in your vaunted seal of confession? I wish I had courage to do it but I have not!" do it, but I have not !"

do it, but I have not !"

So saying, the unhappy man rushed to the door with an oath on his lips, unlocked it, and disappeared in the deep shadows of the corridor. Entering the little kitchen, where he had temporarily concealed the basket, he struck a light. Thrusting the bloodstained hankerchief and the knife under the dresser, he stuffed the banknotes into his pocket book, filled his pockets with the gold and silver coins, and hastened away down the other staircase by which he reached the kitchen on the ground floor, and through it escaped ground floor, and through it escaped into the garden. By a circuitous route he avoided passing through the village and having got into the road to Mar-seilles, ran as fast as his feet could carry him through the darkness until day dawned. Then he crept behind some bushes to rest; and before night he found himself in Marseilles, where he arrived just in time to go on a vessel bound for Montevideo.

#### CHAPTER VII.

AN EVENING AT THE "GOLDEN GATE." Mrs. Blanchard lived in the house of her brother, who was the town clerk. She occupied a small suite of rooms in the upper story, with an orphan girl whom she had taken out of charity, for her servant. Her brother and her servant. Her brother and his family had the ground floor. The relations between the two households were not very intimate. The town clerk did not belong to the party of the clericals," and he looked upon his sister, who had ventured to speak to him concerning the new parformance of him concerning the non-performance of his duties at Easter as a devotee and a nis duties at taster as a devotee and a pictist. But the sisterly admonition she had ministered did not rouse his ire as did her great liberality to the poor and sick. He considered that by poor and sick. her lavish almsgiving she was defraud-ing him and his children of the inheritance which ought to be theirs after her death, and had even gone so far as to consult the Mayor, who held the same political opinions as himself, as to whether it would be illegal to put this whether it would be integral to put this spendthrift, as he called her, whose weak good nature was taken advantage of shamefully by the priests, under some sort of restraint. However, as some sort of restaurch incompetency to manage her own affairs was forth-coming, the charitable old lady was coming, the charitable old lady was left at large to go about with her basket on her arm visiting her humble clients, spending daily in the relief of their wants a sum which would seldom have been found to exceed what her brother and the worshipful Mayor ex-pended every evening at the "Golden-

On the evening of the 20th February those two village magnates were seated with a few other habitants of the tavern, like-minded with them-selves each having a bottle before him. Politics had been freely discussed and the increasing influence exercised by the Church denounced and deplored. Le clericalisme, voila l'ennemi! The power of the clergy is the most formid able antagonist we have to combat-such was the watchword of the party.

"And you will see," said the Mayor, striking the table forcibly with his fist, "that these men will get their candidate through at the next election. They are sly, they are increasing in authority, they gain the working classes, the populace to their side by an appearance of benevolence. This hospital, which they are going to build for the Sisters is a trump card their hands, and this Reverend Father Montmoulin is by no means as simple

as one would take him to be."
"The government ought to prohibit the erection of this hospital, and above ail take the duty of caring for the sick and relieving the destitute out of the hands of the clergy and of the Sisters their sworn adherents," said the town

clerk. "It will all come in good time," the Mayor replied. Everything cannot be done in a day. It would be a grave political error on our part to oppose the building of this infirmary, interest the elections are to take place." just as the elections are to take place "I wish we could get some right scandalous story against a priest into the papers," old Carilon suggested.

"Nobody pays any heed to the old tales now," the Mayor rejoined. Be-

sides our free-thinking journals are not read generally, and the clergy are too wary to let themselves be entrap-ped. Now if one could get a good ped. Now it one could get a good strongly flavored story of something that happened in a place which is known where every one could point at the man and say; 'Just look what your priests are! They are every one

lette for the purpose?" said the town-clerk, slowly blowing a cloud of smoke into the air.

"On the principle: calumniare andocter, semper aliquid haeret; 'If you throw enough mud some is sure to stick, Interposed the notary. The worst of it is, that if such weapons are used, the assailant usually comes off with less credit than the assailed."

That is very true remarked the doctor, a stout, good-natured looking doctor, a stout, good-natured loosing gentleman, taking a pinch out of his gold snuff box. "I for one, advocate a more honorable way of warfare than is sometimes adopted by one party. And as for the laicisation of hospitals and infirmaries, I am dead against it. When I acted as army-surgeon in Italy and again during the last war, I saw behind the seenes. Provided the secular surges had a young, good-looking ular nurses had a young, good-looking officer to nurse, it was all very well; officer to nurse, it was all very well; but let the smallpox or cholera break out in the ambulance, and they soon took to flight. Now the Sisters are no ore afraid of a bullet on the battlefield than of typhus in the military hospital, they are thoroughly to be relied on, and they do not want to be paid

for their services, which is more by a

for their services, which is more by a great deal than can be said of the other nurses. Of course there are some honorable exceptions, but as a rule, let them give me a wide berth."

After this long speech the doctor emptied his glass and got up to go. But the Mayor laid his hand on his arm to detain him, saying: "Now that you have delivered yourself of your favorite opinions, you must drink another glass to the success of the election. Then we must have a rubber of whist before we break up. Waiter, bring the card table and cards."

"Well, I do not mind," replied the

"Well, I do not mind," replied the doctor, "but it must be only one. It is already close upon 10 o'clock, and I nust look in on one of my patients to

night."
The little green card-table was soon placed under the lamp which hung from the ceiling, and the play began.
The stout doctor had the thin, hungry The stout doctor had the thin, hadgry-looking notary for a partner, while the town-clerk had the honor of being paired with the great man of the place. Fortune favored the doctor, who seemed very well pleased with his hand, while on the contrary the Mayor looked very surly, and addressed a few

looked very surly, and addressed a lew uncomplimentary remarks to his part-ner in regard to his play. The doctor was just about to throw down the trump card, which he held in his hand with an air of triumph, when his hand with an air of triumpi, when the landlord, who had been looking on at the game, was called out, and came hurrying back to say that Mrs. Blan-chard's maid was at the door, asking to speak to the town clerk; she was afraid omething had happened to her mis-

tress. "Wait till the game is finished!"

exclaimed the doctor.

But the Mayor, who was glad of an excuse to avoid defeat which he saw to be certain, laid his cards down on the be certain, laid his cards down on the table, and said the town-clerk had better go at once and hear what was the matter, if misfortune of any consequence had befallen Mrs. Blanchard.

"Oh, no misfortune ever happens to

the old devotee, unless she has not got a half penny left to squander on impostors," the clerk interposed in a tone of vexation, as he too threw down his " Let the girl come in."

"Keep your cards in your hand, the game is almost out," cried the doctor, knitting his brows; but when he say the piteous tear-stained face of the girl, he piteous tear-stained lad laying is expression changed, and laying he inquired: "What down his hand, he inquired: ever is the matter, Jenny? Has your mistress fallen down stairs and hurt herself? Do you want me to come? Is she alive or dead?"
"I do not know," the poor girl sob-

bed, a fresh stream of tears running down her cheeks. "She must have down her cheeks. "She must have been murdered; old Susan says so too." And she put her apron up to her eyes.
"A case of homicide in my municipality?" said the Mayor incredulously, what has put such an idea into your nead, child?"

nead, child?"
It was some time before Jenny could compose herself sufficiently to say that her mistress had gone in the morning to the convent to see the priest, and nothing had been heard or seen of her since, though she was to have been home by dinner-time.
"No doubt the priest told her of

some sick person, and she has gone running about after him with her almsrunning about after him with her amis-basket, Heaven knows where, "remarked the good lady's brother half angrily. "No, no," persisted Jenny amid her sobs; "it was not so; she was

going to fetch a large sum of money from his Reverence and come back with it directly." A large sum of money !" repeated

all present, opening their eyes wide in Yes, a whole lot of money that had

been collected to build the hospital : ever so many hundred pounds!
"Good Lord!" ejaculated the Mayor,
starting to his feet, "why did you not

come and tell me this before now? maid, "I waited till dark. And then I wanted to ask mistress's sister in-law what I was to do, but she would not hear a word I had to say, only told me she had enough of beggars. Then I was afraid to go out alone in the dark, at last I ran across to old Susan and she told me that she saw Mrs. Blanchard go up to the con-vent at 10 o'clock precisely, but she did not see her go back. I begged Susan to go with me to Father Montmoulin, for I would not go into that house alone after dark for anything in the world, people say there is a ghost Susan would not go ; she declared his Reverence was ill and had given orders that he was not to be dis-turbed. He did not even have his He did not even have his

supper taken up as usual." We must see if we can venture to disturb the good gentleman, 'exclaimed the Mayor, twisting up his mustache. "Come, Sirs, this singular disappear the Mayor,

'Come, Sirs, this singular disappear

ance of a lady, who apparently fetched
a large sum of money from the clergy
all large sum of money from the clergy
all large sum of money from the clergy
all larges sum of money from t man, must be cleared up, and that with-out delay. "You," he said turning to the town clerk, "will, if you please, go instantly to the priest, and ask him what has become of your sister. If you do not obtain a satisfactory answer, we must take his deposition and search the house. Mr. Notary, you will have the goodness to accompany me to the convent; we will remain outside Father Montmoulin's apartments, so as to be in readiness to proceed to business, in case our friend here is not satisfied as to his sister's whereabouts.

you say Doctor, will you come too?"
"I do not see that I am particularly wanted," the doctor answered as he took down his overcoat. have seen my patient I shall go straigh home, so you will know where to find me, if my services are required. I see little probability that they will be, and Is should advise you gentlemen, not to push matters too far, in view of the coming election. It will not do to make the priest responsible for the disappearance of this old lady, if she really

disappeared.' "What question is there of elections and politics when the painful task lies before us of immediately and energetibefore us of immediately and engelic cally searching into what appears to be a detestable crime!" replied the Mayor with an air of offended dignity.
"All in good part!" said the doctor

laughing, as he bowed and took leave of his friends. "For ought I care, you can take a body of police up with you, and call up the sacristan to ring the great bell; that would make quite

"That man never can be serious, served the Mayor. "However observed the Mayor. "However it might be as well to take the police with us in case of necessity. And the sacris-

"The sacristan, Sir, went off to Marseilles last evening, and has not yet returned. He left the keys in my keeping." explained the host. "The policeman is here, having a glass in the

"Take the keys of the sacristan's rooms with you, and summon the con-stable. We will go up together, quite quietly."

TO BE CONTINUED.

#### THE SILENCE OF JOHNNY. MOTHER'S HEART-HUNGER AND HOW

IT WAS SATISFIED. By Harriette M. Collins.

As she asked : " is the letter from Johnny, Mary agra?" the pathetic appeal in Mrs. Ryan's quavering voice and the heart hunger expressed in her wrinkled, parchment like face brought a lump to the throat of her daughter as nlied:

he replied:
"No, mother darlin,' it's from Andy this time.

Why doesn't Johnny write, an why doesn't he come an' see his poor ould mother afore she dies?" the old woman wailed. "Och, but me heart is sore wid the longin' for me darlin' boy, an' me ould arrums is aching to hold him again. Niver a word from him this three years, come Chrisymas! It's not like Johnny! Its not like Johnny at all, at all!"

"But, mother achree, Johnny does not forget you," Mary answered sooth-ingly. "An' he never forgets to send

not torget you. Many answered to send you two pounds every three months by Liza, or Andy, or Katie."

"I know it, Mary. Johnny was always a generous boy; but it's not his money I want, but himself back agin! Shure I'd rather beg wid Johnny than own the wurruld an' all wid-dout him!"

Mrs. Evan answered. "Read Andy's

Mrs. Ryan answered. "Read Andy's letter for me, Mary accushla." While Mary Ryan read aloud the letter which she had just brought from the village postoffice, her mother gazed yearningly over the restless expanse of yearningly over the restless expanse of dark blue ocean, which stretched away to the crimsoning west. With dreamy eyes, which saw but heeded not, she watched the hovering, screaming sea gulls, the white-sailed fishing smacks and the long black streak of smoke that far away on the horizon, marked the course of an outward bound steamer.

For many years Mrs. Evan had been

For many years Mrs. Ryan had been in the habit of sitting on the rude bench by the door of the cabin, that was perched high upon the rugged hill side, and watching the steamers as they

came and went.
Four times during those weary years the mother's heart within her had grown numb with pain as she saw the black streak fade in the distance and knew that one of her darlings was

knew that one of her darings was being borne away from her. Andy was the first to leave the over-crowded cabin and seek work in the grand land of plenty across the water. from Liza, and in another year Liza sent the passage money for Katie. Then Johnny, the idol of her declining rnen Johnny, the 1001 of her declining years, kissed his mother good bye and, with cheery, hopeful voice, promised to return to her in two, or at the most, three years. With that dumb resignation, sometimes born of a sense of hopeless inability to cope with circumstances, Mrs. Ryan had watched him wend his way, with many a backward glance and wave of the hand, down the narrow zig zag path to the village and the trail for Occentions, where the nce and wave of the hand, down the row zig zag path to the village and train for Queenstown, where the rolless steamer waited to bear him by forever from her loving arms. She sembered still how the sunbeams had ared upon his anipura hair that morn.

Going out of the cabin, they found merciless steamer waited to bear him away forever from her loving arms. She glinted upon his auburn hair that morning, and how handsome he had looked in his new tweed suit and green tie. She thought of the tears welded up in his blue eyes when she gave him her parting blessing, and she recalled the silent anguish with which she had sat by the cabin door and watched the black steamer, silhouted against the golden sunset and slowly disappearing in the distance. It had been hard to see the others go, but Johnny—what would life be without

Johnny? That was five years ago. For two years Johnny had written regularly, telling of steady work and good wages and promising to come home for a vacation as soon as possible. Then there came a short, badly-written note encame a short, badly-written note en-closed with a letter from Andy, and

after that—silence.

Andy and Liza and Katie wrote reg-Andy and Liza and Katle wrote reg-ularly and sent money for the support of their mother and Mary. It was Mary's mission to remain in the Old Country and take care of the feeble, aged mother.

Every three months, Andy or one of

the girls sent an order for two pounds and wrote that Johnny sent it with his love. That was all. They never answered the questions concerning Johnny, his doings and his whereabouts which Mary repeatedly wrote at her mother's

"Is that all, Mary? Is there nothing at all, at all about Johnny? Ryan queried in disappointed tones, when her daughter had finished reading Andy's letter.

ing Andy's letter.
"There's not a word in it about Johnny, mother darlin'," Mary answered reluctantly.
"Andy said Nancy Quin is comin' home on the boat that gets in Saturday,

"Yes, mother." Mary replied,
"Nancy is comin' to spend a month with her people."
"An' Nancy Quin lives out in the same family as Liza?"
"An' with Year mother: she's parlor maid

"Yes, mother; she's parlor maid where Liza's cook."

"Then, plaze God, Mary, when Nancy comes to see me I'll larn the truth about the onnatural silence of

sheet of paper from beneath the plaid woolen kerchief that was folded across

"Read it for me, Mary agra,

her bosom.

"Read it for me, Mary agra," she said sadly, "read it for me agin—the last letter from Johnny. God bless him, wherever he is, this day and right!"

Mary held the frayed and faded sheet before her eyes. The writing was almost illegible and the paper was worn into holes where it had been folded, but she knew the words by heart and, as if conning a familiar lesson, repeated them slowly:

"Dear Mother: Don't fret if I don't write. I will send money to you now an' again by Andy an' the girls. Mebbe if it's God's will we'll meet before long. God bless you, mother darlin'. Good-bye, from Johnny."

"Three years an' niver a word from him!" sighed the old woman, as she again laid the long treasured note in its accustomed place over her heart. "Osh, but me ould eyes is achin' for a sight of him—me darlin' boy!"

The sunbeams were glittering upon the wide, heaving expanse of ocean which lay between Mrs. Ryan's cabin

the wide, heaving expanse of ocean which lay between Mrs. Ryan's cabin and the great Western world whither her children had gone.
Sitting upon the bench by the open

Quin laboriously climbing the steep, zig-zag path which led to the cottage. When the visitor reached the door and

When the visitor reached the door and the usual salutations had been exchanged, Mrs Ryan steadfastly fixed her eyes upon the girl's face and asked:
"In the name of God, Nancy Quin, why doesn't Johnny write an' why doesn't he come home?"
"Arragh, thin, Mrs. Ryan, darling how should I know that? I haven't laid me eyes on Johnny these three years." Nancy answered evasively, but her embarrassment and the compassion in her voice were not lost upon her questioner.

passion in her voice was a passion in her voice was upon her questioner.
"Don't lie to a poor, ould woman, Nancy acushla," Mrs. Ryan entreated.
"but tell me, God's truth, where me to me?" boy is an' why he doesn't come to me? For a moment Nancy Quin looked with infinite pity into the anxious, with inunite pity into the anxious, wrinkled, pleading face, then, dropping her eyes before the old woman's wistful gaze, auswered brokenly:

"Don't fret yourself about Johnny,

"Don't iret yoursel about soning, Mrs Ryan agra. You'll soon see poor Johnny, you'll be wid your boy before long," and turning away with a stifled sob, she entered the cabin in search of Mary, while Mrs. Ryan sat very still upon the bench and gazed with tear-less, unnaturally bright eyes out upon the bounding, white crested waves of

the Atlantic. "Oh, Mary acushla, she's read it in my face!" Nancy cried in remorseful tones, "an' I promised I'd keep it from

"Keep what from her?" Mary asked anxiously. "Is it anything about Johnny, Nancy agra?"

"Yes, Mary," Nancy answered sorrowfully. "Sure an it wrings me heart to tell you. Poor Johnny was killed—run over at a crossin' three years ago." years ago."
"An' why didn't they let us know?"

"Where was the use of

Mary sobbed. "Where was the use of deceivin' us?"
"It was the poor boy's wish," Nancy replied tearfully. "They took him to the hospital and kept him alive for a day, an' before he died he made Andy an' the girls promise they'd never let his mother know of his end. He had a hundred and fifty dollars saved to take him home an' he bade them sind it to her a little at a time wid his love. His last words were. 'Don't let poor mother know! It would kill her! Don't

At last Mary said, wiping her

Going out of the cabin,

Mrs. Ryan still seated upon the bench.
"Mother darlin'," Mary said softly, "it's growin' cold, an' you'd better for your cup of tay.

There was no answer. A smile of ineffable peace lingered upon the aged, care worn face. In the faded blue eyes, whose unseeing gaze was fixed A smile of upon the merciless ocean which had taken her darlings, one by one, from her arms, shone the wondrous light, that never was on sea or land.

To his mother, the silence of Johnny was no longer a mystery. He had not ome to her, but she had gone to him.-Watson's Magazine.

#### MR. COREY ON MASONRY. N. Y. Freeman's Journal

Some ill-instructed Catholics think the Church too severe in her legislation in reference to secret societies, imagin-ing that she exaggerates the danger incident to them. For the benefit of those weak and ignorant members we will give some quotations from a letter of J. B. Corey, a Protestant gentleman of Pittsburg, with whom we have been of Pittsburg, with whom we have been for some time back discussing Catholic principles. His letter is published in the Irish Pennsylvanian, of June 14,

1906 Mr. Corey's letter is an account of Mr. Corey's letter is an account of his talk with a young lawyer who as-pired to membership in the Knights Templars, giving his reasons why his young friend should let secret societies everely alone. The young lawyer said : "Oh, Mr.

Corey, you are too much prejudiced. The Knights Templars is a Christian Order. They got their principles from Christ. The very best church mempers and best citizens are members of Masonry and the Knights Templar. George Washington and all the presidents of the United States were Masons. You are the first man I ever heard say anything against the Masonic Order."
To this Mr. Corey, who seems to have studied the subject pretty thoroughly,

said:
"Well young man, I must say you are not very well posted on the history ruth about the onnatural silence of Johnny! Och, but he was the darlin' boy always so gay and pleasant!"

There was a brief silence, after which the old woman drew a worn and yellow young men they lay for. They led

them to form the habit of drink. Now let me give you a few historical facts to answer that one stock of argument of answer that one stock of argument of the lodge champions that all the good church members and good citizens being members of Free Masonry; this will give you the truth concerning George Washington. He was initiated into Washington. He was initiated into Masonry when a young man, but in his mature years it was distasteful to him to be addressed even as a Mason; and in reply to a letter from Dr. Snyder, declared that he had not been in a lodge but once or twice in thirty years. Governor Ritner, in response to a request of the Pennsylvania Legislature and the George Washington from the to relieve George Washington from the stigma of adherence to the lodge, proves from authentic documents; "First, that in 1768 Washington ceased to at tend the lodge. Second, that in 1798, shortly before his death, his opinions were the same as thirty years before, when he was thirty-six years old. Third, that he never was a Grand Master or Master of any lodge. Fourth, that by the records of King David's Lodge, Newport, R. I., it appears it was not agreeable to George Washington to be addressed even as a private Mason. Fifth, that all letters said to have been Fifth, that all letters said to have been written by Washington are spurious." I think that disposes pretty fully of the Masonic fables regarding Washington's Masonry. Now let me read you the published opinion of the Order; from another of the Presidents of the United Masonry and you will see how much States; and you will see how much truth there is in your statement that all the presidents of the United States

were Masons.
"His Excellency John Quincy Adams was one of the ablest presidents that ever sat in the presidential chair. It was from him that I first learned that the Order of Masonry was not the off-spring of Hiran Tyre, or King Solomon; but was organized in Apple Tree Tavern in 1717. I confess to you as I watched the procession marching down Fifth avenue, and called to mind that the Royal Arch, and Knights Templar degrees were all American Grafts upon the so called Scottish three

degrees of Masonry, I felt the procession of Knights Templar was a fitting tribute to the Apple Tree organization." Speaking of some Protestant minis-ers who hold high places in the Ma-

sonic Order, Mr. Corey says:
"These preachers profess to be unable to understand, why the men, especially the laboring classes, can no longer be induced to attend church : so that they are compelled to resort to all manner of expedients such as euchre parties, ice cream and strawberry festivals; to get them to support their churches. In calling the editor of the United Presbyterian's attention to the fact that Catholic churches were filled as early as 5 a. m. with men, he said they did not go to worship God. I said what do they go for? He replied from fear of the priests. I asked him fit would not be a good thing for us Protestants to have our ministers inject a little of the terror of the gospel into their ministers. into their ministry. I told him that it was such exhibitions of vanity as that Methodist Sir Knight burlesqueing the gospel that kept intelligent men and women away from their churches! Who would care to sit in a pew and listen to a minister of the gospel por-traying the blessing of the poor in spirit after witnessing him parade down the streets arranged in such a head dress as that of the grand prelate. But then it is just such an exhibition of vanity as you might expect from weak-minded men capable of being towed, blind folded and led around a such that the capable of th darkened room, and taking an oath to have their throat cut from ear to ear let poor mother know! It would kill her! Don't have their throat cut from ear to ear, their tongues pulled out by the roots should they partake in initiating their only by the subdued sobbing of the mothers, wives, sisters, daughters, mad mothers, wives, sisters, daughters, mad men or idiots, into a lodge of Free Masons. Now I ask you. man but a hermaphrodite take such an She's oath?

But let me read you what John Quincy Adams says and as you are a young lawyer aspiring to make an honorable record in life, you will have the opinion of not only an able jurist, but that of a young man who left an example any young man can follow Here is what he says of the entered apprentice's oath. "If I had any apprentice's oath. apprentice's oath. "It I had any right of person or property in a court of justice, with an entered apprentice, or Knights Templar for my adversary, I should much disincline to see any man sworn upon a jury who had been present at the murder, and resuscita-tion of Hiram Abiff, and still more any one who should have crawled upon all fours under the living arch. In other words, I do hold as disqualified for an impartial juror, at least between a Mason and anti-Mason, any one who has taken the Masonic oaths, and adheres to them; not accepting the twelve hundred certifiers themselves.

" I have said to you that the institution of Free Masonry was vicious in its first step, the initiation oath, obligation and penalty of the entered tice to sustain this opinion, I assign

you five reasons :

Ist. Because they were contrary to the laws of the land. 2nd. In violation of the positive precepts of Jesus Christ. precepts of Jesus Christ.

3rd. A pledge to keep secrets the swearer teing ignorant of their nature.

4th. A pledge to the penalty of death for the violation of the oath.

5th. A pledge to a mode of death, cruel, unfit for utterance, from human

Again President Adams asks "Have I proved that the entered apprentice's oath is a breach of law apprentices oath is a create of law human and Divine, that its promise is undefined, unlawful, and nugatory, that its penalty is barbarous, inhuman, murderous in its terms, and in its least obnoxious sense, null, and void The first step

least obnoxious sense, null, and total fis on my task is done. The first step in Freemasonry is a false step; the obligation is a crime, and like all crimes should be abolished."

John Quincy Adams, Sixth President of the United States: "I am prepared to complete the demonstration before God and man, that the Masonic caths, obligations and penalties, cannot, by obligations and penalties, cannot, by any possibility, be reconciled to the laws of morality, of Christianity, or of

Daniel Webster, perhaps America's greatest statesman and jurist, said : the land.

" I have no hesitation in saying that however unobjectionable may have been the original objects of the institution, or however pure may be the motives and purposes of the individual members and purposes of the individual members, and notwithstanding the many great and good men who have from time to time belonged to the Order, yet, never theless, is is an institution which in my judgment is essentially wrong in the principle of its formation; that from its very nature it is liable to great abuses; that among the obligations which are found to be imposed on its members there are such as are entirely incompatible with the duty of good citizens; and that all secret associations, the members of which take upon themselves members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others: are especially unfavorable to harmony and mutual confidence among men living mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good Government, under the influence of this conviction it is my opinion that the future administration of all such oaths, and the formation of all such obligations, should be prohibited by law."—Letter dated

per 20, 1835. "Abraham Lincoln was not a Free-His well known character speaks elequently against the despot-ism and illegal obligations of such oath bound secret societies as Freemasonry. more endure with two kinds of oaths in her court rooms—the civil, and masonic—than she could "endure half free and Noth withstanding this fact, the Masonic propaganda has seized upon Lincoln's name as one valuable

John Hay writes W. C. Curtis that Abraham Lincoln, was not a mason. General U. S. Grant wrote in his autobiography:

"All secret, oath bound political parties are dangerous to any nation, no matter how pure or patriotic the motives and principles which first bring them together.

Charles Sumner, eminent American statesman, senator, and orator, wrote:
"I find two powers here in Washington in harmony, and both are antagon istical to our free institutions, and tend to centralization and anarchy— Freemasonary and slavery—and they must both be destroyed if our country is to be the home of the free as our ancestors designed it."-Letter to Samuel D. Green, Chelsea, Mass.

Charles Francis Adams says : "Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience violation of his bounden duty to

society and to his God.

"A more perfect agent for the devising and execution of conspiracies against the Church and State could scarcely have been conceived.

Judge Pliny Merrick, Worcester, lass.—"It is true that a Royal Arch companion (to which degree I have been admitted and the highest office of which I have sustained) does swear that he will espouse the cause of a com panion when engaged in any difficulty so far as to extricate him as such, murder and treason not excepted. I know these most edious clauses are part of the obligation of that degree for I be lieve that I reviewed that obligation and know that I have so heard it as high priest of a chapter have so my-

self administered it to others.

Mr. Corey states that seventy five per cent. of the officers of the government are Masons. For this statement, however, he gives no statistics.

#### WHY I AM A CATHOLIC.

BRIEF AND CLEAR DEFENSE OF THE CLAIMS OF THE CATHOLIC CHURCH.

The Ashland Gazette, of Ashland, Nebraska, is publishing a series of articles on church preferences. The articles on church preferences. The fourteenth article, written by the well-known Jesuit author, Rev. Charles Coppens, S. J., appears in the issue of last Friday. Although very brief, it gives irrefutable proof that the Catholic Church is the true Church of Christ. The Telegraph reprints the article in

St. Paul writes to the Romans: "As I live, saith the Lord, every knee shall bow to Me, and every tongue shall conbow to Me, and every tongue shall confess to God. Therefore every ore of us shall render account of God Himself." (xiv. 11, 12) Many are the things of which we shall render this account. Worship, confession to God, i. e., religion, is here declared to be one of them, the principal one in fact. For the choice of my religion I must render account, not to family or country, not to friends or neighbors, but to God. Which religion must I choose? To confine myself here to the Christian To confine myself here to the Christian religions [alone—living, as we do, in the full splendor of Christian civiliza tion—I find over three hundred organizations, each of which claims to be the

true religion instituted by Christ.

Now I am kindly invited by the editor of the Ashland Gazette to write a brief explanation of the reasons why, among all these claimants, I consider it my duty to belong to the Catholic religion. I cheerfully comply with this request, for the benefit of all earnest inquirers

in a matter so important.

I shall, however, barely be able, in the narrow space allowed, to state summarily a few of my reasons, being willing, meanwhile, to answer any further

ing, meanwhile, to answer any further questions that may be asked.

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

In which Church are these words of verified? In the Church alone. For, besides the fact that the Protestant claimants did not appear for fifteen centuries, she count to day, even according to the Protest-ant Prof. Kattenbasch in the Realencyclopadie, two hundred and sixty millions of members, who are scattered over all the earth, while he claims only hundred and eighty millions for all the Protestant sects together. It must be remembered that Protestantism is one religion, and does not claim to be one; but it is an aggregation of over three hundred different religions, each of which is usually confined to a small portion of the human race. I cannot admit that it would be the duty of any Catholic to leave his world wide Church and pass over to one of the minor sects: still it would be his duty minor sects: still it would be his duty to do so if his were not the Church of Christ. I stand by the ancient Creeds, all of which say: I "believe in the Catholic Church."

The second mark by which I recognize the Catholic Church as the true religion of Christ is its "Apostolicito," its direct descent from the Apostles from whom it has come down in an un broken succession, which cannot be said of any other Church. Every one of the Protestant sects had its begin ning more than fifteen centuries later We know the founder of each, and the date and place of its commence-ments; while for the Catholic Church we know that its first head was the Apostle Peter, appointed by Christ Himself. Peter was succeeded by Linus, Linus by Cletus, Cletus by Clem ent, and so on, through a line of nearly two hundred and seventy Pontiffs, down to the present Pope Pius X. We know when each of them began to reign and when he died or resigned; and we have testimonies throughout the ages that they were acknowledged as the ors of St. Peter in the See of Rome. If any one denies the apostolicity of the Catholic religion, it is for him tell us when this Church began, who was its founder, where, when, how, etc.

The Creed drawn up in the General Council, which met at Nice, A. D. 325, says: "I believe in One, A. D. 325, says: "I believe in On Holy, Catholic and Apostolic Church. At the time of I believe in the same. At the time of that early Council, there were already several Christian sects which had separated themselves from the Mother separated themselves from the Mother Church; and there was need of point-ing out some clear marks by which the real church of the Apostles could be readily distinguished from later upstarts and rival religions. The Creed starts and rival religions. The Creed for this purpose named four marks, namely, unity, holiness, catholicity and apostolicity. I have so far shown that the Catholic Church has the last two; now for the first two, unity and holiness. Protestantism, as remarked above, is not one religion, but an aggregation of many religions, different in worship, in doctrine, in government and independent of one another. Many of these sects are even divided within themselves; for instance, the Church of England embraces at least three very England embraces at least three very different beliefs, comprising the High, the Low, and the Broad Church. Some of its members, laymen and women, and so-called priests and Bishops, consider the Holy Sacrifice of the Mass as a Divine rite, while others call it an abmination. Unity is wanting.

The Catholic Church, on the contrary industry bears the mark of Unity. It

evidently bears the mark of Unity. is one in faith, one in worship, one in government, one in intercourse of all its members. For its one head, the Sovereign Pontiff, the Vicar of Christ, Sovereign Pontiff, the Vicar of Christ, is the only shepherd on earth, who leads the entire flock and regulates all matters within the fold. Thus is fulfilled the promise of Christ: "There all matters within the fold. Thus is fulfilled the promise of Christ: "There shall be one fold and one hsheperd." (John x, 16) He entrusted this one flock to Peter, saying to Him: "Feed My lambs—feed My sheep." (John xxi, 17); and the successors of Peter have been continuing the work for nice. axi, 17); and the successors of Feter have been continuing the work for nine-teen centuries. Christ had predicted this unity by comparing the Church which He was to found to a kingdom, a city, a household, an edifice built rock; all which things have unity.
The rock betokened the strength and permanence of His Church; in fact He added that the gates of hell should not prevail against it. He said Peter was prevail against it. He said Peter was the rock (Matth. xvi, 18); and he purposely changed his name to remind all inture generations of this purpose. In reality Peter by his line of successors has been the strength and the bond of unity for the Church through

the ages till the present day—
The fourth mark of the true Church The fourth mark of the true Church is holiness or sanctity. Christ certainly founded His rengion in order to sanctify the souls of men; therefore He promised to give to it His Holy Spirit. Its holiness, like a brilliant light, was not hidden under a bushel, but to shine the true of the world at large. forth in the eyes of the world at large For this purpose it is not necessary that all its members should be always holy. In fact He allowed the traito Judas to be one of His Apostles, and Peter himself to fall shamefully. So

throughout the ages till now.

With all this allowance for human weakness and depravity, the super-natural sanctity of the Church is conspicious in many ways. First, by the lofty plane of morality which she ever upholds in her teachings. See how she protects the sanctity of marriage, protects the sanctity of marriage, which she declares to be a holy sacrament, that the powers of earth cannot control. She forbids divorce as firmly as she does polygamy. She has ever refused to allow such abuses to kings and princesses as well as to the common people. She rather lost all England than yield to Henry VIII. She is the uncompromising opponent of

race suicide to day as ever.

Meanwhile to exalt the love and practice of chastity, she proposes to her children the models of Jesus and Mary, His Virgin Mother. Hence the celibacy of her clergy and the stainless celibacy of her clergy and the stathless purity of her religious. Her sanctity shines forth as well in the heroic charity of her priests and religious at the sickbed of the plague stricken and

the dying.
It also shines forth with undimned brilliancy in the many miracles which God has wrought in her behalf in every age. God alone can work a miracle, and He cannot work any in behalf of a le said, can never tell when he may be

false religion. Christ foretold that His followers should work miracles for He said: "He that believeth in Me, the works that I do he shall do, and greater than these shall he do" (John xiv. 12.) In our own day the miraculous cures yearly performed at Lourdes, in France invite the criticism of the world. If there were an imposture, it would have been exploded long ago. It is only one example out of the many. Many Christians remain blind to all such proofs, just as most Jews remained blind to the miracles of Christ, and, rather than believe in Him, they cried out; "Away with Him." They brought false charges against Him, and so men do now against His true Church. Christ foretold all this, saying: "If they foretold all this, saying: "If they have called the Good Man of the house Beelzebub, how much more them of His

ousehold? (Matth. x. 25.) Charges against the Catholic Church are plentiful; even many good men and omen have drunk in hatred of her with their mother's milk. And yet there is ever flowing into her domain a converts from the most in tellectual and most learned classes of society, men like Cardinals Newman and Manning, the Protestant Bishop society, men like Cardinals Assume Manning, the Protestant Bishop Ives and Orestes A. A Brownson, Fathers Rivington and Benson, the son of the late Archbishop of Canterbury, and thousands of other distinguished clergymen, writers and leaders of thought in England, America, Germany and other lands. Why do such converts come to us except because the Catholic religion is the true Church of Christ?

#### FATHER HAYS LECTURES.

OME BRIEF EXTRACTS FROM THE WORDS OF THE ENGLISH APOSTLE OF TEMPER-

ANCE. The Very Rev. F. C. Hays, known as "The English apostle of Temperance," and who has a record of having obtained or procured the signing of 325,890 pledges in eleven years, recently de-livered an address at the Grand Opera House in Philadelphia, Pa. This is the first address that Father Hays has delivered on Total Abstinence, since reaching America a few weeks ago. Father Hays came to this country, via Father Hays came to this country, Via England, from Australia, where he has recently finished a wonderful temper-ance crusade, obtaining over 25,500 pledges in that country, and 25,863 in New Zealand—a wonderful record. On leaving Australia, early in April, he was tendered one of the most magnit cent receptions ever given in that country to any man; and the most pro-minent officials of the government, business men and private citizens united to onor, and to render thanks for the undeniably great good he has done

for their country.

In his address in Philadelphia speaking of the drink evil in England, and of the men who make a living "out of the the men who make a living "out of the sins of other people," Father Hays

"In Great Britain and Ireland they are warring against the habits and customs of four hundred years, and one of the greatest obstacles there is the formation of distilling and brewing companies in which many who have taken stock may be said to have pur-chased a pecuniary interest in the sins onased a pecuniary microst in the base of the people, for, after all, putting all sentiments aside, a very large portion of the profit of the liquor business is derived from the blood of widows and orphans. We are sometimes told that our movement tends to deprive men of the profit the means of making a living; that we would rob the poor workingman of his beer. Why, the saloon-keepers talk as if they give it away. I never heard of Why, the saloon-keepers talk as it being given away, except at election time, and then it was not by the saloon-

keeper. "It is not sufficient to recognize this as a great national evil. That, of course, is the first step towards reform, but it is not sufficient. It is not sufficient to pray for reform. It is not sufficient to go about bemcaning the evils of drink. We must settle down to work and do all in our power to remove the evil. It is easy for all to say what would do if a foreign foe were t invade our country, but what is wanted are numbers of fearless men and women to oppose a foe that has invaded the United States; that is worse than any foreign foe, and that is sapping your foreign foe, and that is sapping your future greatness. The great strength of a nation is in its homes, not in its army or navy. The great battles of the future will be in the markets of the world, where the steady hand, the clear eye and the unclouded intellect will will. It will be an intellectual rather win. It will be an intellectual rather than a physical conflict, and if your people are to be in the forefront they must first conquer the drink evil, that great enemy of the home, and thus the stage upon which man plays

his life,"
And again, in speaking of the virtue that is inspired and backed up by the laws, Father Hays said:
"We have been told that we cannot the control of the control make people virtuous by act of Parlia-ment, but we can point to prisons every

one of whose inmates is sober by act of Parliament. Why should priests and ministers and noble bands of men and women give their lives to the uplifting of humanity while at the same time we are countenancing and encouraging that which is undoing their good work? It is as if a sinking vessel were being baled out by some while others were busy boring holes in its hull. Why should priests and philanthropists lay down their lives for the poor while a legalized system of temptation for the sake of revenue does all in its power to damn the souls of those that the others are trying to save?" vomen give their lives to the uplifting

are trying to save?"

Speaking of the good that could be accomplished in the interests of temperance by concentrated and united effort, Father Hays exclaimed:

"I cannot, for the life of me, understand how any man claiming to be a lover of his country or a follower of Christ can refuse to do his part to curb this vice, the cause of the greatest sins. By education, by cultivating a sound public opinion, by religion, by wise legislation we should do all in our power to wipe out this blot on our Christianity and

the drunkard of to-morrow. He advo cates only total abstinence pledges, and these not only for the drinking man, but for him who takes only an occasional glass; for to ac-complish anything, all must work hand in hand. And in this connection, he

"When a child is playing with fire we do not encourage it to coatinue un-til it reaches the point where the flames endanger its life. Men of the strongest will have succumbed to the fascination of drink until they fell to the lowest depths. No drunkard ever dreamt that he would become such, and no moderate drinker can be sure that he will not become a drunkard. My appeal is to the moderate drinker, and or even a higher motive than his own tterment. Give up that one glass God's sake and the sake of your

own children; for the good of your neighbor, and, having given it up, unite yourself with your parish branch of the Catholic Total Abstinence Union f America. And if there be no ociety there, ask your pastor to form one, that by association you may help to form a sound public opinion. Come out in the open and lend your influence o the cause. It is God's work. Give your example to others. You cannot ask one whom you know to be abusing drink to stop when you will not do so yourself. Whether others follow you not, keep on; do your duty and God

#### THE CATHOLIC IDEAL OF CITIZEN.

Boston Pilot. The summary of the Catholic ideal f citizen and office holder in the ad-ress of the Most Rev. Dr. O'Connell, oadjutor Archbishop of Boston, e banquet of the Catholic Literary Jnion of Charlestown, Mass., on June 7, the actual anniversary of Bunker till day, should be typed large and set where all can see it in the assembly come of our great Catholic organizans of men and in the senior class. oom of our high schools and colleges. has been widely circulated and must lready have done much to dispel the false impression of the Catholic Church reated by the nominal Catholics who, though making much of their faith for political ends, have deeply dishonored by failing to live up to the Catholic their attainment of pubstandard on their attainment of lic office. We may protest as we against those who judge the Catholic Church by the rotten apples long since fallen from the tree of life instead of by the good fruit adhering to the branches, but until there is an important prograded. nense advance in popular knowledge of Catholic principles, we must reekon with this judgment.

The general principles of this rela tions between the Church and the State, in a country like our own where there is no union of Church and State, were happily set forth by Archbishop O'Connell. Reasonable minds outside O'Connell. the Church are gradually coming to his position, that the Church's priniple of recognizing in the legitimate ivil authority the authority of God Himself is the greatest bulwark against anarchy. Governor Guild but two anarchy. Governor Guild but two months ago speaking in Boston where within the easy memory of most of his hearers the Catholic Church alone of all religions was suspected and pro-scribed, said with deep significance that the State has naught to fear from any religion, that her foe is irrelig-

But Archbishop O'Connell would have every unit in the Catholic body doing his full duty to safeguard the State from every danger. The Catholic in public office who, dishonors the Catholic name hurts Church and State No man has a right to public office solely on the grounds of asserted Catholicity: but every Catholic who attains public office should be held responsible for the good name and representation of his religion. He especially has it in his power

He especially has it in his power to correct the antipathies due to ignorance of Catholicity, and to lead in repressing injustice to any class of citizens. True Catholics want only their just rights and privileges will seek them only by legitimate methods, and will habitually set the example of obedience to the laws of the city, state and country and of deference to the representry and of deference to the represen-tatives of the law, no matter what their creed. No honest Catholic will dispute this standard, nor complain if his fellowthis standard, nor complain it is tensor citizens, Catholic and non Catholic, act on it in his regard on election day.

We have many worthy representative of Catholicity in public little now, archive to the catholic control of the catholic control of the catholic catholic

tive of Catholicity in public filles now, and with the optimistic Archbishop, we believe that they are leading all office-holders to the day when there will be no politics but clean and honest politic. will It is not the Catholic idea to throw

the whole burden of maintaining the fair fame and influence of the Church on the Bishops and priest. The present Coadjutor Archbishop of Boston has long ago declared himself for the layman's apostolate. Not to speak of living men how published layman's declared himself for the layman's apostolate. living men, how nobly the lamented John P. Dore sustained his Catholic character during his many years in public office! What splendid ex-ponents of the manliness of true Cathoponents of the manifers of true Casho-licity were the lamented news paper men Matthew Hale and William F. Murray and the noble old soldier Captain John J. Coffey! All these men have been taken from us within a week with the worthy Catholic member of the Republican Governor's Council, the Hon. Michael J. Sullivan; but our hearts are comforted by the number of good men and true in every depart-ment of the public service in the oldtime Puritan Commonwealth, who are

honoring their Catholic profession. To the young men about to choose their career, we commend Archbishop O'Connell's mirror of true manhood, and also the bold and earnest clarion call to righteouness of the Rev. P. B. Callanan, in his baccalaureate sermon to the Boston College graduates.

Honor thy father and thy mother ; that thou mayest be long-lived upon the land.—Exod., 12, xx.

#### ST. VINCENT DE PAUL.

FEAST, JULY 19.

Gainst her theu can'st not bar the door; Like air she enters, where aone dared before. Even to the rich she can forgive Their regal selfishness—and let them live.

St. Vincent de Paul is pre eminently the Apostle of Charity of modern times. No saint before him carried the zeal for the love of the outcast, the deserted, the orphan, the helpless and the poor into more practical channels or left a nobler egacy of never-failing comfort and relief to suffering humanity.

St. Vincent de Paul is loved and ven erated not only in his native France and by Catholics everywhere, but also by the majority of non Catholics. The Society of St. Vincent de Paul, the priests of the Mission, and more than wenty five thousand Sisters of Charity, still comfort the afflicted with his divine and beautiful charity. He was born in 1576, at Pay, in Gascony. His father was a farmer, and Vincent tended the flocks. But his temper was so sweet, and his mind so active, that his father desired an education for him; so he sent him to a convent of Francis can Fathers, at Acqs. After he was well advanced in his

studies he accepted the place of a tutor, without being burdensome to his poor parents. He finally attained to the priesthood in 1600. He went to Marseilles on business, and when returning by sea was seized by African pirater and carried into slavery. He remained a slave two years, and had several mas-ters. The wife of the last one pitied him, and when she spoke to him was charmed by his conversation. One day she asked him to sing, and he, bursting into tears, sang, "By the waters of Babylon we sat down and wept," and then the glorious "Salve Regina." This woman was converted, and in her turn instructed her husband, who also received the truth. Then they all escaped to France. Vincent placed his companions in a religious house, and went himself to Rome, whence he was sent by the Pope to Paris. He had been greatly moved by the sight of the slaves. He had been in capti He was not able to do much for them, but he preached to them and comforted them as much as possible.

St. Vincent then turned his attention to the Magdalen of Paris and founded the Hospital of "La Madeleine." He lso founded the Congregation of the Sisters of Charity, and established a foundling hospital. We have not space to speak of all the good he did; and indeed, who can tell it? He was friend of Richelien until his death He was called to the side of Louis XIII., in his last moments. During the war of the Fronde, he ministered During to the sufferers, and greatly desired to do something for the Catholics of Ire do something for the catholics of Residend who were suffering cruel oppression. In short, he has been named by general consent L'Intendant de la Providence et Pere des Pauvres—" The Ste ward of Providence and Father of the Poor." He is usually represented in the slowing lesseek with a new horn the clerical cassock with a new born infant in his arms, and a Sister of Charity kneeling before him. He died July 19, 1660.

Of the universally spread society of laymen that bears the revered name of . Vincent de Paul, it is enough to say that its noble works of charity per-formed in the unostentatious spirit and manner that mark the activities of the society are known only to God, the be-friended ones and the members themselves. Some idea, however, of the ex-tent of its charities may be obtained from the fact that the Conferences of St. Vincent give out annually in New York city nearly \$100,000 towards the relief of the poor and distressed, without seeking the honor and applause of

#### TEMPERANCE MEN ARE GLOOMY CROWD?

total abstinence an enemy to fellowship? Does it clutch good fellowship? Does it clutch with an icy hand, the throat of good cheer? Is it opposed to healthy, hearty fun making? Some people, who are witty and good natured only when there is a bottle on the table when there is a bottle on the table or a keg in the corner, may think so, but the facts warrant no such opinion. The Very Rev. James Daly, D. D., Achonry Diocesan College, Ireland, writes on this phase of the lignor question: liquor question:

"Temperance is not by any means a "Temperance is not by any means a sombre subject, nor are its votaries the sad and serious people they are sometimes represented to be. They are the finest folk that can be found; very often they are the gayest of the gay. For example, the wittiest of the Irish members of Parliament is a staunch testotaler. The wittiest of the English members is the genial and versatile baronet. Sir Wilfrid Lawson. versatile baronet, Sir Wilfrid Lawson, whose sparkling humor and uncontrol-lable mirth have added much to the gayety of nations and popularized to a wonderful extent the temperance movement beyond the water. And if I were to speak of those I know most were to speak of those I know most about—I mean the junior clergy of the land—I could claim, without fear of contradiction, that the gayest and the wittlest of them all are to be found amongst that brilliant band who, strict teetotalers themselves, are toiling so unobtrasively and yet so successfuly in the blessed cause of temperance."

## CONTINUE

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Publisher and Proprietor, Thomas Coffey LONDON, SATURDAY, JULY 14, 1906.

A DIVIDED CHURCH.

The Synod of Niagara is another of these assemblages in which the deplorable divergences of the Church are made manifest.

At the session of June 19th there was a very lively debate on a canon proposed for the diocese which forbade The habitual infringement of the rabrics for holding or assisting at any religious service in any other clergyman's parish without his consent, or per-mitting unauthorized persons to officiate in any church or church building in

Rev. N. J. Perry protested that this canon narrows the liberty of the clergy man. He thought he should be allowed, if he saw fit, to assist in any religious service in any other religious denomination, or invite a Methodist or a Presbyterian to assist in the services in his own Church. The adoption of the canon would not tend to the broadening of Christian brotherhood.

On the suggestion of Bishop Dumoulin the canon was struck out, to prevent futile discussion.

Our readers will remember that in past years it was very persistently maintained that episcopal consecration is necessary for the keeping up of the Christian ministry, and that "every high-priest is appointed to offer gifts and sacrifices : wherefor it is necessary that he should have something to offer and neither doth any man take the honor to himself, but he that is called by God as Aaron was." (Heb. v. i, 4: viii. 3.) But by this action of Hamilton Synod, the Presbyterian and Methodist -even the Baptist and Congregational ministers, are practically accepted into the ministry as full "priests" of the Church of England.

All this is evidently done with the purpose of making a future union between the Church of England and the sects referred to more easy.

And what now becomes of the "his toric episcopate," which was declared by the Pan-Anglican and Pan-American churches one of four great cornerstones of Anglicanism? The Lambeth quadrilateral which was even very recently declared to be the only basis upon which any union between Anglieanism and non-Conformity could be considered, has practically collapsed into dust, by the action of the most recent synods; and it may be that the doom of the larger union, which might still be looked for, were it not for the views which have hitherto been upheld by Anglicans, looking for a union between sects which aim at a union which will in the end practically discard all specific Christian doctrine, instead of maintaining essential dogmas,

as has seemed hitherto to be the case. The refusal of the Presbyterian Church to accept the Lambeth quadrilateral has risen out of a sectarian pride which would not admit in practice that they were not in the past true ministers of Christ's Church. But now that the Church of England is in part ready to acknowledge that the pastors of non Conformist bodies can exercise the ministry lawfully, if a majority of its ministers can be got to admit these other ministerial bodies as true pastors, without being re-ordained by Bishops having a very doubtful claim to ordination, which has kept up its succession from the Apostles, it seems there will be no very serious opposition to future proposals having a union in view.

We can only add to this, that we regret that the union now to be expected is one which will be based upon a rejection of divine truth, instead of a humble and submissive acceptance

But if the necessity of an Episcopate in the Church exists no longer in reality, why should the pretence of it be kept up?

V

BACK TO ERIN.

One of the most interesting studies in the history of the Church is the part played by Irish priests in the missionary field the world over, and what a heart warming there is when, after years and years have elapsed, the grand old priest of Irish birth is permitted to see once again those scenes of child hood which are never dimmed in memory and which abide ever and ever as a ray of sunlight warming the affections and buoying up the heart. Such a grand old priest is Rev. John Connolly, P. P., o Ingersoll, Ont. Every fibre of his nature embraces the priestly instinct. When the Canadian climate loomed the darkest and the most dangerous, Father John cared not, but braved it joyfully when the soul of one of his flock called to him in its passage to eternity for the

comforts of divine faith. A chief

characteristic of his nature, however was his love for the children. Day by day he was to be found amongst them planting deeply and firmly those moral principles of the Catholic faith which would serve to make them the manly men and womanly women of the future. And Father John has taken a respite from his labors—he has gone to see the green fields once again before the crown his labors have won has been placed upon his head.

May his visit be a happy one; and as the winter of life approaches, may his last days partake of all the happiness and joy and gratification which comes to him who has fought the good fight.

ONE DENOMINATIONAL UNION ALMOST COMPLETED.

The actual union of the Congregational Church of Canada with the United Brethren in Christ of Canada was almost finally effected on June 9th at Embro, so far as the Congregational ists as a body are concerned. A joint committee of the two sects was assembled, and unanimously agreed upon the union being affected between the two, and Congregational ministers are to become at once ministers of both bodies, and vice versa.

The churches and ministers now on the roll of the "United Brethren in Christ" are to be received into full ministry in the Congregational body, and the former United Brethren will have all the privileges of the Montreal Congregational College as soon as the articles of union are adopted by the Conference of the United Brethren.

But the question naturally arises why these two denominations separated at all, since they now find they were really separated by no difference of any importance?

From the very beginning the Church as established by Christ spoke with the consciousness that she had received authority from her divine Master to teach His doctrines with certainty and without hesitation. Thus He says to His Apostles to whom this authority was given: "All power is given to me in heaven and in earth :" "He that heareth you, heareth me :" and, " As the Father hath sent Me, I also send you." (St. Matt. 28:18. St. Luke x. 16. 16 : St. Jno. xx. 21.)

Indeed, independently of their authority to teach what Christ Himself taught, but by concomitance therewith, a power and an authority were given to the apostles and their lawful successors personally to maintain Christ's teachings, when He said to them : " Teach them all things whatsoever I have commanded you." (St. Matt. xxviii. 20.)

But instead of speaking thus with the denomination they were addressing, all was done in the spirit of compro mise, even when matters were under consideration which pertained to the faith which Christ Himself had committed to them as a deposit to be guarded with care, and in every-wise to be given intact to those who were

intended to receive them. Unity is, indeed, urged upon the united Church, but it is a unity which passes over important doctrines of tie difficulties in the Church, strongly faith which are traditional with the Congregationalists, and which regard sist in refusing to abide by the decisthe means of salvation, and the most important statements of Holy Scripture in regard to the attributes of God. No one could imagine that the predominaating influence of God's grace in forc ing the will of man, would thus be sacrificed by the Congregationalists on uniting with the Brethren, whereas the former has been the most prominent of all the denominations which have sprung from Presbyterianism, if the leading thought of those who have agreed upon union had not been that in another union which is in view that same doctrine usually known as predestination is to be eliminated from the Presbyterian Creed in any event. In fact the Presbyterian body of the United States have edged out this doctrine by ostensibly adding an explan atory article to the Confession of Faith whereby it is declared never to have been the belief of that Church, whereas the Congregationalists have effected the same purpose by simply ignoring it in their act of union with the United Brethren. They are ready now to enter the threefold body as a much more powerful and influential body than hitherto, and with proportionately greater weight, whereas they will not appear with the same obstacles to union as the correlative Presbyterian body with which they have already for med a basis for that act. The act of union with the United Brethren turns entire ly upon the admitted proper ordination of both ministerial bodies to the Chris

clause : "The churches and ministers no on the roll of the United Brethren in Canada are to be received into full membership, and accorded all the privileges of the congregational union as this action is ratified by their conference in October next.'

This is surely a new way for ministers to be ordained. They are taken

the Apostles, including St. Paul " ordained priests in every Church " by the imposition of hands, as is expressed by the Greek word used by St. Luke in the Acts of the Apostles, and by St. Paul in his letters to Timothy and Titus which show beyond cavil that in this manner, " by the imposition of the hands of the Presbytery " or " by my hands " the grace of holy order was transmited. But how will the Presbyterians re

ceive this act of authority validating the ordination of an entire set of unrecognized ministers? Will they not have good reason to maintain that this is not a regular form of ordination which according to the confession of faith should be given in the proper form prescribed by the Church, except where necessary difficulties stand in the way and require extraordinary measures under extraordinary circumtances? Can such extraordinary cir cumstances be said to exist, where there is no other extraordinary circumstance except the pride which rebels against acknowledging that they have hitherto exercised the ministry, and do not wish to admit that they have done so without having received the due call from God such as was accorded to Aaron, and without which " no man taketh this honor to himself?" (Heb. v.)

As will be remarked in the terms of union from which we have above made an extract, this union will not be an actuality till October.

May we not well ask why these denominations separated at all, if their differences have been so slight as they would now have us believe? Was it ot a rending of the seamless robe of Christ, and a direct disobedience of the command of Christ that they should be ore, "even as the Father and I are

IMAGINATION AND CHRISTIAN DOGMA.

During the last few weeks there has been considerable stir in the various conferences, synods, presbyteries and assemblies of the various churches into which the Protestant denominations are divided, and among these resolutions, or decrees, some real curiosities have been developed.

In another issue of the RECORD we made some allusions to the Ritualistic features which were developed at the recent meeting of the Anglican Synod of Sault Ste. Marie, when we were told by the Bishop presiding (Dr. Thornelce) that the pastoral staff which was preented to him by the Synod, symbolized or represented the Episcopal authority existing in the Church of England.

That the Church of England does hold that there is something real in the Episcopal authority is clear enough to all who examine into the claims of the Episcopate of that body; but we believe it would be beyond the learning of any Philadelphia lawyer to state wherein the episcopal authority consists.

In January, 1901, the Primates of York and Canterbury and thirty one Bishops issued a decree on the ritualis condemnatory of the clergy who perons of their Bishops. The fault is clared to be still more grave when the judgment of the Bishops as a body is set aside. This decree adds that those who refuse obedience are practically setting up a form of government which is distinctly unepiscopal and are hindering the work of the Church.'

This document, signed by the entire body of Bishops of the Church, surely ought to be the voice of the Church, being the voice of all its chief pastors; but we all know that little or no attention has been paid to it. And open disobedience is taken as a matter of

And yet, we had in August 1903 a complaint from an English vicar, Rev R. C. Fillingham of Hexton, England, made to Bishop Potter, complaining that the Rector of the Church of Mary the Virgin in New York city "publicly celebrates the High Mass which he is pledged (a euphemism for sworn) to disbelieve.'

This High Mass, the Anglican Bishops, as we believe, desire to sup-

press but dare not. Yet we have Bishop Potter answering Rev. Mr. Fillingham: "The rector of the Church of St. Mary the Virgin possesses my respect and confidence, and though his modes of worship may be as little to my taste as to yours, he is not following them without my privity and knowledge. I have advised police, and have instructed him, in case tian ministry under the following you and your followers venture in any way to interrupt or intertere with his services, to direct the police to throw you and your associates into the street. Happily we have a law in the State of New York which deals summarily and effectually with disturbers of public

It is scarcely necessary to add that

in bulk, notwithstanding the fact that the Bishops and a majority of the clergy of this Church are decidedly of High Church views, while the laity for the most part are Evangelicals of the type of the late unsavory John Kensit, who was killed by a blow of a chisel from the hand of one of his opponents while he was delivering an anti-ritualistic address to promote the Low Church crus ade against High Churchism.

We have been led by the nature of our subject to digress somewhat from the matter with which we started, which is the Episcopal authority in the Church of England, and its branches known as the Church of England in Canada, and the Protestant Episcopal Church in the United States, while the supposed union between all these is simply a freak of the imagination.

Alas! we make A ladder of our thoughts, where angels step, But sleep ourselves at the foot." -MISS LANDON'S WORKS

THE GENERAL ASSEMBLY.

At the meeting of the Presbyterian General Assembly held here in London last month, there were so many subjects trea'el that it would be impossible for us to enumerate them all, much less to refute all the falsehoods which were repeated against the Catholic Church, in a few issues of the CATHOLIC RECORD. A nong those falsehoods are the usual ones which are stated in these assemblies in regard to the rapid strides which Protestantism, and especially Presbyter. ianism, is making in the Province of Ouebec.

On Dr. A. J. Mowat, chairman of the French Evangelization Board, devolved the duty of expatiating on the darkness and ignorance which prevails through Quebec; its illiteracy is appaling to the extent that many officials holding good positions do not read or write and that they need to be converted to Protestantism to remedy the evil.

He quoted from a letter from a Montreal pastor who declares that "the workers have embraced all suitable opportunities to make known to the people the unsearchable riches of Christ. They are not looked upon as mere adversaries of Rome who might be satisfied if they could detach the people from the influence and superstition of that system. Such triumphs would be of questionable value unless followed by sound conversion to the faith once delivered to the saints. The field of the Board's work extends from Louisburg to Grand Bend, and from the St. Lawrence to the Quinte. main body of workers are necessarily in Quebec, where 54 are engaged, while are in Ontario, and 2 in the Maritime Provinces.

"It is unquestionable that the awakening of Quebec from the intellectual torpor, the social and industrial stagnation which characterize all Roman Catholic countries is due in no small degree to the missionary work of the Evangelical Churches."

Finally, the Rev. Mr. Brandt declared: "I see one way of solving this great French problem; you all know what large families we have among the French Canadians. When Christian ized, they will do away with the prob lem." Now in the first place, it is not true

that the French Canadian people of Onebec are brought up in either of religion or of Christ or of secular branches of instruction. All the Catholic children are carefully taught the catechism which contains a fairly full explanation of their religion and its great mysteries in which Christ is the principal figure. In fact it is from the Catholic Church that these mendacious speakers have learned what they know of religion and of Christ. And now that they have cast away the authority of the Catholic Church, their own followers are pickers up of every form of doctrine having wandered away from that faith of which Rev. Mr. Mowat speaks as having been "once delivered to the saints." He may de scribe in glowing colors the inspiration of the Bible; but his own denomination have abandoned the Bible to a extent, and the real truth of the Bible is now maintained undoubtedly only by the Catholic Church."

We do not deny that the Canadian people of British and Irish descent are naturally a strong minded and intelligent people, but we would remind our critic that the Irish Catholic has held his own as a scholar and a business man both in Canada and the United States, and that in the last named country, Irish Catholics are at this moment the millionaires of the great Pacific Coast. Protestants or Presbyterians have not yet swallowed the whole earth. Be it remembered, if Irehim, therefore, to apply for a detail of land is behind England in education, it is because Protestant England made laws which did not allow the Irish people to be educated, and though these laws have been partly repealed and partly amended, the effect of such laws cannot be done away with until generations have passed away.

As regards education in Quebec, must say there are certain reasons for which the censuses of these two

provinces are not to be entirely relied apon. At all events, within the last twenty five years there has been great progress made in the education of Quepec, and it is not due as the above speakers pretend, to the beneficence of the Presbyterian General Assembly.

The actual School system of Quebec is comparatively new. Mr. Boucher La Bruere's educational reports show that the attendance of pupils in the Quebec elementary schools in 1896 and 1897 was 76 per cent. In Ontario the average attendance was only 56 per cent, and the difference has not been made up to this date.

We may add that the number of oupils in colleges and universities in Ontario in the same year was 8 07 in every 10,000 whereas in Quebec it was

It is evident that there is a difference in the school system, but there is certainly no authority for such random statements as Rev. Mr. Mowat and Rev. Mr. Brandt have made.

CHURCH AND STATE IN FRANCE.

The course to be followed by the French Bishops in regard to the law of Separation between Church and State has not been made known to a certainty, as the resolutions of the Episcopate have been sent to the Holy Father for approval or modification. There is iittle doubt, however, that the Holy Father will consider that the Bishops of France itself will be the best judges of what ought to be done, and whatever conclusion they have reached will in all probability be approved.

The decision has not been made known officially, and for this reason the reports which have been circulated are not very reliable. Nevertheless, we can well understand that the private sentiments of each Bishop are fairly well known, and by collating these, the press reporters may be able to make a fairly correct estimate of what has actually been determined upon. The reporters state that the business was concluded on June 1, and that a major. ity of 22 out of the 74 Bishops present expressed their readiness to obey the law which takes from them the protection of the State and to allow lay committees or trustees to manage the Church temporalities or the Fabrique of each parish, at least until better times come when the people in general shall be more inclined to deal favorably with the Church. It is also said that religious associations are to be formed everywhere to promote religious educa. tion, though the members shall not be under the rules which ordinarily govern such associations when living in community. The associations will frequently hold consultations but will not lead a community life, as it is hoped that under this new form they will not fall under the condemnation of the law. If the laws are changed so as not to permit members of these associations to teach school, their rules will be readapted to suit the circum stances of the case as they arise. By such means as these it will still be possible for the clergy of each parish to furnish in some sort a religious education to the children, even though they are not permitted to do this as perfectly as heretofore.

These methods are not yet brought into perfect shape, but they will be made perfect as soon as possible, and thus the least possible loss will be sustained from the changed conditions.

The best informed Catholics of France generally have no expectation of mercy or moderation from the present Chamber of Deputies, in which there are one hundred and ninety. three Socialists who are pledged follow a course which conservative people never dreamed would be ever again held in favor, with the memory of the reign of terror of the closing years of the eighteenth century, and of the months during which Paris was held by terrorists of the same class under the name of the Commune. But every one knows what is meant by a Socialist in France. He is not a person who desires to see the condition of the working men ameliorated, as has been done in Belgium by the Catholic party which has ruled that prosperous country during the last score of years and has made a satisfied and contented people. The French Socialist aims, as did the Communists and Terrorists, to destroy the foun dations of order. He does not aim speci ally to destroy the Catholic Church; for all religion is to him equally offensive and hateful. Therefore, as the last Government legislated to destroy Catholic schools, the present one will aim at the destruction of all schools in which the name of God will be spoken of except in derision. The religious orders will be persecuted wherever they are found endeavoring to restore religion, or to preserve the rights of property. We cannot even expect any thing else than that Church property will be seized and sold at auction under the present regime. Everything will, in fact, be done which forced Napoleon I. at last to re estab-

lish religion in the country to save it from the abyss. We have no doubt that the very satiety of these men in glutting themselves by despoiling the Church will of itself drive them from their present attitude to establish religion once more, and as all honest men will look anxiously for such a consummation, we fully believe that common sense, which cannot be permanently dethroned, will resume its sway, and that by the zeal of the clergy, the people will, perhaps only after some years of persecution, but surely, restore religion to the high esteem in which it has been usually held in France during a thousand years of her history.

The French Premier while reading in the Chamber recently a declaration of his policy declared that the Government will carry out the law with firmness but without reprisals! It is the height of hypogrisy to speak of reprisals against those who have only done what is necessary to maintain vested rights against open spoliation.

#### MODERN ISMS.

The Rev. Dr. G. D. Watson preached few days ago at the Bathurst St. Christian Workers' convention, in denunciation of Christian Science, Theo. sophy, Brahminism, Swedenborgianism and other cults, some of which have been imported wholly or in part from India and China.

Dr. Watson asserts that Brahmanism and Buddhism are the original types from which the specific doctrines Christian Science have been derived. as well as Theosophy and Swedenborgianism, which several pretended modern reformers are trying to introduce on this continent. The Doctor tells here a plain truth.

These religions make God not a personal being, but an imaginary character who is the universe itself, or part thereof. God's love for man is not to be expected in this theory, but is a love for the universe which includes love for man only as a part of the universe, and of Himself.

The value of the individual soul is destroyed in these human religionsreligions which have been invented by man, for the pretended elevation of humanity, without a belief in the true God.

Every man is embraced in the love of God for mankind, as truly as if God loved only that one person, and every man needed a Redeemer, so that without Christ none of the human race could have been saved. This is true Christianity.

Dr. Watson declared that the science of to day is frequently so taught as to lay aside our Creator and Redeemer. Many of our men of science aim at pushing the world onward by inventions whereinto the love of our Creator and Redeemer are not taken into account. Mankind should be very sorry to learn that this is the case. We are not at all opposed to researches which show historically or really the authors of Scripture under the laws which are called higher criticism; but we do declare to be dangerous a false higher criticism which attacks the Bible and Christian doctrines on the pretence that they are using only scientific investigation to get at the truth, whereas they really use unproved and unprovable theorie which they assume falsely to be certainly revealed by science.

Religion teaches truths which God has revealed as such, while science deals with the investigation of truths which result from the universally admitted physical laws which science has discovered to be the laws under which physical nature operates. Between these two things there can be no contradiction, because they deal with matters totally independent of each

#### THE SPANISH ASSASSIN.

Mateo Morales, the miserable assassin who attempted to assassinate the young king and queen of Spain, appears to have had some education and a fair means of living. He was sent to Germany for his education, and on his return home he was expelled from his father's house for his persistent expression of anarchistic principles. His father was an honest and honorable man very much respected by his neighbors, and in no way suspected of having given such a turn to his son's thoughts, and after the latter was turned from home, and especially after the attempt at regicide, the father frequently repudiated him as his son, saying " he is no son of mine." Twenty seven persons were killed by the bomb with which he attempted to assassinate the king and queen of Spain, and all his victims killed and injured, number a hundred

and twenty. For example's sake, no one but those who are infected with the same wicked sentiments which animated him will regret the horrible death he endured at his own hands, but the punishment will be regarded as too slight for the horrible manner in which he spread death and desolation on the innocent so near to slain in may be not other with the a equally co who was th

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In Mone peared a prominent laity, on His Lords " Ther trouble— Though th

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on whom he inflicted death, or brought so near to death's door. We could not rejoice, however, if more were slain in the punishment, but we may other conspirators in league with the actual murderer to meet with equally condign punishment with him who was the most guilty.

#### RACE-SUICIDE.

In Monday's London Free Press ap peared a number of interviews with prominent citizens, both clergy and laity, on the subject of race suicide. His Lordship Right Rev. Dr. McEvay,

"There is no question as to the -the question is how to stop it. Trouble—the question is now to stop it. Though the great gift of children in the home is often pointed out there are two things at the bottom of it-materialism and the shirking of duty. Conscience must be appealed to, and then the neople must have the courage to do what is right."

His Lordship's opinion is given in small space, but it covers the whole

situation most admirably. If the reporter would take a trip to the Province of Quebec, he would be furnished with a very valuable object lesson in regard to the subject of race. suicide. From the Province of Ontario there are sent into that district Baptist, Presbyterian and Methodist missionaries, the object being to wean the people from the Church of their fathers, and for this purpose the material things of life are ofttimes brought into requisition. The reporter will find in this " benighted " Province of Quebec large families of children, all of whom, this is said to be "race-suicide," or, in together with the parents, will be found God fearing, honest, sober, industrious and moral. In the Province of Ontario, where the sects are found to be so wealthy, so influential and so numerous the sparsity of the child population is to be noted. An exception to this condition, however, may te seen in the districts where Catholics predominate. While the population of the city of Toronto has increased thirty or forty thousand in the past few years the school population has been steadily decreasing. A few months ago an item appeared in the daily press to the effect that one school in the county of Middlesex had been closed as there was only one child of school age in the district. Statistics, too, advise us that the province of Ontario has a smaller birth rate than almost any other country in the world, and from this province, as we have said, mission aries are sent out to convert the Catholic in Quebec and the heathen in foreign lands. O! the hypocrisy of it all! and the deception and the narrowness and the bigotry and the ignorance! In this province we have aesthetic Christianity. Men there are who preach in honied phrases to the richly attired pew holders words which act as a tonic to the intellect but fail to reach the soul. How many have we who consider themselves very perfect Christians, but all the while divest themselves of the responsibility which Christianity imposes! What else but a curse can fall upon a people who are guilty of race suicide! Their days in the land may be many and their lives all sunshine, but there will come a time when they cannot any longer postpone thought, and, the brand of the murderer will be printed on their consciences, for their children are never seen at play. They have murdered them. The grand mansion is there, the beautiful gardens, the shaded lawns, the wealth of luxury, the entrancing music, the gay chatter with a grain of common sense heard only once in a while, but the finger of God must surely be uplifted in anger. Go to the Province of Quebec, reporter, and see what a beautiful thing is the true love of God and the keeping of all His

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commandments. Then come back to

your own province and tell us what you

think of men who, considering the con-

ditions in the Province of Ontario, are

spending large sums of money for the

purpose of "converting" French Can-

An old altar slab of the Cathedral of Exeter has been placed in the nave of the building where it is every day trodden upon by the congregation, and it is retained there notwithstanding the remonstrances of the Catholic priests who have pointed out from time to time the greatness of the insult shown to Catholics by this treatment of the Altar Stone which was dedicated most solemnly to Christ offering Himself in sacrifice for mankind, as surely as he did so on the cross, and giving Himself to mankind to be the food of souls. Even to Protestant eyes, He offers on the altar the most holy of Sacraments, and multitudes of Lutherans and Anglicans have a belief on this point similar to Catholics, so that it is an insult to them, and to the Adorable Trinity who co operated in all the mysteries whereby our Redemption was accomplished, to trample on the Holy Table on which the greatest sacrament of the New Law was offered. The altar of incense under the old progress in every way.

law was made of sweet smelling wood, crowned with gold and anointe with holy oil, and the incense of sweet spices, and why should the altar of the te glad that there were new law not be treated with every mark of respect and reverence thereto, such as is shown by Catholics, Greeks, Germans and Anglicans, instead of being thus trodden underfoot?

The slab thus treated by the Anglican Canons is of Purbeck marble, and measures  $6\frac{1}{2}$  by 3:2 3 feet, and the five crosses whereby it is unmistakably known to be the consecrated altarstone, are plainly visible on it.

#### THE FUTURE DOMINATING RACES OF THE UNITED STATES.

It is a curious fact that forty two census takers for the School Board in Chicago gave up their job of enumerating children, because the districts assigned to them contained so few children that at the rate paid for the enumeration, one cent per name, they were unable to make a decent day's pay. These forty-two districts were in the localities called "fashionable" and are the districts where live chiefly the American population, whereas, in those localities which are peopled by foreigners, there is no complaint of lack of children: thus also, where the strictly American people of several generations in descent live, the enumerators had to walk all day through lonely streets and avenues, and found not enough of people to make the enumera tion worth their while. The cause of other words, the fact that the Auericans of several generations in descent set no value on child life, while the poorer foreigners are willing to rear all the children whom God sends them.

It has long been known almost to a ertainty that this art of destroying families, or reducing them to the lowest figures, was being practiced by American families, the sure result of which will be the destruction of the races, English and Scotch, which were the basis of the earliest settlers in America, and the substitution of the Irish, French and other foreigners who were not supposed to be in the competition as to what races would in the future become the predominant races of the New World.

The Irish and French races have already almost, if not entirely, captured Massachusetts, and they have actually become the dominant people of Rhode Island. In New York State also, Irish and other Catholics, are fast tending to become the principal religionists of the people; and the chief reason for this is the regard paid by Catholics to the law of God upon which the future of the various races of the United States depend.

It has been mentioned as another cause of this unfortunate condition of affairs that the attendance of the members of Protestant churches is growing less, and it is on this account that in ancient Protestant families which have ceased to put any value upon religion, race-suicide exists to a similarly alarm ing extent. A recent issue of the Boston Transcript states that where in o'd times churches were erected to seat five hundred people, and fifty years ago there were people to fill these seats the pews are now only occupied by twenty five or thirty devotees, and even these are becoming less even through lonesomeness.

We do not doubt that this fact helps to the result, that the Protestant sects are dissolving by degrees, and the membership is passing over to such superstitions as Christian Science, Theosophy and the like, but the result is about the same. Christianity is disappearing because there is no religious instruction in the Public schools, and Christianity itself has ceased to be attractive to those who bave embraced the new fads which are gradually being substituted for it.

### RACE AND THE PRIESTHOOD.

The Italie, a Roman newspaper, announces the death of Mgr. Silvera Gomez, Bishop of Marianna, Brazil. His parents were negroes and slaves, and he was said to be the only negro living who has become a Catholic Bishop. This is not because of any racial distinction, for the Catholic Church does not make distinctions on such account; but very few negroes have made themselves sufficiently advanced in the necessary studies to attain the Episcopal dignity, and for the same cause, very few comparatively of the copper colored and brown races have become Bishops, though from them all priests are frequently chosen who have made these studies which are indispensible to the proper fulfilment of the sacred office of the priesthood.

Right Rev. Bishop Dowling, of Hamilton, has been appointed Grand Spiritual Adviser of the C. M. B. A., in succession to the late Archbishop O'Brien. The association is making

#### A REMARKABLE SERMON.

At the consecration ceremonies of the Right Rev. Dr. Macdonald, Bishop of Alexandria, the sermon was preached Ven. Archdeacon Casey, Ont. We have much pleas ure in presenting the following synopsis, taken from the Glengarrian We feel sure the impressive, elequent following impressive, elequent and instructive discourse will be read and studied with interest and profit

On all sides of us we see signs of great joy and gladness. The special decorations and the altar and other things about us, tell of the greatness of the function which we will to day. The presence of so many of the Bishops of Canada, and priests from far and near, it follows that this present occasion is one of the highest importance to the Church in Canada, and to the Diocese of Alexandria in

We are here to day to witness the We are here to day to witness the consecration of a priest to the elevation on which Christ preached, and to whom it is given to continue the mission of the disciples on earth. The Church is the foundation of all Roman Catholics; it is founded on Christ himself, the chief corner stone. He argument to be with his Church himself. promised to be with his Church himself in all the ages, therefore, that founda-tion upon which he built must last for all time. The gospel must continue to be preached until the death of time, not by himself personally, but by his successors. The apostles understood who exercised this power on them, understood and they also conferred their power on others. We read in the Acts ow mercy has come by them. St. Paul and St. Barnabas were sent to preach the gospel to the brethren, and they were commanded to ordain and conse rate others, so that the power given bem might be given to all genera-

Now, to-day, the successor to the apostles is to be consecrated, and chosen to preach the gospel, and is also given the power, and he, too, will be raised to the dignity of a Bishop in the

Kingdom of Jesus Christ. Now, to understand the dignity of Now, to understand the aignity of the people of the Catholic Church, it is necessary for us to understand to some extent the mission of Jesus Christ Himself. He was sent by the heavenly father into this world to bene man for our sins, and to redeem all mankind, to pay the penalty of sin, to teach, to give the unworthy life, to instil the likeness of God into man's soul, and through preaching ful fil the mission for which he was sent.

Now, Christ came into the world to fulfil that mission, therefore he came as a priest, as a sanctifier of souls, and as This three fold office is the teacher. office of Jesus Christ, after the like ness of God, sent into this world. Being the priest, he offered himself, his his blood, to his eternal body and Father on Calvary. He offered him-self as a victim for the wrongs of those worthy of the same sacrifice. This was the way he fulfilled his mission as a

priest.
He came to sanctify sinners. My dear brethren, our Lord loves sinners. We read in the Gospel, how He went about doing good, not only healing the ills of the body, but the ills of the soul. He is the good Samaritan pouring precious oils into the wounds in man's soul. He is the good shepherd seeking the stray sheep, that he may bring the back. He suffered for their sins, b cause he loved them. To prove his power over sin, he said to the man sich power over s To prove his with the palsy, "Thy sins are forgiven thee, arise and walk," and he restored strength to his body. Again, my dear brethern, did Jesus Carist exercise His power to sanctify sin, and when power to sanctify sin, and when we come to the last, when he was on the Cross, even in His misery, He said to the thief on the Cross, when he crief out for mercy, "Thy sins be forgiven out for mercy, "Thy sins be forgiven." thee; this day shalt thou be with me Paradise." This, however, proves us that this was his mission on earth,

anctifier of souls. He came as a teacher. During three one having power from God, could do these things. He said to the people, "You have heard not my word, but the word of the Father who sent me. our divine Lord taught lessons of peace and the people listened to His voice, and learned from Him, the greatness of So my dear brethren, did eternal life. our Lord fulal His mission at last.

The multitude followed our Lord during all the years of His teaching, those de his disciples, and whom h) afterwards chose to continue His mission upon earth as he should have assend to his Heavenly Father. He charged them not only as He charged the multitude, but He gathered them around him, and taught them clearly around him, and taught them clearly and plainly the knowledge of the truth He came on earth to reveal. He spoke to them of the Mighty God, and so, my dear brethren, He came also to save s, and many who heard His voice, were rs, and many who heard His voice, were filled with love for Him, and believed that He was sent from Almighty God. And so, my dear brethren, our divine Lord brought these twelve to continue Hi; mission. He gave them a three fold object, that of priest, sanctifier of souls, and teacher.

Now, the time came when He was about to return to his Heavenly Father, and He thought it right to prepare the feast, it was the feast of the "Passover," and He took great delight preparing this feast with the And they assembled in the upper cham-ber, as He told them, and they had the per, as He told them, and they had the feast. Jesus took bread, and broke it, and blessed it, and said, "Take ye and eat, this is My body," and likewise the wine, "Take ye and drink, this is My blood of the New Testament."

Here our Lord exercised his power as a priest according to the order of

as a priest, according to the order of Melchisidec, and he told them to do these things in commemoration of him, and of those ordained, then he gave them the power to consecrate his body on the cross, to offer it as a sacrifice on the cross, to offer it as a sacrifice to God, and they were to continue his teachings forever, and so was fulfilled

the office of the priest according to the order of Melchisidec. His disciples had power not only to consecrate the body of Jesus Christ, but also to or-

dain others to the cause.

Now, when Christ gave power to His

Now, when Christ gave power to have eternal Apostles they were to have eternal life. They were endowed with what was necessary to prepare the people. They were there to teach them the truths revealed by the Divine Ministry. This they must teach in order to prepare the lives of the people to the faith and body of Jesus Christ. But, my dear brethren, they must also be about to sanctify souls of the people, and of which they come and prove themselves worthy therefore, they must receive the powe from them. Now dear brethren, He announced again their mission, and gave them the authority to go forth in gave them the authority to go forth in His name, "As the Father hath sent Me, so also send I you." Taey had the power to forgive sin. He breathed upon them and said, "Receive ye the everlasting God." Here was the power evidently given to the apostles, the power over sin, the power which Jesus Christ exercised to forgive sins.

He gave them power to teach.
Our Lord, during the forty days He remained upon earth, after His resur-rection, He spoke to them, and taught them concerning the word of God, the Church of Jesus Christ, and when was about to leave to return to His Heavenly Father, He spoke once more to the apostles. Now He said to them, "All power is given unto thee, in heaven and earth, go therefore, teach you all nations, preaching in the name of the Father, of the Son, and of the Holy Ghost, teaching them all things that I have commanded them, even unt the end of the world." Here, my chilen, our Lord makes them the te to continue his mission of teaching the word. Preach the Gospel to every Now, dear friends, our Lord has given

them the power, and he has placed a seal upon that commission, and that He uld send them the Holy Ghost, who would bring to mind all that He had to them, and who would have n forever, and the appointment mays filled with the holy ministry. y that accepted the seal, went forth the world, taught, sanctified souls, offered remission of sins. It will continue forever, because it has the promise of Christ, and through the esult of that teaching. We are here oday to witness that solemn ceremony, imilar to that of Paul and Barnabas We are here to day to see one of the successors of the apostles, and one who elevates him by giving him the commis on to go out and teach, and to offe rifices, to ordain priests, to sanctify uls, and to teach the doctrines of Therefore, here to day, we are tresses to that ceremony, we are eing the Bishop of Alexandria or itnesses to dained, and receiving the threefold mission, that of priest, sanctifying of souls and teaching. We have reason to be thankful because of our many ow him since youth. He labored w and therefore, is he worthy and of a rue heart. You have welcomed him Let your obedience give joy

with joy. Let your obedience give joy
to your Bishop.
And you, My Lord, we humbly con And you, My Lord, we numbly con-gratulate you upon the high position that is given you, upon being the fol lower of Jesus Christ, and I assure you that you have the love and faith of your people and priests; you have the of your friends and your people, wh rejoice with you in your honor. That you possess the peace of God for many years to come, and that your name be honored by your priests and people.

#### A "SURPRISE PARTY" IN A PRO-TESTANT CHURCH.

Some years ago a Protestant minister in the North of Ireland astounded his congregation, which, on this occasion, was composed entirely of Orangemen, by preaching not of the "glorious, pious and immortal memory" of King William but by taking for his text: "A years of His public life our Lord went about teaching, devoting Himself to the preaching of the Gospel. Many said He was a teacher from God; He that you love one another." Having come prepared to hear the usual fiery spoke as one having authority, and come prepared to hear the usual flery spoke as one having authority, and come prepared to hear the usual flery outburst against Popery, his hearers teaching of God, as no man but God or were utterly taken aback by the ministration of God, as no man but God or were utterly taken aback by the ministration of God, as no man but God or were utterly taken aback by the ministration of God, as no man but God or were utterly taken aback by the ministration of God, as no man but God or were utterly taken aback by the ministration of God, as no man but God or were utterly taken aback by the ministration of God, as no man but God or were utterly taken aback by the ministration of God, as no man but God or were utterly taken aback by the ministration of God, as no man but God or were utterly taken aback by the ministration of God, as no man but God or were utterly taken aback by the ministration of God, as no man but God or were utterly taken aback by the ministration of God, as no man but God or were utterly taken aback by the ministration of God, as no man but God or were utterly taken aback by the ministration of God, as no man but God or were utterly taken aback by the ministration of God or were utterly taken aback by the ministration of God or were utterly taken aback by the ministration of God or were utterly taken aback by the ministration of God or were utterly taken aback by the ministration of God or were utterly taken aback by the ministration of God or were utterly taken aback by the ministration of God or were utterly taken aback by the ministration of God or were utterly taken aback by the ministration of God or were utterly taken aback by the ministration of God or were utterly taken aback by the ministration of God or were utterly taken aback by the ministration of God or were utterly taken aback by the ministration of God or were utterly taken aback by the ministration of God or were utterly taken aback by the ministration of God or were utterly taken aback by the minist ter's sermon, which was an admonition to dwell in peace and charity with their Catholic neighbors, to forget the past and its bitternesses, and to recognize that it was in no wise Christian to perpetuate old feuds and factions. History repeats itself. A similar event occurred the other day in Queensland. A number of Orangemen, who are keep ing up in a new country the old fight against Catholicity (or rather against the monstrous thing they imagine Catholicity to be), wanted a "good Protestant sermon," and told their minister so. He gave it to them. He gave them, for instance, such solid

acts as these Few things give rise to such insincere talking as Protestantism when this term is degraded into a mere watchterm is degraded into a mere water-word of party. For example, it used to be maintained by sone that Protes-tants possessed an intellectual superior-ity over Roman Catholics; but in the light of the twentieth century, surely no statement could be more ill-founded

As regards doctrine, we Pro-testants seem to forget that most of the fundamental truths of Christianity are common to both faiths - namely, common to both faiths—namely, the existence of God, the fall of man, the need of redemption, the Divinity of Christ, the inspiration of Holy Scripture, the eternity of reward and punishment. . . We all have great reason to be thankful that the sources of command brownladge are within our of accurate knowledge are within our reach; and yet how many Protestants reach; and yet now many 1000ssample form their conceptions of the Roman Catholic Church from productious like "Maria Monk" and the "shocking disclosures" of escaped nuns, run-away priests, and others of that ilk? How should we like any one of our Protestant churches to be judged from the men who have been expelled from the

ministry?

All this and much more in the same vein did this Australian Protestant

been from childhood, to believe that the Cathol'e Church is the mother of abominations, and that no good can come out of her. As the world proour Orange friends may assured that they will be subject more and more to shocks of this kind. The number of Protestant ministers who are unwilling to keep on repeating the old time slanders against the Church is decreasing. Catholic truth will in the end prevail.—Sacred Heart Review.

#### A TALENTED CANADIAN.

At a public meeting recently held in Davlin Woodford, Mr. Chas. made the following reference to the con-dition of affairs on the Clanricarde estate. We take the report from the

Dublin Freeman's Journal.
Mr. C. R. Devlin, M. P., Galway City, said that the attacks made from time to time by an insolent Orange faction in Parliament against the tenant farmers of Galway only served to en dear them more to the members of Irish Party. He came there that day with the message from the Chairman of the Irish Party that he (Mr. Redmond) and all his colleagues were heartily in sympathy with the object of the meet ing—namely, to end landlordism and to win the land for the people (cheers.) That, indeed was one of the fundamental principles for which they tended. It was patent to all that the system of land tenure in Ireland had wrought untold misery, decimated the population, exiled and impoverished population, exiled population, exhed and impovershed the people. More than that, such men as Clanricarde endangered the peace of the country, and they should not be allowed, under the sanction of the allowed, under the sanction of State, to carry on their unholy war against the people. If God placed the Irish people on the soul of Ireland, it was not certainly that they should come under the heel and the tyranny Clanricardes (cheers.) The Land Act of 1903, great as the measure was and he would never -had not touched the difficulty

he West. At the time of its assage through Parliament Mr. Red mond and every member of the Party insisted that compulsion was necessary -if such problems as those on, untenanted land, and that of evicted tenants were to be effectively dealt with (cheers.) Never for a moment would the Irish Party consent to lose sight of the case of the evicted tenants. No settlement of the Land question would be accepted as final

until these who were evicted and who had made such heroic sacrifices were restored to their homes. What excuse could the Government advance for the oleration of such conditions as existed in congested districts, when they knew that in this province of Con naught alone there were hundreds o thousands of acres of waste land, and of that a great proportion in Galway Let the people be restored to the land which was once theirs, and to which they had every moral claim (cheers). The moment was ripe for the adoption of compulsion. Let Mr. Bryce rid Ireland of the Clanricardes; let him not say, as he too often pleaded: "What can I do?' He had at his back the power and majority of willing Parliament. Let him then act Never was there a case of such urgency. And if he sought the example of precedents, he would find it in the case of the Province of Quebec, where by Act of Parliament landlordism was extin ished (cheers.) In conclusion, Mr Devlin strongly appealed to the men of every part of Galway to join the League, to put it into good fighting form, and to remain absolutely united. It was possible that they might for the general good be called upon to make personal sacrifice as brave Martin Ward, of Loughrea had (cheers;) but let them remember that no great cause had ever yet been won which had not cost immense sacrifice, loss of homeaye, and risk of life. of good, stout and strong heart already been victorious all along the line; they had the sympathy of their powerful brethren and of every lover of liberty in America, Canada, Australia, who felt, as they felt, that permanent and radical cure for the ills and evils afflicting Ireland was the establishment of an Irish Par-

## sooner than they expected (lead cheers.)

A Perfect Observance. Devotion to the Sacred Heart, far from being, as some appear to suppose, a devotion wholly consisting of tender entiments, is, when rightly understood the most perfect observance of the first and great commandment, a powerful means, therefore, for leading souls to the practice of solid virtue, and of active and devoted zeal for the dearest interests of God. If we are really Sacred Heart we shall be lovers of the come gradually imbued with Its affections, imitators of Its virtues, and devoted co operators with Its work.

#### IF ATHEISM BE TRUTH.

[From "Religion and Republics," the ad-ress of Hon. Curtis Guild, Governor of lassachu e'ts tothe graduates of Holy Cross ollege, Worchester |

If atheism be truth it is strange that the loss of honest faith in some religion has ever been the prelude to the down

fall of a nation.
When Athens learned in her theatres to swear "By Zous, whoever he may be," when the Roman augurs smiled at their own unbelief in the religion they could not teach honestly to the people, when France forgot the righteous cause of her uprising in a reign of terror, and in the substitution of the so-called worship of reason for the worship of God, the Athenian republic was ready for the foreign invader, the Roman republic was ready for its Caesar, the French republic was ready for the dictatorship of a Napoleon.

The atheist in public life, recognizing no responsibility to a higher power in his own life, cannot properly respect his responsibility, his duty even to other men or to his country. Centred in self, despairing of a future,

## loils and Pimples

Red Rash, Eczema, in fact any skin disease, disfigures the complexion because the bowels are oustipated-or because the kidneys do not rid the system of waste-or because the skin itself is unhealthy.

Ointments, salves and soaps are useless. Because the trouble is with the blood.

Owing to defective action of bowels, Owing to defective action to lowers, kidneys or skin, the blood becomes laden with impurities. It is these impurities — deposited by the blood — that make boils, pimples, and painful, disfiguring skin diseases. It is because figuring skin diseases. It is because the trouble is with the bowels, kidn that FRUIT-A-TIVES cure these diseases



act directly on the eliminating organs correct their irregularities—strengthen them—and thus clear the skin and make the complexion clear and soft.

If you have any skin trouble—or any fault with constipation, liver trouble, billiousness, headaches, indigestion, benit with Emit.

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

LIMITED, OTTAWA. FRUIT-A-TIVES

convictions, but only to the man of me religious convictions is o see that to day is not eternity ; that whether we will or not the course of civilization is to go upward ward. To us here and now is given the privilege of seeking how to share in that glorious destiny, how best to serve our country, how best to serve our fellow-men, and in serving them how best to serve ourselves, in the great divine uplift that is not of yesterday, nor of to day, nor of to-morrow, but through the centuries of centuries.

Now and always true men, not of one creed, not of one country, nor of one language, have found their own best advancement in the advancement of their fellows and their best inspiration in the deep faith in God, that at sun set brings the smile to the tired eyes and to the paling lips, the satisfaction in sacrifice, whether the words be in those of Bunker Hill, Dulce et decorum est pro patria mori, or the ancient prayer of the older land, "Non nobis, Domine, non nobis sed nomini tuo gloria sit,"

#### SIXTEENTH ANNUAL PILGRIM AGE

TO ST. ANNE DE BEAUPRE, TUESDAY, JULY 24TH-ITINERARY OF SPECIA

TRAINS.
The Ontario Pilgrimage to the Shrine of St. Anne de Beaupre will take place (this year) on Tuesday, July 24th and will reach the Shrine on Wednesday, 25th, eve of the Feast Day of the Moth of the Blessed Virgin. Excursion rates will prevail at all stations of the G. T. R. from Whitby, Lindsay, Peterborough, Haliburton, Mariposa and all points east thereof, as far as Aultsville and at all stations of the C. P. R. from Myrtle and all points east thereof, cluding Peterborough, Perth, Manotick Stittsville, Carleton Place, Brockville, Prescott, Smith's Falls, as far as Chesterville, included. Passengers Chesterville, included. Passengers from Lindsay, Haliburton, etc., will take regular morning train and co with special at Port Hope, and those board special from Mariposa, etc., will at Whitby Junction. Pilgrims from Toronto, London, Hamilton, and other points in Western Ontario will leave Toronto on Tuesday morning by regular Montreal express trains, procure regular return tickets as far as Whitby or liament, absolute in regard to Irish matters and responsible to the Irish people. The day would come, and Myrtle stations on the main lines of the G. T. T. and C. P. R. a short distance east of Toronto, purchase pilgrimage tickets at either of these stations at a cost of \$8.00 from Whitby, and \$8 from Myrtle, and then take special trains which will be awaiting them and proceed to St. Anne de Beaupre, which shall be reached at 7 o'clock on

Wednesday morning.

Exceptionally low rates will prevail
at all stations throughout the Eastern part of the province, and tickets will be good only on the special train going, but valid on any regular train return ing up to and including Tuesday, July 31st. This means that pilgrims can leave Quebec city by the night trains of Tuesday, July 31st, and Montreal by the morning trains of August 1st; but if a stop-over at Quebec or Montreal be desired, it must be so timed as to leave desired, it must be so there as a beave Montreal for a continuous journey home not later than the morning of Wednes-day, August 1st. The pilgrimage will be under the patronage of His Grace, The Most Rev. C. H. Gauthier, D. D., Archbishop of Kingston and will be directed by the Rev. Father O'Gorman, Gananoque, who will give any fur-ther necessary information to intending pligrims. Dining cars will be attached to the C. P. R. special, in which meals may be procured on the journey, and whilst at St. Anne's for the nominal sum of 25 cents per meal.

C. P. R. sleepers and first class coaches will be conveniently placed on the track near the Basilica, and will be at the disposal of the Ontario Pilgrims. There will be no charge for the use of the first-class coaches on Wednesday

night. Pilgrims from Toronto via Grand ringrims from Toronto via Grand trunk must take the 7:45 a. m. Mon-treal Express, and await Pilgrimage Special at Whitby Jet. until 1 p. m. The 9:15 a. m. C. P. R. Montreal Exdespising the past, why should he improve the present?

We cannot all agree in our religious

press will make immediate connection with C. P. R. Pilgrimage Special at Myrtle.

1417 3. Sixth Sunday after Pentecost.

THE DIVINE BOUNTY.

they did eat and were filled, and they p that which was left of the fragments, baskets, (St. Mark vill. 8)

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

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

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

us Himself He has done the utmost that is possible.

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

#### FAITH AND ITS ENEMIES.

The question frequently asked is Why does religion meet with so muc in the world to-day? In Germany, Rationalists have recourse t every species of argument to destroy all forms of religion. In France, infi-delity is animated with an insane hostility against the religious training of its youth, whilst at home, agnosticism is the prevailing religious sentiment of our university graduates, business and professional men of all ranks and states. Yet with all the opposition, hostility and indifference, we see and read of, it can not be said that the religious stinct in man's nature is entirely dead. In may be dormant and yield to what is termed the spirit of the age, or it may be like the ears of corn, smothered and stunted in its growth by cares and pleasures of life, but entirely dead, no. The age, with its numerous attempts at reforms, the introduction almost daily of new religions, the changing of creeds, is a proof of this.

Philosophy and science claim to have won a victory over all forms of religious belief, yet all philosophy divorced from faith has no principle to rest its argu-ments on. It claims that reason and the intelligible world suffice, and that there is no need of revelation, or faith in the super-intelligible will give at best only negative conclusions, or the "I do not know" of the agnostic. Science in so far as it is science and not theory, has not, in all its discoveries, opposed what faith teaches. The quarrel of our would-be philosophers of the mark. and scientists is not always against Faith teaches the angels were created faith, but what assumes the garb of before man, that they are the noblest faith, and may be termed theology. In of God's works. Here the exactions of

the Catholic sense, faith is the revealed word. It is in harmony with reason and furnishes philosophy with principles to operate on. No known scientific discovery contradicts its teaching. Theology is a human science which has revelation and reason for its founda-tion. It has all that philosophy has, plus revelation, for its principles. But theology is not faith and arguments, used to disprove the teachings of theoogy, do not affect faith.

Faith is not responsible for the speculations of the theologian, nor is a Catholic bound to defend the opinions, specu lations or what may have been accepted as the current belief of her theologians as the current belief of her theologians in any age or country, if these opinions are not a part of the deposit of faith. Yet much of the opposition to Catholic faith rests on the false assumption that we Catholics claim for these opinions, and what is sometimes justly termed superstitions, the same authority as we do for the revealed word of God. Hence the prejudice, even amongst intelligent the prejudice, even amongst intenigent and religiously inclined persons, against making an honest and fair examination of Catholic belief. There are old traditions, too, which may have been handed down from generation to generation, and to which people attach a religious character, but for these traditions which have no connection with Catholic faith, and which the Church discouns, she is sometimes, by with Catholic faith, and which the Church disowns, she is sometimes, by those who misapprehend her faith, held responsible. If certain people believe in fairies or will of the wisps, the Church is no more responsible for their traditionary belief than was Christ for the charges of being seditious, a blasphemer and in league with the devil, made against Him by His accusers: for these "human traditions" as designatthese "human traditions" as designated by Christ, that may exist amongst a simple minded and unsophisticated people, are claimed by persons, said to be actuated by a love of truth, the endorsement of the Church. On this false the coat, with a semination and misangraphension rest a venteence! Hitherto 'no polities'.

assumption and misapprehension rest their contention that our faith is vain, and that her claims to be the Church of God are without foundation; but there are divine traditions, revealed by the prophets of old, by Christ and H s Apoctles, which form a part of the deposit of faith and are sanctioned by the authority of the Church. Catholic faith which binds the conscience, is onfined to the revealed word of God. Theology directed by the light of reason, and having for its basis revelation, may go too far or fall short of the truth. In any case its conclusions may be accepted or rejected. Not so with what is of Catholic faith which embraces what is of Catholic faith which embraces all religious truths. What the Church as an organization does in temporal or disciplinary matters does not come under the head of Catholic faith. They belong to the human side of the Church and are often changed to suit the exigencies of times and places, whereas the faith itself is always and everywhere the same, unchangeable and contained implicitly in the original

fashioned by their own hands, and suitable to the cravings, weaknesses and corruptions of human nature. The

corruptions of human nature. The synagogue preserved the faith in its purity and catholicity, till its hopes and aspirations were realized in the advent of the Messiah. The same

Church for the last nineteen hundred years. What may be defined in time be

longed to the original deposit of faith,

the definition becoming a necessity be-cause of its denial. The Church, com-

finitions are simply to guard against

false interpretations or denials of any

articles of the true faith. The first articles of the Apostles' Creed brings

us back to the root of the human family

without this faith any real philosophy,

article of the creed. But this article

of faith does not oblige or demand that

created from nothing about seven thou-

sand years ago, or that it was originally as we now find it. Modern un-

believers, like the Gentile philosophers against whom Moses defined the true

faith, teach that the world was not

to guide and direct it, without the de-

finition or starting with a denial Crea-

clusion, and at best, all they can give us is simply guessing at what might

have taken place in the beginning when

time began. Again faith says, God created in the beginning the heavens

and the earth and all things visible and invisible, but as to the original form, and how it existed before Infinite

wisdom considered it suitable for a habi-tation for man, faith has no quarrel

with geologists and men of science, be-cause it says nothing on these topics. Nor does faith oblige us to accept in a

literal and historical sense the order

of creation as given in Genesis. The demands of faith when narrowed down

to its essentials are very small, so small that most unbelievers, when imagining that they are aiming a deadly blow at

its teaching, are shooting entirely wide

tor and creature, it can never any positive, much less any logical con-

we believe that the universe

enlargement, has continued in

faith, without change,

diminution or

revelation made to our first parents in Paradise. The very word Catholic means universal in time and space. What the descendants of Adam believed for two thousand years was committed to writing by Moses after the great Gentile apostasy in order to preserve cal knowledge, but a general education and good judgment."
"That might be so," answered Harry, "if we could be sure of secur ing disinterestedness as well. But can we honestly say that the working man the original revelation, and bring back' if possible, to the true fold those who had strayed away and worshipped gods

factory? At least you will find our new Labor members alive to the importance of these things; and I don't see why they should be lacking in

"Socialism," growled the doctor,
"and the materialism that always goes with it. That's what we are in for. "The moral seems to be," put in Father Murphy, "that we should win us back to the root of the human family to whom it was first revealed by our Heavenly Father. "I believe in God, the Father Almighty, Creator of heaven and earth, and all things." Have mod-ern Rationalists by their supposed philthe working classes and their leaders before materialism sets in. The Labor movement will certainly spread. So much the better. We have nothing to fear from it—if we will but 'go to the people.' The Catholic church is

osophy disproved this first article of faith? Or it might be asked, have they or may they not be compared to "the fool who said in his heart there is no God." Science makes no pretentions to have made any discoveries which would lead to a denial of this first

of the Continent."
"Then we must bring it back. It is not too late. There is no real hatred as hereafter), and they will come to her. We are the only church with a created from nothing by God, but simply evolved from His own Eternal Being, or formed and fashioned from pre-existing matter. With the definidone. But we must go to them, and enough already.'

" I don't find that the clergy always

## LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M.
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give much encouragement to lay activity," objected the doctor from amid a cloud of tobacco smoke.

world is becoming confluent. It is

much in way of organization—with the advice, of course, of the clergy."

"Do you contemplate a Catholic Labor party?" asked the doctor

grimly.

grimly.

"Dear me, no. The thing is unthinkable in England, and the attempt to create it would only divide our forces and make us ridiculous. But we can make use of the existing organizations and territorial them."

can make use of the stating of gamma, it is, and try to christianize them. I believe we might do this if we set our selves resolutely to the work."
"So you would make common cause with Socialism?"

"Say, rather, I would try to save the

country from materialism. I believe we Catholics take up quite a wrong attitude towards Socialism. We forget

that, as Mr. Devas said some time ago,

nine Socialists out of every ten in Eng. land would make very good Christian democrats if they had the matter pro-perly put before them. We have

plenty of textbooks dealing with Social-ism, but they are singularly uncon-vincing to the man who is bitten with

it. They seem formal and academic to him, not to say unsympathetic and irritating. They make him think that we Catholics ignore the social evils for which he thinks he has found a panace.

What we want is not so much to attack

his beliefs and upset his theories by argument, but to show him that we

have something better to give him. We want to show him that we are no less alive to the social evils of the day

than he is, no less concerned for the poor and the helpless. Let him see that the Catholic church is, above all,

the church of the working man: and let him be warned how ruinous to society is the hard, bitter materialism that so often goes, in practice, with Socialism—now 'the visible becomes

the bestial unless it rest on the invisible.' I do believe that we laymen are called upon by writing and intercourse to spread this knowledge of the church. We can so often reach where

the priest cannot.
"True," said Father Murphy. "But

"True," sale rather Murphy.

it's none too easy to get the laymen to
take up the work. Many are too busy,
and very many will not take the trouble.

"I think," said I, that the chief

thing wanting is interest in the business. It has not been brought home to

the Catholic lay conscience that there is work of this sort to be done. We have to educate public opinion in the

matter. Personally I know a good many generous hearted Catholic lay-men who would enthuse about the thing if it were once put before them. If only we could get little groups of Catholics all over the country to meet

as we are doing, and realize the possi-bilities of action, I think much might

be done. It would give new life and meaning to the existing social clubs, debating societies, and the like, which

are so often unprofitable and dull. Meanwhile let us be practical, and see

what we here can do to promote this

lay activity. I am going up North to-morrow, and while I am there I shall

give a talk on the subject of The church and Labour to a Catholic work-

ing-men's club. I wrote to the rector of the place a few days ago offering to do it, as I should be in the neighbor-

hood, and he jumped at it. I was

afraid that he might jump on it. I am glad of the chance, for I believe social-

ism is rampant in those parts, and

am anxious to learn from the local clergy what chance they think there is

of meeting it on its own ground. I have a notion that if we could get hold of a number of intelligent Catholic

workmen and prime them up on the subject we could start a really aposto

lic movement in the big centres of in

dustry. That is what the Catholics are doing in the socialistic towns of Belgium, and the success has been

marvellous. Anyhow, I'll report pro-gress next week, and let you know what I can pick up."

"That's the first practical step we have taken so far," said the doctor, smiling. "I only hope you don't come back a confirmed Socialist." — Pater-

THE SCRIPTURES.

Our Divine Master might have

ommunicated to as heavenly truths

without telling us that they came from Him, as it is commonly thought He has done in the case of heathen

nations, but He willed the Gospel to be a revelation acknowledged and authen

ticated, to be public fixed and perma nent, and accordingly as Catholics hold, He framed a society of men to be

its home, its instrument and its guar-antee. The rulers of that association

are the legal trustees, so to say, of the sacred truths which He spoke to the apostles by word of mouth. As He was leaving them He gave them their great commission and bade them teach are the legal trustees, so to say, of th

their converts all over the earth to "observe all things whatever He had commanded them," and then He added

'L. I am with you always, even to the

Here first, He told them to "teach"

His revealed truth; next, "to the consumation of all things;" thirdly, for their encouragement He said that He would be with them "all days," all

and of the world.'

familias in Catholic Weekly.

lieve that ang is are incorporeal, or that they are divided into a certain number of choirs. The mysteries of the Trinity and the Incarnation belong to the deposit of faith. This profession of faith means that God is three distinct "Perhaps not always. There have been difficulties on both sides. But I believe that the clergy are coming to recognize the need of lay help more and more, and to welcome it. As the Bishop of Salford wrote the other day, persons in one divine substance or essence; whilst the Incarnation means what the Gospel declared it to be in the the present century is going to be the century of the layman.

"Of course it is," said Harry. "The chief thing about the century will be the organization of labor. The labor what the Gospel declared it to be in the words addressed by the angel to Mary: "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be the Son of God."

It does not oblige us to be

world is becoming confluent. It is realising its great strength, and is determined to use it. And it looks to its own leaders for guidance in the matter, not to the churches. So that even if the priest had time he could not hope to influence the Labor movement in this country to any appreciable degree. But the Catholic layman might do not be in may of organization—with the Thou, who labor to prove that the doctrine of the Trinity is a contradiction, suppose that its real meaning is that three are one, and one is three, which is a false supposition. The orthodox teaching is and always has been that there is one God and only one God, and that in God inwardly, not externally, there is the distinction of three divine persons, and that these three divine persons without vitiating the simplicity and absolute unity of the divine essence do subsist.—F. D., in Intermountain Catholic.

#### THE CHURCH AND LABOR.

"So the House of Commons is swamped with Labor members," began the Doctor, at our next meeting. "I suppose we shall have two parties of

obstruction now, instead of one."

The doctor looked around the root provocatively over his gold-rimmed spectacles. I was reminded of the distinguished Irishman of other days, who, when he found himself dining with non-Catholics, used to make an exceptionally large sign of the Cross at grace, glaring at the company mean-while with the purpose of "calling out"

vengeance! Hitherto "no politics had been a tacit understanding among the "Sowers"—in fact, the oldest rule in the book, as the King of Hearts would have said. And before I could intervene with a discreet red herring (to use a dubious phrase), the scent was being hotly followed up by Harry. "Obstruction! Why there's a pros pect of some work being done in the House at last. These men mean business. And isn't it high time that in a Chamber which claims to be representative of the biggest class in the countries.

try should be adequately represented?"
"Precisely," replied the Doctor,
wheeling his chair round to the speaker adequately represented. And, in the interests of the men themselves, I say that they are better represented by members drawn from the upper classes. It is a mistake to suppose that a man who has worked all his life in a coal mine is thereby the person best fitted to uphold the interests of miners. He has no perspective. He won't be able to see how legislation about mines must square with other legislation. He will rush in with narrow minded notions when it is a question of legislating about education or drink. What is wanted in a legislator is not techni-

has been adequately represented in the

"Surely. There has been any amount of legislation in his favor during the past thirty years."
"Yes a certain amount of playing to

the gallery. But are the results such as may reasonably satisfy him? Is labor well organized in the country? Is there no sweating? Is child-labor adequately protected? Does anyone pretend that our liquor laws are satisfectors.

the church of the people."
"But the whole trouble is," objected
the doctor, "that the Labour movement is going on not inside the church, but outside. It is drifting away from all Christianity, following the example

of Christianity among the working classes. Let them see that the church cares about their welfare ( here as well message for the poor. If we deliver it they will hearken, as they have always not wait for them to come to us, for they do not know the message we have for them, and often look upon the church as an institution for producing soothing Sunday morning emotions in those that can afford to pay benchrents and wear showy clothes. And when I say we must go to them I mean, largely that you laymen must go to them, for we priests have our hands full

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fidelity required without His help.

Therefore came His promise to be with them in their performance of it; nor did that promise of supernatural help end with the apostles personally, for He adds, "To the consummation of the world," implying that the apostles would have successors and engaging that He would be with those successors as He had been with them.

The same safeguard of the revelation, viz., an authoritative, permanent tradition of teaching—is insisted upon by an informant of equal authority with St. Matthew, but altogether in dependent of him. I mean St. Paul. He calls the Church the "pillar and the calls the Church the pillar and the calls the church the "pillar and the calls the ground of truth," and he bids his convert, Timothy, when he had become a ruler in that Church, to "take heed unto his doctrine," to "keep the deposit" of the faith and to "commit" the things which he had heard from himself "to faithful men who should be fit to teach others.' This is how Catholics understand

the Scripture record. Nor does it appear how it can otherwise be underood -Cardinal Newman in Letter to Dake of Norfolk.

#### CHRISTIAN PERFECTION.

ST. FRANCIS DE SALES. Our Lord has well shown us that it is not necessary we should choose our crosses, but that it is necessary we should take and carry such as are presented to us; for when He was about to die in order to redeem us, and satisfy the will of His Heavenly Father, He did not choose His cross, but humb-ly received that which the Jews had prepared for Him— Behold true virtue, and how it ought to be practised.

Sence a showed it a long time ago in a beautiful expression—I wish it were St. Augustine who lad uttered the words: "The perfection of man consists in suffering all things well, as if they happened to him of his own choice." To suffer for God is to fill choice." To suffer for God is to fill our hands with the purest and most precious gold wherewith to purchase heaven. A single package, if I may so speak, of this divine gold, suffices to put us in possession of the glory of paradise. "A moment of light tribulation," says St. Paul, "worketh for us an immense weight of glory." The same observation hardly applies to our along, on every emergency and occasion, until; that consummation. They had a duty put upon them of teaching their Master's words, a duty which they could not fulfil in the perfection which

Christian perfection consists in suffering well. To acquire solid vir-tues, complain not of your pains. Endure contradictions patiently. God gives you an occasion of practising patience: would you wish to let it escape? Perhaps in your life you will never meet the like of it again, perhaps it may be the last service you will render to His Divine Majesty. Be con-stant, and He will bless you in your affliction."

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CHATS W. A Little Bette The boys an school and en work should m recently add Secretary of t ting class: There is lit we fill in life. to ask me what to be sometime

JULY 1

have a stock care what y add "provid little better doing it." That's the come round are likely position a le Review.

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## CHATS WITH YOUNG MEN.

A Little Better than the Other Fellow. The boys and young men just leaving school and entering upon their lifework should make a note of these words recently addressed by Mr. Shaw, Secretary of the Treasury, to a gradua-

ting class : here is little difference in the place we fill in life. The important thing is how we fill it. When young men used to ask me what they should do I used to be sometimes embarassed, but now to be sometimes shared. It is: "I don't have a stock answer. It is: "I don't care what you do." That sounds a little cold, I know. But then I always "provided you do the thing a better than the other fellows are

doing it. That's the point. No honest work should be despised. Let the lowly duties be done conscientiously and duties be done conscientiously and they are sure to lead to higher things. The fellows who wait till fancy jobs come round and invite them to work are likely to find themselves out of position a long while. — Sacred Heart Review.

Much of Christian literature is disparagement of "the things of this world." Why is this? What is the wisdom of "Forsake all and find all "? It is some innate weakness in the human constitution. When it comes to hoarding up earthly possessions and striving for worldly distinctions, men are victims of a kind of folly that is as old as Adam.

the verge of the grave, they on the verge of the grave, they struggle passionately for wealth, that they do not need and can never enjoy. Old men, to whom a few years must bring the final summons, engage in questionable bargains and violate the dictates of common honesty that they may make their profits a little larger. may make their profits a little larger.

This seems to us supremely foolish. We do not think we would do it; but yet, "it is the world." It is human perversity; and a similar vein, perps more subdued and perhaps less otesque, runs through the lives of

The very argument we find so forcible in the case of the grey beard on the verge of the grave—the transitoriness of what remains of earth—is appealed to by all Christian literappealed to by all Christian iter-ature in its disparagement of worldli-ness. It makes little difference whether eternity be distant two or thirty years. What is philosophy for the old is wisdom for the young, because the difference of their ages is nothing when compared with that Time

which has no end.

A young man cultivates frugal habits, that his expenses may not exceed his income. His income grows and his frugal habits remain. Now, if avarice does not supervene, all is well. Avarice is a vice that begins in thrift and good habits, and has a longer time to develop than any other of the sins mortals are addicted to; because old age does not chill it out of existence, as with most passions, but it rather grows with age—indeed, it is the only grows with age—indeed, it is the only vigorous sentiment that many old men give evidence of having. As the northern farmer in Tennyson's poem

ваув:

When the interest on money saved is added in money earned, there is rapid accumulation; and the pleasure of counting one's heard and inventoring one's assets becomes an exercise of avarice. It is a state of things where a man's money owns him and works him like a helot. Yet how many though the state of th sand men—who would perhaps repel the suggestion with indignation — are getting themselves into this condition Not necessarily rich men either: but tight-fisted farmer and your thrifty grocer as well; for their neglect more generous amenities of life is apt to be as obdurately mistaken as that of him who owns a larger hoard.

The Policy of Moderation.
It is the mirage of postponed ease and leisure which leads so many lives and leisure which leads so many lives into this mistaken channel. He lives happiest who enjoys life properly as he goes along. His eyes are fixed regretfully upon no past happiness, nor is he neasily waiting for future enjoyment.
Some men look forward to a time

when they shall have acquired money. They say to themselves that money is They say to themselves that money is power everywhere. It makes one re-spected. It gives weight to one's opinion. It guarantees success in pol-itics, and without it no one can expect to reach a high station in public life. It brings ease, friends and — they im-

agine—it brings happiness.

For the final acquisition of wealth they sell out five, ten and sometimes twenty of the best years of their lives. Their one idea during this time is to hoard. They neglect health; their minds gain no additional expansion or righness; they do not grow in genial. richness; they do not grow in geniality, kindness and sympathy; their moral nature contracts and ossifies. The passing years bring no increasing depth and fullness of character nor access of

Manliness.
At the end they have become reason At the end they have become reason ably wealthy. In many instances their long-looked for ease and enjoyment is postponed from year to year until a "little more" is added to their property Granting the wildest scope of "little more" is added to their property. Granting the wildest scope of "possibilities" to our wealthy man, it is yet questionable whether he has derived his full share of happiness out of life. He may have friends, but what is the friendship that wealth usually inspires? He may have ease, but it is to be but for a brief span of years, and the wealth us of his wonthful vigor is over. to be but for a brief span of years, and the hey-day of his youthful vigor is over. He may endeavor to leave his impress on the world's opinion, in the domain of government, in the field of letters, in the shape of large buildings and extensive improvements, but what he does is but the writing of a name upon the sands of the shape.

does is but the writing of a name upon the sands of the shore.

Thoreau, a philosopher of the woods, Thoreau, a philosopher of the woods, one meessity of the soul."

That states the opposite extreme. But Thoreau's point of view is wholesome in a money-mad epoch. Many a tramp has a happier disposition, and gets more enjoyment out of life than do gets more without a teacher.

because of his expert and upon to great many questions. He did not go to college, but he has been a student in the great university of life.

I wish it were possible to show boys and girls who see no way to go to college the splendid education that there is in good reading, what a splendid education is possible from reading history alone, and they could certainly got works, make others happier and botter.—Henri Frederic Amiel.

To live on Easy street does not absolutely depend on having enough money. So many men with thousands money. So many men with thousands and tens of thousands, do not live on Easy street—they never appear to have enough to settle down on that pleasant boulevard.

"Take-it-Easy and Live-Long are brothers," according to the German proverb. The better wisdom is the policy of moderation. Not great for tune, but competence gives us the right condition for ease; not insatiate ambition and constant striving, but tranquility of spirit and cheerfulness of mind. After all, it is more a matter of soul than of pocket whether you are fitted to live on Easy street.—Catholic Citizen.

#### OUR BOYS AND GIRLS.

Good Manners.

We wish to say a few words to our boys and girls about manners. A great many children and young persons think it will be time enough to attend to manners when they grow up and become young men and women. This is a mis-take, and a mistake that does a great deal of mischief. No boy or girl is too young to attend to manners; and this is the reason why we wish to say some-thing to the children on the subject.

By manners we mean conduct, or be havior, of every kind, but more particularly in our intercourse with one another. Good or bad manners will show themselves first in our own homes. If we wish really to know what boys or girls are made of, we must see them in their own homes; and then not with their company manners on, but in their everyday manners.

Many boys and many girls would be ashamed to speak and act in other asnamed to speak and act in their own. people's houses as they do in their own. They can be respectful and polite when away from home, while to their own parents and to their brothers and sisters they are very disrespectful, unkind and

If a boy should speak to his friend's nother as he does to his mother, or if he should be as surly and unkind to his friend's sister as he is to his own sister, we do not think he would be asked to visit that friend's house more than once. It is a shame for anybody to behave better away from home than he does at home. Let the boys and girls know that bad manners at home will soon be known to all the neighbors and friends.

The very essence of good manners is to be found in a kind thoughtfulness of others; while selfishness will always produce bad manners. Either of these

traits will be sure to show itself. The boy who is thoughtful and con-siderate of his mother, and his brothers and sisters, is a gentleman, and every body who knows him will fird it out while the selfish boy will sooner later reveal his character, and every-body will dislike him. And, again, the whose manners are good at hor sure to have good manners everywhere.

A College Education at Home. I wish it were possible to show boys I wish it were possible to show boys and girls who long to get on in the world, but who feel that they are crippled by the lack of an education, that it is not such a difficult thing to

that it is not such a difficult thing to get at home a good substitute for a regular course at school, or even a college course, writes the editor of Success.

The trouble with most young people is that they look upon a college education as something very formidable. They regard it in the same way as most accept leads upon a fortune. people look upon a fortune — that it is seless for them to try to get rich; that useless for them to try to get hen, they have nothing but a few dimes or a few dollars, and it would be useless for them to try to build up a fortune on such little beginnings. They do not seem to realize that the first hundred dollars saved may mean more to them than thousands of dollars after they get a good start and are well established for the first dollars saved are like the first dollars saved are like the seed which the farmer sows, which is a thousand times as valuable to him as

thousand times. If boys and girls could only realize If boys and girls could only realize that a college course is simply made of single hours of study and of reading and thinking, it would not seem so formidable. Every hour of highly concentrated study at home may be almost as good as the same hours so spent in a college. Very few graduates have gone out into the world as well equipped mentally as some of our most eminent American statesmen who never saw as many books during all the years of their many books during all the years of their boyhood as the average boy now may

see in a day.

If our boys and girls could only realize that their spare moments spent in study, in systematic reading, in concentrated thinking, in self-improvement and in disciplining the mind are like the farmer's seed sowing, that all these will add wonderfully to the great life harvest; that these little invest ments in improving the odds and ends of time will give untold satisfaction!

of time will give untold satisfaction!

I know a number of young men whe had almost no schooling, who were obliged to go to work at from twelve to fourteen years of age, but who have so improved their spare time that no one would ever dream that they were not college educated. I have in mind one young man who was never even graduated from a High school, and yet he has been principal of two. He has been offered professors' chairs, in some of our universities. But spare time and half holidays have meant something or universities. But spare times and half-holidays have meant something to this man. He has squeezed from them their possibilities. When a boy it did not make any difference to him the state of the st who else was throwing away his time, who else was throwing away his time, he would not, for he could see untold wealth in it. The result is that he is consulted by college presidents and professors and by other eminent men, because of his expert knowledge on a great many questions. He did not go to college, but he has been a student in the great university of life.

Bouncing Babies

English literature is another important part of a college course; and there is no boy or girl so poor that he cannot get this at home. The same is true of logic and rhetoric, of natural history, of physics, and so we might go through the curriculum of a liberal described and would be surprised babies brought up on

education, and we would be surprise the whole thing is, looking at it not from the standpoint of four full years in college and per-haps three more in preparation, but by looking at the single hours and the

The habit of self improvement, of studying by one's self, is of untold advantage, for, when once acquired, it is usually kept up through life and is usually kept up through life and does not stop at the end of the college course, while college graduates are too apt to depend upon diplomas as evidences of "finished" 'educations, and often do not think it necessary to keep

separate subjects. They are not at all

often do not think it necessary to keep up reading and study.

With all the splendid opportunities for outside study which this country affords, it is sad to see young people grow up in ignorance, murdering the English language, ignorant of their own country's history and geography, ignorant of the principles of science, and knowing almost nothing of the literature of their own language.

ignorant of the principles of science, and knowing almost nothing of the literature of their own language. Why not avail yourself of the chance to use the untold wealth locked up in your long evenings and odd moments which most people throw away ?

"In a Minute."

"Yes, just in a minute, mother!"

'Yes, just in a minute, mother?'
Ten, fifteen minutes pass, and no
signs of moving.

'Bessy, dear!' begged mother, nervously, 'it is almost tea time, and you
know papa can't wait to night. He said he would have to catch that train

New York. Bessy jumped up at this with great promise of alacrity. But her eyes were still glued to the paper she had were still glued to the paper, been reading, and which she held open been reading, and which she held open before her at arm's length as she walked. The result of this whole souled devotion to literature was a sharp bump and recoil as she came in contact with the edge of the kitchen door, which stood partly open. The shock sent her whirling to one side, where she managed to trip over Baby Nell's dolly cart and came down in a general collapse, among her fragile

treasures. "Go 'way, bad girl!" screamed Nell, kicking and pounding her feet and fists. "You've breaked the noses all

fists. "You've breaked the noses all off my walnut babies, and—there! there! see what you've done!"
"Oh, baby mine!" cried Bessy, repentantly, "sister didn't mean to!" on, baby mine: Creat was, "Sister didn't mean to!"
And there several valuable minutes consumed in pacifying the injured householder and ascertaining damages.
"Bessy dear said mamma in despair, "there comes papa now! Set the teakettle on and spread the cloth before the cate there so there'll be a look of he gets here, so there'll be a look of upper about it."

supper about it.

Bessie' is a photograph of a girl in a family where I have been visiting. There are so many girls just like her There are so many girls just an above that I am not in the least afraid of Miss Bessy's discovering any particular likeness. In fact, she was "written up" long, long ago, in an old, old book. We have the real, old fashioned kind of and girls still-the kind used to respectfully say, 'I go, sir!" and went not.

Now, how much better it that than saying "I won't !" out and out, so that at least people may know what to ex-Then mother can set the pect of you. Then mother can set the table herself if it must be done promptly and attend to your manners afterwards.
Then the fire won't go out in gray ashes
while your highness prepares to get
ready to begin to get that long promised
had of coal for it; nor father go him self to drive the cows home; nor the hired man say wicked words when he comes up from the broken pasture fence to find you as well as the hammer, nor "the twins" wait despairingly through an hour long minute while travels westward and playtime is over and the poor little dolly-cart goes to

and the poor little and rule.

"Don't say, "In a minute!" It is a foolish word, a shiftless. Say, "This minute!" and live up to it. The world is aching for this kind of "minute-men." Enlist at once! There's room in the ranks, and promotion for all but desert

A House of Content.

"You look better," Marjorie's mother commented, as the girl dropped mother commented, as the girl dropped into a chair and tossed off her hat.

"I feel better," Marjorie answered quickly. "Dear Miss Alice! Did she ever fall anybody yet? She ought to have a sign over her door —I made it up as I came along:

"Disappointments Gilded.
Silven linings Discovered.

"Disappointments Chaed.
Silver linings Discovered.
Old Blessings Revived.
Faith, Hope, Cnarity, free to all.
Miss Alice Kennedy, Brightside."
"Isn't it a pity mother, that people don't have signs on themselves or their Miss Alice's every day who; are troubled or discouraged or blue, and how much Miss Alice could give them if they only knew! You can put up a sign if you have pansies to sell or pumpkins, but not if you have strength or comfort to give away. It's queer, isnt it.

The words, half-whimsical, half earnestly clung to the thought of one who heard. Suppose unknown to us, Think of reople who pass

earnestly clung to the thought of one who heard. Suppose unknown to us, such a sign hung over our door, what would be its revelation? Beautiful legends there might be; "Finest quality of neighbor spirit furnished here," 'A house of content, 'encouragement and cheer for all, "Gladness new every morning."

Would such golden words shine above our door or would passers by read instead, Criticism for every one, "Discontent and discouragement," "Complaints of all varieties"?

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#### THE ATTRIBUTES OF ST. FRANCIS

The Countess de la Warr writes in une Catholic World on those attributes of St. Francis which endeared him to all men, and which have centred upon him the continued attention of the world:

"One day during his stay there he found himself face to face with a leper, who stretched out his arm to him and prayed for help. Francis, though he was accustomed to misery and sickness, and was really trying to obey Christ's command: 'Follow thou Me,' felt, at the sight of the leper, such a revulsion against him that he turned away ready to give up his new life. Suddenly the thought of what a coward he was, and how unworthy to call himself a disciple of Christ, came over him. A voice seemed to chide him for his weakness, and an unseen hand drew him back to the leper, to whom he gave all the money he had with him, knelt down and kissed his hand. Francis took him to the Lepers' Hospital and announced his intention of waiting on the poor patients himself. From that day patients himself. From Francis' heart was quite changed, and he devoted his whole life, body and soul, to the worship and work of Christ. Returning to Assisi from Rome his home was no longer his, for his parents cast him from them. He lodged among the poor, wherever he could find a bed, he gave away all his fine clothes, donned the habit of a friar, and amid the jests and mockings of his former companions, walked up and down the narrow streets of Assisi calling on the people to repent of their sins and to begin a new life. Many thought he begin a new life. Many thought he had gone mad. Children threw stones at him calling out 'Pazzo, Pazzo!'

Fool, Fool ! St. Francis loved all animals and birds, and they all understood him. Simply by the charm of his voice he tamed some wolves who were terrifying a hill-village. 'Brother Wolves,' he called them, beseeching them to cease their depredations, and they obeyed him. Among birds he specially loved larks, and he said of them: 'Sister Lark has a hood like a religious, and is a humble bird, who goes by the way seeking a few grains, and when she has found them, even amongst the dirt, she picks them up and eats them.' He often preached to birds, who would collect round him and even sit upon his shoulders. 'My little sisters,' he called them. At the time of his death great numbers of birds collected on the roof of the house where he lay, singing softly and praising the Lord. Water and stones, wood and flowers, all had is love; also the sun, moon, and stars. If wood had to be cut down, Francis always prayed the sawyer not to cut ys prayed the sawyer not to cut than was necessary and not to inure the tree 'for the love of Jesus Who hung on the Cross.' He begged

tions on our behalf. In the Old Testament the angels are constantly spoken of as being in a state of ministration to the wants and necessities of mankind; is there anything in the New Testament showing that our Lord condemned this belief of the Jewish Church? Does He anywhere prohibit prayer to the saints? From whom did the early Christians learn the practice? Our Lord tells us that there shall be joy before the angels of God upon one sinner deing penance; therefore they must see the penitent heart, or they could not rejoice and if they can see this, surely they can hear our prayers. We are they can hear our prayers. We are told to avoid offending Christ's little ones because their angels see the face of God; what does it mean but that the angels have influence with God? Elsewhere we read that the saints are equal to the angels. In the Apocalypse we read of our prayers being as per-fumes in the hands of angels and saints; not only the angels, but the twenty four not only the angels, but the twenty four elders cast themselves before the throne of God, and pour out vials of sweet odors, which are the prayers of the saints. What does all this signify but that they present our prayers to God, and so become our intercessors with Him? Saints, being in a state of bliss do not pray for themselves, nor for those beside them in Heaven: there fore the above mentioned prayers must be for the only beings who need them—sinners on earth. That there is a lawful worship of the creature Oar Lord Himself testifies: "To the Angel of the Church of Philathe creature Oar Lord Himself testifies:
"To the Angel of the Church of Philadelphia writes. . . I will make them come and adore before thy feet."
(Rev. iii.) Surely it is impossible to deny that when both Testaments speak of the angels and saints praying for us, presenting our prayers to God, and rejoicing in our spiritual good, they at least contain very strong grounds for least contain very strong grounds for our thanking the saints and angels and

asking their continued assistance. The Catholic doctrine harmonises perfectly

with Scripture; Protestantism, as a dis-tinguished writer observes, seeks no



harmony, but is content to array Scripture against Scripture, father against father, in its disregard of the "whole counsel" of God; it cries like the false mother before Solomon, "Let it be neither mine nor thine, but divide it." What meaning does my correspondent attach to that article of the Creed, "the Communion of Saints?" It is surely a profession of belief i certain communion with them. If no friendly intercourse be permitted, in what can this communion consist? Surely there must be acts, reciprocal acts, which form a bond of union between us and the saints. How is this maintained if not by prayer? In Scripture we find that the very terms which are applied to the Church of Christ on earth are constantly adopted in allusion to the Church in heaven, the reign of the saints with God. It is spoken of in these terms by St. Paul who does not represent the blessed in heaver measurably removed from us, but speaks as if we already enjoyed communion with them. It will not be disputed that the first Christians fully ap-preciated what was due to Christ, preciated what was due to Christ, that they were pure witnesses to what He taught and instituted, shed ding their blood for their faith. From the inscriptions still extant in the Catacombs of Rome, it is clear they be ought the prayers of the saints. One inscription runs: "Atticus, thy spirit is in bliss. Pray for thy parents." The same belief is found in the Patristic writings. St. Cyprian bids "be mindful of one another in our prayers; with one mind and one heart in this world and the next, let us always pray, with mutual charity reour sufferings and affliction lieving our sufferings and affictions. The oldest father of the Oriental The oldest father of the Oriental Church, St Ephrem, writes: "We fly to thy patronage, Holy Mother of God, protect and guard us under the wings of thy kindness." The fact that Our Lord wrought His first miracle, even before His hour had come, in deference to His Mother's simple "They have no wing" wright is calculated to have no wine," surely is calculated to encourage recourse to her intercession and confidence in its power. Doubtless my correspondent asks his friends on earth to pray for him; why should not he seek the same help from his friends in heaven. "the spirits of the not he seek the same help from his friends in heaven, "the spirits of the just made perfect"? It is not, as he fears, "a trouble" to answer his questions, but a duty. What would his Guardian Angel one day say to me if I failed to fulfil it?

mer, nor hrough lead and the saints and angels, and that they are employed in supplications on our behalf. In the Old Testament the angels are constantly spoken of as being in a state of ministration to the wants and necessities of manking in the New Heritage in a state of ministration to the wants and necessities of manking in the New Heritage in a state of ministration to the wants and necessities of manking in the New Heritage in a state of ministration to the wants and necessities of manking in the New Heritage in a state of ministration to the wants and necessities of manking in the New Heritage in a state of ministration to the wants and necessities of manking in the New Heritage in a state of ministration to the wants and necessities of manking in the New Heritage in a state of ministration to the wants and necessities of manking in the New Heritage in a state of ministration to the wants and necessities of manking in the New Heritage in a state of ministration to the wants and necessities of manking in the New Heritage in the students of the stud to increase tenfold when Irish emigra-tion really commenced. The history of Irish emigrants flying from their foes is terrible. Harrased by woes and perils, poor in worldly goods, but rich in the Sign of the Cross, they never faltered. And wherever they went, either in America, Australia, Tas-mania, New Zealand, they built churches and called for priests." and called for priests.'

> Ignorance is no excuse when we have ot tried to learn what we ought to know -St. Ambrose.



Heartbreaking Expression. 5

Testified to by Rev. L. Streich. Jos. OTT.

My wife has taken six bottles of Pastor Koe, nig's Nerve Tonic. She has had no return of the fits, and I think this remedy has had the desired effect. I cheerfully recommend it to anyone suffering from that dreadful malady, "Epilepsy," and may God aid you in your good work.

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KILLED

INSTRUCTIVE SERMON ON THE SUBJECT BY THE REV. MORGAN SHEEDY.

Preaching in St. John's Pro-Cathe dral, Altoona, Pa., Rev. Morgan Sheedy discussed the subject of auricular con-fession from the viewpoint of its natural

fession from the viewpoint of its natural advantages, saying:

"There is no institution in the Catholic Church to which the average non-Catholic, with the exception of high-Church Episcopalians, who at present practice it, has a more deeply rooted antipathy than to the practice of auricular confession. He regards it as an unwarrantable invasion of the privacy of the individual conscience, an intrusion into the sacred domain of domestic life; as dangerous and demoralizing; a source of weakness to the will, and destructive of the habit of independence and spiritual self-reliance. The ence and spiritual self-reliance. The very name of the confessional carries with it to non-Catholics an unpleasant sound. I know that I am advocating with those outside the Catholic Church an unpopular cause in undertaking to plead in its behalf. Yet I am quite sure they will give me a fair hearing and listen with unprejudiced minds while I speak from my knowledge of an institution with which, as penitent and confessor. I have had some experience. ence and spiritual self-reliance. confessor, I have had some experience.

My object this evening is to state as fairly and impartially as I can the mani-fold advantages to the individual and to society which are the result of habitual confession, and try to remove, if I can, some of the misconceptions which prevail respecting it, even among honest and educated minds. I have nothing to say to the "anti popery" lecturer or to the professional declaimer against the "abominations of Rome," with shom the Catholic confessional is a fav orite topic for abuse. Their manners and methods and the infamous literature they scatter broadcast are quite sufficient to condemn them.

The history of the confessional is too

wide a field to enter upon. This only will I say, that Christians, from the very beginning, taking in their literal and obvious sense our Lord's words to His Apostles: "As My Father hath ent Me, even so I send you; whose sins you forgive, they are forgiven them, and whose sins you retain, they are retained," have always seen in the ministers of the Church the delegates and representatives of Christ; and in obedience to His command, made confession of their sins to them. Early Christian literature is sufficient to sho that the practice of confession prevailed from the first. Modern investigation proves that even in the earliest times private sins were privately confessed. There is ample witness to the practice of auricular confession as prevailing in the East and the West alike. This I know is denied, and we are told that the practice was introduced into the Church as late as the thirteenth century at the Lateran Council in 1215. The answer to this statement is this: It would be absolutely impossible for the Church to impose such a practice upon the body of the faith ul, or upon priests the duty of hearing confessions if the obligation had not come down from the beginning and was not based on the most solid foundation—the ob vious meaning of the words of Christ. No one would go to confession; there would be no priest willing to hear con-

directed that confession was to be made at least once a year. To argue sins at least once a year, that auricular confession was never previously enforced, is an utterly unwarrantable interence. It would just be as considered to the mercy and the justice of our divine Lord and Saviour. It is surely the royal remedy for evil.

I have said limits to the mercy and the justice of our divine Lord and Saviour. It is surely the royal remedy for evil. ference. It would just be as reasonable to conclude that if the confessional, or of the sacramental grace that flows into the souls of those were to order that the paved streets of Altoona were to be cleaned at least once a week they had never been cleaned before. What the council did was to define what has hitherto been indefined, to determine what was the minimum of obligation for the faith ful the world over. So far for that

pass on to another. The natural origin of confession is to be found in an instinct of human nature, which an instinct of human nature, which leads us to communicate to others any strong emotions of the soul, and powerful influence arousing in us joy or sor-row, hope or fear, self-approbation, or self-reproach. Now, a sense of guilt is, of all emotions of the soul, the one which causes the most deeply rooted misery and is the most destructive of true peace. The desire to remove that true peace. The desire to remove that which is the source of our mental trouble Fo or suffering sometimes becomes irre-sistible. The story of Hood's "Eugene Aram" is an instance in point, as is that of the murderer who approached the cradle of his victim's infant in order that he might whisper to a human ear the crime that he could no longer bear in silence. Probably most of my hearers have listened to the confi dences of some friend who poured forth an honest and self-accusing story of his or her past misdeeds. Relief come to the burdened soul from such a revelation or confession. The history of religious revivals outside the Catholic Church is invariably attended with some form or other of public or private confession. What are religious "ex-periences" and "manifestations of "conscience" among most of the denominations but confession of sins i The rapid growth of the practice of confession among modern High Church Episcopalians is not a "mere imita-tion of Rome," but is the natural outcome of religious earnestness and sin-cerity. Does not all this prove the cerity. Does not all this prove the necessity of providing some carefully guarded and recognized outlet for that are also of a very high grade. They are trained in diplomacy and in the exercise of tact and a thorough knowsonal guilt by some external manifesta-tion of his evil deeds? And what a relief does not the burdened soul ex-perience! How often does not a Cath olic confessor hear from the lips of these shed talk gome and talk of incompared the confessor hear from the lips of

made a good confession?" The practice of confession thus becomes a natural as well as a supernatural means of escaping from an intolerable and crushing

The speaker dwelt at length on the many natural benefits that come through this "ministry of reconciliation." The confessional supplies to the troubled soul in the person of the priest a father, a friend and a safe guide; it affords a sure and safe resort to all who are in any kind of moral or intellectual distress; it is of incalculable benefit to the young and the old to find there one who will clearly draw the line between right and wrong and set the troubled right and wrong and set the troubled conscience at rest.

Conscience at rest.

Further, every man feels from time to time that he would like to have a chance to turn over a new leaf—start his life afresh. A fallen nature is ever inclined to fall. The best are simply those that sin the least. We from time to time all need to cleane and purify to time all need to cleanse and purify our souls in this beautiful bath pro The confession corresponds nicely to this need. Whenever a soul says to itself, as the prodigal said, "I will go home to my father," whether we are resolved to give up guilty attachments, to draw ourselves away from the ocea, to draw ourselves away from the occa to draw ourselves away from the occa-sions of evil, we can go to a father and friend, who, in the name of the father of the prodigal says to us, "Go in peace, your sins are forgiven you." Catholies know by experience that they feel the same relief, the same sense of being unburdened that Mary Magdaler had when she heard from the lips of Christ Himself those blessed words, "Thy sins are forgiven thee."

Further still : we all know that selfknowledge is the hardest kind of knowledge in the world to acquire. We justify ourselves on account of our self-will, our personal interests; be-sides, our passions cloak and hide the evil in which we are from time to time immersed. Now, the man that examines his conscience in the light of God's law and the example of Christ and His saints, who tells frankly and candidly all that he finds in himself of manifold evil, who opens up his conscience to another—a friend that is calm and quiet, and who can advise him further as to the fulfillment of his duties, that man gains in the light of this examination, and of this manifestation of him-self of self-knowledge which otherwise he never could or would acquire.

Thus the Catholic confessional keeps man face to face with himself, as one a man tage to face with nimself, as one looking in a mirror who sees all his defects and deformities. In this the confessional acts as a great preventative of evil. The average non-Catholic knows that at the end of his life he must render an account to afteriorizingle, but the indement day is for of and but the judgment day is far off and there is plenty of time to arrange for that accounting. The Catholic sees in the corner of the church a little tribunal where he is obliged to humiliate himself, and to lay bare the wounds and scars of his soul. This acts as a continual check on thoughts and de sires of an evil character, as well as upon evil actions. Thus the confession is an enormous bulwark or barrier in the kingdom of Christ for the prevention of evil, as well as for its cure. In fine, it is an available tribunal where the thief is told to restore illgotten goods, and where the thief of ho for or of character—more guilty than fessions, even if there were found any who desired to practice it.

The Lateran Council did not impose Testore the good name of his neighbor the practice of confession; what it did injured by his biting torque. The condo was simply to determine the minimum that the Church required. It work of justice and of reparation in the world. We see in it that judicial branch of the great republic of the soul, a constant living tribute both to

> who avail themselves of it. My chiel object has been to note briefly the natural advantage of the confessional.

The speaker declared that if there is a heavenly idea in the Catholic Church, looking at it simply as an idea, surely next after the Real Presence is the confessional. The holiest and purest souls that ever lived have found it so: untold generations until the end of time will have the same happy ex-perience of its blessed results.

THE ABILITY OF THE JESUITS.

If it be sweet to win the approbation of an enemy—and Cardinal Newman assures us that it is — then the Jesuits must feel fairly well satisfied with themselves about this

For years William Eleroy Curtis has been engaged in writing down the Catholic Church. Towards the Jesuits especially he has been merciless. An unhaltered globe trotter, when ever on earth he has found an individual who is cold, cruel, cunning or double faced he has tagged him Jesuitical. Both in his books and in his newspaper articles he has represented the order as a

menace to civilization.

In a recent issue of the New York Hera'd, however, he gives evidences of temporary sanity. The approaching election of a new Jesuit Superior-General evidently has roused him. Writing on the possibility (and it is scarcely even that ) of an American being chosen, he digs out this striking tribute apparently in spite of himself:

The Jesuits are the ablest, the shrewdest and the most highly educated of all the religious orders. It is impossible for any but the brightest in-tellects to pass the examinations and undergo this mental tests required for admission to the society. No one ever saw an ignorant or unsophisticated Jesuit. Their social accomplishments

sonal guilt by some external manifestation of his evil deeds? And what a relief does not the burdened soul experience! How often does not a Catholic confessor hear from the lips of those who had told some sad tale of sin the joyful exclamation, "Now, Father, I begin to feel better, since I have leaves the second have asserted that wherever they some external manifestation of his evil deeds? And what a relief does not the burdened soul experience! How often does not a Catholic confessor hear from the lips of those who had told some sad tale of sin deven more of the Society of Jesus, without injury to his veracity. He could have asserted that wherever they remaining the following address, for which in the closen words he expressed bis heart felt thanks.

It is very true that no one ever saw an well chosen words he expressed bis heart felt thanks.

I the seven and Dear Father—We, the promoters of the Lesgue of the Sacred Heart, meet here the evening on behalf of the ladies of the congregation, to bid you bon voyage and ask words and spoke fellingly of his love for the members of his mission and also his sincere reconstruction you have spent in our midst.

Our efforts are indeed small, but we know will he only asked the prayers of his congre.

Red Rose

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they set up a school they make an indellectual laity and a higher degree of social order. It is evident, however, that Curtis has lucid intervals. Let us hope they may become more frequent.

—The Catholic Sun.

No Low-Cut Gowns at Spanish Wedding.

Says the Casket: "A pleasing bit of news in connection with the Spanish royal wedding was that no low-cut gowns were allowed to be worn. We always regretted that Queen Victoria of England did not use her influence to the regretted that Queen visions to Eng-land did not use her influence to put an end to a style of dress, or rather of undress, which is both silly and im-proper. Silly, because nothing can look more ridiculous than the sight of a woman trailing on the floor yards of valuable fabric which should be usen her shoulders; improper, for if women could hear the remarks passed upon their costumes by the men for whose admiration they dress in this fashion, their ears would tingle. The same may be said of certain shirt-waists now very much in vogue."

Count Moore was a great scholar, a great politician, and a great philan-thropist, but particularly a great Cath-olic. He was born in Liverpool about fifty five or fifty six years ago. His father was there engaged in lucrative father was there engaged in interactive mercantile pursuits. Young Arthur Moore afterwards succeeded to his father's estates in county Tipperary which gave him full scope for the exercise of that benevolence and charity for which he has been so distinguished. A priest in Tipperary writing of this book states. "It is a wonderful book for spiritual reading, and a copy of it should be in every house." The price is three stillings, six pence, and it can be obtained from the publishers, M. H. Gill & Son, Dublin, or from Messrs. Burns and Oates, Orchard St., London. Orders will also be received at the CATHOLIC RECORD Office.

Nine Hundred Confirmed. "The true Catholic spirit is striking-ly manifest in this great gathering," said Bishop Cusack, after administering the sacrament of confirmation of nearly nine hundred in the Church to St. Anthony of Padua, on Sullivan street, New York, Never since the Franciscan monas-tery was established in Thompson street tery was established in Thompson street right back of the church, has the Italian section resounded with such genuine enthusiasm and piety as on Sunday. The sidewalks in the neighborhood of the church and of the Franciscan Monastery presented an animated appearance from an early hour until Bishop Cusack had taken his decarting. departure.

DIOCESE OF LONDON.

RESENTATION AND ADDRESS TO REV. FATHER M'CABE.

M'CABE.

A pleasing event took place at St. Mary's church, Maidstone, on Sunday, June 24th, it being the eve of the departure of Rev. Father McCabe for an extended trip to Europe. The parishioners presented him with an address ard purse in acknowledgment of his untring efforts during his short stay amongst them. The Rev. Father was much pleased and surprised and made a suitable reply, thanking them warmly for a favor which he considered he had not merited. Rev. Father McCabe, during his short stay in Maidstone, has endeard himself very much to the people, both Proies'ant and Catholic, and we will only hope and pray that he may be benefitted by his trip, and that he will return full of life and vigor to resume his duties in Maidstone parish.

OF THE CONGREGATION.

Ingersoll Chronicle.

In leaving for Ireland to visit the scenes of his childhood Rev. Father Connolly will not only have the hearty wish of his congregation for a pleasant trip and a speedy restoration to health but also of a wide circle of friends of: Il denominations.

That this is true has already been exemplified to a very marked degree and the feeling is widespread that he may soon return to Ingersoll and resume his good work with renewed vigor.

widespread that he may soon return to lager sell and resume his good work with renewed vigor.

It was a strong spirit of friendship that prompted a number of his Protestant friends to present him with a handsome travelling companion and an address. The surprise was all the more complete owing to the informal manner it which the presentation was made. The magnificent gift was delivered to Father Connolly a residence yesterday a sternoon, and the apparent mystery was only solved when the following address was brought to light:

To the Rev. John chonolly, legersoil:

Dear Sir—We take the present sets, 1966.

To the Rev. John contemplate crossing the Atlantic to your narve on the standard of the s

that your own generous soul will look beyond the material gift and see only the loyal hearts of the givers.

Be assured, dear reverend Father, that our most fervent prayers will follow you over land and sea to your dear native isle, where we trust you will regain health and strength to return to Legersoil and your devoted people. Signed on behalf of the ladies of the congregation by

THE RESERVE OF THE PARTY OF THE

THE GIFT OF THE CONGREGATION OF THE CHURCH OF THE SACRED HEART TO REV. FATHER CONNOLLY.

immediately after High Mass yesterday morning, Mr. Jas. Earlight read the following address and Mr. Peter Kennedy presented Father Connolly with a cheque on the bank of Dublin.

Dublin.

Rev. Father Connolly—It is with mingled feelings of regret and joy, that we your parish ioners, learn that you are to leave us for a time. With regret owing to the cause which necessitates your leaving, namely, your somewhat failing health, and also for the reason that the separation of a parish priest from his people is always a cause of regret; but with joy that you have decided to take a vacation which we truss and pray will restore you to health and strength amongst your people in Ingersoli again.

strength amongst your people in Ingersoll sgain.

Since you took charge of this parish twelve years ago you have done a great deal to beautify our church, built a palatial residence, and to day we have a magnificent property in this beautiful town almost clear of debt, standling as a monument to your zeal, energy and perseverance, as well as to those who have preceded you, and also to those grand old landmarks who are now fast passing away.

This address would not be complete if it did not convey to you our appreciation of the interest you have always taken in our children, both in their spiritual and secular education, training them to be good, faithful children of noly church, as well as devoted ann loyal to our appreciation of your zeal and kindness we beg to ask you to accept the accompanying cheque on the Bank of Dubin, which we trust may be of some use to you when so far from home.

We will, during your absence, when assem

home. We will, during your absence, when assem bled here, pray that you may have a safe and pleasant journey, and we ask that you will also remember us in your prayers when celebrating the Holy Sacrifice of the Mass in that island of saints—

For we know the sun is shinin' far across the ror we know the sun is shiftin it across the ocean's brine.
Kissin' all the haw-thorne hedges, till they're white with fragrant snow.
As they were that fair spring mornin' when you left them—long ago,
Tho' your head is frosted over with the snows

o'many years.

An' your face is lined an' yours eyes are dimned with tears,
Yet your heart is young an' you long with eager pain

For a glimpse of haw-thorne hedges—an' to see the bogs again

An' tho' not complainin', yet we know you long to be

Once again in dear ould Ireland—God's own isle—across the sea.

Signed on behalf of the congregation: Peter Kennedy Michael Dunn, C. A. O'Neill, John Jenhan, William Kirwin Jas, Shannon, Thos. Clear, Jas. Euright, Geo. O'Callaghan.

ARCHDIOCESE OF KINGSTON.

ST. DANIEL'S CHURCH, SOUTH MOUNTAIN, LOSES ITS PASTOR.

On account of failing health Rev. T. P. O Connor, who for the past seven years had charge of the Kemptville and South Mountain missions leaves this week to take charge of a multi wission at Nanana.

charge of the Kemptville and South Meuntain missions leaves this week to take charge of a small mission at Napanee.

Father O'Connor celebrated Mass and preached his farewell sermon to the members of St. Daniel's on Friday merning last. His departure is deeply regretted by his parishioners who have become greatly attached to their pastor. By his kind and sympathetic disposition and untiring efforts on their behalf, he has won the good will and esteem of his parishioners one and all. The cong exaction showed their appreciation of his services by presenting him with a well filled purse and the following address:

To the Rev. T. P. O Connor:

Rev. and dear Father — We, the members of St. Daniel's church. South Mountain, having learned with deep regret of your resignation through failing health from the parish of Kemptville, feet deeply the loss and doubly so where we know that nothing but the loss of health or removal by the hand of Divine Providence, if you had your desire, would separate you from this parish. Time and again you have shown your filial leve for at least this station of the parish and your many noble acts of mind and heart has indelibly impressed upon us that there is a vacancy in the hearts of your devoted children that will be hard to fill.

As it is so decreed that the bonds so closety

upon us that there is a vacancy in the hearts of your devoted children that will be hard to fill.

As it is so decreed that the bonds so closely bound between us are about to be severed we cannot let this opportunity pass without showing in some tangible way that this is from the depths of the hearts of your devoted follower in Christ.

We feel that we would not be filling the dictates of our conscience if we did not tender you some endence of our high appreciation of your moneyed we have provided in the second of the property of the pr

Now in conclusion we ask you to accept this purse, not as a measure of your worth as our parish priest, but as a slight evidence of the esteem and respect in which you are held by the members of St. Daniels Cauren as well as your separate brethren whom you have met. And it will be the prayers of your faithful parishioners that the Giverof all zood will resord you to your former health and will carefully guide and watch over you, that this richeas blessings will attend you during life and when you are called to part with all that is dear you will reap the reward of the 'chheous and wear a crown in the kingdom of Heaven with Him Whom you so honestly and faithfully served.

Signed on behalf of the congregation of South Mountain.

W. A. MULLEN,

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answer to a correspondent seems, what considering the drangemen carry in their 12 h of July procession, said that it is the Bible alone.

Now try to realize the most beautiful consistency, and the most striking appropriate ness, of carrying that secred book in procession, to the tune of "Titter totter that propriate response to the tune of the total consistency and the consistency and the tune to fathom the depth of ignorance and bigory which causes these man to imagine that the hard bondening the Bible by acting directly contrary to its teaching of charity to the good Samaritan and the commander of the good Samaritan and the commander "Thone shall love thy neighbor as do to you do you also to them in like manner." Considering the weakness of our human nature I am not at all surprised that Carbolies are sometimes roused to anger by the insults, calumnies, and maledictions levelled at their holy religion, its practices and head on earth, in connection with 12th of July celebrations, but we should rare persently that God may relieve these paor misguided people of their deep spiritual blindness.

CHARITY.

A FEMALE CATHOLIC TEACHER FOR Public school of Brng Inlet North, Out Salary \$350 per year. Duties to begin after vacation. Address C. E. Begin. Sec., Byng Inlet North, Ont. 1447.2

Usehool section No. 1. township of Rucher ford, male or female, second class certificate good efference state salary and experience. Duties to commence at the end of this track holidays. Apply ance to P. R. de Lymonandiere, Sec. Treas., S. S. I. Rutherf & Killarney, P. O., Oat.

TEACHER WANTED (MALE OR FEMALE) l for R. C. S school section No. 7. Towns of Rochester Essex County, Duties in be Aug 29th 1996. State qualification, experies and satary required. Michael Brynes Treas. Byrnedale, Ont 1447.2.

TEACHER WANTED, CAPABLE OF teaching both French and English, as an assistant teacher; holding second or third class certificate; for the Separate School Section, No. 3, Village Pain Court. State salary expected and experience. Duties to begin 20th Aug. Address John B Blaire, Sec. Treas, Dover South.

TEACHER WANTED FOR CATHOLIC School Section No. 7. Township of Ellies A Catholic, holding second or third class certificate. Duties to commence after holidays Apply stating salary and restimonials. Address P. Carty, Sec Treas, Kinkora, Ont. 147-2 FEMALE TEACHER WANTED FOR S. S. I No. 10, Carrick State salary and experience. Apply to Andrew Martin, Box 308, Mild-may, Out.

TEACHER WANTED FOR SCHOOL SEC.

I tion No. 5. Raleigh, a Catholic holding a
2nd class professional. Must be experienced,
Salary \$400. Address A. Martin. Sec. Treas.
Chatham, Ont. 1447-4.

WANTED FOR THE 15TH OF AUGUST, two qualified female teachers for Roman Ca holic school, Garden River, Ont. Salaries \$300 a year. Apply to Rev. J. A. Drolet, S. J. Garden River, Out. 1447 1

TEACHER WANTED, FOR SCHOOL SEC tion No. 13 Township of Dover, a Catholic, holding second class professional certificate, who car teach English and French preferred, Make application at once and state salety. School convenient to church and Electric Rail way, Address, H. N. Bechard, Sec. Treas, Dover South, Ont.

TEACHER WANTED FOR SCHOOL SEC-tion No. 4 Flos. Daties to commence after the summer holidays. Apply stating salary and experience to J. R. Hamilton, Ap o, Oat. Sec. Treas.

CATHOLIC TEACHER WANTED FOR ST. Andrew's school. District No. 2, N W T Male or female, holding 1s' or 2ad class certificate. Duties to commune at once. Apply stating salary and experience, to D. A. Mo. rison. St. Andrew's P. O., via Wapella Sask, N. W. T.

TEACHER WANTED FOR STOCO SCHOOL 1 Du les commence after Summer Holidays appl, sta ingavary and experience, tc John M. Durkin, Stoco P. O. Ont.

TEACHER WANTED FOR SEPARATE school Tweed, to teach senior classes including nontinuation work. Duties to commence after summer holidays, Apply stating salary, classification and experience to James Quinn, Sec. Treas., Tweed, Out. 1447-3

WANTED CATHOLIC TEACHER FOR well appointed school. Medium attendance. Aprily giving experience, reference and salary required to John Halford, jr., Sec. T. ear, Maddstone Applications received until 17 July, 1906.

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