

# The Catholic Record.

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

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## THE OXFORD MOVEMENT.

MONSIGNOR BURTSELL GIVES AN ACCOUNT OF ITS RICH IN NEW YORK.

In the early years of the nineteenth century the atmosphere of New York was not favorable to the consideration of Catholicism by non-Catholics. The State Constitution had been framed by suspicion of Catholics. John Jay was able to foist upon the article granting naturalization to foreigners the requirement of an oath of abjuration of submission to any foreign potentate or priest in matters ecclesiastical or civil. Although this article had certainly been annulled by the reservation in 1790 to Congress of the power of making laws of naturalization, yet this oath continued to be required from all office holders in New York till 1806, when it was finally abrogated in consequence of an earnest petition to the Legislature signed by about 1,000 Catholics of the city. As a sample of the feeling which pervaded the people may be mentioned in the case about 1813 of a city official who out of all acquaintance with his sister because she married an Englishman and with his younger brother because he married a Romanist, though their mother resided with the Romanist family. Here and there a sporadic case occurred of a conversion to Catholicism, especially of some religious-minded clergyman who however, by his return to the old Mother Church subjected himself to much obloquy and denunciation, as if he were giving himself up to an idolatrous worship fraught with immorality.

However, it was natural that the great Oxford movement inaugurated by Pusey, Newman, Keble and others in the Anglican body of England should make a serious impression upon its American off-spring. The revival of respect and appreciation of teachings of the Catholic Church, the new importance attached to the necessity of Apostolic succession for a true ministry, an alienation from the Calvinistic theory of total depravity, the rejection of the Lutheran justification by faith alone, began to permeate the Episcopal body in the United States.

Among the first to enter the Catholic Church under the influence of this movement in the United States was the Rev. James Roosevelt Byley, of distinguished American ancestry, an Episcopal minister in Harlem. A serious study of the early Fathers of the Church had made him discontented with the course of the Episcopalian body and convinced him of the necessity of entering the Catholic fold; he became a member of it in Rome about 1819. After several years course of study at the Seminary of St. Sulpice of Paris he was ordained to the priesthood in 1824 in New York by Archbishop Hughes, intelligent, genial and methodical, he was influential in the exercise of the sacred ministry and in the orderly arrangement of the diocesan archives. He wrote a brief, but interesting historical sketch of Catholicism in New York. From 1833 to 1872 he was the pioneer Bishop of Newark, doing splendid work for its thorough organization. In 1872 he was promoted to the archbishopric of Baltimore, where he died in 1877.

The Tractarian movement, by which name the Oxford tendency was familiarly known, took a strong hold of many of the inmates of the Episcopal General Theological Seminary of New York, where Tractarianism was welcomed and hailed because of its effort to reconcile the twenty-nine articles of the Anglican body with the teachings of the Catholic Church. Ward's "Ideal of a Christian Church" encouraged many of the inmates to the practice of many of the exercises belonging to Catholic seminaries. The doctrines of the Council of Trent, especially in reference to justification, to the invocation of saints and prayers for the dead, were held in high reverence. Arthur Carey, a marvel of intelligence and genuine piety, was the centre of this movement in the Episcopal seminary. Modest in the extreme, the limelight of publicity was directed to him because of the severe examination to which he was subjected when applying for orders because of his Romanizing tendencies. Bishop Onderdonk of the diocese of New York, who was also president of the seminary, showed sympathy with him against his accusers and ordained him in spite of the public denunciation of the young man by two prominent ministers even at the ceremony of ordination. Such a public fact was the means of spreading the agitation throughout the whole Episcopalian body in the United States.

Arthur Carey, himself, still modest and earnest, was taken away by death very shortly, before he could put into effect the conclusions toward which he was evidently tending. Among the seminarians upon whom this agitation had the result of bringing them into the Catholic Church first was the Rev. Clarence A. Walworth, the son of Chancellor Walworth, the erudite, earnest, unwearying worker for souls, who toiled for many years with the Redemptorists and Paulists in mission work at St. Mary's church in Albany. Another was his intimate friend the Rev. Edgar Wadhams, afterward Bishop of Ogdensburg. James B. McMaster, the vigorous editor of the New York Freeman's Journal, had also been an outspoken champion of Catholic doctrine among the seminarians, as also F. B. Wither, who, becoming a Catholic in 1853, confessed that against his knowledge he had delayed too long his entrance into the Catholic fold. Worthy of special memory among them was the philosophical and methodical Rev.

William Everett, who was pastor for well nigh forty years of the Catholic Church of the Nativity on Second Avenue in New York. There were some with like tendencies, who, because of marriage, lost courage by the way; others even declared openly that they would take the back track rather than submit to the Pope. We cannot refrain from calling attention to an amusing feature of the agitation mentioned by the Rev. C. A. Walworth, an inmate of the seminary at the time. The old scare of Jesuitical scheming influenced a serious break among the students. One of the Episcopalian seminarians who was himself inclined to the following of the Tractarian movement gave out as a joke that some Jesuits had entered the seminary representing themselves as Episcopalian converts to the Catholic Church, thus bringing about the overthrow of Episcopalianism. Many of the students were subjected to rigorous examination and several were notified by their Bishops as suspects. A watchful eye was turned on some of the professors, lest some Jesuit had so thoroughly disguised himself as to become one of the faculty. The Jesuit is now well known in the Episcopalian body as having serious public design to bring about the corporate union of the so-called Episcopalian branch with the Roman branch of the Catholic Church.

A very serious result of this agitation was the bitter opposition shown against Bishop Onderdonk, which resulted finally in a trial of him, albeit on other charges, which resulted in his suspension from his episcopal charge. Among the remarkable conversions to the Catholic Church as a fruit of the Tractarian movement was that of the Right Rev. Lovell Silliman Ives, Protestant Episcopal Bishop of North Carolina, son in law of the Protestant Episcopal Bishop Warrenton of New York. He was for a time a sort of leader of the movement in the United States, and under his influence a large number of Episcopalian ministers were untiring to enter the Catholic fold together; but his own hesitation held them back, inducing several of them to offer without delay their submission to the Holy See. He has written an interesting book, "The Trials of a Mind," to give the reasons for his final submission in 1853 to the Catholic Church. He entered it, and because of his living wife, continued in it, as a simple layman, but his devoting zeal for souls and the welfare of his fellow men made his lay life conspicuous for deeds of charity. He was mainly instrumental especially in the establishment of the Catholic Protectors for destitute children and juvenile delinquents, for the strengthening of the Society of St. Vincent de Paul, for the introduction of the Sisters of the Good Shepherd, and many other good works in the diocese of New York.

His successor in the care of the Catholic Protectors, Dr. Anderson, the scientific scholar, was also an Episcopalian, though his becoming a Catholic originated from his own special line of study rather than through the gradual development of the Anglican system. But among the ministers who became Catholic priests New Yorkers remember as worthily eminent the Right Rev. Msgr. T. S. Preston, the earnest-minded, who as pastor of souls was devoted to St. Ann congregation and filled with zeal for the conversion of his co-religionists. They still preserved their absolute reliance on his honesty. As chancellor and vicar general of the diocese of New York he was intimate with his clergy. His example has brought into the Church the Rev. John Murray Forbes, who was ordained to the priesthood, though he had two sons and a daughter. This circumstance made his stay in Rome to him, and after some years he went back to Episcopalianism. Worthy of special mention is the Rev. George Doshon, a fellow graduate with General Grant at West Point. It is told by Maury in his reminiscences of West Point that Doshon even in their excursions on horseback was forever bringing up the herminian subject of religion. A happy occasion cemented the friendship between him and the Rev. T. S. Preston, when they were still both Episcopalian. Preston was the first to establish an Episcopalian parish at Highland Falls for the benefit of the West Pointers, and Doshon, as engineer and architect, offered his services to erect the church, which still is there as a remembrance of their Episcopalian zeal. The Rev. George Doshon died a few years ago as the Superior of the large bodies, even of the whole Episcopalian or Anglican communities, to the Catholic Church has been breached but with little result and very little hope for the future. Protestantism has apparently impregnated them with the thorough spirit of individualism in religion, and renders them as bodies incapable of submission to authority even when actually recognized as such of divine authority. Providence, however, is leading many of their best and most prominent clergymen and laymen to give an example of thorough submission to the authority of the Apostolic See of Peter.—Richard Lalor Bartsell, in New York Sun.

"Catholics lack unity," remarks the Monitor. "There are too many 'parish calendars' published in this country of ours. They retard the progress of a great Catholic press. Unity, unity, we lack it sadly." United in faith, we are the most disunited people on earth in everything else. The children of this world are wiser in their generation than the children of light.—Casket.

M. Searle, had first ascended from Unitarianism to Episcopalianism, and thence entered the fold of Peter. The Rev. Kout Stone, whose name was connected conspicuously as an Episcopalian with K. Lyon and Gambler colleges, also joined the Paulists on his conversion to Catholicity. His explanation, "The Invitation Heeded," has influenced not a few to follow in his footsteps. He has been for years a most active member of the Order of Passionists, under the name of Father Fidelis, known throughout the United States, as also in Buenos Ayres. A great friend of his, Rev. Benjamin Hill, a convert also from Episcopalianism joined the Paulists and followed him into the Passionist Order, where he is known as Father Edmund, and his literary tastes and talents are utilized for the spread of the truth. The Rev. J. E. Spencer, first a member of the Paulists, afterward joined the Dominicans, among whom he is conspicuous for serious work on the Holy Scriptures. Others once connected with the Paulists were the Rev. William J. Simmons, now of Providence, both remarkable for zeal and good work. Among the Jesuits the first that came to mind are the Rev. Thomas E. Sherman, the Rev. David H. Bael, and Father Van Rensselaer, who are still lamenting the decrease of the last mentioned, who has so thoroughly endeared himself to the young men of high and low estate as to be known familiarly by them throughout the city as plain Father Van.

We recall among converts from Episcopalianism the Rev. Titus Joslin, for many years at St. Columba Church, New York, afterwards in New Jersey; the Rev. Joshua Dodson Bradley, Protestant Episcopal rector of St. Mary the Virgin, whose public solemn admission to the Church by the Rev. Dr. McClynn in St. Stephen's Church created a great stir. He joined the Society of Jesus. The Rev. Mr. Hoyt, who entered into the Church late in life, yet had the pleasure of being ordained to the priesthood, was an earnest worker at St. Michael's in New York. The latest whose entrance into the Church made a very deep impression was the Rev. B. F. DaCosta, so well known for his historical studies, which made him a marked member of the New York Historical Society. His entrance to the Church was not through the ritual or high church gate. We have heard him describe himself as an old fashioned Protestant parson. The guardianship of the Catholic Church over the Holy Scriptures, in face of the rains among Protestant bodies of their former worship, was a leading member of his becoming a Catholic. Shortly before his death he enjoyed the coveted privilege of saying Mass.

One of the early converts to Catholicism had been the Rev. Joseph V. Huntington, who was happy in the Church, though on account of his marriage he could not receive holy orders. Monuments of his literary taste and ability are his charming novels—"Remorse" and "The Forest." Among laymen there was conspicuous in good works Richard Clarke, for many years president of the Congregation of St. Vincent de Paul, who has in his "Life of Deceased Prelates of the United States" left a striking remembrance of his historical studies. He was also president of the Catholic Historical Society. We have necessarily omitted in this hasty sketch many names, even prominent in the life of the Catholic Church in New York, while many others have been happy in retired lives, whose entrance into the Catholic Church gave new strength and energy to their devotion to God and to their spiritual lives.

Their influence for good has been very extensive, because of the zeal that was dominant in their characters—as may be easily surmised from the many sacrifices which they willingly made of earthly advantages that they might follow the dictates of their consciences and God's grace.

It is noticeable that however often it entered into the thoughts of not a few of these leaders toward Catholicism to attempt a combined entrance into the Church, their efforts were not successful. In the Oriental countries of Asia it is not infrequent to hear of whole parishes joining with their priests and at times with Bishops, to offer their submission to the Holy See. Within the last month the Greek Patriarch had posted at the Vatican received a telegram in Rome that the whole schismatic parish of Es Salt in Palestine, numbering about 1,200 souls, was eager to leave schism for the Catholic Church. This idea of reunion of large bodies, even of the whole Episcopalian or Anglican communities, to the Catholic Church has been breached but with little result and very little hope for the future. Protestantism has apparently impregnated them with the thorough spirit of individualism in religion, and renders them as bodies incapable of submission to authority even when actually recognized as such of divine authority. Providence, however, is leading many of their best and most prominent clergymen and laymen to give an example of thorough submission to the authority of the Apostolic See of Peter.—Richard Lalor Bartsell, in New York Sun.

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## BISHOP TO BUSINESS MEN.

HONEST LEADERS OF INDUSTRY THE NEED OF THE TIMES SAYS MGR. CONANT.

"It is rather a presumption for an ecclesiastical to talk to business men upon business matters," said Bishop Conant of Los Angeles, California, in prefacing a noteworthy address which he made at Redlands, January 14th, on the occasion of the Business Men's banquet.

"There is always danger that he will drop into sermonizing and emphasize probably too strongly the moral side of things. Yet the business man needs to be reminded of the principles which underlie business integrity and one will not go far from the right lesson when he impresses upon his fellowmen the importance of rigid adherence to the common laws of right and wrong, of justice and integrity, of honesty and fraud. We are so bound together in our relations to one another that there is little of wrong done by the individual which does not affect the entire social body."

The Bishop touched upon the recent strain in the financial world, its reasons and lessons, and continued:

"It seems to me that the evidence warrants us in believing that men need to know and practice a little more strenuously the principles of downright simple honesty in business. Men are not satisfied with ordinary solid earnings of a legitimate business but take great chances under the desire of being considered as mighty masters of finance. The Waterloo awaits the greater number and the misfortune is that not merely the master spirit is unshaken and defeated but that multitudes of confiding people lose with him all their possessions."

OUR DEPENDENCE ON THE BUSINESS MAN.

Integrity is one of the strongest words in man's vocabulary, for it means wholeness of life as well as wholesome; it means strength of character, honesty of purpose; it stands for a personality which is master of all the situations of life. Integrity is synonymous with honesty and justice, and is blessed of God and man. The business man controls one of the great avenues toward successful national life. Upon him depends, in a great part, the material development of the country. To his genius and energy we are indebted for our mercantile and civic prosperity. Our mutual relations are built upon confidence in our honest dealings with him in what we promise to pay. On him we depend for the value which he represents to be in what he makes or the things we sell over the ocean, the carriage in which we ride through the streets, the food we purchase, are all elements expressive of our confidence in him from whom we purchase these things or under whose direction we use them.

"We are always on our guard against the mining stock on which now assessments are plentiful, but with no dividends in sight, but we are hardly prepared to have the same thing done to us by reputable business men in our ordinary affairs of business life. The noblest praise than can be said of a man is that he is good, honest, and high-minded, full of rugged truth in all the circumstances of life, giving value for value, 100 cents on every dollar, and a 100 cents' worth for every dollar, taking advantage of no man's necessities but always for the square deal."

PANIC CURBED GAMBLING SPIRIT.

"There was no special reason for the panic. It seems to me that this effect; it has quieted some of the passions of speculation and curbed the intensity of the gambling spirit which seems to have possessed so many of the people. We are apt to overlook too readily the flagrant violations of the canons of decent living on the part of those who are entrusted with the interests of the people. There should be no advantage of crime upon the part of those who violate the laws of public trust. Crime is crime no matter by whom committed, but crime seems greater crime when committed by those in whom we have absolutely placed the trust of the things that have cost us most in life."

"In the mad rush for gain and in the madder rush for pleasure, men seem to forget their duties to their fellowmen. It is not surprising, because they forget their duties to their God and the violation of the Ten Commandments seems mere bagatelle; in fact it would appear at times as if the ostentation of wealth manifested itself most in the breaking of any and all the Commandments. The moment we lose sight of the moral side we are getting away from the Eternal Law, and the sanction of conduct is in danger of being lost. Sometimes if one would read the lessons of the times, he would be led to believe that success determines morality, measures affections, and settles all conclusions. We are still too near the great influences that make and keep the world moral to believe that either political power or commercial success determines the law of morality. There is an Eternal Law which is independent of the individual and which binds him to its precepts if he would stand in the world for the integrity which the world expects of the individual. We should never get away from the old line principle of morality, its ring begets confidence and confidence is the business capital of the world."

SENSE OF INJUSTICE BLUNTED.

"Never was there a time of greater need to develop along the highest and best lines the spirit of business integrity. If one cannot be honest and

succeed in the line of business in which he is engaged then he should seek for some other means of livelihood. Men are appalled to day at the difficulties which present themselves in safeguarding their interests from dishonesty. There is something lacking in our education if, even among our so-called educated youth there are mighty loose ideas of honesty. The sense of injustice between man and man seems blunted, because, as it seems to me, education does not teach the meaning of sin. We need more of God and His positive law if we would have men build themselves into the integrity of life which stands the test of all temptations. We are obliged to have vigorous and efficient watchmen to protect all our business interests and as has recently been said, the question is now raised as to who will watch the watchman. We have allowed false ideas to be placed before our youth and public sanction is given to many things which savor strongly of dishonesty. In what the people read in what they see, there seems to be a growing failure to condemn false conduct, unnatural lives, and dishonest methods. The novel and the stage both give a glory to vice and a weakness to virtue and our youth is led to believe that true strength is in the sewing of wild cats. The age is full of rackets and charlatans and the cure all remedies in medicine are equalled by the get-rich quick methods in business. Both are dishonest and both violate the principles of business integrity, yet where there is a measure of success they seem to attract a greater share of attention than the honest God-fearing practitioner or the straightforward, honorable merchant."

The business man's aim should be at honest business, just as the honest financier's aim should be at honest finance. The cornering of the necessities of life, the adding of a cent a pound or a cent a gallon to make good philanthropic contributions may be considered smartness in business but we may seriously consider the honesty of it.

LEADERS OF INDUSTRY AMONG THE GREAT.

"I have been always led to believe that our leaders of industry, our business men, have a right to be considered in the class of our great men. Our school day enthusiasm led us to consider the great men as those who were at the head of our armies or who as statesmen formulated the great characters of national development. But, after all, they were not the only great men. I question if they were the greatest of the great men. I rather love to consider the men who in quiet energy and perseverance, with a large dose of self-reliance and faith, have taken a chance with the future and have built our cities, giving us the opportunities for education, and who have helped in the application to communities of the great principles which the statesmen evolved, and put into practical life the blessings which the great army leaders preserved for us by their sacrifices and blood. In our commercial life, the centers of financial strength have been developed and labor has had its opportunities for gain and the savings of labor have been protected by their business care. The business man's aim should be at honest business, just as the honest financier's aim should be at honest finance. The cornering of the necessities of life, the adding of a cent a pound or a cent a gallon to make good philanthropic contributions may be considered smartness in business but we may seriously consider the honesty of it."

## CONVENT OF THE SACRED HEART, MONTREAL.

Sunday, May 23rd, will ever be the brightest day in the annals of the Sisters of the Sacred Heart. No day since the famous order was founded in 1800 carried to the devoted Sisters so much joy and happiness for Rome on Sunday morning raised to the dignity of her altars Venerable Mother Barat, the devoted foundress of the order. Hence the rejoicing and thanksgiving among the 8,000 Sisters of the order.

Since 1879 the Sisters have anxiously and piously prayed for this day. Now they can publicly sing her praises and evoke her power. It is true, the honors of the altar are not as yet universal, but confined to the convents of the order until she is canonized. But the wishes and prayers of the Sisters are realized, their foundress and mother may be publicly invoked and honored wherever the Sisters of the Sacred Heart have a convent.

The ceremonies in the various convents yesterday were in thanksgiving for the honor conferred on the order by Rome.

Yesterday afternoon His Grace Archbishop Reuchet opened the ceremony of thanksgiving at St. Roch, Recollet by unveiling a beautiful tablet of Blessed Madeleine Barat.

The convent and chapel were beautifully decorated for the occasion. Representatives of the various religious orders assisted, as well as a very large number of former pupils of the Sisters of the Sacred Heart.

The order was founded in 1800 at Amiens, France, by Mother Barat, for the sanctification of its members, the education of young ladies and the glorification of the Sacred Heart. Blessed Mother Barat was remarkable for her love for the Church, her humility, her sweetness and her generosity. She died in 1865, having seen her order spread all over Europe and America. To day the order counts 150 convents, 8,000 nuns scattered all over the world. The present Mother General is an English lady, Mother Digby, and was elected in 1895.

The Sisters of the Sacred Heart came to Canada in 1842 and opened a convent at St. Jacques l'Achigan. In 1846 the Sisters moved to St. Vincent de Paul. In 1858 they opened their Mother House at Sault au Recollet. Next to the Mother House in France, the Sault au Recollet convent became the greatest desire for the Sisters of the Sacred Heart in America.

Its influence extended all over Canada, from Halifax to London, Ont.; to Baltimore and St. Louis, Mo. Some of the Sisters who were trained in the Mother House, crossed the Rocky Mountains, passed the Golden Gate and bore the standard of Mother Barat to far away Japan.

The Sisters of the Sacred Heart are considered teachers of broad range and liberal management, tireless and eloquent workers and their convents and academies, no matter where they built them, have an individual rank that speaks well for their high estimation in the public mind.

At the convent on Alexander street, His Lordship Bishop Racicot celebrated High Mass, and Rev. Father Piliacraut, S. J., of the Immaculate Conception Church delivered the panegyric on the life and labors of the newly beatified.—Daily Star.

## CATHOLIC NOTES.

English exchanges chronicle the conversion of the son of Rev. Canon Dale Roberts, Anglican Vicar of St. Paul's, Lezards, Birmingham. Mr. Roberts intends studying for the priesthood.

On Friday of this week, Rt. Rev. Bishop Hennigham of China, paid a brief visit to Columbus, Ohio, during which he was the guest at the Josephinum. The Bishop was accompanied by the Rev. Peter Chang, a native Chinese missionary priest.

Four gold medals have been awarded to the convent of the Poor Clares, Kenmare, Ireland, for the magnificent exhibition of Irish lace at the recent great lace exhibition in London. Gold medals were also won by the Presentation Convent, Yonghai.

The Tablet of London publishes the announcement that the Marquis of Queensberry, who succeeded his father, the eighth Marquis, in 1900, has embraced the Catholic Faith. He was baptized on April 4 and confirmed by the Archbishop of Westminster on May 5.

The Christian Brothers of Canada and the order in general lost one of their ablest men in the death, on May 4th, of Rev. Bro. M. Machy Edward. For over twelve years he had been superior of the Brothers in Canada. His special work was the direction of the schools in the Province of Ontario and the English speaking schools of the Province of Quebec.

Chicago has the distinction of having as a resident, probably the oldest priest in the world. He is Canon J. C. Moynihan. He is active, he eats well, he sleeps well, he laughs—oh, so heartily—and he declares that he can place a man of seventy on his back in a twinkling. Were it not for his advanced age, he says he would have been a Bishop and very likely the Archbishop of New Orleans. Father Moynihan is 100 years old.

The Benedictine monks in Louisiana have constructed a railroad to connect Ramsey with their monastery near Covington. When the monks lost their home last December by fire, they straightway began to prepare for the erection of a new one, and for this purpose built a brick kiln at Ramsey. When the bricks were ready, there being no means of transportation, they laid tracks connecting Ramsey with the Southern railway, which will enable them to get the bricks to Covington.

Father Leopold Hoffschneider, pastor of St. Peter and Paul's German Church, Hoboken, N. J., has, after five years of constant experimenting finally perfected an invention which he claims will revolutionize an industry which has suffered no change for many years: the manufacture of sleeping cars. A tempting offer has been made him for his patent by the Pullman Company, but he has not yet decided to accept it. Father Hoffschneider intends devoting the money he will get for his invention to the use of his church.

Madame Helena Modjeska, the great Catholic actress, made a brief return to the stage last week when she appeared in Los Angeles for the benefit of the Brownson House, a well known Catholic settlement institute of that city. The dramatic sketch in which Modjeska appeared afforded delightful entertainment. It was written by Madame Modjeska herself and translated from the French by her husband, Count Bozanta. Madame Modjeska, who wished to favor her protegee, Mary Katherine Smith, gave the latter the leading part, she herself taking a secondary part. Her presence evoked great applause from the audience.

THE LION OF FLANDERS.

BY HENDRIK CONSCIENCE. CHAPTER XIV. CONTINUED.

The black knight did not seem to share the opinions expressed by the last speaker, to judge at least by the significant movements of his head, which were plainly indicative of dissent; but though evidently laboring under a great desire to speak, he still preserved an unbroken silence.

At last, the Lords Guy and William, finding the rest unavailing against them, gave way; and it was eventually decided that Deconinck, with the men of Bruges, should encamp at Damme and Ardenburg; while William of Juliers should bring up his forces from Germany, and Guy, the younger, his brother's troops from Namur.

But at the moment that they were exchanging their parting greetings, the black knight made a sign to detain them: "Noble sirs!" he began.

At the first sound of his voice all present started, and each looked hastily round upon the knight, as if to see whether he could read his own thought upon his neighbor's countenance. While the others were interrogating each other's looks, Guy rushed forward and exclaimed: "Oh, blessed hour! my brother! my dearest brother! his voice penetrates my inmost heart!"

Thus saying, he quickly plucked the helmet from the head of the disguised knight, while he clasped him in his arms with impetuous delight. The Lion of Flanders! the noble Count! was the universal cry.

"My unhappy brother," continued Guy, "what sufferings have been yours! how deeply have I mourned for you! but now, O happy moment! now I can once more embrace you; you have broken your chains, and Flanders has regained her Count. Bear with my tears; it is for you they flow, as I think of all you have endured. The Lord be thanked for this unlooked-for happiness!"

Robert pressed the young knight affectionately to his heart; then, kissing and embracing his other brother, John of Namur, he thus spoke: "There are good and weighty reasons, noble sirs, why I should preserve my incognito for the present; nevertheless, the decision to which you have just come has rendered it a still more imperative duty for me to declare myself, that I may, if possible, induce you to reconsider your measures."

matters of serious import to communicate to you. Let your attendants wait for you here."

Robert now related to them the wonderful manner in which he had rescued his daughter from the French soldiers, and all the anxiety and anguish which had undergone within the rains of Nieuwenhovene.

On entering the chamber where Matilda was lying, they found her to all appearance in a profound and peaceful slumber, her cheeks white as alabaster, and her breathing so imperceptible that she might almost have been taken for a corpse.

The young lady," he said "has recovered her senses; but she still suffers greatly from weakness and exhaustion. She woke up in your absence, and recognizing Master Breydel, who stood by, she asked him many questions, as though seeking to collect her ideas. He comforted her with the assurance that she should soon see her father; and as her countenance is very unadvisable to disappoint her, I strongly recommend you not to leave her. Meanwhile, no time should be lost in procuring her a change of clothes and a more fitting resting-place."

Count Robert having thrown aside his incognito unwillingly, and solely under the pressure of necessity, was still anxious to restrict the knowledge of his presence within the narrowest possible circle; he therefore made no reply for the moment to the physician's recommendations, but returning with his companions to Matilda's side, sat gazing in silent sorrow upon the pale and seemingly lifeless form of his child. Soon her lips began to move and she uttered from time to time half-audible sounds.

"The Count now took leave of his brothers and of his cousin, and again embraced his daughter, fixing a long and tender look upon her, as though seeking to imprint her image in his memory. She, too, kissed him again and again, clasping him in her arms, as if she could hardly make up her mind to let him go."

"Be comforted, my child," he continued, "I shall soon return, I trust, for good and all; and in a few days your good brother Adolf will be with you again."

little distance from the couch, participated in the general joy. Deeply grateful for the faithful affection they had exhibited towards her, Matilda again drew her father's head to her bosom, and whispered in his ear: "Will you promise me one thing, my dearest father?"

"What is it my child? It will be a delight to me to fulfil any wish of yours."

"Well, then, forget not, I pray you, to reward these two good and faithful subjects according to their merits. Daily have they risked their lives in the cause of our country and our house."

"Your desire shall be accomplished, my child. But loose your arms for a moment from my neck," he added, "that I may speak with your uncle Guy."

The two left the chamber together; and when they had reached a convenient spot, the Count said: "My brother, it is fitting that fidelity and affection such as these two good citizens have shown should not be allowed to pass unrewarded; and I am about to charge you not to let my wishes in respect to their regard. Remember, then, that it is my desire, that upon the first suitable occasion, with the standard of our house unfurled, and in presence of the guilds drawn up under arms, and in full view of the people, you confer the honor of knighthood upon Breydel and Deconinck."

"I know too well what you would say," she interrupted; "you are about to leave me!"

"You have said it, my noble child! I must return to my prison. I have just one day in Flanders. But weep not, these evil days will soon be over."

with this oppression, the citizens with one accord ceased to expose their goods for sale, and the French could no longer procure provisions even for ready money. Not a loaf of bread, not a piece of meat, was to be had; all were hidden away under ground, out of the way of the enemy's search.

While the population were thus looking on in moody silence, De Chastillon had drawn up his forces in the market-place in such wise that either side of it was lined with men-at-arms, while one end was entirely occupied by a strong body of infantry;—the troops thus forming three sides of a square, of which the fourth remained open; an arrangement which allowed the citizens a full view of all that was passing in the centre.

Messire de Mortenay, the French governor of the city and commander of the garrison, more merciful than the Flemish tax-gatherer, when he perceived the extremity to which the people were reduced, would gladly have diminished the burdens which pressed so heavily upon them; and with this view sent an account of the alarming and distressing state of things to his superior, De Chastillon, then at Courtrai, requesting his authority for the abolition of the obnoxious tax.

De Chastillon's words, however, well aware that his countrymen cried shame upon him as an apostate, and like every apostate, hating those whom he had betrayed, seized the opportunity to urge De Chastillon to increased severity. He painted the rebellious spirit of the men of Bruges in the blackest colors, and exhorted him for chastisement on their headstrong obstinacy; representing that their alleged inability to procure employment was a mere pretence, and that they wilfully abstained from work in order that they might have a plausible pretext for refusing payment of the tax.

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CHAPTER XV. During the week which succeeded to the events last narrated, more than three thousand of the citizens left Bruges, and betook themselves either to Deconinck's camp at Ardenburg, or to Damme, where the Dean of the Batochers was in command. The French garrison, meanwhile, increasing in confidence and security as the able-bodied men left the city, abandoned themselves to every species of license, and treated those of the inhabitants that remained as though they had been their very slaves.

"I call every one of you to witness, that I have only, with zeal and in all fidelity, executed the orders of Messire de Chastillon."

deed they were for the present; but hatred against their oppressors burned fiercely in their hearts, and ever and anon flashed out in threatening glances from their eyes; they thought of Breydel and Deconinck, and of a day of bloody retribution.

While the population were thus looking on in moody silence, De Chastillon had drawn up his forces in the market-place in such wise that either side of it was lined with men-at-arms, while one end was entirely occupied by a strong body of infantry;—the troops thus forming three sides of a square, of which the fourth remained open; an arrangement which allowed the citizens a full view of all that was passing in the centre.

"Believe me, Messire, I know the headstrong nature of my countrymen; your lenity will serve only to increase their insolence. Warm the serpent in your bosom, and it will sting you! I judge from long experience; and I say, the men of Bruges will never bear the yoke quietly so long as these freetrading seditious live amongst them; these must you quench, or you never will be master in this city."

"Methinks," said the chancellor with a malicious smile, "that Messire Van Gistel's countrymen are not much beholden to him for his good word. If we were to believe him, I trust there would not be many alive in Bruges to-morrow morning."

"On my honour, noble sirs," replied Van Gistel, "it is only out of faithful regard for the king's interests that I speak. I repeat it, nothing but the blood of the ring leaders can quench the malicious spirit of our citizens. I can give you a list of all the thorough-paced Clawards here; and as long as they remain at large, I tell you there will never be any peace in Bruges."

"How many names might your list contain?" asked De Chastillon.

"Some forty," he coolly replied.

"How!" cried De Mortenay, in the highest indignation; "you would have forty of these citizens hung for your good pleasure? It is not those here, however, who deserve such punishment. The principal offenders have escaped to Damme. Hang Breydel, Deconinck, and their crew, with all my hands, when and where you can lay hands upon them; but not these poor defenceless creatures, on whom you are merely seeking to wreak your revenge."

Damme, I am resolved to make a severe example now on the spot. Messire Van Gistel, give me the names of the eight most obstinate Clawards in the city, and to the gallows with them without more ado."

Determined not to miss this first instalment of his revenge, Van Gistel passed his eyes along the multitude before him; and picking out eight persons from amongst the crowd, marked them on the instant to the governor-general. A herald was then called, who specially made his appearance in front of the citizens; and having first, by a blast of his trumpet, warned them to keep silence, he thus proceeded to make proclamation:

"In the name of the most high and noble prince, our most gracious sovereign lord, King Philip, the citizens whose names I shall now read forth are hereby summoned to appear without delay before Messire Jacques de Chastillon, governor-general of this land of Flanders, and to be on pain of death in case of disobedience." He then proceeded to read out the names.

The stratagem fully succeeded; for as each name was called, the person designated came forth out of the crowd and advanced upon the square in the immediate presence of De Chastillon. Little did they suspect what awaited them; though indeed their hearts boded them no good, and they would probably have sought safety in flight had that been possible. Most of them were men of thirty years of age; but among these approached one grey-headed old man, with slow drawn sword and back bowed down with the weight of years, his countenance expressive of placid resignation without the slightest shade of fear. He stood before the governor, looking up at him with an inquiring air: "What would you wish of me?" his bearing seemed to say.

As soon as the last had obeyed the summons, at a sign from the governor the eight Clawards were seized and bound in spite of all resistance. The murmurs of the spectators were soon repressed by the threat of a speck of a party of men at arms detached with that intention. In a few moments a lofty gallows was set up in the middle of the square, and a priest might be seen standing by the side of the victims. At the sight of the fell instrument of death, the wives, children, and friends of the unhappy men called aloud for mercy, and the masses of people wept unanimously to and fro. A mighty sigh, mingled with curses and cries for vengeance, burst from the crowd, and ran along its ranks like the growling of the thunder which precedes the storm.

Again a trumpeter came forward, sounded a blast, and made proclamation: "Know ye all, that whosoever shall disturb the lawful execution of the justice of my lord the governor-general by seditious cries, or otherwise, shall be treated as an accomplice of these rebels, and an accessory to their crimes, and as such be hanged upon the same gallows."

Immediately the murmurs died away and a death-like stillness fell upon the multitude. The weeping women lifted up their eyes to heaven, and addressed their supplications to Him whose ear is ever open to His creatures' prayers, though they be uttered in a desolate place; the men, inwardly burning with rage and indignation, cursed their own impotence to help. Seven of the Clawards were brought up, one after another, to the gallows, and turned off before the faces of their fellow citizens. The dismay of the terrified crowd changed to horror, then to horror into desperation; as each fresh victim was thrust from the ladder, they averted their eyes or bowed their heads towards the ground, to avoid the spectacle of his dying struggles. To escape from the scene by flight was not allowed them, and the slightest appearance of movement among the throng was instantly repressed by the threatening weapons of the soldiery who barred the way.

Only one Claward now remained by the side of Messire de Chastillon: his turn was come, he had confessed himself, and was ready for the execution; but still de Chastillon delayed to give the word. De Mortenay was earnestly soliciting the pardon of the aged man (for he it was), while Van Gistel, who bore him an especial hatred, was as earnestly representing that he was one of the very men who had been busiest in stirring up the population against the garrison, and that, by the governor's command, the apostate thus addressed his countrymen: "You have seen how your fellows have been punished for their rebellious conduct, and you are yourself condemned to share their fate; nevertheless, the lord governor, out of regard to your grey hairs, is willing to deal

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graciously with you. He grants you your life, on condition that henceforth you bear yourself as a true and faithful subject of the French crown. Cry, "France forever!" and you are pardoned.

With a bitter smile of mingled scorn and indignation, the aged patriot replied: "Yes! I was I such as you, I should do your bidding like a coward, and sully my white hairs by that last act of baseness. But God, I know, will give me grace to defy your threat and resist you to the death. You, vile traitor that you are, are not ashamed, like the reptile that tears its mother's entrails, to deliver over to the stranger, land that gave you birth and nourished you. But tremble for yourself; I have sons that will avenge me. You shall not die peacefully in your bed! and you know that the words of an expiring man fall not to the ground."

Van Gistel turned pale at this solemn denunciation. A terrible foreboding passed over his heart, and he repented already of his gratified revenge; for the dread of death is ever the strongest feeling in a traitor's soul. De Chastillon, meanwhile, had sufficiently read the old Chavard's determination in his countenance.

"Well, what says the rebel?" he asked.

"Messire," answered Van Gistel, "he scoffs at us, and despises the mercy you offer him."

"Hang him, then!" was the stern reply.

The soldier who did the office of executioner now took the old man by the arm, and led him unwillingly to the gallows.

The priest had given his final blessing, the victim had set his foot upon the first round of the ladder, and the rope was already about his neck, when suddenly a violent commotion showed itself in the crowd, which all the efforts of the soldiers were unable to subdue. Some strong impulse from behind seemed to be communicating itself to the multitude, driving some forward, others sideways against the walls of the houses, and a young man, with naked arms, and a countenance intensely agitated with rage and terror, forced his way through into the open space in front.

Once clear of the obstruction of the throng, he cast a wild look round the square, and sprang forward with the speed of an arrow, exclaiming: "My father! my father; you shall not die!"

Even as he spoke the words he had reached the foot of the gallows; his cross-knife flashed aloft, and the next instant was buried in the heart of the executioner. With a single cry he rolled upon the ground, while the young Fleming seized his father in his arms, threw him upon his shoulder, and hastened with his sacred burden towards the crowd. For a moment the soldiers stood motionless with astonishment, like so many passive spectators of the scene; but De Chastillon's voice speedily aroused them, and before the young man had time to take a dozen steps under his load, more than twenty of them were upon him. In an instant he placed his father behind him, and confronted his assailants with his knife still reeking in his hand. Some fifty other Flemings stood about him; for he had already reached the foremost ranks of the multitude when overtaken by his pursuers, so that they had been compelled to push in among the throng in order to follow him. With what rage were the hearts of the Frenchmen now filled, as, one by one, they beheld their twenty comrades bite the dust; for suddenly the bystanders rushed upon the soldiers, and with their knives stabbed them down without mercy, while many a gallant Fleming, too, perished in the fray.

Upon this the whole body of the men-at-arms made a furious onset upon the citizens, the large two-handed swords mowing down the helpless multitude, and the steel-clad chargers trampling them under their hoofs as they attempted to escape. They fell not, however, unavenged; for many a Frenchman gave his heart's blood to swell the crimson stream that flowed upon the pavement. The father and the son lay one upon the other, both pierced by the self-same thrust; their souls had not parted company upon that last journey. The streets were thronged with fugitives, and resounded everywhere with cries of terror; each one hastened to gain the shelter of his habitation, doors and windows were closed and fastened, and Bruges soon presented the aspect of a city of the dead.

But the stillness did not last long. Soon the infuriated soldiery, fierce as untamed beasts, and thirsting for revenge, spread themselves through the deserted streets, the lilyards acting as their guides, and pointing out the houses of the Clavards. Doors or windows were instantly forced in; money and goods seized and carried off; and whatever was not worth the trouble of removal broken and destroyed. Every here and there upon the streets, before the doors of the plundered houses, lay a mangled corpse amid fragments of shattered furniture. No sound was to be heard but the furious cries of the soldiers and the screams of the unhappy women. The plunderers came laughing out of the homes they had laid desolate, their hands filled with Flemish gold, and red with blood; and as each party, sated with blood and booty, drew off from the spot, another worse than it followed in its place; and so the horrid work proceeded, till the full cup of misery was drained to the dregs by the despairing citizens.

In Peter Deoninck's house there was not an article of furniture but was broken into fragments; nor would the very walls have been left standing, but that the plunderers nudged the time which they had destined for more ruthless deeds. Another party hastened straight to the dwelling of Jan Breydel. In a few moments the door was shivered to pieces; and breathing threats of vengeance, some twenty of the blood-thirsty crew rushed into the shop, where, however, they could discover no one, though each possible and impossible lurking-place was rigidly examined. Chests and closets were forced open,

and rifled of their contents; and then everything the houses contained was wantonly broken up and demolished. Before leaving the house however, they found Breydel's mother and sister concealed in the garret, and put them to death. Crowds of wailing mothers, weeping children, and men feeble with age, were beseeching on their knees for permission to leave the city; while the soldiers, whose orders were to keep the gates closed, disregarded their entreaties, and only made a mock of their tears and lamentations. Thus they waited and supplicated for some time in vain, till one of the women conceived the happy thought of offering her ornaments as a bribe to the guard; and many others following her example, there speedily lay no inconsiderable pile of costly jewellery before the gate.

Greedily the venal mercenaries caught at the glittering ransom, and promised to open the gates if all the articles of price which they had about them were forthwith delivered up. The bargain was soon concluded. Each one hastened to throw down whatever of value she had upon her, and the gates were opened amid a shout of gladness from the liberated multitude. Mothers took their children in their arms, sons supported their aged parents; and thus they streamed forth from the town, the men who carried the corpses of Breydel's family following through the gate, which was immediately afterwards closed upon the fugitives.

TO BE CONTINUED.  
**BLESSED MADELEINE SOPHIE.**

In the very infancy of the nineteenth century appeared one of the noblest and most eminent souls of the period in which she lived, in the person of Madeleine Louise Sophie Barat, Foundress of the Society of the Sacred Heart.

Madeleine Sophie was born on December 12th, 1779, at Joligny, a little town in Burgundy about ninety miles south east of Paris, where her early years were spent under the care of Catholic, God-fearing, hard-working parents.

Her education was received from her brother Louis, eleven years her senior, during his visits to Joligny from Paris where he studied for the priesthood. It soon became apparent that his little sister was endowed with great talents and a feeling conviction that God had special designs upon this child, Louis endeavored to raise her, first by the love of God, then by study and mortification to the height of any vocation to which she might be called by Divine Providence.

The long hours of study insisted upon by Louis and the limited time allowed her for recreation and intercourse with her family, were at first great trials to Sophie; but she soon became the friend of study and her progress was remarkable.

In the year 1793 Louis was thrown into prison for refusing to swear fidelity to the civil constitution of the clergy, a schismatic act which was the Church in France from the authority of the Holy See to subject it to the "Sovereign People." Being released in 1793 he returned home to find Sophie continuing her studies, but perhaps more for their own sake than for higher motives. Fearful lest the great love and attention showered upon her in her home, where she was idolized by all, might tend to draw her nearer to God, Louis devised a scheme of taking her to Paris, where he could obtain employment sufficient to maintain them both. This proposal at the outset met with opposition from Madame Barat and her daughter, but the latter held out only for a short time, then recognized the advisability of the change.

In Paris Louis secured a home for his sister and himself with an elderly maiden lady named Mlle. Duval. A room in her house was converted into a chapel where Louis said Holy Mass every morning; and at which a few friends of Mlle. Duval also enjoyed the privilege of assisting.

Sophie's life in Paris was one of prayer, study and great mortification. Dry bread was often their portion and the severe penances, fasting, watching and discipline which she added to this, soon wore her to a shadow.

After the foundation of the Sacred Heart Society Louis sent to some of the first Religions, a guide which his sister had worn at this time and with it a couplet of his own:

My soul is free though chains my limbs enfold  
Earth's iron fetters are in Heaven pure gold.

The love of God grew rapidly in her soul and the love of sufferings and humiliations were her special stamp of sanctity. "You will never be a great saint, Sophie," her brother used to say to her and in heart she answered, "at least than I will take my revenge by being very humble."

From her earliest recollections, Sophie had always entertained the desire of consecrating her life to God in Religion. Her great love for a hidden life, humble labor and prayer would have induced her to choose the Carmelite order, had she not at the same time yearned for an apostolic vocation, a desire enkindled by reading the lives of St. Francis Xavier and other great servants of God. She could not foresee, however, that God had combined both the active and contemplative life in the vocation to which He was gently calling her.

The year 1800 proved to be the turning point in Sophie's life. A slight digression from our subject will be necessary to arrive at the origin of the foundation of the Society of the Sacred Heart.

The saintly Leonore de Tournely driven from France by the Revolution sought refuge in Germany, where he founded a Society of Priests (composed of some of his former companions at St. Sulpio) called the "Fathers of the Sacred Heart," who followed as nearly as possible the rule of St. Ignatius and who cherished the hope of one day re-establishing the Society of Jesus. De Tournely wished to repair as far as possible the disasters of the Revolution by providing means of Christian education for the rising generation in France. He knew that the Fathers of his So-

cety could undertake the education of the boys; but he felt that the girls needed to be trained and until this need was supplied de Tournely felt that his work was hardly begun. God showed him in prayer that his Society was to be the means of organizing a "Society of the Sacred Heart," a Society of Religious women to whose hands God meant to entrust, not the mere duty of Christian education, although that would be much, but the very center with the sacred fire of His love for men to cast it upon the earth. A society with a two fold spirit of prayer and sacrifice, to bear that name, to dwell in that Sanctuary, to go forth conquering and to conquer—humble and hidden and lowly, sharing the hatred that the world heaps on the Society of Jesus, and so strong in the charity of the Sacred Heart that the gates of hell will not prevail against it. A little nothing, a mustard seed, but with a mission that should be a regeneration for thousands of souls.

De Tournely could not foresee how this might be accomplished but his confidence was unshaken and at his early death in 1797 a successor was prepared to carry out his project—Father Varin, who during his life-time was ever the faithful friend and confessor of the Society of the Sacred Heart.

When Father Varin came to Paris from Germany in June, 1800, he met Louis Barat and was told that Sophie was in a very delicate looking, very retiring, very shy girl. What a foundation stone! I said to myself, answering as it were the thought that passed through me when her brother first mentioned her name; and yet it was upon her that God would raise the edifice of the Society of the Sacred Heart. Here was the grain of mustard seed, that was to grow into the tree whose branches are so widespread.

Father Varin was unaccountably convinced that Sophie was the one chosen by God for this work. "Her existence" seemed to explain the past and open the future. When he had seen her he understood; as he himself in days to come used to delight in saying, and her education, her youth, her religious training, her character, all were so many indications to him of God's will. Long and fervently Father Varin prayed for light and when he had learned to know Sophie well broached the subject of her vocation; and she told him of her wish to become a Carmelite. "No," said he, "that is not the vocation the gifts God has bestowed upon you point in another direction." He spoke to her of Father de Tournely's plan and added, "this is the kind of a life to which you are called." Assuredly God had spoken, this was His will and she prepared with all her heart to follow the path laid before her.

Among those associated with Sophie during her stay in Paris were three who joined in the proposed scheme, Octavie Billiey, Mlle. Loquet and Marguerite Maillard. Daily instruction was given the little band by their director, Father Varin.

The following notes relative of that time: "In that humble house (meaning Mlle. Duval's) and under His protection, whose labors it was to imitate, were laid the foundations of the Society of the Sacred Heart. Then our Lord gave it its watchword and impressed upon it; the seal of His will—our own special form, a spirit at once firm, generous and large-hearted and yet loving and gentle."

A fervent retreat was the preparation made by those four favored souls for the solemn act of consecration which they pronounced at Holy Mass, immediately after the Elevation, on the morning of Nov. 21st, 1800—the birthday of the Society of the Sacred Heart—and this feast is kept each year in a spirit of thanksgiving. The picture of the Madonna and Child, before which the consecration was made was in St. Madeleine's chapel at the Mother House which has recently been unjustly confiscated by the French Government.

While Mother Barat was waiting to acknowledge that she was the first one of the Society, she never allowed more than this, "I smile with pity," she said, "when called the foundress. I turn quietly to our Lord and say, it is His alone Lord who has done all. We were the rubble, the rough stones that are thrown into the foundations and lie hidden away forever, the fine polished stones come after and make the building beautiful."

The year 1801 was a time of renewal for religion in France where Napoleon's strong hand was restoring order.

Father Varin took advantage of the favorable opportunity and before the close of 1801 established the convent of the Sacred Heart at Lyons. This first house of the Society consisted of two class rooms on the ground floor, the dormitories occupied the second, and the garret was fitted up for a chapel. One solitary hazel-tree was the only shade afforded the playground of their twenty pupils.

The community was increased by Henriette Grosier and Genevieve Deshayes; and Mlle. Loquet was named Superior while Sister Sophie taught the higher classes and instructed the little ones in Christian Doctrine.

So poor were those first Religions of the Sacred Heart that in order to maintain their house they took in needlework, at which they labored after the children had retired to rest for the night.

Early in 1802 a poor school was opened and attended by one hundred and sixty pupils.

Such then was the humble beginning of a grand and powerful educational institution, which despite innumerable trials and sufferings, now spreads far and wide over the Old and the New World.

Not long after the foundation Sister Sophie was named to replace Mlle. Loquet as Superior. This appointment was a severe blow to one so humble, but a heavier cross awaited her—when years later she was elected Superior General of the Society—a cross borne with patience and resignation, after the example of her Divine Spouse, along a path beset with thorns, until the journey ended and the Almighty called her to receive the crown.

In the year 1818 Mother Duchesne and a few other holy souls set sail for America and the first house of the Society on this continent was opened at St. Charles Missouri.

Taking a retrospective glance at the years that have rolled by since those early missionaries commenced their first school in this country with three pupils, and recalling the crosses and hardships endured by them, we can join in the hymn of thanksgiving to the Sacred Heart for blessing the mustard seed; so that now there are numerous convents of the Sacred Heart all over our Continent, in South America, Mexico, the West Indies, the United States and Canada.

The rules of the Society of the Sacred Heart are based nearly as possible on those of the Society of Jesus.

The object proposed is to glorify the Sacred Heart of Jesus by laboring for the salvation and perfection of its members through the imitation of the virtues of which this Divine Heart is the centre and model; and by consecrating its members, as far as it is possible for persons of their sex, to the sanctification of others, as the work dearest to the Heart of Jesus. The Society also proposes to honor with particular devotion the Most Holy Heart of Mary.

The Society combines the contemplative and the active life. Ecclesie are observed thus far that the Religions do not go outside the convent, but there are no gratings. There are lay-sisters as well as choir that none may be deprived, for lack of education, of the benefit of embracing an institute devoted to the Sacred Heart. The lay-sisters are employed in household work; the choir in the administration of the house, study and teaching, in addition to which the Religious give five hours of the day to prayer.

All the members are bound by three vows of Chastity, Poverty and Obedience, but the choir nuns at Profession make a fourth vow consecrating themselves to the education of youth.

The exterior qualifications required in one desiring to embrace this order are not exorbitant. "Her family must be respectable, her own reputation unblemished, her appearance unobjectionable and her health good. She must have an upright and pure intention to glorify the Sacred Heart by working for her own perfection and that of others."

The postulancy or first degree entered upon after joining the Society lasts three months for the choir nuns and six months for the lay sisters; during which time the secular dress is still worn. The novitiate begins on the day of clothing and continues for two years when, if judged advisable, the Superior is allowed to pronounce her first vows and receive the black veil entering then upon the third degree known as the Aspirantship. At the end of five years the aspirant prepares by six months probation, one month of which is spent in retreat, to make her final vows; when she receives a ring as a sign of eternal alliance contracted with our Lord; and a cross bearing the words "Cor unum et anima una in corde Jesu" (one heart and one soul in the heart of Jesus) as a pledge of the Love of Jesus Christ. The professed Religious binds herself forever to the Society and the Society adopts her and engages to keep her for life, until death. This solemn contract can be dissolved by no earthly power other than that of the Holy Father.

The first characteristic of the spirit of the education given by the Religious of the Sacred Heart is that it is supernatural. Their great aim is to ground their pupils firmly in faith, to lead and to bring them to God and to inspire them with the love of the Sacred Heart, the centre to which all truly Catholic education must converge.

Hence religion is the foundation of the education and its crowning point. The youth committed to their care are first instructed in the exercise of genuine piety, which Bishop Headey says, has three characteristics: "It is self-donating, charitable and courageous."

As "true virtue consists in fulfilling the duties of one's state" the children are fitted by due cultivation of their minds to occupy whatever place God has destined for them in this world. Little acts of mortification frequently suggested by the Missresses are the great sacrifices which they are often asked to make in after life.

"The Religious are to reflect" the constitutions say "that the girls educated in their houses are destined in the ordinary course of Providence to become wives and mothers of families. To fit them for their after-life they are to study and learn everything that will be useful for one who is to serve God in the world" and these words open a wide field. "A wife should be her husband's companion intellectually and should therefore be able to enter into his interests and pursuits. A mother should be able to train her children minds and to attend their education and a lady should be able to gain influence by her conversation and her writing." That she should do this her mind must be cultivated and her character formed, and the cultivation and formation which go to make up what is conveyed by the best sense of the words a true Christian woman.

The studies taught are solid and serious and of a nature to foster a taste for self-improvement and a taste for the best literature which, to use Mother Barat's own words "raises the soul into a purer and higher atmosphere, loosens its hold on material things, makes it aspire after God." Further the constitutions say "special attention shall be given to manual work, love and taste for which shall be instilled into all the pupils as the most excellent means of guarding themselves from the dangers of a frivolous life in the world; and of fulfilling their duties later on by preferring the happiness of retirement and the home circle to exciting pleasures and a worldly life."

"Even superficial people," writes Mother Barat, "will always prefer a quiet, hard-working, duty-loving wife to a prodigy who cares only for vanity and pleasures." The Religions are enjoined by their rule to be mothers, not mere governesses to their children, "as a child," writes one, "needs for its education a mother's love and that intuition of its wants, which only deep love can give, more than mistresses to tender to its mind."

Eager to keep the pupils united during their school days and afterwards when moving in social life, Mother Barat organized the Society of the Children of Mary, in March 1832. The meetings are held at the convents of the Sacred Heart; and the object proposed is the spiritual welfare of the members, works of charity, especially that of providing for poor churches.

While Mother Barat loved all the children she had a particular affection for the little ones and the following incident shows how generously she excused their imperfections. "A young Misses having complained to her of the behavior in Church of two young pupils, about four years old, Mother Barat only laughed and begged that the next Sunday they might be put on low stools in front of her stall. The children were delighted at this distinction and showed their joy by a thousand little pranks until the Misses was on the point of taking them away. When she told this story to Mother Barat, the latter answered: 'Way should you? These two babies were like little lambs frisking before the Lord. Oh! if God were as severe with us how often He would turn us out of His Sacred Presence.'

So solicitous was Mother Barat concerning the health of her spiritual daughters and the children committed to their care, that her first question arriving at the different houses of the Society was whether there were any sick persons in the house. At one time being told of the anxiety of the Nuns about the health of one of the pupils, she went directly to the infirmary where she saw the child and said to her, "It is no wonder if you come to bless your dear child, in the name of our Lord." After making the sign of the Cross on the little one's forehead the fever immediately abated and the child told later that a lady who called herself Madame Madeleine had come and made her well again.

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One day a Sister came to tell Mother Barat that the kid belonging to the convent had sustained an injury and refused to take food. The good Mother General hastened to where the animal was kept and as soon as it heard her voice, it looked up and took the meal from her hand. For several days she alone fed it and in the midst of her work, reading or writing letters she would look at her watch and start up saying, "Bleed me, bleed me, be hungry. I shall be back directly." When on its feet again the kid showed its gratitude to Mother Barat, in its own way, on every occasion.

When Mother Barat visited Riedonburg the Bishop of Gall, despite his advanced age, called upon her shortly after her arrival. It was only after Mother Barat insisted upon it that the Right Reverend Father consented to

for the best literature which, to use Mother Barat's own words "raises the soul into a purer and higher atmosphere, loosens its hold on material things, makes it aspire after God." Further the constitutions say "special attention shall be given to manual work, love and taste for which shall be instilled into all the pupils as the most excellent means of guarding themselves from the dangers of a frivolous life in the world; and of fulfilling their duties later on by preferring the happiness of retirement and the home circle to exciting pleasures and a worldly life."

"Even superficial people," writes Mother Barat, "will always prefer a quiet, hard-working, duty-loving wife to a prodigy who cares only for vanity and pleasures." The Religions are enjoined by their rule to be mothers, not mere governesses to their children, "as a child," writes one, "needs for its education a mother's love and that intuition of its wants, which only deep love can give, more than mistresses to tender to its mind."

Eager to keep the pupils united during their school days and afterwards when moving in social life, Mother Barat organized the Society of the Children of Mary, in March 1832. The meetings are held at the convents of the Sacred Heart; and the object proposed is the spiritual welfare of the members, works of charity, especially that of providing for poor churches.

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

bestow his blessing upon her and when he did so, said, "It is not I who shall bless you but the Sacred Heart through me. Oh, may our Lord bless you a thousand times, you and your Society."

A zealous defender of the rights of Church, and a Professor of Law and Philosophy at Wurzburg, wrote to the Superior of the Sacred Heart at Riedonburg: "Had I to cross the Alps I must see your Mother Foundress. Is she not the St. Teresa of our day?"

In Mother Barat's conversation and correspondence there was always a large sprinkling of what is proverbially known in France as "Barguandia Salt," a pithy, racy way of compressing a great truth into a few familiar words. For example: "Humility is a needle that mends many a hole;" "You must not bargain with our Lord; if He asks for a pattern, give Him the whole piece;" "Before you light the fire of the love of God, be sure you sweep the chimney to get rid of the soot of pride;" "Be faithful in every job and title. The smallest infidelity is like a stitch dropped in knitting. It spoils the whole work."

"Never during upwards of sixty-two years," writes one of her daughters, "during which Mother Barat bore the burden of responsibility and command did she depart from the ideal which St. Augustine puts before us, when speaking of one in authority, he says: "Be whilst loved, feared and revered as the superior and servant of all, in his silent spirit he must be at the feet of all."

A maxim of guidance was given Mother Barat from Father Varin to which she steadfastly adhered, "Firmness sometimes, harshness never; charity and gentleness everywhere and always."

"The longer I live," wrote the Mother Foundress, "the more convinced I am that the best government is one firm and gentle. Firmness is necessary to separate nature from grace but it must be done without tearing holes, for those would have to be mended afterwards, and

The Catholic Record

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LETTERS OF RECOMMENDATION

Apostolic Delegation Ottawa, June 13th, 1908. Mr. Thomas Coffey: My Dear Sir—Since coming to Canada I have been a reader of your paper...

UNIVERSITY OF OTTAWA

Ottawa, Canada, March 7th, 1909. Mr. Thomas Coffey: Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD...

LONDON, SATURDAY, JUNE 6, 1908.

THE INSTALLATION OF ARCHBISHOP McEVAY IN THE METROPOLITAN SEE OF TORONTO.

The ceremony of the installation of the Archbishop of Toronto will take place at St. Michael's cathedral on June 17th, at 10 o'clock.

His Excellency the Most Rev. Donatus Sharette, D. D., Archbishop of Ephesus and Apostolic Delegate to Canada, will celebrate Pontifical Mass and give the Papal blessing.

An address of welcome will be read to His Excellency on behalf of the Catholics of the Toronto See. An address will also be read to the Archbishop on behalf of the clergy, and another representing the faithful Catholic people of the Archdiocese.

The Pontifical Brief, transferring the Archbishop from London to Toronto, will be read, and the Archbishop conducted to the Episcopal throne, and each priest of the Toronto Archdiocese introduced to the ecclesiastical superior sent them by the Sovereign Pontiff.

The promotion to the Metropolitan See of Toronto of the Most Reverend Fergus Patrick McEvay, formerly Bishop of London, has, we are pleased to notice, brought expressions of good will from every section of the Dominion. From many places in the American republic, too, there have come sentiments of the highest regard, from hierarchy, clergy and laity. Some Protestant clergymen, likewise, as well as editors of the secular press, have given expression to the most cordial feelings of regard for the distinguished prelate who will ere long take up his residence in the capital of Ontario. This was to be expected, because one notable feature of the life work of the new Archbishop has been the promotion of good citizenship and good feeling amongst all classes and creeds of the community. His course on every occasion has tended to promote a sterling Canadianism which has brought satisfaction to the minds of true patriots. While, on the one hand, he may be justly called a great churchman, on the other he richly deserves the title of a great Canadian. Perhaps the most remarkable feature in connection with his promotion has been the many evidences of sincere friendship entertained for His Grace by the priests of the diocese of which he had lately been Bishop. In making reference to the circular which he had issued notifying them of his elevation to the Archiepiscopal See of Toronto, there was the touching note in the voice—there were the words burning with love for the kind father who was going out from them—there was the sign of gladness at his elevation; but, withal, the sad heart, which realized that they never again would have the privilege of welcoming to their homes one whom they loved as a child loved a loving father, one from whom they ever received the kindly speech, the words of encouragement, and that sweet parental direction which served to make their burden lighter and nerved them to still greater efforts in promoting the onward march of that church to which their lives were devoted and to which they had sworn fealty.

In an editorial article the London Daily Free Press thus voices the esteem in which the new Archbishop is held by non-Catholics.

"Liberal minded people of all denominations in London will feel a sense of just pride in the translation of one of its citizens to the highest ecclesiastical office in the Roman Catholic communion of Ontario. During the residence of Bishop McEvay here, in the past nine years, His cordiality has earned by his plety, learning and good works a large measure of the public respect in general. While devoted to his own church in a degree to win distinguished consideration at the seat of the Church's power and authority—a tower of strength to his own congregation—Bishop McEvay has walked with a sedate regard to the rights and feelings of all other communions, nor sought to interpose the influence of his great position beyond those confines except for the general welfare. On all hands it is regarded as a deplorable tribulation to his success in administering the affairs of London diocese that this zealous and suave prelate has been chosen to follow as Archbishop of Toronto the distinguished educationist who was also here as Bishop O'Connor. Thus London has given three Archbishops in Toronto in the persons of Bishop Walsh, Bishop O'Connor and Bishop McEvay. It speaks well, not alone for the character and attainments of the worthy priests to have achieved such notable promotion, but also for the position held by the diocese of London in the field of ecclesiastical labors, as affording opportunity for the display of those virtues which meet the recognition of supreme authority. In Protestant circles as well as in those over which Bishop McEvay has presided with much fidelity and credit, it can fairly be said that the sentiment regarding his selection as Archbishop of Toronto is that of warm congratulation."

The editor of the Hamilton Herald made the following reference to the new Archbishop of Toronto: "Archbishop McEvay's farewell address to the clergy and laity of London diocese concludes with a beautiful touch. 'I pray Almighty God to bless you all,' he writes, 'and ask a continuance of your prayers, including the prayers of the children.' Evidently, in leaving the scene of his recent labors, the good prelate's heart went out to the lambs of the flock with even more tender yearning than to their elders."

The Bobsaygon Independent also alludes to the change in the following manner:

"As indicated by this journal some time ago, the selection of Bishop McEvay of London as Archbishop of Toronto has now been announced. The promotion of Rev. Father McEvay, as he is best known throughout this district, has been rapid, but not more so than was to be expected by a man of his special capabilities, capabilities that are perhaps more rare in the Church than in any other profession, and were bound to place him in the foremost ranks of the Church administration. There are men, and some of them are prominent in the higher circles of the Catholic Church, who have a most unfortunate knack of arousing antagonism, and their usefulness is more than neutralized. Bishop McEvay, albeit a Churchman, is blessed with good common every day sense, and he understands human nature that is outside of his Church as well as that within. Consequently, unlike most churchmen, he is tactful, considerate of others, and obtains his aims in a way agreeable to all parties. As a priest he was as popular in this district with Protestants as with his own people, and that natural tactfulness undoubtedly will continue with him in all its widening spheres. It is fortunate for this Province that a man of his excellent traits of character will occupy so commanding a position, as it assures a harmonious working of religious affairs, in the most touchy province in the Dominion as regards such matters, a province in which an Archbishop of the wrong pattern would be capable of arousing a disastrous amount of un-Christian, unreasoning rancour, completely destructive of that neighborly fraternity that must exist if a community is to be either Christian or prosperous. The old parishioners of the new Archbishop will take a joyful pride in his advancement, will pray for the divine assistance in the great tasks to which he has been called, and are certain that they will not be forgotten in the first benedictions of the new Archbishop."

In St. Peter's Cathedral, London, and St. Mary's Church, touching references were made to the departure of Archbishop McEvay by the Rector, Rev. J. T. Aylward, and by Rev. J. V. Tobin. It was quite evident that deep feeling accompanied every word uttered by both priests. An echo, heartfelt and sincere, came from every member of each congregation. Their chief pastor had been for years associated intimately with them. They knew him well. And until such time as they are called upon to lay down the burden and look for their reward in heaven they will recall from the past the thought that their priestly ministrations under Bishop McEvay brought them a happiness which was ever a consolation in their sorest trials and most arduous labors, and this sentiment is also felt by every priest in the extensive diocese of London.

"Our Lord never tells us about the Pope, or about the Roman Catholic Church," says the Presbyterian Witness. Neither does He make any mention of Edward the Seventh or the British Empire. Yet Presbyterians believe that when He said Caesar meant Edward the Seventh. And Catholics believe that when He said Peter He meant Pius the Tenth.

ARCHBISHOP O'CONNOR.

"A glimpse at the personality loved and esteemed in his diocese and beyond," is the heading of a touching tribute paid to Archbishop O'Connor, who has retired from the Archiepiscopal See of Toronto, by the Toronto World. It is a foreboding of better conditions in our country when we see articles of this description written and published by men who are not of the household of the faith. That the distinguished prelate who has laid down the burden in Toronto richly deserves what our Toronto contemporary has written about him none will deny:

"The resignation of Most Rev. Dr. O'Connor of the jurisdiction which he has exercised in the archdiocese of Toronto for nearly nine years would be an event so remarkable that speculation concerning the reasons for the Archbishop's action is but natural.

At the outset it may be well to say a word or two as to the faculty which he has exercised in the archdiocese of Toronto. He never failed in a single incident of his life as priest and bishop to exalt in this his native province the church to which he belongs and its ministry.

A Bishop's power of jurisdiction, which means taking part in the government of the Church, can only come from the head of the Church. A Bishop along with consecration receives the right to administer a diocese. As to the canonical rules in the case, the choice of every Bishop, though essentially made by nomination, involves previous election at the hands of the brothers in the ministry. As is generally known, three names are always submitted to the Pope by the priests of a diocese to which a Bishop is being appointed. So that Dr. O'Connor who nearly eight years ago was consecrated Bishop of London, has upon two occasions, with an interval of ten years, been the first selection for the ecclesiastical hierarchy of those who have known him most intimately. More than this, it is understood that Rome insisted upon his acceptance of the transfer to Toronto.

Instances are rare where chiefs of the Church lay down the sceptre of their authority for cause other than infirmity. The diocese of Toronto has, however, witnessed the occurrence twice within the comparatively brief period of fifty years. Archbishop De Charbonnel resigned after ten years of residence in 1890 to enter the Order of Capuchins at Lyons, France. He lived till 1891. His retirement was not from infirmity. Nor is Dr. O'Connor's. The two Bishops might be compared in many ways. Dr. De Charbonnel's name is greatly revered in Toronto. Dr. O'Connor's will undoubtedly long be remembered as a man of aristocratic birth; the other is the son of an Ontario pioneer settler. Milton's picture of Peter was evident in that Bishop as in this:

Last came and last did go The pilot of the Galilean lake; The turreted towers, the crystal twin (The golden spire, the iron spire) amid him He shook his head and said: 'I am he!'

Dr. O'Connor, to adopt the poet's figure of speech, carries the iron and the golden keys. The dual emblem may be supposed to be represented in severity of manner and living, united with singular simplicity and gentleness of character. The Archbishop is rigorous in regard to duty and discipline. Like the late Dr. De Charbonnel, there is nothing of the ordinary bearing of the dictator about him. There is not a more democratic citizen of Toronto than Most Rev. Denis O'Connor, D. D. There is not in the Dominion an ecclesiastical who looks every inch the Bishop in a more complete sense of that significant word. A handsomely-ventured man.

The results of Archbishop O'Connor's jurisdiction have never been discussed in the newspapers. His sermons have not been reported. His photograph as Archbishop has never been published. He is a man of private life, of bed-time with hard work performed with energetic fidelity, is never in the public eye. He believes in and practices three rules: work, the instruction of the young, and prayer. He never discusses the things that ring from every pulpit of the land. No one ever heard a "blast" from his pulpit. He attaches no constructive importance to discussion. It makes far more confusion than it helps to clear away.

What the people, and especially the young, need, according to this most practical Archbishop, is instruction by example. The example of a religion as whole should be a palpable and visible force in human society. Preaching should be of the Gospel. No headlines. He does not believe in religion getting into the street calling attention to itself during business hours. He does not understand religion becoming the patron of parades, exhortations, entertainments or semaphoric schemes. A religious picnic or a charitable dance would offend his sense of truth. His charity, like his religion, is a thing for sober performance, and, like his religion, vigilant, every inch the Bishop in a more complete sense of that significant word. A handsomely-ventured man.

Respect for womanhood has shone around him. He could not suffer a woman to go into an office or business place to solicit money for charity or religion. At his confirmation he gives to every boy the pledge of total abstinence; but to the girls he says: "You will be good and honorable women, you will not need any pledge to shun a thing that would degrade you."

Who are there that will discern greatness in this Archbishop's resignation? Not many, perhaps, in a generation so conscious of its strenuousity.

Let us suppose a primitive Christian upon a street car trip through this or any other big city. He would see enough evidence out of the window on the walls and billboards to make him imagine that a modern Christian community desires nothing better than to excite itself to amusement by human characterizations unmentionable. And if this primitive Christian took to his hotel an average supply of popular literature his imagination would be excited still more inflamed. But an Archbishop, faithful and unflinching in his duty, would not be discouraged by signs that might frighten the primitive Christian off the streets.

Wherein is the heroism of resignation? Not many would think to look for it, perhaps, where great faith is sometimes found. When men who labor for religion far more than common capacity can endure, make some great act of resignation, it may be that they resign a lesser for a greater task. Perhaps it is that they have a more delicate sense of the efficacy of prayer. It is impossible to imagine Archbishop O'Connor in monastic seclusion other than a great Christian soldier resisting the evil tendencies of the modern world in which, without appearing unduly pessimistic, it may be frankly admitted that the flesh and the devil are under no visible handicap. Prayer is invincible. And only great faith relies upon its agency."

MR. SELLAR'S GRIEVANCE.

The old wall is heard again from the Huntingdon Gleaser; for the fields are stripped of their Saxon reapers and English is no more heard in the land. Alas! for the Eastern Townships, where once all was promising. Whoever saw an Anglo-Saxon settlement fall or be absorbed? These townships, fair to the eye and responsive to industry, were to be the leaven of Lower Canada. The Catholic Church was to move back at every advance of the superior Anglo-Saxon Protestant colony; and the French language was to be heard no more save in some lonely hamlet where a poor old inhabitant woman mourned the passing of her people. Had such a picture been realized we should never have heard of the Tragedy of Quebec. The reverse has taken place. Now we hear about a grievance and a tragedy. The Toronto News is the last to take up the subject, only too well pleased to strike at the Catholic Church and the French Canadians in the vain hope of making trifles, a little money and some political capital. One preliminary remark of Mr. Sellars is well worth observation. He tells us that "the Anglo-Saxon farmer will remain in no country where he is discriminated against." Why did he go to Quebec? We quite agree with the Gleaser. Nay, more—the Anglo-Saxon will not remain in a country where he cannot be master and do the discriminating himself. He will succeed if he has had the chance of handicapping all other rivals. In the fair open contest he does not succeed. Germany and the United States are besting him at home, and the French Canadians beat him in his own settlement. It is late in the day to complain. The difficulty is that the Anglo-Saxon pride is sorely cut by this whole affair. If this eviction happened in a certain locality what guarantee is there for other parts of the country? The great complaint is that the new condition in these townships is due to the privileges and aggressiveness of the Catholic Church. There can be no advantage in discussing the constitutional enactments in regard to parishes in the Province of Quebec. Whether these laws are the best arrangement or the worst arrangement possible, or whether like most things here below there are advantages and disadvantages, has very little, in fact nothing, to do with the ground of Mr. Sellars' complaint. Not a foot of his property or that of any other Protestant falls under the parochial or tithe system. If a Catholic tenant occupies it, then the tithe comes out of the tenant. This is not the complaint. According to his own admission, "So long as a farm is owned by a Protestant the priest can levy no tithes; his trustees no building tax. The moment it is sold to a Catholic, the priest draws tithes and the church warden draws tithes. If the whole country were Catholic and every farm in it paying these tithes we should be grateful; and since this state would be very conducive to the country's welfare we should be peaceful. Now the same condition may be seen almost anywhere in our own Province. If a Methodist sells a farm to a Presbyterian, the Kirk gains what the meeting-house loses. Can any jealous minded, sore-hearted Methodist stir up trouble for the Presbyterian Synod because a half dozen cases take place in the same parish? The meeting house is closed. The small Presbyterian church is soon replaced by a fine brick structure. All, from start to finish, was fair business. Even supposing it was all suggested and arranged by the official body of the Presbyterian Church, how can it be called a "tragedy," or how can the aforesaid Methodists complain that they have been "discriminated" against in the transaction? This is Quebec.

Nor is the complaint based upon the difference between seigniorial and freehold tenure. It is that the Church acquired between 1838 and Confederation power to erect new parishes. "It was thus made," he proceeds, "to their interest to change the townships from the possession of Protestant farmers to that of Roman Catholics." To talk thus is the act of a spoiled child. No transfer of property could take place against the will of the Protestant owner. To maintain "that township land held in free and common socage is exempt from any taxes other than these established by English law," is entirely beside the question. What gives Mr. Sellars a pain in the eye and makes his heart sore is the sight of the new parish church and all the subsidiary buildings, indicative of further advances of the Catholic Church and the passing of those in whom his hopes had vainly rested. This novel sight in the Eastern Township, the fruit of a people's economy, contentment and religion, is the only discrimination against the Anglo-Saxon pioneers of this part of Quebec and their descendants. Let Mr. Sellars compare the county of Essex in this Province with these Eastern townships, and he will find the same changes taking place. The country gains. He will find the same sale and purchase going on in the Eastern portion of Ontario. It is unjust and absurd to attribute the spread of the French Canadian Catholics in any part of Quebec or elsewhere to the Catholic Church or the tithe system. To call that tragedy which is entirely a question of economy and free contract is as malicious as it is misnamed.

ATTACK ON SCOTCH STUDENTS IN ITALY.

It is customary for the different colleges in Rome to spend some of their Easter vacation in the country which at the time presents such charm of freshness and beauty. The air is balmy, the heat not oppressive, whilst olive groves and creeping vines afford rest for the eye with their renewed green leaves and bloom of white and tinted pink. A few days spent amidst historical surroundings and in one or other of nature's cloistered nests upon the Alban hills are a pleasing change from the city and the student life of Rome. But in these years young ecclesiastics must look forward to such jaunts with mingled fear, for too frequently they are not allowed to move in peace and freedom. All the colleges of the Eternal City have a uniform, which taking the cassock as a common feature, varies it by different colored binding or sash. As a consequence all students are immediately recognized, nor could they travel without this badge of honor. The members of the Scots' college were spending this last vacation in their country house at Marino—the town where Cardinal Merry del Val was attacked last year. On the Thursday after Easter these young and unoffending gentlemen made a small excursion to a picturesque lake, Lake Nemi, in the neighborhood. They dined at a Caspuchin convent, and soon after started to return, dividing into three parties. The party in advance were attacked by a mob of irresponsible youths. First they grossly insulted the students, and upon being remonstrated with, they brutally assaulted them. As usual with this class these fellows were armed with knives—one of them with a razor. In a moment the weapons were out, and while the students endeavored to defend themselves as well as they could, two of their number were severely wounded, and a third who hastened to their assistance only succeeded in saving himself by catching hold of the coward who brandished the weapon and felling him to the ground. One of the wounded received a severe gash on the left cheek, and the other two, stabs in the side. Both were conveyed to the hospital at Albano. The Prefect of Rome called upon the Rector of the Scots' College, Mgr. Fraser, to express his sympathy and to assure him that all would be done to secure the criminals for justice. As a matter of fact four or five of the assailants were arrested a few hours after the attack. Three of these promising brigands are from Rome—a fourth, the ringleader, is from Marino which is notorious as the centre of anarchist propaganda. Nor did the episode terminate here. It is a great thing to be a British citizen in any part of the world. The last thing Italy would like to see would be any mishap which might turn English visitors from her borders. We find that the incident did not pass unnoticed in the British House of Commons. Mr. Sutherland, a Scotch member, asked the secretary of State for Foreign Affairs whether his attention had been called to the affair. "He further asked whether, for the future protection of the students and in the interest of the numerous British subjects who visit

Rome, he had made, or would make, representations to the Italian Government with a view to the culprits being brought to justice without delay." A report had been sent Sir E. Grey by the Ambassador at Rome who had already requested the Italian Government to take the necessary steps to secure the punishment of the guilty parties. Sir E. Grey was further instructing the Ambassador to watch the case carefully and report if there was any unnecessary delay. No nation is so prompt and so truly careful of her subjects all over the world as great Britain.

CATHOLIC SUMMER SCHOOL.

What an unsocial institution the Catholic Church seems to be. Perhaps we should change the expression by admitting the sociability and call it unworldly. Its sociability is not like that of the world. Its bonds of charity are the strongest—stronger than death. Its invitations are always on the red calling people to the feast. Its exhaustless treasures are ever open—and its fountains ever free. No one is favored with seats reserved, nor on the other hand is any one crowded out. We are travelling all around our thought. The Church is as sociable as a mother—more welcome for the poor and the erring than for others, more joy at the penance of a sinner than the fervent ecstasies of a saint. It is a libel on the Church to say she is not sociable. It is the Church goes, now and again, they break through the narrow customs, betake themselves away from city homes and meeting at some chosen resort and how pleasant it all is—common faith, friendly associations and relaxation. Whilst clubs of all kinds are formed for purposes commercial, political and social, it is worth while calling attention to one club which has successfully proven that the Church can be sociable. We refer to the Catholic Summer School of America. It enters upon its seventeenth session, beginning on June the 28th and closing Sep. 11th. Its rendezvous is the picturesque shore of Lake Champlain in the suburb of Plattsburg, just where the heights of Cliff Haven slope down to the lower beach surrounding the head of the lake. It is a beautiful place for an outing, historic too, and is rendered more beautiful by the increasing number of cottages erected. For the last few years it has been under the presidency of one of the ablest directors in New York, the Rev. Father John Talbot Smith, so well and favorably known for his ability as a writer and his zeal in the work of education. Summer Schools are not intended for the severer type of study. The Catholic Summer School presents a very interesting programme of lectures. Five dealing with recent discussions upon the Bible and its teaching, by the editor of the American Ecclesiastical Review, Rev. Dr. Hensler, are an attraction in themselves. For other courses we refer our readers to the schedule which may be obtained from the secretary's office, 5 and 7 East 42nd street, New York. History, education liturgy and philosophy are all treated by some of the best lecturers of the United States. The serious work of study is varied with the most refined and moderate pleasure. The Catholicity of the visitors, the opportunities of practicing private devotion, the pleasing scenery and all the surroundings combine to make the Catholic Summer School a desirable resort for those who wish a short holiday.

A NEW SAINT.

An event of the greatest significance took place last Sunday week when Pope Pius X. pronounced the beatification of Venerable Madeleine Sophie Barat, foundress of the Order of the Sacred Heart. "The testimony to the heroic sanctity of the new saint," says the Catholic Universe of Cleveland, "has been overwhelming." Our contemporary further says:

"She was one of the little group of women who under the direction of the Abbe Varin constituted the Society of the Sacred Heart at its foundation in 1800. The society proved peculiarly attractive to the nobly born women of European lands, and while never neglecting its share in the training of the humbler classes, it became recognized throughout the world as having a special mission to families of high social position and wealth. Thus it befall that the holy and gifted daughter of the people gave the veil to princesses, and was throughout her religious life in close relations with the most eminent of every land. Her society had branched into all parts of the world before she went to her reward in 1865."

This important event has given abundant reason for rejoicing to the Religious of the Sacred Heart in every civilized country in the world. Furthermore, it will be a cause of special gratification to the thousands of ladies now in the world who owe their early training to the daughters of Blessed Madeleine Sophie, the name by which she will now be known in the calendar.

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Only the Almighty knows what an in- estimable benefit to religion and humanity has been the establishment of this splendid institution of learning. The mode of teaching has not been such as we find in the average modern institution of learning. The purpose has been vastly different in one respect. On the one hand, the world of time and the world of eternity are dealt with conjointly—on the other the world of time only. It might be claimed that the guiding motive of the Religious of this Order is to begin the education of the young by training the heart in such a manner that the noblest and truest and sweetest ideals take possession of every attribute of the mind. The motive to be good and to do good and to scatter broadcast in the social world influences that make life a joy in the most perfect sense of the word, is felt wherever a lady is present who wears the graduating medal of the Religious of the Sacred Heart. In all stations of life they are pointed out as models of virtue, models of lady-like deportment, models of everything that one would look for in a womanly woman, not given to interference in those things which becometh not the angel of the home and who is pursuing the path only which the Creator intended she should pursue. But while all this is true of the spiritual and finer attributes of the graduate of the Sacred Heart, it is equally true that she receives a training which gives her first place amongst the cultured, and, in this our day, we find the graduates of the Sacred Heart well equipped to take their place in the secular field with the graduates of those institutions which are devoted to secular education only. May it be that this most important event which has just transpired will bring added blessings to the labors of the Religious of the Sacred Heart. Their life work is of the noblest mould and those who have young daughters to be educated, will, if they place them in the academies of this Order in the coming years, have reason to thank the Almighty for having had such a great privilege.

HOME RULE FOR SCOTLAND.

And now comes a demand from Scotland for a Home Rule parliament, or, as Mr. Perie explains, a scheme to establish a legislative body in Scotland which will have power to make laws on matters relating exclusively to that country. Mr. A. J. Balfour, as might be expected, entered strong objections, but the House of Commons, by a very large majority, voted in favor of allowing the Bill to go to its first reading. It will be interesting to watch the progress of this movement, and we wonder if the humbug cry of "Unionism" will be made to do service because of this progressive movement of the Scots. We see no reason, too, why England itself should not have a parliament for the transaction of local business. As regards Ireland the fact that the empire will be dismembered if Grattan's parliament is restored, has been raised by men who know perfectly well that such would not be the outcome. The real reason is that they fear the landlord must go. The landlord has been the curse of Ireland, bringing to the country, as a rule, nothing save misery, tyranny and impoverishment. This new movement will probably have the effect of opening the eyes of the English people to the justice of Ireland's claims to a local Parliament. Trenching this movement for Home Rule in Scotland the Globe publishes the following interesting editorial reference: "The introduction of a Scottish Home Rule bill into the British House of Commons is not a novelty, but the majority by which it was approved is so. It was introduced by the member for Aberdeen, and the majority in its favor was much more than two to one. In his recent by-election campaign in Dundee Mr. Winston Churchill pledged his word that such a measure would be offered for the consideration of the House, and it may, therefore, be regarded as a quasi Ministerial bill. As such it will be promoted with all the force that can be brought to bear on its progress, its supporters being the Liberals of Scotland and England and the whole of the Irish Nationalists. It is not at all likely that it will very soon become law, but it may have an important effect on the next general election. Several prominent English statesmen represent Scottish constituencies, including Mr. Asquith and Mr. Churchill, Cabinet Ministers. The likelihood is that it will be the means of securing the return of an almost solid Liberal contingent from Scotland at the next election. There is nothing surprising in the strength of public opinion in favor of Home Rule in Scotland. When the northern kingdom gave a monarch to the southern one the obvious course was to give the united countries a common name, and "Great Britain" was selected. Each country remained otherwise independent, however, and from 1093 to 1707 Scotland retained her own Parliament under the common name of Great Britain. The legislative body of 1707 was not popular in Scotland when it was effected, and though it has been tolerated ever since, it has never appealed to the patriotism

of a peculiarly patriotic people. For some reason the Darien scheme and the massacre of Glencoe are still remembered against William III, and there was nothing in the personal character or the royal regime of Queen Anne, his successor, to lessen the national prejudice. Apart from the gratification of seeing Edinburgh once more the seat of a Legislature making laws for the ancient kingdom, the Scottish people have good reason to desire some relief from the present legislative congestion in the British House of Commons. The difficulty and expense of securing the enactment of statutes affecting local affairs are very annoying, and the future holds out no prospect of relief. In this respect the situation of Scotland is very similar to that of Ireland, and not unlike that of England itself. There is so much variety in the social conditions and the legal systems of the three countries that local Legislatures with limited jurisdiction would prove quite popular if people had a chance to give them a thorough trial. There can be no doubt about the increased efficiency of the British Parliament in dealing with Imperial problems."

THE TERCENTIARY OF QUEBEC.

In the year 1608 the city of Quebec was founded by the Christian hero, Samuel de Champlain. In 1708, the first Bishop of Quebec, Francois de Montmorency Laval, passed to his reward. These two events are to be commemorated during the coming summer. The original intention was that the celebration should be in its main features at least, French-Canadian and Catholic. It was, doubtless, in this character that the Archbishop of Quebec explained it to the Pope. For the letter which the Holy Father has addressed to the Bishops of Canada on the subject, views the celebration entirely in this light. He wishes his voice to be heard in the general rejoicing, because the Church enjoys in Canada a greater liberty, perhaps, than anywhere else in the world,—a liberty due to the courage and perseverance of its Catholic citizens on the one hand, and the justice of British laws on the other. Moreover, Canada has shown a special loyalty to the person of the Vicar of Christ, notably when the French-Canadian youth hastened to the defence of the Papal States. Looking back, we see how Catholics were the beginnings of Canada. Champlain had nothing more at heart than the propagation of the faith, and in founding Quebec he established a centre from which Christian civilization was to spread throughout North America. He called for missionaries to convert the Indians, and there came bands of devoted men, conspicuous among whom are the Jesuit martyrs. More than this, Champlain took pains to select his colonists so that the work done by the missionaries among the natives might not be spoiled, as has so often happened, by the licentious conduct and bad example of the Europeans. With a wisdom which is only coming to some other Government at the beginning of the twentieth century, he deported those who were likely to be undesirable citizens. The Pope believes that it is the continuance of this policy by Champlain's successors which has largely contributed to preserve the integrity of the faith and of the Christian life among the people of Canada. The work thus happily begun was wonderfully carried on by the other great men whose memory is to be commemorated. Bishop Laval sent missionaries from Quebec in all directions, even as far as the Gulf of Mexico. At a time when Gallicanism was undermining loyalty to the Holy See, he inspired his clergy with that affection for the Pope which has ever since characterized Bishops and priests of Canada. Bishop Laval founded the Seminary of Quebec, the mother and model of other institutions of ecclesiastical learning. And not only have worthy priests come forth from its halls, but many excellent laymen as well. On this Seminary as a foundation the Holy See and the Canadian episcopate have built Laval University, a notable sanctuary of science and a fortress of Catholic truth. Finally, Bishop Laval labored to establish that concord between Church and State which happily exists at this day, and is shown in the united efforts of statesmen and ecclesiastics to celebrate worthily this year the glories of the past. Such was to be the character of the celebration as understood by Pius X. But his Excellency the Governor General, inspired by motives of public policy or by a desire to make his administration in some way notable, proposed that the Quebec celebration should become an imperial affair and should commemorate not only the founding of the Ancient Capital and the death of Bishop Laval, but also the conquest of Canada by England. The incongruity of the addition proposed by Earl Grey has been pointed out by newspapers as far apart in their way of thinking as La Verite of Quebec and the Mail and Empire of Toronto. But, looking at the matter from a Catholic point of view, there is a congruity of the highest sort between the two elements of the celebration. To the English conquest of Canada we owe it that Quebec is not to day a city of the atheistic French Republic with the work begun by Champlain and Laval uprooted as far as legislation could uproot it. If the tricolor instead of the Union Jack floated from the citadel, we should see our religious turned out of hospital and school to starve upon the streets or find a home erased from our coinage and our school books, our churches seized by the State and our use of them merely tolerated because there is yet no other use to which they can be put, the bells which called the faithful to the Holy Sacrifice muffled down and cast into statutory disrepair, and those who have most distinguished themselves by the blasphemy and obscenity of their writings. In a word, we owe it, in the Providence of God, to the English conquest of Canada

that the work begun by Champlain and Laval goes on flourishing and prospering. And therefore, there is for the Canadian Catholic the strongest possible link connecting the two elements of the coming celebration. This is the note which Catholic writers and speakers should sound with trumpet tones on every possible occasion during the approaching festivities. Perhaps we shall be told that such a note will offend the ears of the representative of official France. That only goes to show that official France should not be represented at Quebec. The men who boast that they have driven Jesus Christ from every public institution in France do not represent the nation which sent Champlain and Laval to spread Christ's Kingdom beyond the Atlantic. The nation which set spies upon the officers of the army, and refuses them their due promotion if they dare to go to Mass; the nation which denies its soldiers the sacraments of the dying in the military hospitals and Christian burial on the battlefield, is not the nation for which Montcalm and de Levis and their brave comrades fought and died on the Plains of Abraham and at Ste. Foye. The France of Champlain and Laval, of Montcalm and de Levis would be fittingly represented by the Archbishop of Rouen or Count Albert de Mass. But if Fallieres and Clemenceau or any of their parrot crew should have the audacity to set foot on the soil which is hallowed by the associations we are recalling, we hope they will hear from eloquent French-Canadian lips and read from vigorous French-Canadian pens such words as will make their ears tingle and their cheeks burn with shame, if such a thing be possible.—Antigonish Oskete.

A VERY THREATENING DANGER. The divorce question is fast becoming of national importance. The breaking up of homes through the severing of the marital ties unfortunately has been for years steadily on the increase. To stay further progress in this direction is vitally necessary for the well being of the nation. The celebration of the centenary of the S. of N. York has indirectly served to call the attention of the American people to the invaluable service the Catholic Church has rendered by indubitably opposing this social cancer which, if unchecked, will bring about widespread social demoralization which cannot but weaken the nation whose real strength, in the last analysis, rests upon the safeguarding of the sanctity of the home. It is a matter for congratulation that the Catholic Church does not stand alone in its opposition to this heinous evil. The Protestant sects, also, are arraying themselves against it. It is true that they are not so pronounced in their opposition as is the Church, but in registering their condemnation they strengthen the forces marshaled against the great moral danger that is casting its blighting shadow over the land. There was a time in this country when the breaking up of a home by divorce proceeding was considered a very serious matter, so serious, indeed, that this method of freeing themselves from marital obligations was rarely resorted to by man and wife. But that time has passed. To day the divorce courts are kept busy annulling marriages on grounds which formerly would have been considered wholly insufficient. The disgusting manner in which men and women set about freeing themselves of the most sacred obligations that can be contracted, was illustrated forcibly the other day in a New Jersey divorce court. The local newspapers in describing the scene which took place a few hours after a divorce was pronounced, threw a strong light upon the degrading views entertained about marriage. The two who had been divorced appeared before a judge in the same court in which the annulment of their marriage had been obtained. Thereupon ensued the following conversation between the Judge and the applicant for re-marriage: "I suppose you are free to contract the marriage?" "Oh, yes," said Goring, feeling in his pocket for the divorce decree. "You see, Mary here was my wife, and Josephine here was her sister in law, because she had married Mary's brother, who is now dead. Mary and I have been divorced and I want to marry Josephine. Josephine's brother here, Herbert, wanted to marry Mary, who was my wife before we were divorced a couple of hours ago." "When these preliminaries were gone through with the divorced man was married to another woman and the divorced woman took unto herself a second husband. We quote once more from the published account from which we have taken the above dialogue: "Then first couple forward," said Judge Ransom. "Goring stepped up with Mrs. Nally and they were duly married. Newton, the brother of Mrs. Nally, and Mrs. Goring, the former wife of Goring and the sister-in-law of Mrs. Nally, who was to become Mrs. Goring No. 2 acted as witnesses. "Then Newton and Mrs. Goring the sister-in-law of his sister, who had just become the wife of the former husband of his bride to be, stepped up, and Mrs. Goring No. 2, the sister of the bridegroom and the sister-in-law of the bride, an now the bride of the former husband of the bride-to-be, and Goring, the husband of the bridegroom's sister, and the former husband of the bride to be, acted as witnesses to their marriage." And all this took place within a few hours after the courts had declared that the man and wife, who had solemnly pledged themselves to be faithful to each other during life, were freed legally from all responsibilities assumed by them when they were first married. Matrimony is not always treated as a farce as it was in the case of the two persons who were remarried a few hours after they were divorced. But underlying the whole divorce system is the conviction that there is nothing

sacred about marriage which is considered in the light of a contract that should be annulled when the contracting parties become dissatisfied with it. Hence the ruin of thousands of homes and the cruel injustice done innocent children who virtually are deprived of parental care at a time when they need it most. Thoughtful persons contemplating these evil results of the divorce system naturally enough feel grateful to the Catholic Church for her unceasing warfare upon the fruitful cause of so much misery.—N. Y. Freeman's Journal.

SEVEN FORMER MINISTERS ENTER THE TRUE FOLD.

CATHEDRAL CHAPEL THE SCENE OF A MEMORABLE CEREMONY, ARCHBISHOP RYAN OFFICIATING. Seven former Episcopal ministers, Revs. William McGarvey, D. D., Maurice L. Cowl, William L. Hayward and William H. McClellan, late of St. Elizabeth's Church; Edgar N. Cowan, until lately of the Milwaukee Diocese, and Charles E. Bowles and Otho W. Gromoll, of the Chicago Diocese, who had been in retreat at Rehoboth, Delaware, where they were visited occasionally by Rev. Alvah W. Doran, of the Epiphany, who was sent by Archbishop Ryan to give them desired instruction preparatory to their reception into the Church, came to the city on Tuesday evening. On Wednesday afternoon they made their profession of faith before Archbishop Ryan in the Cathedral chapel and received conditional baptism; they also made their confessions and received conditional absolution. Ascension Thursday morning found the seven former ministers present at the Archbishop's Mass in the Cathedral chapel, with less than a score of others present. The converts approached their first Holy Communion together, no one else receiving at the altar. Archbishop Ryan administered the sacrament, his secretary, Rev. Charles F. Kavanaugh, assisting. Following the Mass, they were confirmed by His Grace, Father Kavanaugh assisting, also Rev. Alvah W. Doran, who acted as their sponsor then as at their baptism. Seen afterwards by a representative of The Catholic Standard and Times, their countenances radiated the great happiness that had come to them, and which was voiced by Dr. McGarvey when he remarked to the Archbishop that though His Grace had had many eyes in his long life, there was one unutterable joy he had not known—the joy of a convert. Dr. McGarvey was reminded of an incident that occurred when the Companions of the Holy Saviour, the Episcopal order of which he was formerly superior, were established on Madison street. Interviewed at that time by a representative of The Catholic Standard and Times, Dr. McGarvey spoke of having, as a little boy of six years, met the late Rev. Hugh Lane, rector of St. Teresa's who visited an aged Catholic lady living with Dr. McGarvey's mother. Father Lane used to place his hand on the boy's head and say: "This little man will be a priest some day." "And he didn't know how true that was going to be," said Dr. McGarvey on occasion of the interview referred to. The interviewer suggested that Father Lane (then living) would scarcely admit that it was true yet. Dr. McGarvey, in the sincerity of his belief in his priesthood, was at first inclined to resent the remark, but in his kindly way said: "Oh, of course, from your point of view." Dr. McGarvey and the others received with him intend to be priests "yet," the Lord willing, but for the present will rest at Rehoboth. Dr. McGarvey and Messrs. Gromoll and Cowl were the guests of the Cathedral. Messrs. Hayward and Bowles of the Epiphany, Messrs. McClellan and Cowan of St. John the Evangelist's. Several of them may remain in the city for a few days. Mr. Gromoll returned immediately to Rehoboth. Mr. McClellan is a relative of the late General McClellan. Messrs. John Albert Shearman and Albert Malcolm Ewing, students for the Protestant Episcopal ministry, were received into the Church by the Passionists at Baltimore, on Easter Sunday.—Philadelphia Catholic Standard and Times.

THE DRUNKEN HUSBAND.

"Such a husband," said the Rev. J. F. Synott, S. J., to a Joliet, Ill., congregation, "is worse than a polar bear. The drunken brute should be put into a padded cell, and the most summary punishment should be administered to him whenever he so far forgets himself as to neglect his duties and abuse his wife and children. He doesn't care for the children or their welfare, and when they ask him if they shall go to Mass, he tells them they may go to the devil if they want to, and many of them avail themselves of that permission. The man who scoffs at religion has no regard for the spiritual welfare of his wife and children. He is simply a brute who spends his time in bad places and brings home a big budget of scandal which he retails to his family at every opportunity regardless of the demands of decency and of the example which he is setting for his sons and daughters. When he has exhausted his opportunities for evil influences, he goes to bed like an animal, and sleeps like an animal also. Animals have no worry, for they have nothing to worry about."

Judge's remarkable views are not to be identified with the widest and most liberal idea of religious toleration. A Catholic may hold a Presbyterian in the highest personal esteem, and a Presbyterian may think a Catholic the most desirable of his acquaintances and friends; but neither is supposed to believe that the other's religious belief is just as true and saving as his own. Persons who regard religion in this fashion are really not religious people at all. Logically, the Lord Chief Justice might have extended his theory, and held that all the varieties of heathens, and cannibals, and "devil worshippers," and devotees of "human sacrifices" should not bear a whisper of protest against their views; "they should go on as they were bawz."

It may be added that this Judge, when some years ago he held the office of Attorney General, became distinguished as a "jury-packer"—acting on the idea that no man of his own professed creed could or should be trusted on or admitted to a jury in any case connected with Irish politics—hence he was dubbed in popular phrase "Peter the Packer," a sobriquet which still sticks to His Lordship.—N. Y. Freeman's Journal.

DESPERATE AND DOTARD METH- ODISTS.

A lamentable exhibition of religious bankruptcy was that afforded at the Methodist Conference in Baltimore this week, when, like fierce gamesters mad over losses at play, Bishop Neely and other clerics of like intellectual calibre stormed and omitted forth gutter billingsgate against the Catholic Church. It is a sorry sight. Wesley, the founder of the sect, could be in the flesh to day, would shrink appalled from the suggestion of contact with such wild boar frenzy. The Catholic Church attacks no sect. She preserves the even tenor of her way, rejoicing that the silent power of patient expectation of results is bearing fruit. The strayed sheep are returning in straggling detachments from the City of Confusion to the sheltering fold. If this fact has an exasperating effect upon the obdurate, she is not accountable for that result. She must do nothing to diminish the working of mental and spiritual processes, whose free play is, we may well believe, essential to the realization of the mysterious designs of the Almighty and in the grand scheme of the world's salvation. Bishop Hartzell a couple of days before had exhibited a similar barrenness of logic and charity. He had fumed and raved over the "Paganism" and "idolatry" of Rome with the energy of an actor in a barn in the Elizabethan era, tearing a passion to tatters, "to split the ears of the groundlings." It is the old story of the lawyer's axiom: "When you have no defense, abuse the plaintiff's attorney." There is a very great gap in the Methodist ranks in England, according to last year's figures—a falling off of

SUMMER SCHOOL

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"SENSIBLE VIEW" BY A DUBLIN CASTLE JUDGE.

A very curious view on religion was delivered recently from the judicial bench in Ireland by Lord Chief Justice Peter O'Brien, an official of the class in that country unfavorably known as and popularly designated, "Dublin Castle Catholics." The occasion was a case at the Cork assizes in which a Catholic priest sued for libel and got a favorable verdict, but the specially noteworthy feature of the proceedings was the Judge's declaration of "Indifferentism" in the matter of religious belief as thus reported in his charge to the jury. "It might (said the Judge) be illogical, but he thought that every man should remain as his father was, and go on the way he was born—a Protestant, to go on a Presbyterian, a Unitarian, to go on a Unitarian, a Catholic as a Catholic—each should proceed as best he could as he was born. That may be an illogical thing for him to say. People were supposed to use great efforts to bring people round to their own views, but he liked people to go on as they were born. That was a sensible view of it." Commencing on this "Dublin Castle Catholic" doctrine, one of the Irish papers properly observes that the

NEW WAY TO BE WELL

Healthfulness of Oranges.

The one lesson which most people never seem to learn is, how to guard their health. We have been eating oranges since time immemorial, yet how many of us know that orange juice contains a medicinal principle which has a marked action on the stomach, bowels, kidneys and skin. Some physicians go so far as to say that they can cure the average case of indigestion, Constipation, Biliousness and Dry Skin with orange juice and proper diet. This can be easily proved to the satisfaction of any sufferer. Take the juice of one or two oranges every morning before breakfast, take one or two "Fruit-a-lives" every night at bed-time, exercise a reasonable care in diet, and the proof will be found in health. The cure will be greatly assisted and hastened by taking "Fruit-a-lives" in conjunction with the orange juice. "Fruit-a-lives" are fruit juices in which the medicinal principles of oranges, apples, figs and prunes are many times increased by fine special way in which they are combined. Then tonics are added and the whole made into tablets. "Fruit-a-lives" may be obtained at all dealers, or will be sent postpaid on receipt of price—50c, a box—6 for \$2.50. "Fruit-a-lives," Limited, Ottawa.

more than five thousand in membership. The reason for this big defection is not apparent. But if the leaders of the sect over there have been pursuing tactics like Bishops Neely, Hartzell, Hart, McCabe and others who go to Catholic countries to "spy out the nakedness of the land" and return with highly-spiced reports, it is hardly to be wondered at that a feeling of enul should supervene. The game of indecent defamation is played out, and the whole system has got the death-rattle in its throat. Besides, the utter stupidity of it! Behold a man like Bishop Neely getting up and complaining in this fashion: Look at the influence of the Catholic Church in Washington. I am told it can keep a political power right at the very centre of our Government, and I am told, too, that the newspapers of our day will not allow a criticism of the Church to be printed. Think of it! A Church that is claiming our press and our Government! The press prints this "criticism," as if to show that the Bishop had only to open his mouth to stultify his own argument. This is cruel, no doubt; but it is also kind. It is said that if a pig is obliged to swim, it can do so well, but that if left long in the water the action of its cloven fore feet on its neck will in the long run cut its own throat. So with such orators in a rage. They have only to be let alone to destroy their own arguments when their objective is "Rome." Its doctrines and its influence.—Philadelphia Catholic Standard and Times.

THE DRUNKEN HUSBAND.

"Such a husband," said the Rev. J. F. Synott, S. J., to a Joliet, Ill., congregation, "is worse than a polar bear. The drunken brute should be put into a padded cell, and the most summary punishment should be administered to him whenever he so far forgets himself as to neglect his duties and abuse his wife and children. He doesn't care for the children or their welfare, and when they ask him if they shall go to Mass, he tells them they may go to the devil if they want to, and many of them avail themselves of that permission. The man who scoffs at religion has no regard for the spiritual welfare of his wife and children. He is simply a brute who spends his time in bad places and brings home a big budget of scandal which he retails to his family at every opportunity regardless of the demands of decency and of the example which he is setting for his sons and daughters. When he has exhausted his opportunities for evil influences, he goes to bed like an animal, and sleeps like an animal also. Animals have no worry, for they have nothing to worry about."

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FIVE-MINUTE SERMON.

Pentecost, or Whitsunday.

HOW TO PURIFY OUR SOULS.

There appeared to them parted tongues as it were of fire, and it sat upon every one of them. (Acts II. 3)

Ten days ago, my dear brethren, we celebrated the feast of the glorious Ascension of our Lord into heaven; at the same time He departed from the midst of the Apostles, leaving them to all appearances, in rather a sad and perplexed condition as to their future mission; but not so, for though He, their guide and chief Pastor and Teacher, had gone from amongst them, yet before doing so He had promised in His place another Comforter in the Holy Ghost, the third person of the Blessed Trinity: "The Paraclete, the Holy Ghost whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you."

This sending down of the Holy Ghost, His descent upon the Apostles and the other believers, we are celebrating to-day, the Feast of Pentecost. "And when the days of Pentecost were accomplished they were altogether in one place; and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues, as it were, of fire, and it sat upon every one of them: and they were all filled with the Holy Ghost, and they began to speak with divers tongues according as the Holy Ghost gave them to speak."

You have noticed in these words of to-day's Epistle, that the Holy Ghost came in the form of tongues of fire; now, as one of the principle properties of fire is to purify, we may naturally conclude that the Apostles were from that time purified from their former imperfections and defects. Concerning these faults of the Apostles we read that they were easily excited and gave way to feelings of revenge; speaking of the Samaritans they said: "Lord, wilt thou that we command fire to come down from heaven and consume them?" And turning our Lord rebuked them, saying: "You know not of what spirit you are."

The Apostles were ambitious, they sought pre-eminence and distinction, and our Lord again rebuked them by placing a child in the midst of them, saying at the same time: "Anon I say to you, unless you be converted and become as little children, you shall not enter into the kingdom of heaven."

Lastly, we all know of the threefold denial by Peter of his Divine Lord and Master. Such, my dear brethren, was the condition of the Apostles before the descent of the Holy Ghost; they were filled with the faults and imperfections of human nature, and remained so after the Ascension of our Lord, and hence we see the reason of their four and sad condition.

But the time has now come for their purification, and the fire, the grace of the Holy Ghost, performed a wonderful change in the followers of our Lord, for just as in nature fire purifies the iron, consumes the rust, and renders all things bright, and by fire only can these results be obtained, so also the grace of the Holy Ghost, the fire of Divine love, penetrates the hearts of the Apostles, changes them from proud, ambitious men, to men full of humility and meekness, and of love; so that henceforth all worldly desires were banished forever from their souls, and their aspirations were directed with ceaseless zeal to things heavenly; such are the workings of Divine love in man's soul.

THE APOSTLE OF HIS FAMILY.

Rev. Richard W. Alexander in the Missionary.

Percy Brown, without a doubt, is in heaven with the angels and saints; but his short career was so unusual, that he deserves a place among God's chosen apostles.

When the little fellow was five years old, he was a frequent visitor at a neighbor's house, next door to his own Protestant home. And for this reason; in one of the rooms of this good Catholic family, there hung a large and beautiful picture of the Crucifixion. Percy had never seen such a thing, and immediately demanded an explanation, which was given with due deference to the limited intelligence of the infant inquirer. He was awed and impressed, and constantly spoke about it at home.

He was not understood, of course, and no attention was paid to his prattling. His visits to the picture continued however, and the good lady instinctively felt that there was something unusual about Percy.

His two brothers took him to the public school when he was a little over six years old. But he did not like it there, and after staying a few days, left, and without the knowledge of his parents, went to the parochial school, with a little Catholic friend of his own age. His brothers mentioned the matter at home, but when Percy seemed so happy, his parents said it made no difference and permitted him to continue.

The next year, during the Ember days of St. Mary's school, were prepared for first confession. Percy had learned his catechism, and the method of confessing, so he marched to the Church with the rest, and took his place near the "box."

A lady who was making a visit to the church, happened to notice the children, and was surprised to see the little Protestant boy, who had never been baptised, seated with the Catholic children before the confessional. She knew Percy's family well, and was quite a friend to the little boy; in fact, the picture of the Crucifixion to which we have referred, was in her house. She immediately spoke to the Sister in charge of the class:

"Sister, isn't that Percy Brown?"

"Yes; Percy is going to make his first confession, he is well prepared."

"But, Sister, don't you know that every one belonging to him is a Protestant? Why, the child has never been baptised, in any church!"

"What!" said the Sister, turning pale, "Percy not a Catholic! not baptised! you say?"

"He is not a Catholic, and has never been baptised," said the lady. "I know the family well, I live next door."

The Sister lost no time in going over to Percy, and telling him that he could not go to confession; that she did not know he was not a Catholic!

Percy burst into loud sobbing: "Oh! Sister, I am a Catholic! I do want to go to confession and tell my sins, I ain't a Protestant!" and his sobs were heart breaking.

The children all stood up and looked at the little fellow, thinking he was reproved for some misdemeanor, and the priest hearing the noise, came out of the confessional and asked what was the matter. The Sister told him. Looking at the tear-stained little face and the swimming blue eyes, the priest smiled and said:

"Why, my little son, what is the reason you want to go to confession?"

"To tell my sins!" said the little six-year old, between his sobs.

"But your sins can not be forgiven by absolution! you have never been baptised!"

"Well, then, baptise me, Father, and let me go to confession," wept Percy. The priest hesitated. The little face was very serious though wet with tears.

"Well, you may come into the confessional, but you must stop crying, and not distract your companions!"

The priest returned to the box and Percy was quiet at once, and when his turn came, went into the confessional, and remained some time; then he went to the altar railing and knelt there in prayer. As he left the church he said to the Sister:

"I am going to bring my mother to Father T—to-morrow; I am going to be baptised a Catholic!"

The Sister was rather surprised at the emphasis of the little fellow, and said warningly:

"Don't make your mother angry, Percy, you ought to wait until you are a little older."

"But suppose I would die," said the small philosopher, "you told us your self, Sister, we would never see God without being baptised."

The Sister acknowledged the fact, but not being anxious to cause trouble in a Protestant household, told Percy to say a fervent prayer before he asked his mother to change his name.

Whatever Percy told his mother, we do not know, but the very next afternoon she came to the rectory to see the pastor, with the joyous Percy.

She explained that Percy gave her no peace; insisted on being baptised; and was so serious and earnest, that she and his father saw no great harm in gratifying him, and she asked the priest to baptise him.

Percy was radiant with joy! The pastor finally baptised him, and the mother watched the ceremonial with those who were present. Percy received the name of "Joseph," and was so delighted that he would answer to nothing else, except to his father, who always called him Percy.

He bought a small crucifix and wore it around his neck, and continued his attendance at St. Mary's school. He was obedient and attentive, with the usual amount of boyish liveliness, but after a year or two, he began to tease his mother about his two brothers.

He told her that they would never go to heaven if they were not baptised, and continually spoke of the beautiful instructions, and the many interesting things that happened at the parish school, and finally persuaded her to send the other two boys to St. Mary's with him.

The Sisters were surprised and delighted one morning to see little Percy now nine years old, march in proudly with his two elder brothers (not much older to be sure!) and request the Sister to place them on the school roll.

The young apostle never ceased until he had obtained their consent, and that of their parents, to be baptised, and both boys finally received the sacred waters of regeneration!

They appreciated the grace that was given them through their little brother and loved him with an extraordinary tenderness, in which all at home shared. "In due time all three were confirmed and made their First Holy Communion!"

Joseph now became an altar boy, and his piety and diligence were remarkable. He had an altar erected in his little bedroom at home, where he hung his precious crucifix, and all the medals and sacred pictures he received at school.

One day, his father, annoyed at some childish misdeed, commanded him "to take that Popish trumpery down!"

"If you don't," said the angry man, "I will throw the whole business in the fire and take you from that Papist school!"

Percy stood still as if he were rooted to the spot, the tears gathered in his eyes and rolled down his cheeks, his frame shook with sobs! He fell on his knees!

"Papa! papa! you will break your little boy's heart! Oh! papa, you don't know how good they make me!"

After that, his father never permitted him to be crossed in his piety, or his "religious notions" as he called them. Percy was frail, and to his parents he seemed an angel, too sweet and rare to belong to this earth. His face was so pure and spiritual; sayings so unusual, so "old fashioned" as they phrased it, they could not contradict him.

After Percy left school, he went to learn a trade, and had sometimes to a great effort and even sacrifices, to be mass on Sundays and receive the Sacraments. On one occasion, he was detained late on Saturday night and he cautioned his mother not to let him oversleep himself. "For, you know, mother, Catholics commit a mortal sin if they stay away from Mass on Sunday!"

His mother promised, but when she went to call him, he looked so weary and slept so soundly, she had not the heart to call the poor boy! But when he awoke, and found the lateness of the hour, he rushed out of the house without his breakfast, and ran from church to church, to find the late Mass over, and came home disconsolate because of his failure to observe (as he thought) the Third Commandment!

All week he was depressed and sad over this accident, and his mother resolved she would never disappoint him again.

Noting this impression Percy asked her to come with him on Sundays, and to please him she went with him to Mass. One grace led to another and before the end of the year she was baptised and made her profession of faith.

Percy's whole heart was now set on the conversion of his father. But this seemed an impossibility. Mr. Brown had not interfered nor made objections when the rest of his family followed Percy, but no example or precept seemed to change him!

He was a good man as far as honesty and morals go, but he had no use for special piety or religion.

Percy grew more fervent, more prayerful! We know not the thoughts that filled his innocent heart, but we know that his health began to decline. He was not nineteen, yet it was evident that he had not long to live.

Work was given up and Percy remained at home. Patient, gentle, and uncomplaining, the boy prayed and read, and became the centre of the tenderest love and care.

One day he came on his father, sitting on the back porch with his own work outside in his hands. He said nothing, but his heart gave a great bound of joy!

"Bring him to the Faith, Lord, and take my poor life," he murmured. It was not long before the propitious moment came. His father knew what was passing in the boy's mind, and had set to work to learn something of the religion which surrounded his family with such peace and content.

He felt that his cherished son was praying for him—may, nay, might be offering his pure life for him! He could resist grace no longer; he spoke to a priest, was instructed and baptised, and became a member of the Holy Catholic Church.

Percy's soul was filled to the brim with holy joy! He lay on his pillow, white and wan, but overflowing with happiness! He felt he was dying, but, oh! it was easy now, to die, when those he loved—father, mother, two brothers were bound close to him by a common faith, and would be with him in the spirit world by the consoling doctrine of the Communion of Saints!

And one day when they gathered with beating hearts around his bed, and watched the death-damp on his forehead, and the last tear gather in his eye, he smiled an angel's smile on them, and fled away to receive the crown of the apostle and martyr! Oh! can we doubt that his spirit still hovers over them, helping them to bear life's trials and its sorrows?

"Blessed are the dead who die in the Lord! For their works do follow them!"

EPISCOPAL MINISTERS BECOME CATHOLICS.

For some years back there has been quite a decided trend among the clergy-catholics of the Episcopal Church towards Catholicism.

We found the following news item in the New York Journal last Monday:

"Fifty Episcopal priests, seven of them holding charges in New York, are soon to renounce the Episcopal and embrace the Catholic Faith, according to the Rev. Alvan H. Doran."

"The open pulpit," according to Dr. Doran, is principally the cause of this wholesale defection. Rev. A. Doran was formerly a minister in the Episcopal church and at one time connected with St. Clement's, but is now a Catholic priest attached to the Church of the Epiphany in Philadelphia.

The "open pulpit" has been the cause of a great deal of trouble in the Episcopal church. The "open pulpit" law of the church was enacted at the general convention of the Episcopal church, held last fall at Richmond, Virginia.

This law provides that an Episcopal pastor may, upon any special occasion, after first gaining the consent of the Bishop, invite any Christian layman or any denominational clergyman to speak from the Episcopal pulpit in his church.

Since that law amending canon 19th passed, ministers of various denominations and churches have occupied Episcopal pulpits.

On last Tuesday the Diocesan Convention was opened here in Cleveland. Bishop Leonard said at the opening session, as reported in the Leader:

"I sincerely hope the clergy of this diocese will not approach several times, and each time I have declined to grant permission."

Bishop Leonard declared: "The law will be corrected at a future general convention."

Bishop Leonard instanced the case of the Philadelphia clergyman and his four assistants, who withdrew from the Episcopal church within the past week, and who signify their intention of join-

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ing the Roman Catholic Church because Episcopal pulpits are being thrown open to clergymen of other denominations.

The Philadelphia clergymen fear the Episcopal church, by the law, is losing its identity has maintained in England, and is becoming confused with Evangelical churches.

Protestants and Protestants are evidently distasteful terms to the Episcopalians. They love to be called Catholics and to have their church designated as the Catholic Church.

Episcopalians hug this delusion to themselves, but they can get no one else to look upon their church as Catholic or upon their ministers as priests. Even their own members, in response to a stranger's question, would never point to one of their temples as a Catholic church.

The enactment of the amendment to canon 19, opening their pulpits to Evangelical clergymen, has caused them a great amount of trouble. The very fact that the Episcopal church passes laws on important matters, then advocates them on the grounds that error was committed in their promulgation, shows that their "church" is like other human things and human tribunals—entirely fallible.

Last Sunday morning tears filled the eyes of men and women in St. Elizabeth's Protestant Episcopal Church in Philadelphia when the four clergymen in charge of the parish bade their flock farewell. Dr. McGarvey, the retiring pastor, and his assistants, Rev. Morris L. Cowl, Rev. Wm. L. Hayward and the Rev. Wm. McClellan, went through the ordeal of personally bidding their flock farewell.

As the above clergymen had resolved to join the Catholic Church they did not officiate at any time during the day at St. Elizabeth's, the services being performed by visiting ministers.

Although the Rev. Wm. H. McClellan preached at the last service, his text being, "Ye shall be sorrowful, but your sorrow shall be turned into joy," the minister made no direct reference to the resignation of the parish clergy, but in an interview after the services he said that the entrance of Dr. McGarvey and his assistants into the Catholic Church was the only logical outcome of the stand on the "open pulpit." He also said that the views which they held were a plain indication that there is no church but the Catholic Church which they would think of entering. He said also that they would go at once to Rehoboth, Delaware, and he expected that they would shortly be inside the Catholic Church.

In addition to the above it may be well to add that the Rev. O. W. Gromoll of West Palm Beach, Fla., has sent in his resignation to the Bishop of Chicago. The Rev. Charles C. Bowles of Ravenswood, Chicago, is also among the number who have resigned from the Episcopal church.

Both of these gentlemen are now in Rehoboth, Delaware, with Dr. McGarvey and his assistants, and expect soon to be received into the Catholic Church.

"Where the shepherd leads the sheep ought to follow." Doubtless a great many members of the Episcopal church, finding their ministers bidding farewell to that denomination, will also join the procession of those marching toward Rome. The procession is growing larger as the days pass, and as people are becoming more thoughtful.

It is well for us to remember and to pray for the fulfilment of the words of our Lord as presented to us a few Sunday ago in the Gospel: "There are other sheep that are not of this fold; them also must I bring, and there shall be one fold and one Shepherd."

We who are obliged by the Divine Law to "love our neighbor as ourselves," should earnestly pray for the enlightenment of those who are not of the true fold, that soon they may be led into the Church, which is One, Holy, Apostolic and Catholic.

We are sometimes obliged to confess that some whose light should shine before others and glorify their Father in heaven instead become stumbling blocks to many out of the Church who are men of good will.—Catholic Universe.

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If Christ so loved us, ought not we as to love one another?

Guard well thy thoughts, for thoughts are heard in heaven. The bonds of a good home are forged in heaven.

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JUNE 6 CHATS W The habit of attitude body has a p character. petty jealous ricks and where were at kinship with greater into formed the feel that if of knowing In other ad will ha pathy for ev this helpfu reflect it bu On the otl life with a c caring only for the mal for the will cur own con others, this harden the affections, pessimistic, Try this good will an go! If you nast proud to be the new it more symp ward other and you wi ad whole- tude will an eding, an upon us in regard the social, self qualities re How muc life with feelings of god will a go! Life satisfaction centered that we kind luster The we the unself moment- they are li their insp aged, and All of u be, whet failed in successes good will ment. Everyb god will better to succeed i great wea fulness, it tude low The tal of feeling speed, on actor wo Why, and We were grand; u and gene image th Selfish natures of the to be. I to regain a habit c sympath everybo

CHATS WITH YOUNG MEN.

The Good Will Habit.

The habit of holding the good will, kindly attitude of mind toward every body has a powerful influence upon the character. It lifts the mind above petty jealousies and meanness; it increases and enlarges the whole life...

On the other hand, if we go through life with a cold, selfish mental attitude...

On the other hand, if we go through life with a cold, selfish mental attitude, caring only for our own, always looking for the main chance, only thinking of what will further our own interests...

How much better it is to go through life with a warm heart, with kindly feelings toward everybody, radiating good will and good cheer wherever we go.

The world builds its monuments to the unselfish, the helpful, and if these monuments are not in marble or bronze, they are in the hearts of those whom their inspirers have cheered, encouraged, and helped.

Everybody can be a success in the good will business, and it is infinitely better to fall in our vocation and to succeed in this, than to accumulate great wealth and be a failure in helpfulness, in a kindly, sympathetic attitude toward others.

We were planned on lines of nobility; we were intended to be something grand; not mean and stingy, but large and generous; we were made to God's image that we might be like God like.

When Hate is Met with Hate. How little we realize when we hurl thunderbolts of hatred toward another that these terrible thought shafts always come back and wound the sender...

Think of what people who refuse to speak to another, because of some fancied grievance or wrong, are really doing to themselves. How this renouncing intended for another poisons their own minds and cripples their efficiency!

It does not matter what feelings of revenge and jealousy a person may have toward us, if we hold the love thought, the charitable thought toward him, his javelins of hate will glance from us, fly back and wound only him self.

How easily, boastfully, and sweetly some people go through life, with very little to jar them or to disturb their equanimity. They have no discord in their lives because their natures are harmonious. They seem to love everybody, and everybody loves them.

Others, with ugly, crabbed, cross-grained dispositions, are always in hot water. They are always misunderstanding. People are constantly hurting them. They generate discord because they are discordant themselves.

The Only Sure Way. The only sure way of avoiding the abuse of alcoholic beverages is not to use them at all, says Father Lanning in the Observer.

speaking in disease it is neither a food nor a poison, but may be a suitable and helpful drug, but in practise it can be just as well done without. It should be called what it rightly is, a drug, and not a drink.

On his return he passed by the door of the sick boy, and a something, he knew not what, impelled him to go in, still bearing in his breast Our Blessed Lord.

THE CONVERT'S ORDEAL.

It is in many cases a difficult and trying ordeal for such men, their submission to Rome, the long struggle, the uncertainty, and the breaking of many a heart.

But under present conditions in our country, is it not simply a duty for a Catholic to take into his home a Catholic paper? A Catholic paper is a gift of the pure air of heaven.

Who can doubt the absolute necessity of the Catholic press? What home is secure without a Catholic paper? We must meet paper with paper.

The lady left and went downstairs to speak to his mother. 'It's very odd, ma'am,' said the poor woman, sobbing.

Then and there the boy made his confession to the priest, and told him that ever since that prayer and blessing of Father W—, he had never been able to rest. He was so exhausted that evening that the priest went to fetch the Holy Oils and the Viaticum.

He seemed to be an appropriate text would be, 'Watchman, what of the night?' Policeman pacing the beat, what of the night? Where do these young men spend their evenings?

Many people complain that faith in these days has grown cold; that the reason why our Lord works so few miracles is on account of our materialism, and that we are too much absorbed with worldly matters to think enough of supernatural things.

OUR BOYS AND GIRLS. A MIRACLE OF THE BLESSED SACRAMENT. BY LADY HERBERT.

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It is in many cases a difficult and trying ordeal for such men, their submission to Rome, the long struggle, the uncertainty, and the breaking of many a heart. One peculiar feature in the lives of such converts is that one day within the true fold, once secured and at rest mentally, once they have felt the full effect of our Lord's words, 'Peace be still,' they are almost beside themselves with joy and without patience when their former friends do not follow.

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DWELLERS 'MID TEMPEST AND CONFLICT.

A recent sketch of MacMaster, once rated the greatest of Catholic American journalists, states that toward the close of his life he lost prestige owing to a singular circumstance.

The late William Henry Thorne was another disciple of violent journalism. The first issues of his Globe Review excited something akin to a sensation. But the interest didn't last. He might seem like a fishwife, finally, but he couldn't attract attention. His public dropped off and finally his magazine suspended.

The danger to faith and morals that lie in waiting for our young Catholic boys selling daily papers on the streets have long been recognized by pastors, says the Toledo Record. They see only too well the baleful effects of such employment.

It was with the view of counteracting these effects that a Franciscan Father in Indianapolis warned Catholic parents against permitting their boys to sell daily papers in the streets.

Owing to its exclusive devices such as the melodiant, the phrasing lever, the melody button and the diaphragm pneumatics, the Gonfray-Angelin piano plays with all the individuality and authority of a virtuoso. It was the first on the scene, and from its marked superiority it is still entitled to the last word.

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But under present conditions in our country, is it not simply a duty for a Catholic to take into his home a Catholic paper? A Catholic paper is a gift of the pure air of heaven. What better missionary labor may any Catholic do than to spread Catholic papers? They are the most practical antidote to the poison of the daily press.

Who can doubt the absolute necessity of the Catholic press? What home is secure without a Catholic paper? We must meet paper with paper. We must sow truth without ceasing, for the missions of error are countless.

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BLESSED MADEBEINE SOPHIE BARAT.

CEREMONIES IN HONOR OF HER BEATIFICATION AT THE SACRED HEART CONVENT, LONDON.

On the twenty-fourth of May, the long-expected event of the beatification of the Foundress of the Society of the Sacred Heart was celebrated with the usual grand ceremonial in Rome.

On Sunday evening Solemn Benediction of the most Blessed Sacrament was given by Reverend Father Tobin, assisted by Reverend Fathers White and Ford; Reverend Father Godwin was present in the sanctuary. The Benediction was sung by the pupils of the academy and was followed by the unveiling of the picture of the Blessed Madeleine Sophie. The shrine was directly between the main altar and that of the Blessed Virgin and was beautifully decorated with flowers.

On Monday morning Pontifical High Mass was sung by His Grace Archbishop McVay, Rev. Father Aylward acting as Arch-priest, Rev. Fathers Kennedy and Weston Deacons of honor and Rev. Fathers Tobin and Ford, deacon and sub-deacon of the Mass. Rev. Father Valentin was present in the sanctuary. The pupils sang the choral Mass. In the afternoon the ceremonies were completed with a solemn Benediction given by Rev. Father Tobin, assisted by Rev. Father Buckley, O. S. B., and Rev. Father White.

Immediately after the solemn Benediction, Rev. Father Aylward preached the panegyric and in well chosen language pointed out the shining virtues of Blessed Madeleine Sophie, taking for his text the words "My Sister, my spouse is a garden enclosed." Canticle of Canticles, (C. 4, v. 12). He began by saying that God, speaking of the soul wedded to Him by faith and love, compares it to a garden, to a garden because in this soul He sees growing up in emulation all the seeds of goodness, flowers of Christian virtues blooming and ripening into fruits of merit for heaven.

A closed garden, because this soul is proof against the darts of the evil one, inaccessible to the seductions of the world or the affections of creatures. These words of the Holy Ghost may be most becomingly applied to your Blessed Mother Foundress whose beatification, taking place yesterday, is the cause of our presence here to-day. With you then we may enter the closed garden of her soul to inhale the perfume and admire the splendor of those virtues which characterized her in life and merited for her the signal honor of being raised to the dignity of Blessed to receive public veneration on the altar of God's Holy Church. It is said in Holy Writ that the Heavenly Spouse looks with complacency to see His flowers in bloom, but He seeks amidst them all one that He plucks and loves to take to Himself—that is the Lily of purity.

Following the Divine Master's example, let us take for the glory of God—for our edification and for your encouragement, Reverend Mothers and good Sisters, a few of the many virtues of Blessed Madeleine Sophie, and may she on this happy day bless my words, inspire them with that burning zeal and fervor she ever showed in her lifetime when her lips gave utterance to the thoughts that led so many souls to God. Before unveiling the virtues of Blessed Mother Barat, Father Aylward most interestingly portrayed her youth, especially dwelling on the ways and means God took to form her character. The severity of her own brother, a noble soul himself, prepared her to endure with heroic patience the trials and difficulties she was to face ere the Society of the Sacred Heart would become an accomplished fact.

In speaking of her zeal for the propagation of religion and education, Father Aylward drew attention to the rapid spread of the society all over Europe and paid a passing tribute to Mother Barat in seconding the efforts of her Superior General in establishing the society in North America.

At the close of her eventful life Mother Barat looked upon the work of her Society with its grand institutions, praising God, denying any merit to herself, expired with a blessing on her children now scattered all over the earth. One pang of sorrow touches every true child of the Order in this day of rejoicing—it is the thought that in her own dear France there is only one house left to the society there to join with their sisters all over the world in thanks to God for the honor conferred on their Blessed Mother Foundress. Let us hope in His own good time our Dear Lord will change the conditions of things, and once more France, regenerated through devotion to the Sacred Heart, will open wide its portals to welcome the entry of Christ and His kingdom, and that the Daughters of Blessed Madeleine Sophie will lead the way.

During thirty-five minutes Father Aylward said mass and other beautiful things calculated to inspire devotion to the Sacred Heart, and said that it was fitting that the present Holy Father Pius X.—whose motto is to restore all things in Christ—should beatify Mother Barat a true Apostle of devotion to Christ in His Sacred Heart. All present were charmed at the touching sermon delivered by the Rector of St. Peter's.

The lyric and lasting tone of the Gounod piano comes from the superior quality of imported salt used, coupled with the fine quality of the sounding boards made from "violin spruce," together with the non-varying end-wood, pin-block or wreat plank system and many other improved features found only in the Gounod.

MORE DEFENDERS.

METHODIST DISAGREES WITH HIS BISHOP—WORD FOR JESUITS.

It is a noteworthy sign of the times that attacks upon the Catholic Church nowadays bring forward defenders who are not of our faith, but who are fair-minded and just, and will not stand idly by and see an injustice done. An example of this was noted in the Baltimore Sun of May 17th, when a Methodist gentleman took issue with a bishop of his church who had adversely criticized the Catholic Church during the Methodist Congress in Baltimore. The gentleman wrote as follows to the Sun:

A VIGOROUS DEFENSE.

Messrs. Editors: While looking over the columns of the Sun my eye caught the line, "Says Papacy is Paganistic," and I read the following extract from Bishop Hartzell's address to the Methodist Episcopal Congress in New York (the Catholic Church) grown arrogant by age and powerful by world-wide organization, it is an aggressive conspiracy against civil and religious liberty wherever it exists. Wherever its power has been supreme for centuries we have the blight of ignorance, immorality and superstition among the masses, a corrupt and immoral priest hood, an inhuman and pestilential system of serfdom, and the narrowest and most tyrannical of governments, and the Word of God is denied to the people in their own tongue, while the rights of the individual conscience are forbidden under pains of eternal anathemas."

Now, I myself am a Methodist and a zealous advocate and defender of the work done by our missionaries at home and abroad, but when a representative of my religion comes before a body of intelligent men and rehearses a lie that has been exposed 10,000 times my love of truth and fair-mindedness compels me to put aside party feeling and raise a voice of protest. It is an ungracious thing for Bishop Hartzell to vituperate a religious system that has been hard at work on the soil of Africa long before the Methodist came into existence, and whose work at the present day, done by the so-called White Fathers for the uplifting of the savage races of that land is one of the brightest pages in the history of modern civilization. It is an easy thing to reap where one has not sown and then criticize the sower because the harvest is not more rich and abundant. And this is precisely the position of Bishop Hartzell. The seeds of civilization and education were sown long ago by the Catholic Church, and the seeds to day find it comparatively easy to garner the fruits from the fields plowed and furrowed by her.

Another ungentlemanly act is the aspersion cast upon the Catholic priesthood. Doubtless there have been, and there are, bad and unfaithful priests in the ranks of the Catholic clergy, but for this reason to call the entire priesthood corrupt and immoral is an unpardonable sin against logic and good breeding. Bishop Hartzell knows, and I know, that many a tale of immorality and corrupt conduct on the part of unworthy ministers of his own religion on African soil, and I would like to know what he would think of a Catholic Bishop who, for that reason, would stigmatize the entire body of Methodist ministers as corrupt and immoral. These accusations of Bishop Hartzell against Catholicism have been exploded so often that no words of mine are needed in defense. The pages of history are open wide to all who wish to read. But I feel it is the duty of every fair-minded Methodist to resent this un-called-for attack upon a religion, which with all her faults and prejudices, has been a great factor in the civilizing of the nations. The only thing that can excuse this assault of Bishop Hartzell is the charitable presumption that the natural broad-mindedness of every born American—in indeed Bishop Hartzell is happy enough to claim this privilege—has been warped by the narrowing influences of that far off country in which he has lived.

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HOPE LIES IN CATHOLICITY.

The Rev. Newman Smyth, pastor of the Center Congregational Church, of New Haven, the oldest non-Catholic Church in Connecticut, and a member of the Yale Corporation, said in a sermon delivered in his church on Sunday last week, that Protestantism was passing away, and was destined to be merged into Catholicity. He said: "Protestantism has passed already through two distinct stages. First, in Luther's time it protested against the Church then existing. Then it constructed new churches and new creeds. But for a hundred years we have been breaking up creeds rather than making them, and we now are in a third stage, facing the question, 'What is Christianity?' How can it be realized on this earth?"

"The crowning achievement of Protestantism is that it won victory forever for the splendid spiritual liberty of the individual man. But now it has failed, although I would not say its failure in any direction is complete. Protestantism is losing mastery over the controlling forces of modern life, one end of which is bound to the Church, even in its own families. Catholicity has authority in the family from birth to death, from baptism to extreme unction. Protestantism has also lost the voice of authority in the State. Our churches as churches are not counted as political powers.

More than this, Protestantism, as organized, or rather as disorganized, has lost control over the large areas of religious thought. It is not that worldliness is coming in, but that much religion is withdrawing from the churches. Protestantism does not attract many minds. "With all this, Protestantism has utterly lost the unity of the Church. The Catholic Church is a strong cable, one end of which is bound to the Eternal Power and the other fastened to the whole mechanism of human life. It controls the world and it moves where it will. In Protestantism the rope at its human end is frayed out in many threads. No single strand is strong enough to move the whole social mechanism; at best one thread may move only a few wheels."—Central Catholic.

RIUALISM.

The bitter storm of Liverpool Protestantism and former Exeter hall meetings was decidedly noticeable at the assemblage of Protestants in the Queen's hall on Monday night, says the Catholic Times.

But it must be admitted that Mr. Austin Taylor and other speakers were as correct as they were candid in their descriptions of the situation in the Church of England.

The Church of England has, as Mr. Taylor said, been shifting its center of gravity for over half a century. Organized bodies of opinion and societies in that church have been drawing away from Protestantism. That is quite true. Nor is it unreasonable to ask why the Ritualists as honest men do not make their submission to the Pope and sever themselves from a church with whose principles and doctrines they are no longer in sympathy.

Another question may also be reasonably put, and that is, Why so many Anglicans have, in theory at least, renounced Protestantism, and why they continue to give it up? For years the clamor and cries of the Protestants have rung in our ears. They try to coerce their Anglican brethren by shouts and threats to remain faithful adherents of Protestantism. But all in vain. The Anglicans still press on towards Rome.

DR. CHASE'S OINTMENT. PILES. Dr. Chase's Ointment is a certain and guaranteed cure for each and every form of itching, bleeding and protruding piles. See testimonials in the press and ask your neighbors about it. You can use it and get your money back if not satisfied. Get it at all dealers or EDMANSON, BATES & CO., Toronto.

Improved land can be bought very cheap, from \$5 to \$15 an acre and for a man who has little money, land at that price, close to railroad, town, school and church, is far cheaper than any homestead. To my opinion, there will be no better time to buy farms in the West than now. Unprofitable farmers, who have rashly run into debt for years, have been totally knocked down by the financial crisis, the effects of which are felt all over America. Some have to sell at any price, which gives an unusual chance to newcomers who can afford to make a first payment down. The preceding article published in the RECORD on the same subject has brought letters from a few Catholics, and I am proud to say that they like the place very much. Any Catholic coming with his family may write to me a few days in advance, Rev. Father H. Volan, Red Deer, B. X. 341, and I shall be very glad to rent a house for him for one month or so to avoid hotel expenses. I am only asking for a good reference being sent to me from the parish priest. Houses can be rented for \$10 or \$12 a month. I must apologize for such an extensive letter. But I feel sure that the RECORD fully appreciates the importance of such initiative being taken by missionaries working in the new provinces, and that you are very willing to co-operate with my efforts in this line by granting this communication a place in your columns. H. VOISIN, O. M. I. Box 341 Red Deer, Alta.

DIED. HANLEY—In Montreal, on 19th inst., Miss Mida Hanley, daughter of Thos. Hanley, Red Deer, of Palace street. My dear soul rest in peace! COSWAY—In Douglas, Ont., on May 23rd, Mr. Michael Conway, only son of the late Mr. and Mrs. James Conway, of Douglas. My dear soul rest in peace!

MCDONALD—An Canadian, P. E. I. on April 9th. Mary McDonald, widow of the late Alexander McMillan, aged ninety-two years. May her soul rest in peace!

Ladies' Suits \$7.50 to \$18.00 (TAILORED TO ORDER) Beautiful Vole Skirts, \$5 to \$9; new Silk Coats, \$5 to \$10; new Cloth Skirts, \$2 to \$5; new Waists in lawn and silk, \$3 to \$4; Wash Jumper Suits, \$2; Luster Jumper Suits, \$1.75; Silk Jumper Suits, \$1.25; Lisle Suits, (good material) in silk and cloth, \$1.00 and up. Send to day for the sample and style book; they are free—SOUTHCOTT SUIT CO. LONDON, ONT.

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