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Catholic Record.

man of Dr. Smith's calibre repeating

it. How then account for the Church

giate church kept a secondary school,

in early days a small uni-

EDUCATION'S FOE.

THE CIVILIZATION THAT

ENDURES.

the annals of literature and that Gold-

win Smith will be long remembered by

Canadians as the friend and fashioner of

substantial diction. Hence we are sur-

prised to hear him repeating the clap-

We are surprised also that he has

such a high idea of the intelligence of

Torontonians that he does not deem it

advisable to explain what he means

by the condition of Catholic coun-

tries." But he need not go abroad for

' conditions.'' Let him inspect "re-

trap of the boor and the bigot.

pulse had died away.

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

VOLUME XXVII.

The Catholic Record. LONDON, SATURDAY, JULY 22, 1905.

making provision in her councils for the gratuitous instruction of the THE JESUITS. people? How explain the existence of The erudite Dr. G. Smith delights in the schools that dotted our villages testing the gullibility of Torontonians. and towns long bettre the Reforma-He could give them of the garnered wistion? If it be true that the Church is dom of years, but he evidently believes opposed to education, how explain the that a strong diet would not agree with testimony of Frederic Harrison to her those who like mental pabulum of the beneficial influence on the world, and lightest kind. But the doctor is no ordin that at a time when she was powerful ary chef. He is an artist who seeks the enough to shape and achieve her aims? novel in his task of alluring the Writing of the thirteenth century in appetite. As a proof we may point to his " Meaning of History," he says : his latest concoction that graces the "This faith still suffices to inspire the board of the opponents of the school most profound thought, the most lofty policy and bears the name "Catholicism poetry, the widest culture, the truest of the Jesuits." In commending the art of the age : it filled statesmen with work to his friends, he says that "purely awe, scholars with enthusiasm, and religious Catholicism is widely different consolidated society around uniform from that of the Jesuit now dominant objects of reverence and worat Rome," etc. The non Catholic who ship. Great thinkers like Albert of Cologne and Aquinas found it to be the delves only in books in which the stimulus of their meditations. Mighty Jesuit is traduced and travestied may poets like Dante could not conceive accept the statement without demur. There is of course no such thing as "the poetry unless based on it and saturated Catholicism of the Jesuit." His teachwith it. Creative artists like Giotti ing is as the teaching of the Catholic found it an ever-living well-spring of beauty. To statesman, artist, poet, Church. He has no doctrines that are not believed and taught by other Cath. thinker, teacher, soldier, worker, chief olics. Without entering into the quesor follower it supplied at once inspiration of his dominancy at Rome-which, tion and instrument. however, we may remark exists only in Again, schools, says Barnard, for the the imagination of Dr. Smith-our nongratuitous instruction of poor people Catholic friends, we think, can rest can be traced back to the early days of assured that the Jesuit is no sluggard the Catholic Church. Wherever a misin the cause of truth and has been, and sionary station was set up or a Bishop's is, in the forefront of the forces that residence or seat was fixed, there graduwork for the best interests of the world. ally grew up a large ecclesiastical As a colonizer, writer, school master and establishment in which were concenmartyr he has an enviable record; and trated the means of hospitality for all on occasion is a good fighter, as Rethe clergy and all the humanizing information chronicles attest. Perhaps fluences of learning and religion for the

through ignorance." VOLTAIRE'S TESTIMONY.

the truth of the dictum of Macaulay's,

that " Protestantism was arrested in

its victorious march and repulsed with

a giddy rapidity from the foot of the

Alps to the borders of the Baltic," may

account for the little consideration

they receive. In dealing with revilers he

has for guidance the words of the saint-

ly Canisius, a Jesuit of renown:

are our brothers also. We are bound

to love them, because of the love of

Jesus Christ Who shed His blood for

them, and because they sin, perhaps

They are our persecutors, but they

During the seven years, writes Voltaire, that I lived in the house of the Jesuits, what did I see amongst them? The most laborious, frugal and regular life: all their hours divided between the care they spent on us and the exercises of their austere profession. I wal in man, which trains the intellect attest the same as thousands of others and the heart, will be ever advocated brought up by them, like myself: not and protected by the Church. If, one will be found to contradict me. again, we are opposed to education, Hence I can never cease wondering how how is that men like Huxley recognize any one can accuse them of teaching in the Church the only adversary which corrupt morality.

PRAISE FROM OPPONENTS.

As educators they conquered us, disappear." says Ranke, upon our own ground, in our own homes. And Macaulay bearing witness to their exploits in controversy, casuistry, history, tells us that "emnity itself was compelled to own that in the art of managing and framing the tender mind they had no equals. Sir James Mackintosh says the Jesuits cultivated polite literature with splendid success; they were the earliest, and perhaps the most extens. ive reformers of European education, which in their schools made a larger stride than it has at any succeeding moment; and by the just reputation of their learning, as well as by the weapons with which it armed them, they were enabled to carry on a vigor ous contest against the most learned impugners of the authority of the Church. Bancrofts call their schools the best in in the world; and Bacon and others have but praise for their

educational methods. What they have been in the past they are to-day-soldiers of Christ-daunted by no danger, ready for any service, obedient always to the Pope, and directing their labors and sufferings to God's glory; and as for their schools past and present, Barnard says: "The course of instruction, methods of teaching and discipline are worthy of prolound study by teachers and educators who would profit by the experience of wise and learned men.

THE CHURCH AND EDUCATION.

The statement that the Church, which as the condition of Roman Catholic countries testifies, has unquestionably been unfavorable, not to say inimLONDON, ONTARIO, SATURDAY, JULY 22, 1905

Encyclical of Our Holy Father



N. Y. Freeman's Journa'.

CONCLUDED FROM LAST WEEK. It is also a matter of great importance to define clearly the nature of the works on which Catholic energies are to be employed actively and con-stantly. These works should be of such evident importance, they should be in such harmony with the needs of modern society and they should be so well adapted to the moral and mater ial interests, especially to the interests of the masses and of the disinterested and submerged classes, that, whilst in-spiring the leaders of the Catholic Social Movement with ardent zeal, due to the great fruits they promise, they should be within the mental grasp of all and commend themselves to the ready acceptance of all.

For the very reason that the grave social problems now confronting us imperatively demand a speedy and a sure solution, every one is taking the deepest interest in acquainting himself with the various ways in which solutions of the region constitution stand the test of exthe social question stand the test of experience. Discussions on the subject, which are widely disseminated by means of the press, are growing more and more frequent. It therefore be-comes a matter of prime importance that the Catholic Social Movement, diocese or district. And, speaking of the Middle Ages, Mr. Arthur Leach that the Catholic Social Movement, availing itself of this favorable opportunity, should go courageously to the front and propose its own solution, winning for it success by means of a resolute, intelligent and disciplined propawrites: From the university to the village school every educational institution was an ecclesiastical one, and those who governed it, managed it and taught it were ecclesiastics. Every village ganda which will be capable of making parson was or ought to have been an direct headway against the propa

elementary schoolmaster; every colleganda of our adversaries. and every cathedral church maintained versity. The result was that as the Church was ubiquitous, so education was in some form ubiquitous if not universal. In a word history shows that the Church is the truest friend of all that can tend to enlighten and enall this must inevitably make a deep impression upon the minds and hearts of all whom they address, and must swell their ranks in a manner that will make them a strong and compact body, noble the human mind. It is opposed, we grant, to education that seeks, directly or indirectly, to sap the foundations of religion and morality. But educetion which takes account of the spirit-

capable of offering a stout resistance to the current of opposing influences and of holding their adversaries in check. is able to oppose them with any suc-

We, adhering to these wise directions, also gave in Our Motu Proprio of December 18, 1903, a fundamental constitution to the Christian Popular while all Protestant sects dissolve and Movement, which embraces everything contained in the Catholic Social Movement. This constitution can be made to serve as the practical rule for com-History, however, brands the Reforto serve as the practical rule for common effort, and thus become a bond of concord and of charity. On this common ground, therefore, the accomplishing of a most holy and a most urgent mation as a foe to education. It killed literature, says Erasmus : it appealed to the ignorant, writes Hallam, Green object must be grouped, and united Catholic organizations, which, however various and manifold in form, are all informs us that during the reign of Edward VI. divinity ceased to be taught

equally intended to promote efficac-iously the same social welfvre.

But in order that the Social Movement in the universities; students had fallen off in numbers; libraries were scattered and burned; and the intellectual immay be maintained and may prosper through the necessary cohesion of the branches which composes it, it is of the utmost importance that Catholics act together in exemplary harmony. This harmony will never be obtained unless they are united by a unity of intention. Of the necessity of this there is no room to don't We admit that the names of Protestant scholars are not writ in water on

Plain and clear are the teachings of this Apostolic Chair on the subject. Distinguished Catholics in every country in their writings have shed a flood of light upon it. Catholics in other lands of light upon it. Catholiss in other lands have set a laudable example in this matter—an example which We on more than one occasion have called attention to. These Catholics, because of their harmony and unity of intention in a short space of time have garnered in very abundant and very encouraging harmony

yests.

For bringing about the result we have just mentioned an association known under the name of The Popular Union, "conditions." Let him inspect "reactionary" Quebec and see wherein it falls below the level of Ontario. An article from him on that subject might convince some of the denizens of convince some of the denizens of Toronto that their claims to superiority and their boastings are but senseless clamr in the ears of those who know that "love, peace, joy, benignity, long suffering, meekness, faith, modesty, continency" are part and parcel of

heard ere this, but we are surprised at THE CATHOLIC SOCIAL MOVE. fully asserted that it is not more adapted to one country than another. It is applicable to all countries where the same needs exist and where the PIUS X.

BY DIVINE PROVIDENCE POPE. TO THE
BISHOPS OF ITALY, ON THE CATHOLIC
FOCIAL MOVEMENT.

ENDINE PROVIDENCE POPE. TO THE
BUSHOPS OF ITALY, ON THE CATHOLIC
FOCIAL MOVEMENT.

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BUSHOPS OF TALLY, ON THE CATHOLIC
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FOCIAL MOVEMENT.

ENDINE PROVIDENCE POPE. TO THE
BUSHOPS OF TALLY, ON THE CATHOLIC
FOCIAL MOVEMENT. it imparts to all these organizations strength and solidity. The Popular Union, with its constitution for specially defined purposes, stimulates in-dividuals to join special organizations whilst at the same time it trains them for practical and profitable work, thus creating a unity of thought and of feel-

After this social centre has been established, all the other organizations of an economic character which aim at bringing about a practical solution of the social problem in all its phases will the social problem in all its phases will find themselves naturally grouped to-gether for the carrying out of their general aim, which is a bond of union between them. In the meanwhile, these organizations, according to the various needs they have been formed to meet, will assume different forms and adopt different means as the special aim each

We are very much pleased to be able to express here our satisfaction at the great amount of work that has been accomplished in this respect in Italy. We have every hope that with God's help much more will be done in the coming years and that the good already ashieved will be made abiding and be carried forward with ever increasing

The Work of Catholic Congresses and Committee rendered in the past great services, thanks to the intelligent activity of the distinguished persons who directed it as well as to the activity of those who presided or still preside over the special organizations. It is for this reason that at our express desire the centre or union of organizations of an economic character which was main-tained after the above mentioned work of Congresses went out of existence, will continue under those who now are at its head. The Catholic social movement, if it is

to be thoroughly effective, must not be limited by the social needs of the present day. It must strengthen itself by all those practical means furnished by all those practical means furnished by the progress of social and economic studies, by the experience already gained elsewhere, by the conditions of civil society and even by the study of public life in various countries. If this is not done there will be a risk of groping out after new The soundness, the justice of Christian principles, the strict morality Catholics profess, their complete disinterestedness, which makes them in all frankness and sincerity seek only the real, solid and supreme interests of their neighbors, and, in addition to this, their evident ability to promote the true economic interests of the people much better than others cumpall this must inevitably make a deep impression upon the minds and hearts impression upon the minds and hearts with which modern constitutions clothe with which modern constitutions clothe all, Catholics included. In regard to this last point it is clear that modern systems of government place it within the ability of all without distinction to the ability of all without distinction to make their influence felt in public matters. Catholics within the limita-tions imposed by the law of God and by the prescriptions of the Church tal in man, which trains the intellect al in man, which trains the intellect and the heart, will be ever advocated and protected by the Church. If, again, we are opposed to education, how is that men like Huxley recognize in the Church the onlyadversary which is able to oppose them with any success? How came Mathew Arnold to each of the constant of the social question in conformity with constant of the spirit. The current of holding their adversaries in check.

Our predecessor, Leo XIII., of saintly matters. Catholics within the limitations imposed by the law of God and memory, fully realized the need of all this when he directed attention, especially in the famous Encyclical Rerum Novarum and in subsequent documents, to the main thing upon which catholic action should concentrate it. Catholic are the conscience avail them selves of this means to demonstrate that they are as competent as others, and even more competent, to co operate and even more competent, to co operate the social question in conformity with climitation in the work of advancing material and in the work of advancing material and constitution i defend and promote the higher interests affecting the soul.

The civil rights we have referred to are many and of various kinds, the highest being those which make it possignest being those which make it possible to take part directly in the civil life of the country and to represent the people in the halls of legislation.

Very weighty reasons, Venerable Brothers, dissuade us from setting aside the rule laid down by Our medicarens of

Brothers, dissuade us from setting aside the rule laid down by Oar predecessor of saintly memory, Plus IX., and afterwards followed by Our predecessor of saintly memory, Leo XIII., during his long pontificate. This rule forbids in a general way Catholic Italians participating in legislative power. There are, however, other reasons of equally weighty character founded on a regard for the highest interests of society, which must be safeguarded at all hazards, which may require in certain cases a dispensation from the above mentioned law, especially, Venerable cases a dispensation from the above mentioned law, especially, Venerable Brothers, when you recognize a strict necessity for this dispensation for the good of souls and the supreme interests of your churches, and consequently

apply for it.

The possibility of Our making this benign concession imposes upon all Catholics the duty of preparing themselves carefully and seriously for political life should they be called to participate in it. Hence it is of great importance that the same activity which has been employed in such a praiseworthy ance that the same activity which has been employed in such a praiseworthy spirit by Catholics in preparing them-selves by means of a good electoral organization for the administrative life of the municipalities and the Provincial Councils should be applied with equal earnestness with a view to a proper preparation and organization as was opportunely recommended by the Cir-cular of December 3, 1904, issued by the Board of Presidents of the Economic

Associations of Italy.
At the same time this is done the lofty principles which regulate the conscience of every true Catholic must be inculcated and be put in practice. Every

office and perform its duties with the and filial respect. With great grief firm and constant purpose of promoting, by all means at his command, the social and economic welfare of the country and especially the welfare of the people, and this he should do in conformity with the ideals of a civilization distinctly Christian. At the same time he ought to defend the supreme interests of the Church, which are those of religion and

Such, Venerable Brothers, are the character, the aim and the conditions attending the Catholic Social Movement, attending the Catholic solution so far as its most important feature is concerned, which is the solution of the social problem. This solution is worthy of the best Catholic effort constantly and energetically applied. ever, does not prevent the adoption and development of other works of various kinds and of different organization, all equally destined to promite some par-ticular advantage of society, of the people, and the prosperity of Christian civilization under various definite as-pects. These works, as a rule, springing from the zeal of private individuals ing from the zeal of private individuals, become diffused through the different dioceses and are sometimes grouped together in more extended federations. All such are to be countenanced and encouraged in every way, provided the end they have in view is a laudable one, the principles they follow soundly Christian and the means they employ in harmony with justice. A certain

in harmony with justice. A certain liberty of organization must also be allowed them, for it is not possible that where many persons meet together all should be either modelied on the same should be either modelled on the same pattern or be grouped under one leadership. Then, too, the organiza-tion must spring from the nature of the works themselves, otherwise you will works themselves, otherwise you will have buildings that have been carefully planned, but destitute of any real foundation and therefore entirely ephemeral. It will be well also to reckon with the character of the people remembering that customs and tendencies differ in different places. The main thing is that the work be upreared on a good foundation, according to sound principles, with zeal and perseverance. With all this as a basis the shape or form that the different works shape or form that the different works may take are merely incidental.

Finally, as a means of stimulating the

necessary vigor in all Catholic efforts, of affording an opportunity to the organizers and members of these works to see and know one another, of drawing closer the ties of fraternal charity among them, of animating each other among them, of admixing each of the with an ever-increasing zeal on behalf of practical work, and of providing for the solidity and diffusion of the works, wonderful service will be rendered by the holding from time to time, according to the works with the works. ing to the rules laid down by the Holy See, of general or branch Congresses of Italian Catholics, which are to be a manifestation of Catholic faith and a festival of concord and peace.

It remains for Us, Venerable Brothers, to touch now on another point of the greatest importance. We refer to the relation which all forms of Catholic action, must be supported. action must have with the ecclesiastical authority. Everybody who gives careful consideration to the doctrines We laid down in the first part of this letter will see at once that all those works which are meant to aid directly the spiritual and pastoral ministry of the Church, and which consequently have a religious scope affecting directly the salvation of souls, must, even down to the smallest details, be subject to the authority of the Church, and thereinstituted primarily mote in Christ true Christian civiliza known as Christian action, cannot be conceived as existing independently of the counsel and sovereign direction of the ecclesiastical authority, especially inasmuch as they must all be governed by the prin ciples of Christian teaching and morality; still less possible is it to conceive them as existing in opposition, more or less open, to ecclesiastical authority. Of course, all such works must, from their

very nature, enjoy reasonable liberty required for their exercise, for upon them devolves all the responsibility arising out of them, especially in temporal and economic affairs and in those affecting public administrative and political which have nothing to do with the purely spiritual ministry. But as Catholics always hold aloft the banner of Christ, that fact makes them also hold aloft the banner of the Church. It is therefore fitting that they receive it from the hands of the Church, and that the Church watch that its honor be kept untarnished. It is befitting then that Catholics submit as docile and loving children to her maternal vigil-From this it will be clear how unwise was the conduct of those, though indeed

they were few, who attempted here in Italy and under Our very eyes to as-sume a mission they had not received from Us or from any of Our brothers in the Episcopate, and endeavored to carry it out not only without due obedience to authority but even in op-position to the same, seeking to justify position to the same, seeking of justify their disobedience by drawing frivolous distinctions. They too declared that they were raising a standard in the name of Christ, but that standard could not be that of Christ because it had not inscribed on its folds that doctrine of the Divine Redeemer which even here has its application: "He that heareth you heareth Me; and he that despiseth you despiseth Me." (Luke, v. 16.) "He who is not with organization. It meets a need left in nearly all countries. Its constitution, which is extremely simple, is the outcome of the situation which exists in nearly all countries. It can be truth-

of heart We were obliged to condemn this tendency and to stop anthoritatively the pernicious movement which was taking shape. Our serrow on that occasion was a'l the greater because We saw among those who imprudently allowed themselves to be drawn into this false path a great many young men who are very dear to Us, not a few of them of brilliant intellect and of fervid zeal—young men who are capable of excellent work in the good cause if

1396

rightly guided. But while We are pointing out to all the right principles that should guide the Catholic social movement We caunot, Venerable Brothers, omit to refer to the grave danger to which the clergy of to day find themselves exposed ow-ing to the conditions of the present times—the danger of attributing undue importance to the material interests of the people, to the detriment of the far more weighty interests of the sacred

more weighty interests of the sacred ministry.

The priest, raised above other men in order to carry out the mission he holds from God, must also keep himself above all human interests, all conflicts, all classes of society. His proper field is the Church, where as the ambassador of God he preaches the truth and inculates respect for the rights of God and cates respect for the rights of God and cates respect for the rights of God and respect for the rights of all creatures. When he works in this way he is not subjected to opposition, he is not regarded as a partisan — the friend of some and the opponent of others, nor does he in his desire to avoid coming into conflict with certain tendencies, or to avoid irritation in minds that are easily excited on certain subjects, run the risk of dissimulating the truth or hiding it — in either case failing in his hiding it—in either case failing in his duty; to say nothing of the fact that if he were obliged to treat often of material things he might easily find himself involved in obligations hurtful to his person and to the dignity of his ministry. He must not, therefore, take part in associations of this kind, except after mature deliberation, with the consent of his Rishon and only in cases where of his Bishop, and only in cases where his help is free from all danger and is

of evident utility.

Nor is his zeal checked by the observance of these rules. The true apostle must make himself all things to all men, in order to save all (1Cor. ix. 22); like the Divine Redeemer he must have bowels of compassion seeing the multitudes distressed and living like sheep that have no shepherd (Matt. ix. sneep that have no snephera (Matt. 1x.
36). Let him, therefore, employ himself, by the efficacions propaganda of the press, by vigorous exhortation in speech, by direct influence in the cases above mentioned, to secure the betterment, within the limits of justice and charity of the economical condition of charity, of the economical condition of the people, encouraging and promoting the institutions which have this end in view, and especially such of them as aim to organize effectively, the masses against the growing power of socialism, and so save them at once from economic ruin and moral and religious disaster. In this sense the participation of the clergy in the works of the Catholic Social Movement has a profoundly religious scope, and will never prove an obstacle but rather a help to the priests spiritual ministry, extending its field of action and multiplying its fruits. Such, Venerable Brothers, are the

directions We have been anxious to explain and inculcate with regard to the kind of Catholic Social Movement which is to be maintained and promoted the authority of the Church, and therefore to the Bishops placed by the Holy Ghost to rule the Church of God in the dioceses assigned to them. The other works also which, as We have said, are instituted primarily to restore and projection. certainly prove of the greatest assisttion and which constitute, in the tance. Let a beginning be made no sense already explained, what is matter how humble it be—divine grace will soon develop it and make it pros-per. And let all our beloved sons who dedicate themselves to the Catholic Social Movement hear again the words that rise so spontaneously from our heart amid the many causes of grief by which We are every day surrounded it there be any consolation in Christ if any comfort of charity it any society of spirit if any bowels of compassion, We too will say with the Apostle, fulfil ye my joy that ye be of one mind, having the same charity being of one accord, agreeing in sentiment in humility and due subjection each one not consider-ing the things that are his own but those of the common good, and let the same mind be in you which was also in Jesus Christ our Saviour (Ph. xi., 1.5) Let Him be the beginning of all your undertakings: Whatever you say or do let it be all in the name of the Lord Jesus Christ (Coloss. iii. 17); Let Lord Jesus Christ (Ccloss. iii. 17); Let Him be the end of all your operations: For of Him by Him and in Him are all things; to Him be glory for ever (Rom. xi., 363). On this most auspictous day, recalling that on which the Apostles, filled with the Holy Ghost, left the cenacle to preach the Kingdom of Christ to the world, may there of Christ to the world, may there descend upon all of you, too, the power of the same Spirit, to bend all that is rigid, to warm hearts that are cold, and to put on the right road all that has gone astray : flecte quod est rigidum, fove quod est frigidum, rege quod est devium. Meanwhile, in the Apostolic Blessing

which from the bottom of Our heart We impart to you, Venerable Brothers, to your clergy and to the Italian people, may you find a token of divine favor and a pledge of Our most special affec-

Given at Rome at St. Peter's on the feast of Pentecost, June 11, 1905, in the second year of our pontificate.
PIUS X., Pope.

The severest justice may not always be the best policy.-Lincoln. But

CHAPTER I.

A gentleman that loves no noise.—The Silent Women.

The Wren boys of Shanagolden, small village in the south west of Ire-land, were all assembled pursuant to custom on the green before the chapel deor, on a fine frosty morning, the twenty-sixth of December, or Saint Stephen's day—a festival yet held in much reverence in Munster, although the Catholic Church has for many years the Catholic Church has for many years ceased to look upon it as a holiday of "obligation." (A holiday rendering it obligatory on all the members of the Church to hear Mass and refrain from servile work) Seven or eight hand some young fellows, tricked out in rib bons of the gayest colors, white waist-coats and stockings, and furnished with musical instruments of various kinds—a fife, a pipolo, an old drum, a cracked fiddle, and a set of bag-pipes—assumed their place in the rear of the procession, and startled the yet slumbering inhabit and startled the yet sumbering masti-ants of the neighboring houses, by a fearfully discordant prelude. Behind those came the Wren-boys, par excel-lence, a lad who bore in his hands a leaves of which were holly-bush, the interwoven with long streamers of red blue, and white ribbon; all which finery, nevertheless, in not way contributed to reconcile the mottled tenant of the bower (a wren which was tied by the leg to one of the boughs) to his state of durance. After boughs) to his state of utraine. Area
the Wren-by came, a promiscuous
crowd of youngsters, of all ages under
fifteen, composing just such a little
ragged rabble as one observes attending the band of a marching regiment on entrance into a country town, shouting, hallooing. laughing, and joining in apt chorus with the droning, shrilling, squeaking and rattling of the musicians of the mora.

After proceeding along the road fo about half a mile, the little rustic pro-cession turned aside into a decent avenue, which led, in the antique fashion (that is to say, by a line so direct, that if you rested a musket on lock of the gate, you could put a bullet in the very centre panel of the hall door) to a house no less quaint is its form than its approach—a square-built pile, standing bolt upright on the top of a hillock, with a plain rough cas front, in which were two rows of small square windows, and a hall-door with two steps leading up to it—presenting, in short, such a facade as children are accustomed to out out of paper -so flat regular, and quakerly. A line of dier-like looking elms ran along the avenue wall on either side, and filed off with the most unexceptional precision to the rear of the building, taking the kitchen-garden in flank, and falling into a hollow square about the paddock and

Before the hall door was a semi-circular gravel plot, in which the avenue lost itself, as a canal terminates in its basin. Around this space the procession formed, and the Wren-boy, elevating his bush, gave out the ope we of the festive chant, in which the whole rout presently joined :

kaggart.

"The Wran! the Wran! the king of all birds. St. Stephen's day was caught in the furze; Although he's little, his family a grear Gatup, fair ladies! and give as a trate! And if your trate be of the best, La heaven we hope your soul will rest!"

As the din of the chorus died away, one of the lower win lows was thrown up, and two of the "fair ladies" apaled to, presented themselves to the praises and blessings of the admiring rustics. One of them could scarcely have justified the epithet-she was of brown complexion, and a slight owing across the forehead would shadowing across the have led a person not disposed to argue favorably of the indication, to suppose that she had already declined, and yet not much, into the vale of years. Tairty or two and thirty might have brought the change. There was, moreover, a proud flery lustre in her eye which would account perhaps for many of the invidious lines. The smile, nevertheless, which she instantly accorded to the villagers, showed that her pride was not the defect of her heart or dis but the accident of a con scious superiority either of rank mind. Her companion was a pretty lively girl, with health on her cheeks, and mirth and laughter in her eye—and

Which o' the two is Miss O'Brien?' asked one of the mummers, in a whisper, to his companion.

Can't you know the real lady ?' was the reply. "Don't you see it in her eye, and in her smile. There she

Come, plase your honor, ladies, ther somthen out to the Wran. He nes a long way to see ye'r honors ordher comes a long way to see ye'r honors this morning. Long life to you, Mister Falahee! The Wran thank you, sir," as a half-crown, flang by an elderly rentleman who made his appearance a

the window, jingled on the gravel-walk And somher (Good spouse) to you. Miss Mary, and that before the frost ground ; we are goen to call on Misther Charles himself next. The younger of the ladies blushed

Stay until Davy gives you a drink lads," said Mr. Falahee.

A new uproar of thanks, and "long

lives," and sundry other benedictions, followed this invitation, in the midst of which old Davy made his appearance at the hall-door with a tin-can full of cider of his own brewage and a smile on his wrinkled face that showed with how much good will he fell into the hospit-able humour of his master. The lads swarmed about him as flies do about a lump of sugar.

"Have you been at Mr. Hamond's yet, lads?" inquired Mr. Galahoo Aw I not we sir. It's always the way with the Wran to pay his compliments to the real gentlemen first.

"Why —" said the worthy but flattered host, with an ill-suppressed smile, " is not Mr. Hamond a real

No, plase your honor, not a real undoubted gentleman that way, at

out."
"I'm sure Castle Hamond is as fire a

property as there is in the barony." "O we don't mean to dispute that, sir. But himself, you see, he's nothing. What is he but a bit of a half

A what?" exclaimed the elder

'A half sir, ma'am," turning toward A man sir, ma am, turning toward her with great respect, and giving his forelock a drag which seemed to signify that had he got such a thing as a hat on, he would have taken it off to her honor.

"What do you call a half sir?" " A man that has not got any blood

in him, ma'am.' A man that has got no blood in him

him!"
Noen; any more than meself. A sort of a small gentleman, that way; the singlings of a gentleman, (the sing lings are the first running of spirits in the process of distillation) as it were. A made man-not a born gentleman. Not great, all out, nor poor, that way entirely. Betuxt and betune, as you may say. Neither good pot ale nor yet strong whiskey. Neither beef nor vale. Castle Hamond! What Castle Hamond to me, as long as the master wouldn't conduct himself proper! A man that wouldn't go to a hunt, nor a race-course, nor a cock fight, r a hurlen-match, nor a dance nor nor a fencen-bout, nor any one born thing. Sure that's no gentleman! A man that gives no parties, nor was never known yet to be drunk in his own house. O poh!—A man that was never seen to put his hand in his pocket on a frosty mornen and say to a poor man, 'Hoy, hoy! my good fellow, here's a tin penny for you, and get a drop o' somethen warm and comfortable again the day! A man that was

being so, either. Sure such a man as that has no heart?" "Tell me, my good lad," said the lady, with much seriousness, " is this

never by any mains overtiken in liquo

himself, not the cause of anybody else

Mr. Hamond a miser?"
"O dear, no, ma'am," exclaimed his accuser, "nobody has anything to charge agen him on that score, I'm ac suser.

"Does he ever assist the poor in his neighborhood?"
"Indeed that he does; there's no

gainsaying that any way."
"Is he ever found in the cottages of
the sick and the distressed."
"There's no doubt o' that. He is

indeed. The time the favor was ragen last summer he was like a priest or doctor, goen about from bedside to bed side, ordering wine here and blankets there, and paying for every thing out of his own purse. I declare ma'am," the speaker continued, warming with his subject so as totally to forget his late invective, "'twould be an admira-tion to you to known the sighth o' noney he laid out in that way.

"And tell me, did the racing, and cock-fighting and hunting gentlemen do a great deal more? The real gentle-

"Is it they? no-nor half as much, the whole put together."
"But Mr. Hamond has no heart for

"O—sh?—heart—" the man repeated in a puzzled tone. "He has religion, ma'am—religion and charity—that's what he has."

Then what you mean by 'heart is, I suppose, drunkenness, prodigality, gambling-all, in short, that is opposed

gambling—an, into religion and charity?"
to religion and charity?"
then—" after a pause, that' heaven forgive us, I b'lieve that's the manen we put upon it. "And Mr. Hamond has none o

No, indeed, ma'am."

"I'm satisfied," said the lady, retiring from the window, and leaving the young man a-gape to comprehend he neaning.
In a few minutes the whole procession

was again in motion, drumming, squeak-ing, shouting, and laughing down the avenue. After they had fairly seen them off. Mr. Falahee and his daughter "Ho! ho! where is Miss O'Brien

one?" said the old gentleman.
"I declare, I don't know," said an old grandmama, who sat in an arm she only took one cup of coffee, and there is her spoon in her saucer—so she wasn't

done."
"Has anybody done anything to offend her to day?" said Mr. Falahee, laying an emphasis on the word, as if the taking offence were a matter of not infrequent occurrence.

I'm sure not I, at any rate,"
Miss Falahee: "I don't know said Miss Falahee; "I don't know what to make of her. May be 'twas

"Best send for her," said the old gentleman. "Nelly, go and see what keeps your mistress."

In a few minutes Nelly returned Her mistress had done breakfast, and was preparing to ride out. She wished to know whether Mr. Falahee would accompany her in the direction of which they had been speaking the day

"Oh, certainly," was Mr. Falahee's reply; "unless she is afraid of meeting the Boody-man (Analogous to Green-sleeves in Eagland) of the hills, for our road lies by Castle Hamond. He'd eat us up in one bit for being of real gentlemanly race, I suppose; or having blood in our veins, as Terry Lenigan They say he hates anybody that says. has a decent coat on his detests any finery—especially in the fair sex," he added, glancing satirically at the gold chain and cross which neircled the neck of his daughter.

as much as sin itself.' "as much as sin itself."

"More, may be, papa," minced out Miss Falahee; "he's a great, rude, good for nothing fellow, I'll engage."

"You'd engage what would be very wrong, my dear," said her father.

"Mr. Lynch, who is his clergyman as well as ours assures me that a more

well as ours, assures me that a more charitable, meek-tempered, religious, excellent man does not exist within the precincts of his parish; and that which appears t his single infirmity have been occasioned by some dreadfu nisfortune in carly life, is solely the defect of his brain; and that moreover it is the constant object of all his exer ons to acquire a conquest over himself in this request. You heard what Terry

Lenigan himself said about his conduct to the poor in his neighborhood, during the fever that raged last summer."

Miss Falahee's reply was cut short by the appearance of a dashing young hor eman before the windows. He curbed in the animal gracefully, as he came on the gravel plot—made a flour ishing salute with his hazel switch, a he passed the window at a preity, mineing trot, and finally dismounted at

the hall door.
"There goes another gentleman,"
said Mr. Falabee; "the Wren boys
were mistaken in supposing they should find Mr. Charles at home. Come, pre-pare your smiles and your graces now,

Mary."

"For shame, papa—you make one blush so! I wish you'd speak to him, gran'ma."

The door was opened before the old

The door was opened before the old dowager could have complied, and in walked a tall, sharp-faced, long nosed, walked a tall, snarp-taced, long nosed, foolish handsome young man, looking like a preserved London street-dandy, of the third or fourth year preceding, and carrying the similitude into his manner and accent; which last was strange compound of the coarses; Mun ster brogue, and the cockney dialect—the latter being superadded during a residence of a few years at the house of a friend who possessed a wharf somewhere between the Minorics and Wapping. All this however, passed for the purest attic among many of his home friends, and was very instrumental in gaining him the heart of the simple young maiden who rose with al, the pretty, panting, palpita-ting eagerness of unbounded admira ting eagerness of tion, to receive him

tion, to receive him.

"Haw! how aw ye, Mistaw Falahee?
How d'do maum? Haw, Mary," he added, extending his hand to his time. added, extending his hand to his timid, shrinking, and smiling love, with an air of patronage and encouragement and twice shaking the tips of her fingers, "how d'do, my garl? Be sated, pray." Then throwing himself into an easy chair, extending his legs to their furthest limit on the carpe pulling up his peaked and polished shirt-collar, to the imminent danger of the tip of his nose, smoothing dow black silk stock, and lofty some dust from the lappel of his green quaker cut coat with the fingers of his glove—" A foine, smawt mawnen, Mistry Falahee," he proceeded, "I just his coat to the state of the proceeded of the state called in to ask if you were all aloive

Going to course, I suppose?" "Whoy, yes—oy b'lieve—though the ground is rawther hawd. No mattaw!" witching his boots, and in the action the rod within an inch of

drawing the rod within an inch of Mary's blue eyes. "Oy'll go aisy enough—I'm cocked."
"Cocked or no, Charles, I wish you would stay with us to day. I have a great deal to do, and Miss O'Brien wants some person to squire her about.

The long countenance of Mr. Charles Lane became still longer at this request; for, by some unaccountable means, this worthy lady had acquired a strange and disagreeable influence over him—the influence which all persons of real rank and elegance at all times possess over the valgar pretender to fashion. The young dandy Munsterman found that a spell was cast upon him the moment he entered Miss O Brien's presence. His "aws" and his assurance invariably failed him. He spoke little—kept his legs in—buttoned his side pockets-stole the flaming yellow silk handkerchief out of sightand in a word, kept the dandy as much in the background as possible. In vain did he make many strenuous efforts to shake off this secret yoke which the good lady had, quite unconsciously, cast upon him; his struggles (like of his country) served only to make him feel the weight of his fetters the more severely. In vain did he loll in his chair, pass his fingers about his ong and curling hair, and endeavor to swagger himself into a degree of and confidence; a single glance sufficed to call him to a still more confused meatal serv ense of inferiority and tude. In vain, did he, when alone, pish! and pooh! at the wrinkled old maid, as in the malice of his heart he unjustly termed her. In vain herself (whenever, indeed she thought of the gentleman at all by the most winning sweetness and kindness of manner him on good terms with himself— nothing could overcome his are and his dislike. What puzzled and surprised him a great deal, moreover, was, that Mary, who stood quite as much in awe of him as he did of Miss O'Brien, was always perfectly easy and self-pos-sessed in the presence of that formid able lady; so much so, as frequently to respect which was certainly due from the one to the other.

Notwithstanding all this conscious ess, however, and although Mr. Lane elt himself never so uncomfortable as when he was in the presence O'Brien, an odd kind of infatuation made him constantly seek opportunities to throw himself in her way, always mising himself (what every day's ex perience told him was not to be ful-iled,) that he would find some means or other of impressing her with the con-viction that he was her "equal." Every attention, in consequence, which she condescended to show him (utterly ignerant in the simple singleness of her good heart, of the queer kind of civil war she occasioned in his breast,) while it confused and abashed him, did not fail to flatter his vanity; and now, although the tremendous proposition of riding out actually alone with the great personage at first startled and alarmed him, it was not difficult to prevail on him to sacrifice the day's hunting to this opportunity of displaying himself many advantages under so was she best horseman in the country to the eyes of a person, whose approba-tion appeared to be of more con tion appeared to be sequence to him than that of the whole

rld besides He assented, therefore, to Mr. Falahee's arrangement; and thrusting his gloves and the handle of his whip into his hat, took his seat in a more perman ent form by the blazing fire, and com-menced playing at hot hands with Mary, until Miss O Brien should be to set out.

We'll leave the happy pair in the en-

joyment of their intellectual pastime, joyment of their interesting the sand follow the Wren-boys, who, having by this time been made somewhat merry by the good treatment they had received at the houses of several other gentlemen, are likely to furnish us with greater fund of adventure.

They had by this time arrived at an

avenue gate, which from the wildness and singularity of its situation, appeared to constitute the approach secluded ne of the older and more seats which were used by the gentry of the country. The entrance consisted of two massive cut stone piers, surmounted by a pair of battered eagles, and supporting a heavy wooden gate, which was simply fastened in the centre by a loop of hay rope tied to one jumb and thrown over the other. The avenue which was so overgrown with grass, brambles, and dog-fennel, as to leave little more than the footpath visible in the centre, seemed to intimate either that the mansion to which it led was the property of an absentee, of that it was the residence of some per that it was the residence of some per-son who was not anxious to enter into the strife of emulative hospitality with the gentry in his neighborhood.
"Castle Hamond! Here it is!

Will we go up, boys?" asked one o

"I say, no!" exclaimed the Buhal the party. Droileen—whose aristocratic spirit had been rendered still more over-topping than ever by the inspiration of the many sparkling glasses he had tasted since he had first broached his sentiments while Davy broached his cider.
"The wran won't show himself to any

but a raal gintleman to day."
"Poh! what is it after all—isn't he as good as old Falahee if you go to that it, and he keeps-Remmy tells me-that's his own man--the best tells me—that's his own man—the best of every thing, and has a full purse moreover. And he's a Cromwaylian, any way. (The descendants of those who came over with Cromwell.) "Is he a Cromwaylian?" inquired

" Is he a Cromwaylian?" the refractory wren-boy, trying to steady himself, and moved to a hesitation rather by the prospect of Mr. Hamond's good cheer than by the new point of genealogy that was made out for him. "Can you make it out that he's a Cromwaylian?"

"Sure the world knows it, and many says he's one o' the Bag-and Bun (the scendants of those who landed at g-and-Bun with Richard Fitz-Bag-and-Bun with Richard Fitz-stephens, the first British invader of Ireland. Thus the adage) men, too."

"At the creek of Bagganbun, Ireland was ylost and wonne."

"Oh-then the Wran will pay him his compliments. Come along, And staggering toward the gate, he opened after making several efforts to ascertain the precise geography of its fastening, he led the way, shouting and singing by turns, along the mossy

and rarely trodden avenue.

In a few minutes they had marshalled themselves before the house (a ruined building, the greater number of the garet?" asked the child, as he left the indows of which were broken, stuffed with newspapers, pieces of blackened board, and old clothes,) and set up a new stave of their traditional anthem

Last Ohristmas day I turn'd the spit, tourn'd my finger—(I feel it yet)—A cock sparrow flew over the table.
The dish began to flight with the ladle—The spit got up like a naked man, And swore he'd fight with the dripping-pan; The pan got up and cock'd his tail, And swore he'd send them all to jail!"

The merry makers, however, did not receive so ready a welcome at Castle Hamond as they had done at most other nouses. The chorus died away in per ect silence, and the expectant eyes the singers glanced from casement to casement for several minutes, but no one appeared. Again they raised their voices and were commencing—

"The Wren!--the--

when a bondle of newspapers was with drawn from a broken pane, and in their place a head and arm made their appearance. It was a hatchet-face, with a pair of peeping pig's eyes set close (like a fish s) on either side—the mouth half-open, an expression of mingled won der and curiosity depicted on the features-and a brown straight haired wig, which time had reduced to a baldness almost as great as that of the head which it covered, shooting down on like a bunch of rushes, toeach side,

wards the shoulders.

'Good morrow, Mr. Remmy,' said the young man who had advocated the title of the proprietor of Castle Hamond to the homage of the Wren— "we're come to pay our complements to the master.

whist! dear boys!" claimed the head, while the arm and hand were waved toward them in a cautionary manner.

TO BE CONTINUED.

THE MOTHER AND BOY.

"Tom, let that alone!" exclaimed a mother, petulantly, to a boy seven years old, who was playing with a tassel that hung from one of the window-blinds, to the imminent danger of its destruction.

The boy did not seem to hear, but kept on fingering the tassel.
"Let it be, I tell you! Must I speak hundred times? why don't you mind at once?'

The child slowly relinquished his hold of the tassel, and commenced running his hand up and down the commenced venetian blind.
"There! there! Do for gracious

sake let them blinds alone. Go away from the window this moment, and try and keep your hands off of things. declare! you are the most trying child I ever saw.' Tom left the window and threw him

self at full length into the cradle, where he commenced rocking himself with a force and rapidity that made every

thing crack again.

"Get out of that cradle! What do you mean? The child really seems possessed!" And the mother caught him by the arm and jerked him from the cradle.

Tom said nothing, but, with the most imperturable air in the world, walked twice around the room, and then pushing a chair up before the dressingerefrom a bottle bureau, took therefrom a bottle of hair lustral, and, pouring the palm of

his little hand full of the liquid, com-menced rubbing it upon his head. Twice had this operation been perormed, and Tom was pulling ope drawer to get the hair-brush, when the odor of the oily compound reached the nostrils of the lad's mother, who was sitting with her back toward Turning quickly, she saw what what was

going on. "You!" fell angrily from her lips, as she dropped the baby in the cradle. 'Isn't it too much!' she continued, as she swept across the room to where Tom was standing before the bureau-

dressing glass.
"There, sir!" and the child's ear rang with the box he received. "There, in!" and the box was repeated.
Haven't I told you a hundred times not to touch that hair oil? Just see what a spot of grease you've made on the carpet! Look at your hands!" Tom looked at his hands, and, seeing

them full of oil, clapped them quickly down upon his jacket, and tried to rub "There! stop! Mercy! Now your new jacket that you put on this morning. Grease from top to bottom! Isn't it too bad? I am in despair?"

And the mother let her hands fall by per side, and her body drop into chair. "It's no use to try," she continued; "I'll give it up. Just see that jacket? its totally ruined; and that carpet, too. Was there ever such a trying boy! Go down-stairs this instant, and tell line to core up here."

tell Jane to come up here."

Tom had reason to know that his other was not in a mood to be trifled with, so he went off briskly and called lane, who was directed to get some fuller's earth and put it upon the car-pet where the oil had been spilled.

Not at all liking the atmosphere of his mother's room, Tom, being once in the kitchen, felt no inclination to re-His first work there, after deliv ering his message to Jane, was to com

mence turning the coffee mill.
"Tommy," said the cook, mildly, yet firmly, "you know I've told you yet firmly, "you know I've told you that it was wrong to touch the coffee mill. See here, on the floor, where you have scattered the coffee about and now I must get a broom and sweep it up. If you do so, I can't let you down here." The boy stood and looked at the

cook seriously, while she got the and swept up the dirt he had made.
"It's all clean again now," said the cook, pleasantly. "And you won't do

so any more will you?" 'No, I won't touch the coffee mill.' And, as Tom said this, he sidled up t the knife-box that stood upon the dresser, and made a dive into it with

'Oh, no, no, Tommy! that won't do, either," said the cook. "The knives have all been cleaned, and they are to go to the table to eat with." "Then what can I play with, Mar-

dresser. "I want something to play The cook thought a moment, then went to a closet and brought out a little basket filled with clothes pins. As she held them in her hand, she said -"Tommy, if you will be careful not to break any of these, nor scatter them about, you may have them to play with now, that as you begin to throw them around the

room, I will put them up again."
"Oh, no, I won't throw them about," said the little fellow, with brightening eyes, as he reached out for the basket

In a little while he had a circle formed on the table, which he called his fort; and inside of this he had men, cannon, sentry boxes, and other things that were suggested to his fancy.

"Where's Thomas?" asked his mother about the time he had become fairly in terested in his fort.
"I left him down in the kitchen." re

plied Jane.
"Go down and tell him to come up here instantly."

Down went Jane.

'Come along up stairs to your moth-"No, I won't," replied the boy. "Very well, mister! You can do you like; but your mother sent for

you. "Tell mother I am playing here good. I'm not in any mischief. Am I, Margaret?"

"No, Tommy; but your mother has ent for you, and you had better go." "I don't want to." "Just as you like," said Jane, in-ifferently as she left the differently, as she left the kitchen and

went up stairs. "Where's Thomas?" was the question with which she was met on returning to the chamber. "He won't come ma'am."
"Go and tell him that if he doesn't

come up to me instantly, I will put on his night-clothes and shut him up in the closet.' The threat of the closet was generally

uttered ten times where it was exthe child, who was all ab sorbed in his fort.

Jane returned. In a few moments

afterward, the quick, angry voice of the mother was heard ringing down the the stairway.
"You, Tom! come up here this in-

"Come up, I say!" "Margaret says I may play with the clothes pins, I'm only building a fort

"I'm not troubling anything, moth-

with them.' "Do you hear me?"
"Mother!" "Tom! if you don't come to me this

stant.

instant, I'll almost skin you. garet! take them clothes-pins away. Pretty playthings, indeed, for you to give a boy like him! No wonder I have to get a dozen new ones every two or three months."

Margaret now spoke. Tommy, you must go up to your nother.'

She now took the clothes-pins and ket where they belonged. Her words and action had a more instant effect than all the mother's storm of passion.

The boy left the kitchen in tears, and went slowly up-stairs.

"Why didn't you come when I called

you! Say !' The mother seized her little boy by the arm the moment he came in reach of her, and dragged rather than led him up stairs, uttering such exclama-

tions as these by the way : "I never saw such a child! You might as well talk to the wind! I'm in despair. I'll give up! Hamp! clothes. oins, indeed! Pretty playthings to give a child! Everything goes to rack ruin! There!

And, as the last word was uttered, Tommy was thrust into his mother's room with a force that nearly threw him prostrate.

"Now take off them clothes, sir,"

"What for, mother? I haven't done anything! I didn't hurt the clothes." pins; Margaret said I might play with them."
"D'ye hear? take off them clothes, I

say!"
"I didn't do anything, mother."
how.

"A word more, and I'll box your ears until they ring for a month. Take off them clothes, I say! I il teach you to come when I send for you! I'll let you know whether I am to be minded or

Tommy slowly disrobed himself, while his mother, fretted to the point of resolution, eyed him with unrelent-ing aspect. The jacket and trousers wers removed, and his night-clothes put on in their stead, Tommy all the while protesting tearfully that he had done nothing.

"Will you hush!" was all the satisfaction he received for his protesta-

"Now Jane, take him up stairs to bed; he's got to lie there all the after-

It was then 4, and the sun did not set until near 8 o'clock. Up stairs the poor child had to go, and then his mother found some quiet. Her babe slept soundly, in the cradle, undisturbed by Tommy's racket, and she enjoyed new novel to the extent of almost entirely forgetting her lonely boy shut up in the chamber above. Where's Tommy?' asked a friend.

who dropped in about 6 o'clock. "In bed," said the mother, with a

sigh. ... What's the matter? Is he sick?" "Oh, no. I almost wish he were."
"What a strange wish! Why do you

wish so?' "Oh, because he is like a little angel when he is sick—as good as he can be. I had to send him to bed as a punishment for disobedience. He is a hard child to manage; I think I never saw one just like him; but, you know, obedi-ence is everything. It is our duty to ence is everything. It is our duty to require a strict regard to this in our

'Certainly. If they do not obey their parents as children, they will not

obey the laws as men." "That is precisely the view I take; and I make it a point to require implicit obedience in my boy. This is my duty as a parent: but I find it hard

"It is hard, doubtless. Still we must persevere, and, in patience, possessing our souls.'

"To be patient with a boy like mine I should go wild," said the mother.

"But, under the influence of such a feeling," remarked the friend, "what makes little or no impression. A calmly uttered word, in which there is an expression of interest in and syn pathy for the child, does more than the sternest commands. This I have long since discovered. I never scold my children; scolding does no good, but harm. My oldest boy is restless, excitable and impulsive. If I were not to provide him with the means of em-ploying himself, or in other ways di-

thing in the house, and both he and I made unhappy." "But how can you interest him?" in various to him; sometimes I set him to doing things by way of assisting me. I take him out when I car, and let him go with the girls when I send them on errands. I provide him with playthings that are suited to his age. In a word, I try to keep him in my mird: and, therefore, find it not very difficult to meet his varying states. I never thrust him aside, and say I am too busy to attend to him, when he comes with a request. If I cannot grant it, I try not to say 'no,' for the word comes too coldly upon the eager desire of an ardent-

ert him, his hands would be on every-

minded boy."
"But how can you help saying 'no, if the request is one you cannot grant?
"Sometimes I ask if something else will not do as well; and sometimes endeavor to create a new interest in his mind. There are various ways which it may be done, that readily suggest themselves to those desirous for the good of their children. It is affection that inspires thought. The love of children always brings a quick intel-ligence touching their good."

Much more was said, not needful here to repeat. When the friend went away, Tommy's mother, whose heart convicted her of wrong to her little boy, went up to the room where she had sent him to spend four or five lonely hours as a punishment for what was, ity, her own fault, and not his. Three hours of the weary time had already passed. She did not remember to have heard a sound from him, since she drove him away with angry words. In en too deeply interested fact, she had be in the new book she was reading to have heard any noise that was not of character. an extraordinary

At the door of the chamber she stood and listened for a moment. All was silent within. The mother's heart beat On entering, with a heavy motion. On entering she found the order of the room undis turbed; not even a chair was out of place. Tommy was asleep on the bed. As his mother bent over him, she saw his cheeks and that tears were upon his cheeks and eyelids, and that the pillow was wet. A

fever. She caugh also in a burning the place of gricher boy. She but he only months The excitement when the fat laid his hand up his sleeping bo

JULY 22,

She caugh

t back instantly

lamation stantly for a phy wretched mother child, unable, i proaches to sleep broke, and Thom face with a glean his fever was g calm. The mot thankfully again prayed to Heave with him, and feet aright; and silence of her lad threw his a and, kissing her love you!"
That tears comother's face in nor that she reembrace and kin

Let us hope to she may be able then she will no him under subj THE R

" Here I am Boc These words exemplify in se the religious feeling called and give the religious thoug tion and choice ing the fitness

character and known to him nistakable w wishes to do (and mother ar disciple of (clination to for God, and inclination a are fully gra it is remarke is more prop ual's choice, nun or siste choice prepo a combinatio

> and the fact both is a pro rests for it nore than tives that i maintained ness the pro God's call, Apostles, w ollow Chris spirit of sa and being who sealed Their spiri God's hono souls, to pr the martyr fidelity to state. As we ha

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persecutions princes from

religious zeal of this period with the

operation of laws, ancient and universal,—laws which represented the sober

Protestant

is that kings and princes from purely selfish motives espoused

the cause of the so called Re-

ecclesiastical property. The religious motive was conspicuous by its absence.

Again, in persecuting Catholics, as more than one Protestant historian

notes, Protestants were acting not only

against the universal law of Europe,

ciples. Even the anti-Catholic Bryce

appraids them with this inconsistency. He says: "A Church which does not

claim to be infallible is bound to allow

that some part of the truth
may possibly be with its adversaries. A Church which permits
or encourages human reason to apply
itself to revelation has no right first to

argue with people and then punish them

by those who were not Catholics, who were no more apostolic than their neigh-

bors, and who had just revolted from

the most ancient and venerable authority in the name of rights which they now denied to others. In the Procest-

ant, persecution becomes at once a crime and a folly."

the State. In opposition to this principle, the Church waged as conflict for three hundred years

one of vital importance, and belongs to the essence of the Christian Church.

No body of men, be they ever so good and worthy personally, who betray this

For all these reasons, therefore, we

submit that it is at least misleading

and not exactly true to the facts of history, to institute such comparisons as the Rev. Mr. Starbuck makes between the "three prevailing religions,"

and then to find as a result of this comarisen that all religions equally intolerant." We d

As to the charge made this week

cal, and that in whatever country it

got footnold it sought

turn the existing institutions, civil and religious. We presume that it is entirely true that Protestantism at this

time was kept out of Italy, if not out of southern Europe, by the vigilance and firmness of the Popes. Was not this a

firmness of the Popes. Was not this a service to humanity, and one of the greatest the Popes ever rendered? As to Ireland, our reverend co-laborer never tires of saying a good word for that country. No, the Irish never persecuted, but when they had the power they had no one to persecute. When

secuted, but when they had the power they had no one to persecute. When they did not have the power, they endured a persecution which by its diabolical ingenuity and ferocity was never surpassed, and which ought of itself to discredit the claim to superior, by of the new Protestant Gornal

ity of the new Paotestant Gospel .-

In Vacation Time.

"The laws of the Church permit of no relaxion in the performance of religi-ous duties during vacation time" says the

Mother's Ear

A WORD IN MOTHER'S EAR! WH. NURSING AN INFANT, AND IN T MONTHS THAT COME BEFORE TH TIME,

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Sacred Heart Review.

Catholic Church.

ould be compared to the

We do not

but also in violation of their own prin

olic from

He says:

22, 1905. en in tears, and

me when I called er little boy by e came in reach rather than led g such exclama.

h a child! You the wind! I'm in ! Hump! clothes-playthings to give goes to rack

into his mother's hat nearly threw

hurt the clothes. I might play with

off them clothes. I

ing, mother."
and I'll box your
for a month. Take
ay! I ll teach you
de for you! I'll let
am to be minded or

disrobed himself. etted to the point him with unrelenthis night-clothes d, Tommy all the rfully that he had

was all the satis-

there all the after-

nd the sun did not o'clock. Up stairs to go, and then his quiet. Her babe e cradle, undisturbed et, and she enjoyed e extent of almost her lonely boy shut above.

y?" asked a friend, out 6 o'clock. the mother, with a

tter? Is he sick?" ost wish he were."
wish! Why do you

is like a little angel to bed as a punish-ence. He is a hard I think I never saw but, you know, obedi-It is our duty to . It is our duty to

ildren, they will not

ely the view I take; int to require implicit This is my boy. This is my but I find it hard

btless. Still we must

with a boy like mine ometimes I feel as if 'said the mother. ed the friend, "what word, in which there of interest in and symid, does more than the ds. This I have long I never scold my

g does no good, but t boy is restless, ex-disive. If I were not with the means of emor in other ways dids would be on every-

you interest him?" assisting me. I take cal, and let him go then I send them on ide him with playthings o his age. In a word, im in my mird: and, t not very difficult to states. I never thrust ay I am too busy to aten he comes with a re-not grant it, I try not to desire of an ardent-

you help saying 'no, if ne you cannot grant?" ask if something else eate a new interest in re are various ways in done, that readily sug to those desirous for r children. It is affected thought. The love ys brings a quick intel-

was said, not needful When the friend went mother, whose heart wrong to her little boy, room where she had sent ur or five lonely hours t for what was, in real. ilt, and not his. Three eary time had already d not remember to have from him, since she with angry words. In en too deeply interested ook she was reading to by noise that was not of y character.

The mother's heart beat a moment. On entering, motion. On entering ven a chair was out of was asleep on the bed. bent over him, she saw e upon his cheeks and at the pillow was wet. A struggled up from her tarebuking consciousnes ged her child. She laid his red cheek, but drew

back instantly; it was hot with to back instantly; it was not with fever. She caught up his hand; it was also in a burning glow. Alarm took the place of grief for having wronged her boy. She tried to awaken him but he only moaned and muttered. The excitement had brought on a

When the father came home and laid his hand upon the hot cheek of his sleeping boy he uttered an ex-clamation of alarm and started off instantly for a physician. All night the wretched mother watched by her sick child, unable, from fear and self-reproaches to sleep. When the morning broke, and Thomas looked up into her face with a gleam of trusting affection, his fever was gone and his pulse was calm. The mother laid her cheek thankfully against that of her boy, and thankfully against that of her boy, and prayed to Heaven for strength to bear with him, and wisdom to guide his feet aright; and as she did so, in the silence of her overflowing heart, the lad threw his arms around her neck, and, kissing her, said: "Mother, I do

love you!"

That tears came gushing over the mother's face is no cause of wonder, nor that she returned half wildly, the embrace and kiss of her child.

embrace and wiss of her child.

Let us hope that, in her future conduct towards her ardent, restless boy, she may be able to control herself; for then she will not find it hard to bring him under subjection to what is right.

THE RELIGIOUS LIFE.

"Here I am for thou didst call me."
Bock of Kit gs: iii, 9.)

These words of the prophet Samuel exemplify in some degree God's call to the religious state—that state of life, feeling called to which some embrace feeling called to which some embrace and give themselves exclusively to religious thought and work. It is vocation and choice combined. God, seeing the fitness of the individual by character and disposition, makes it known to him or her by divers yet unmistakable ways, and the soul that wishes to do God's will gives up father and mother and all things to become a wishes to do God's will gives up father and mother and all things to become a disciple of Christ. It is choice, as well, for certain souls feel a strong in clination to live chiefly and above all for God, and in the religious state that inclination and the desire it prompts are fully gratified. In the priesthood it is remarked that the divine vocation more pronounced than the individwal's choice, whilst in the case of the it would seem as if the hoice preponderated over the callboth cases there is undoubtedly

a combination of vocation and choice.

There is much unselfishness and generosity requisite for the religious life. and the fact that so many show much of both is a proof that the religious state rests for its existence on something more than human principles and mo tives that it is founded on God and maintained through His grace. Witness the promptitude of responding to God's call, as exemplified by the Apostles, who at once left all things to follow Christ, and the extent of their ollow Christ, and the extent of their spirit of sacrifice spending themselves and being spent in His service, and who sealed their faith with their blood. Their spirit is the spirit of their successors, namely, to live and to labor for God's honor and for the salvation of souls, to pray and to work, and to work and to pray, to live, and to die even the martyr's death if needs be, in their fidelity to God and to their religious

As we have said, the religious life is a call and at the same time a for every one who feels the call is still free to heed it or not: in a word, is free to choose. But it is a noble, a heroic state, and the good, and the good, the brave, the true, rejoice to embrace it and substantial many her its embrace it and whatever may be its consequences. The apostles went forth rejoicing to suffer all things for Christ, and so the true religious goes forth to duty, trusting in the Lord and accepts joyfully whatever trial or hardship The sacrifice is great, but it is little in proportion to the

like His blessed Mother and the other Mary who followed Him in His public career. Our Lord, as we see, in-stituted the religious life and He sustains it. Without Me He said to His Apostle, you can do nothing; and to assure them He said He would send them the Holy Ghost and that He Himsel would abide with them forever—that they would reap fruit and that their fruit would remain.

Our Lord said to those not believing:

"If you do not believe in My words believe in My works." The same might the Church, His bride, say, for wonderful, indeed, are the works she can show. They but prove that her mission and her life are divine, for the works are so many and so mighty in their spiritual effect, and even material as well as their spiritual causes, that every honest mind must acknowledge they are divine creations and realizations; in a word, that they are more than human conceptions and triumphs, that "the finger of God is

If we look into our religious institutions we see vast numbers working with all their bodily strength, such as is not seen outside among the people of the world. At the same time that their hands are engaged, their minds and hearts are filled with heavenly thoughts and effusions. Thousands and millions are thus benefitted through the Church's homes for the orphan, the afflicted, the unfortunate, and through its hospitals for the sick and the dying. Hundreds of thousands and millions, again, are educated in its schools, colleges and universities, while the old world is taught from its pulpits. the old world is taught from its pulpits and a vast part of mankind make her teaching the guiding principles of their lives. It is through the thousands of religious men and women—the priests, the brothers, the sisters — that the Church's work, or Christ's work as we the chosen means, but He is the power back of them. And so, as our Lord said to the Apostles, that after they had done all they could in His service,

and unprofitable servants; so in that same spirit the true, hardworking follower of Christ will confess that he has done nothing and say it was all the Lord's work, and with the Psalmist ex-claim, 'not to us, but to Thy Name, O

sai,—laws which represented the soder, settled, and religious convictions of the great mass of the people regarding to need and advantage of religious unity. Another fact which distinguished Cathelia, from Proceedings, personalizations. Claim, "not to us, but to rny Name, O' Lord, give glory."

Though there are so many engaged in religious work there never seems to be enough, particularly in the department of the education of children. Here will apply the words, "The vineyard is ready but the laborers are few." The worder is that more noble young women wonder is that more noble young wome do not offer themselves for this work Many have the qualifications of mind, heart and soul, and yet they do no come forward. May it not be that they are looking to discover a vocation, a divine call; but this call, as we have said, is not so strong in women, nor should we expect it to be as strong and unmistakable, as in the priesthood, for the priesthood is the very centre of the religious life around waich all the other religious states revolve. The call in women may often be faint, but the dispositions of mind and heart and aptitude for religious life are oft-times stronger in women than in men, and they should not look so much for vocation as to make choice, and with the desire to be espoused of Jesus the All-Beautiful, go

the temporal power could give. The actual consequence was that religion began to be involved with politics more forth gladly and enthusiastically to His began to be involved with politics more closely than had ever been the case before. Persecution, which might at least be palliated in an infullible Catholic and Apostolic Church, was peculiarly odious when practised by those who were not Catholics, who arms open to receive them. How many earnest young men there are helping around our churches that would make excellent members of the brotherhoods teaching in our schools. And yet how few offer themselves for that grand work! They need but a little courage, and with a generous, self-sacrificing spirit they would go forward to the work and offer them. selves as coadjutors to those valiant, sterling men who are toiling so hard and so faithfully in that noblest of work, the education of boys. May we not fear that many of our noble young women and young men are deterred from entering the religious life by the opposition of parents who are unwill-ing to give them up. O foolish and unwise are such fathers and mothers If a parent is proud in his patriotism to give his boy to serve his country, how much prouder he should be to give him up to serve his God! If a father or mother wish for their daughter an honorable and devoted husband how much more should they wish that she would take the Lord for her spouse, and to have the honor of His Name and to enjoy the happiness of

His infinite and never changing love! Let our young people think of these things at their outset in life, and if they at all feel an inclination and find in themselves the disposition and requirements for serving God in religquirements for serving God it fell ious life, let them seek counsel of the Lord as did the young man in the Gos-pel, to whom our Lord said, "If thou wouldst be perfect, go sell what thou wouldst be perfect, go sell what thou hast and given to the poor and come follow Me," and if they hear the divine invitation, let them not go away sorrowfully, as did that unhappy one, to lose their soul perhaps, as it is feared he did, but with courage, yea, with enthusiasm, with the spirit of the Apostles, gladly "Leave all things to follow Christ."—Bishop Colton in Catholic Union and Times. olic Union and Times.

THE REV. MR. STARBUCK.

wish to be understood as standing sponsor for the wisdom of the laws enacted during those times. The people of every age and country have the right to enac; their own laws, and the mildness of those laws, will generally represent the progress which a Our younger readers, not familiar ith the history of the Christian Church, may get erroneous ideas from the Rev. Mr. Starbuck's learned the Rev. efforts to do even handed justice to Catholic and Protestant persecu-ions." We do not mean to imply that he Rev. Mr. Starbuck intends to ally represent the progress which a people has made in Christian civilizagive a wrong impression, for we know that he is incapable of harboring such against Pius IV. we are unable to find any historical foundation to support it. It should be remembered, also, that the Waldenses, to whom allusion is made, became about thirty years prior a thought. It must be remembered, however, that the Rev. Mr. Starbuck is a Protestant, and it is reasonable to suppose that his intrepretation, his estimate of the facts of history, especially those of the great rebellion called the Reformation of the Sixteenth Century, must be colored more or less by his religious leanings and convictions. It could not well be otherwise, nor need we suppose even that the reverneed we suppose even the reverneed we suppose even that the reverneed we suppose even the reverneed we suppose even the reverneed we will be added to estimate of the facts of history, especihonor enjoyed.

The priesthood, for example, is fellowship with Christ, and the sisterhood is to be His spouse and to follow Him by the His aboved. Mother and the other bias. This predilection has shown This predilection has shown bias. itself more than once in his historical papers, and it mildly crops out in his paper this week. In this paper he deals with "the three prevailing religious," and presents them as "equally intolerant." This comparison of the three—sometimes he gives us four and five—"prevailing religions" is some-what confusing to a Catholic who knows only one. A Catholic does not understand how three or four or five religions, which have so little in common anyway, can fairly be compared. Only one of these religions, namely, the Catholic religion, at the time this com-Catholic religion, at the time this comparison is instituted—say the pontificate of Pius IV.—had any age; only this one had performed any service to the human race, this alone had exercised any controlling influence on the thoughts, or helped to mould the ideas of the Christian world; only this religion had congrate axistence, by the inion had concrete existence by the in duence it exercised on the social, civil, and political institutions of civilized Europe. In these relations, therefore,

ous duties during vacation time 'says the Southern Messenger. 'Punctual attendance at Mass, and the regular frequentation of the Sacraments, are just are necessary in Midsummer as in any other season of the year. Catholics leaving home for a vacation should bear this in mind, and arrange their plans accordingly.' there seems to us to be no room for comparing the Catholic religion with any other. But the greatest off nse is the con parison between what he calls Catholic and Protestant persecutions, forgetting and Protestant persecutions, forgetting that every country in Europe, at this time, had been Christianized and civ-ilized by the Pope, that their laws and institutions were based on Catholic ideas, that these countries were all one family with the Pope at their head, and family with the Pope at their head, and that the people of each country, be-lieving religious religious unity to be an essential condition of the peace and prosperity of the nation, enacted re-pressive laws against anything or per-cept that might seek to break this religson that might seek to break this religious unity. For ages these were the prevailing ideas; for ages these legal enactments were in force. Is it fair to describe the operation of these laws as persecution? It would be more just to

SOME CURIOUS REFLECTIONS

Catholic News, London, England. We wonder how some people will ex-plain the success of Japan all through the present war? We mean that somewhat numerous class of people which finds, for instance, that Catholic nations get beaten in wars and in the battle of progres because they do not please Almighty God, while their formers, that they may thus enrich themselves by confiscating Church and esclesiastical property. The religious Protestant neigbors are victorious in war and amass great wealth and make rapid progress because they are God's

Now the Japanese are pure Pagans. and as they are so progressive and so successful, is it to be inferred that Paganism is more pleasing to the Almighty than such a form of Chris tianity as the Russians adhere to? The Russians, it will be remembered, are not Catholics. Like our Anglicans, hey do not accept the supremacy Pope, and one would imagine that on this ground alone they are entitled to special privileges and special bless-ings; but the outcome of the war shows that this is not so.

What, then, is the explanation? Surely it is either such as we have just set forth, and, if it is, we ought to become Pagans straightway, or it is that in matters such as national wealth national progress and success in war, nations are left to the results of their own actions? They gain battles if they have good guns and good ammunition, and good men behind the guns, and they gain these battles whether they are Christian or whether they are

Of course, we do not deny the pos-sibility, and even the probability, of special Providential interventions, but we do say that in human affairs the consequences of human acts are bound to come home to roost, and if a man who cannot swam will jump into deep water, unless assistance of some kind comes to him, he is sure to drown, and We shall call attention to one more fact just now alluded to by Byrce, which more than aught else, distin-guished the new religions from the we question very much whether he would be saved if he refused to accept gaished the new religious from the Catholic, namely, the supreme power civil governments exercised over them. Byrce says: "The sovereigns, as in England, or the majority as in Holland, a life-buoy and commenced to say his prayers. Providence expects us to make use of the ordinary material means which He places at the disposal the Scandinavian countries and Scotthe Scandinavian countries and Scot-land, or each German prince, claimed the right of establishing within his territories the creed he adopted." This was the pagan principle; the citizen, body and soul, belonged to the State. In opposition to this principle, the Church waged a of mankind, for the achievement of

ordinary material ends. We do not forget, in this connection, We do not forget, in this connection, that a certain Baptist minister wrote to the Daily News urging that all good people should pray for the triumph of Japan (which is Pagan) over Russia (which is Christian) because the Rusagainst pagan Rome: during the Middle Ages against Christian kings and princes; during our own day against Catholic and Protestant govern-(which is Christian) become was similar sian creed in some manner was similar tothat of Roman Catholics! So there you are! Unadulterated Paganism is to preferred to a form of Christianity which does not meet with the approval Christianity against Catholic and Processari govern-ments. This principle, for which the Church thus contended, namely, the independence of religion and the supremacy of the spiritual order, is of certain persons who call themselves Christians.

There is an inscription which was placed over the gate of the town of Bandon to the effect:

Jew, Turk, or Athiest "May enter here, but no Papist."

And was it not Dean Swift who penned

the lines:
"Whoever wrote this wrote it well
"Whoever wrote the gates of -?" " The same is on the gates of Any hing is preferred to Catholicism in the view of some people. Now if Pagans such as the Japanese

are ahead even of Protestant States in many matters—and they seem to be in army organization—are we to infer that God is on their side, rather than ont hat of Christians? London, Eng.,

THE BOSTON TRANSCRIPT ON THE POPE'S ENCYCLIC & L.

The Boston Transcript prints editorial, in its issue of May 27, which refers most sympathetically to the Pope's latest encyclical and to the Pope himself. It says:
Pius X., the present Pope, is an

admirer and advocate of the simple life—at least in so far as it applies to the preaching and teaching of the doctrine of the Church over which he rules. His latest encyclical is a striking illustration of this. It is the self-revealing of a man who, despite the exalted position he holds, despite the customs and rules and precedents of centuries which surround his office, remains still as simple in heart and mind mains still as simple in heart and all as when he was a poor parish priest. This latest encyclical of his has not for its theme some subject of deep learning. It deals with no problem affecting the spiritual welfare, the intellectual doubts of the higher critics. It is not concerned with the political situation of the Church, here, there or anywhere. It is on the centrary, an admonition to the bishops and priests of the Catholic Church to be zealous in teaching the simple truths of religion -those to be found in the catechism

-to their people in a simple way."

The Transcript's article comments or The Transcript's article comments on the Holy Father's wishes with regard to teaching and preaching, and says that though he desired simplicity, 'he does not desire vulgarity or ignorance or uncouthness in the pulpit."

"He makes it very plain," says the Transcript, "that the simplicity he has had in mind is the simplicity which gowes of study and preparation." Excomes of study and preparation. tracts from Pope Pius' encyclical are given to illustrate this, and the editorencyclical are

ial closes with the following words:
"Surely it would be an excellent
thing if all preachers and teachers, even those who count themselves outside the Pope's jurisdiction, and who would not think of receiving any religious hints from Rome, would lay to heart this passage from the encyclical. People who now take to the woods on Sunday would then be found in Church more frequently, and there would not be such wailing from the pulpit about empty pews. Let us get back to the simple in preaching as in other things."

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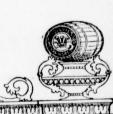
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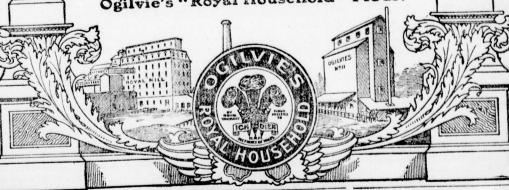
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LETTERS OF RECOMMENDATION, Apostolic Delegation. Ottawa, June 13th, 1905. To the Editor of the CATHOLIC RECORD,

London Ont.

My Dear Sir.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is moved with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, and its wholesome influence reaches more Catholic homes.

I therefore cannettly accommend it to Catholic homes.

I. therefore, earnestly recommend it to Cath-

milies.

In y blessing on your work, and best a for its continued success.

Yours very sincerely in Christ,

DONATUS, Archbishop of Ephesus,

Apostolic Delegate.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900. To the Editor of THE CATHOLIC RECORD.

Dear Sir: For some time past I have read your estimable paper, The Catholic Record, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

There fore, with pleasure, I can recommend that the faithful.

Bleasing you and wishing.

ithful.
sing you and wishing you success,
Believe me to remain.
Yours faithfully in Jesus Christ
† D Falconio, Arch. of Larissa,
Apost. Deleg.

LONDON, SATURDAY, JULY 22, 1905.

IRELAND'S DEPOPULATION.

It is a melancholy fact that the population of Ireland is still decreasing, notwithstanding the legislation of the last few years, which, it was hoped would render the people more prosperous and contented. Under the Land Purchase Act. it was expected that the facilities afforded the tenants to become proprietors would be of inmense benefit, and such has really been the case, as many estates have already been disposed of under the Act, thus changing to a considerable extent the status of the tenantry who have become under it owners of the

Nevertheless during 1904 no fewer than 36 902 natives of Ireland, according to a recent issue of Reynold's Newspaper, left their homes to seek their fortune elsewhere. These have come for the most part to Canada or the United States. These emigrants are chiefly the young and stalwart portion of the population, as the most helpless usually stay at home. This circumstance makes the case most deplorable.

land.

It is easy to see that in such a condition of affairs Ireland cannot prosper or progress, and the causes which have operated in the past sixty years to depress the country are in operation still. The land is not passing into the hands of the people rapidly enough to give them a true interest in their native land. One of the reasons for this is that the Land Purchase Act has not a compulsory clause such as the Nationalists have always maintained to be necessary. It is true that the people are becoming proprietors, but at the same time the inducements to leave the country are becoming more and more attractive, owing to the emigration policy of America, and, besides, the charges for passage across the ocean are becoming cheaper. Both the United States and Canada endeavor to attrict sturdy and intelligent settlers. and the means they have adopted to this end serve to counterbalance all the advantages offered by recent British legislation, and it would appear that this will be the case until compulsory sale be provided for under the Land Parchase Act. Against this feature of the Land Act the Government has hitherto constantly set its face: and now the proposition has been set before Parliament to redistribute the representation of the three kingdoms. The proposed bill would reduce Irish representation by 22 seats, while England would have an increase of 16, Scotland 4, and Wales 1.

In view of the constant diminution of population in Ireland the proposed abolition of 22 constituencies would be reasonable enough, and even it might be deemed liberal treatment, as by s rict representation according to population Ireland should have its members reduced by 30. Nevertheless, this

reduction will be strenuously opposed by the Liberal as well as the Irish members, on the plea that agreed that the present representation of Ireland should be continuous. It was not, of course, foreseen that Ireland would decrease in population as it has done; but even now, Ireland can never impress upon Parliament its claims to just treatment; and still less will she be able to do so if her representation be diminished. All these facts point out to us the grounds upon which the redistribution bill will be opposed, and also those upon which the demand for Irish Home Rule will be continued more strenuously than ever as the only remedy which will give the country a prosperous future.

The total loss of population in Ireland since 1851 has been 3,997,913, which with the natural increase would have served to more than double the present population, if it has remained in the country, instead of diminishing by nearly one half-and by very nearly one half if we go back to 1847 when the annual diminution became a notable fact.

The loss of each Province is as follows, since 1851:

Munster Connaught Ulster Leinster 659,741 1,121,871 699,110 Unclassified 110,739 3 997 913

There is a slight decrease in the falling off of 1904 as compared with that of 1903, but we cannot as vet say whether this is owing to an improve ment in the condition of the people or to accidental circumstances. If the former be the case, we may hope that the continuous depopulation will soon cease. At all events the laws need to be made more drastic to suit the circumstances of the country.

ORANGEMEN'S DAY.

The twelfth of July was celebrated all over the Province of Ontario, in distant Manitoba, and other provinces of the Dominion, and was notable for the amount of balderdash uttered by the speakers of the day in praise of the principles of the Order which were as usual described to be contained chiefly in a determination to uphold equal rights for all British subjects. In the face of this declaration, and in direct opposition to this fictitious principle, the passage of the educational clauses of the North-West Autonomy Bill were everywhere denounced as an attempt by the French province of Quebec to coerce the new provinces of Alberta and Saskatchewan into a system of edu cation distasteful to them. As a matter of course, the truth was kept in the background, that the desire of the Orange Lodges is really to coerce the Catholics of Canada into the education of their children without religious instruction, so that at least, if we persist in giving them a religious education at our own expense, the obligation may be imposed upon us to educate their children also. They put themselves, in fact, into the position of paupers, to have themselves freed from part of the burden of educating their own children, by imposing upon Catholics a double tax.

This was the tenor of the speeches of Dr. Sproule and other officers of the for hatred, which is one form of irrelig-Grand Lodge at Belleville, and of other lodges at Stratford, London, Toronto, Kingston, Brandon, and elsewhere Sir Wilfrid Laurier, and the Papal Delegate to Canada, Mgr. Sbaretti, were made the target of venomous though innocuous abuse, and every effort was made to stir up dissension between the people of Ontario and Quebec. Thus one Mr. Hocken at the meeting on the Toronto Exhibition grounds declared that " Mgr. Sharetti rules Canada," while "the Orange Order stands for freedom, and we are for this branded as bigots.'

Bigots the Orangemen have been from their first existence, and they were described by the eloquent and brave Protestant Henry Grattan in the Irish Parliament as "a society of bandits whe ravaged Ireland, and subjected the Catholics of the country to a most barbarous and intolerable persecution."

They would do the same to day is they had the power; but they know that their day is past, and all they can now do is to spend their hydrophobic froth in twelfth of July ravings, such as the following from Mr. John McMillan, who said at the Toronto meeting:

"The autonomy bills violate the Constitution, and were forced through Parliament by a servile majority. action of many members has shaken the country's faith in political honesty, but he hoped the country will soon speak out on this subject. Because the French settled first in this count y that is no reason why they should it. This country should not be English Irish or Scotch, and the Orangemer are determined it shall not be French and that the (Catholic) Church shall not control it.

This constant harping on the French

most efficacious means of keeping back the prosperity of the country. The French have no desire to rule it. but at the Union in 1801 it was the French Canadian people are just as much an integral part of Canada as are the English and Scotch of Ontario. The only thing which make such talk as that of Messrs. McMillan and Hocken less barmful is the fact that the people of the Dominion of all creeds and races pay no attention to these ravings.

We regret to observe that a prominent clergyman of the Church of England, the Rev. Canon Cody took part in the Toronto proceedings, and encouraged Orange bigotry by declaring that Orangemen bear no malice against any one but are for liberty for all.

Canon Cody must be somewhat ac quainted with the history of Orangeism both in Ireland and in Canada, and he must know that until the influence of that Order was broken through the spread of intelligence, and of a better understanding among Protestants in general, of the benign work of the Catholic Church, the aim of Orangeism was always in both countries to create dissension between Catholics and Protest ants, and to do this it was always ready for violence, persecution, and acts of disloyalty which are recorded on the pages of history.

In general the Orange gatherings of this year were not characterized by the orgies and riotous proceeding which marked them in previous years. In our city of London, however, there was an incident which has stirred up some bad blood between the local members of the Order and visitors from the United States. About eight hundred Orangemen from Detroit and Port Huron were among those who took part in the celebration here. One of these being in a state of intoxication, gave utterance to contemptuous sentiments regarding Canadians, in the neighborhood of the City Hotel, crying out "to h- with the Canadians." A riot on a small scale was occasioned by this language, and a number of the local Orangemen tore down the American flag which floated from the veranda of the house. Several of those engaged in the disorder were arrested.

The matter does not appear to have een of very serious character, nevertheless it has been followed by a denunciation of all who took part in it, manating from the Orange Grand Master of the United States, Dr. Henry Hull of Boston, Mass., who has ordered the suspension of every American Orangeman who had a share in the riotous proceedings, and has called upon Dr. Sproule the Canadian Grand Master. to act similarly in regard to the London Orangemen who insulted the American people by tearing down and trampling upon the American flag.

As Shubenacadie, near Halifax, also there was a tragedy arising out of a spree in which several members of the order participated. One young man threw into the river a bottle partly filled with liquor, and another named Frank Brown, aged nineteen, jumped in to fetch the bottle to the shore. Brown sunk immediately, and when his body was recovered twenty minutes later life

Orange gatherings are particularly likely to be attended by such tragedies for the reason that they are organized n. and there is no religious restraint upon those who take part in such as semblages-and this is the case notwithstanding the pretence of religion which Orangeism constantly flaunts before our eyes. The religion of hatred is a religion of selfishness and disorder, and must have a demoralizing effect upon those who participate in it.

NEW ATTITUDE OF THE REV. CHARLES A. BRIGGS.

The controversy which raged some years ago within the Presbyterian Church, and which threatened to rend that organization by a serious schism. can not have passed from the memory of our thoughtful readers. At that time the Rev. Dr. Charles A. Briggs, a noted Presbyterian divine, and the Professor of Biblical exegesis in the New York Presbyterian Union Theological Seminary, uttered views in re gard to Biblical inspiration, which stal wart Presbyterians, not without solid reason, regarded as heretical, and as op posed to the traditional teaching of the Presbyterian Church and the West minster Confession of Faith.

The General Assembly, before which the case was brought up, was violently rent between the maintainers of Church authority on the one hand, and the insidious promoters of the so called higher-criticism which has attacked the historical truth of the Bible, and even its genuineness, so that but little would be left for any foundation for Christian faith, even though some kind of inspiration would be condescendingly granted to some of the moral and poetical portions of the sacred volume. The inspiration conceded to the Bible was in origin of the people of Quebec is the fact something like that which men will jans."

grant to Shakespeare or Milton, to the Koran and the Vedas.

At some moments, it seemed that the views of the higher-critics, so called, would even prevail. But those who expected and hoped for this termination of the dispute were disappointed. The Assembly distinctly condemned Dr. Briggs, who was, however, sustained by the Faculty of the Seminary, which as a natural consequence ceased to belong to the Presbyterians as part of their system for clerical education.

But the Rev. Charles A. Briggs wa not satisfied with this state of affairs, which brought strongly before him the incongruous character of a Church which endeavored to assert its authority as having been established upon a rock against which the gates of hell, that is all the powers of hell or pandemonium cannot prevail, yet which concedes to every individual the right to interpret Scripture as he wills.

Dr. Briggs saw that he could not longer remain under the Presbyterian hanner. He must find a firmer authority, and he sought it in the Protest nt Episcopal Church. Is there not an Episcopate, an historic Episcopate, an Episcopate which claims to have come down from the Apostles by an uninterrupted succession? Surely, then, authority and truth must be found there.

The reverend doctor, therefore turned to that Church for light, and was ordained a "priest" therein by the Right Rev. Bishop Potter of New York. But, strange to say, Dr. Briggs was made a priest without being required to change his belief in the docrines which he had derived from his higher criticisms."

We cannot say we are much surprised s this, for Protestant Episcopalianism and its sister, or mother faith, as you will. Anglicanism, are made to cover many faiths-birds of various foliage and nature, in one nest, almost from the non-faith of Tom Paine to the vigorous decrees of the Council of Trent, or of the long line of Popes.

But the Rev. Doctor is evidently measy in such a nest. The New York Sun of July 7 even goes so far as to assert that the Doctor "whose higher criticism of the Bible caused his withdrawal from the Presbyterian Church, and his entrance into the ministry o the Episcopal Church, seems to be preparing to go a step further in his search for authority, and to render adhesion to the Pope.'

Well thought of! The Catholic Church is ready to receive all wandering sheep, who really intend to place themselves under the pastoral care of our one Shepherd Jesus Christ, and of His representative and Vicar on earth the successor of St. Peter to whom Christ committed the care of His whole flock. Christ Himself invites them to return to the one fold under one Shepherd. But if the rev. gentleman is to return he must become an obedient disciple. He must no more wander in unwholesome pastures. He must accept the teaching of the one true Church without reserve and he will be welcome.

The last North-American Review has a paper from Dr. Briggs on "Reform n the Roman Catholic Church." In this essay he says:

" Pius X. makes Jesus Christ Himself the centre and mainspring of Re form, and as this is exactly what the most enlightened Protestants desire for their own churches, what more can they ask for the Church of Rome? If now the Pope as the Head of the Roman Catholic Church, owing to the reverence and obedience given him the reverence and obedience given by that whole Church as the successor of St. Peter, and the living representative of our Lord, can succeed in raising up Catholics throughout the world to this exalted position of reforming everything in Christ, there will be ere long the greatest revival and reforma known to history, and the Protest ant Churches will have to bestir them-selves to keep pace with it."

The doctrine of the Immaculate Conpention, he does not deem a real obstacle to the return of Protestants to the Church; for many Protestant theologians think this dogma to be a necessary consequence of the doctrine of original sin.

The infallibility of the Pope, he imagines, will not be a great obstacle to the return of Protestants to Christian Unity, for it is so limited and hedged in to sure dogmas that it will rarely be necessary for the Pope to exert the prerogative with which this dogma invests him.

On the other hand, "the reformersall of them-were greatly mis aken in their interpretations, and the faith of Protestantism to-day would not be recognized by any of the reformers. The dogmatic differences with Rome either no longer really exist, or are in different forms, and concerned in differ-

ent questions." In fact the rev. gentleman admits that the government of the Catholic Church is thoroughly scriptural. Its degrees of order are found in Scripture in the forms of "Bishop's parcehial diocesan, and provincial, and even the Pope, in the judgment of many histor-

The Sun comments on these senti-

"Utterances like these seem to sug gest that Rev. Charles A. Briggs gest that Rev. Charles A. Briggs is turning his thoughts in the direction of the Church of which the Pope is the Head on earth. All alorg it has ar-peared evident that if he did not follow the lead of his teaching into square rationalism, he was bound to fetch up at Roye." at Rome.'

We cannot say whether the surmises of the New York Sun are correct, but if the rev. gentleman is in earnest, and accepts the truth from his heart, he would be welcomed by all who hold already in the Catholic Church, "the faith once delivered to the Saints."

Has Dr. Briggs discovered fully the hollowness of Episcopalian claims to a real and historical Episcopate with Apostolical Succession?

THE POPE AND THE EMPEROR OF AUSTRIA.

It was stated some weeks ago by a number of leading newspapers of Europe and America that the Emperor of Austria had made arrangements to visit the King of Italy in Rome, and that the Pope had consented to this, thus breaking, in favor of Francis Joseph, the rule which forbids Catholic monarchs to recognize the Italian usurper by this act of amity.

The necessity of keeping up this rule arises from the need of the Pope's independence of every civil authority, in the government of the Church. Until the occupation of the States of the Church by the Italian Government he possessed such independence. It would e most unfilial in any Catholic sovereign to recognize the right of the surper, and so the visit of President Loubet to King Victor Emmanuel was a disgrace to the nation which from the days of Pepin, was the mainstay of the Pope's temporal power. The traditions of France were violated by this act, and it was declared that France is to be hereafter always ready to stand aside when the rights of the Holy See are invaded.

But the statement of the Press in regard to the Emperor Francis Joseph, it now appears, is without any shadow of truth. The Emperor, though he was not prepared to go to war to maintain the Pope's rights, at least, never by any act of his consented nor appeared to consent to the usurpation of the Pope's territories. The lie has been traced to its source by the Osservatore Romano, and that source is M. de Bonnefon, an always unreliable French journalist who is constantly seeking for sensational items to make his paper more interesting. But there is another design in M. Bonnefon's conduct. He aims at prejudicing Frenchmen against the Pope, and people of other nationalities also, by making it appear that the Pope treated M. Loubet and France unfairly by taking offence at what he was ready to agree to where another country was concerned in the matter. Lies are the most effectual means of raising this prejudice, and therefore M. Bonnefon uses them for the purpose. No Catholic potentate should visit the Italian king till the Pope's independence in his own territory be ensured.

CHURCH AND STATE IN FRANCE.

It may not indicate much change of mind for the better on the part of the French Chamber of Deputies that by a vote of 243 against 14, a government bill was passed granted amnesty for those who were condemned in 1899 as guilty of a revolutionary conspiracy for the restoration of the monarchy. Paul Deroulede, who figured in the farcical defence of his castle in the midst of Paris, against thousands of troops, and who was finally overcome by streams of water poured in upon his domain by means of fire engines, and who is now an exile in Spain, will be permitted under this amnesty to return to France.

Along with this amnesty, the sentence inflicted on religious congregations for violations of the Law of Associations. and all the punishments connected with the drawing up of secret reports on army officers under the regime of espionage of M. Combes and General Andre have been cancelled. It can scarcely be supposed that is was merely through a sense of shame for the meanness and misdeeds of the Combes Government that the present Government of M. Rouvier has taken this step. Premier Rouvier and his colleagues were as responsible as M. Conbes himself for the misdeeds of Premier Combes as they were among the firmest supporters of the latter, voting for all his measures and policy.

It is evidently as we believe, the fear that with a general election in sight there will be an uprising of the people against the persecuting policy of the past, that they have come to the conclusion that they must now be more moderate in their dealings with the Church. They wish, as we believe, to appease the feeling they have aroused, by a somewhat more moderate policy than that which they have hitherto followed.

It is much to be regretted that no Catholic leader has risen up with the courage and ability combined of Herr Windthorst who withstood Herr Otto Von Bismark in Germany, and finally succeeded in obliging the "man of the ron and blood " to retrace his steps and finally to repeal all the anti-Catho. lic measures he bad previously adopted. so that Germany stands now in her relations with the Church, as she stood in 1870. We again express our confidence that the French Government will be similarly forced to retrace its steps, notwithstanding that the horizon is still clouded. We do not, indeed, expect that the Rouvier Government will do this. It is too closely identified with the anti-Christian policy of M. Combes for this; but we very much doubt that it can retain power beyond the next general election which will take place early in 1906.

The Bill for the separation of Church and State, as already passed by the Chamber of Deputies, has been committed to a committee for consideration, and is thus advanced a stage. It has been modified to some extent by the provision that the lay parochial committees to which is to be committed the administration of Church affairs must be believers in the tenets of the Catholic Church. Even in this form it is a most anti-Catholic provision, yet itis less objectionable than it was asorig. inally introduced, when practical Atheists might have been elected to office. The retreat of the Government even from this outpost is a proof that they had found themselves going too fast for the people; but it is stated that the alterations made have not made the Bill acceptable to Catholics, while it has excited determined opposition from the Radical deputies.

The Bill has still to run the gauntlet of the Senate, where it will be opposed on the same grounds on which it was opposed in the Chamber of Deputies, so that its fate is still uncertain. The Government, however, declares that it will have it passed before the dissolution of the Chamber.

A CHICAGO UNIVESITY PRO. FESSOR ON THE BIBLE.

The University of Chicago, notwithstanding the fact that it professes to be a Baptist denominational institution, has become notorious for the strange freaks of its professors and for the insidious attacks these gentlemen have made from time to time on the foundations of the Christian religion.

Not very long ago the ladies in attendance at the institution objected in a body against the slang which was habitually used by one of the faculty in his lectures. They very properly maintained that such language is not a suitable medium of instruction in a supposedly high institution of learning.

We do not know what has become of the professor against whom this complaint was made, but we presume the evil complained of has been eradicated. But a greater evil than slang is the

undermining of the Christian Faith of the students which is taking place there surely through the anti-Christian teaching imparted there under the disguise of Higher Criticism, and Progressiveness.

Real Christianity is what Christ taught, and not what men have invented to take the place of His teaching, such as what Professor Herbert L. Willet taught in a recent lecture to the Students on the Bible and Monuments.

He said :

The Bible is a failure both as an artistic production and as a source of historical information. The Bible is a fragmentary book, and as an example of this we find twenty years of the greatest importance in the reign of Samuel over Israel, passed over in two verses, and the reign of Solomon is passed over in a similar way. No doubt, the reigns of Samuel and

Solomon would furnish much interesting matter if the events thereof were more fully recorded in the Sacred Scripture; but it must be borne in mind that it was not to gratify the idle curiosity of students who look no further than to know of the wars and other vicissitudes through which the nations of antiquity have passed, but it is not the main purpose of the Bible to furnish such information. The Bible gives indeed a condensed history of the chosen people of God, but its main purpose is to show in what manner the Hebrews served God, and how they were rewarded, and how punished when they were disobedient, so that by their example all generations might become more earnest in the service of their Creator. For the attainment of this end it was not necessary to enter into all the details of the doings of kings and courtiers, and the historical details given us of the judges and kings of Israel and Judea are few in comparison with the length of their reigns. But there is enough given for the purpose for which the Bible was written, to be a message from God to man, with our salvation in view as its purpose. It is, therefore unseemly in a Professor of a

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"In the New Testament there is the same trouble. There is not therein a complete history of Christ, and the reason for this is that it is not concerned with political history."

The reason given by Professor Willet is the correct one, and it should have sufficed to explain what causes his apparent surprise. St. John himself tells us at the close of his Gospel that he makes no attempt to give a complete record of our Lord's doings on earth. We need not, therefore, be surprised that this record is incomplete. But the sublime dectrine of Christ's incarnation, whereby our redemption is brought about, is clearly laid done that we may know the means which Christ employed to bring about the salvation of mankind. Thus the purpose for which the whole Bible was written is fully accomplished. But we are left to employ other means of obtaining information if we wish to know the names and manners of the various nations which had to be brought under the dominion of the Roman Enpire under Augustus Cæsar and his successors. And even of the events of the life of Christ, it was sufficient for us to know what has a direct bearing upon the work he came on earth to accomplish, which is our salvation.

The professor complains that a further knowledge of the events of the period in question must be looked for from other sources of information. He

We have been able to discover the other facts, not from Scripture, but from tablets and monuments.

God has given to man the faculty of reason precisely that we may discover by our own research most of the knowledge we require.

We should be satisfied to exercise our faculties in order to obtain this knowledge, without murmuring against God's mode of bringing things to pass. It is, therefore, most unbecoming in a teacher of a supposedly religious university to speak disrespectfully of the Bible as an artistic and historical failure, whereasit accomplishes [fully the purpose for which it was written.

It is not to be wondered at that most of the students of the Chicago Baptist University, go forth from it as corsrmed infidels, when its teachers are so ready to betray the Christianity which they are supposed to teach, and which their institution itself was established to promote.

HOLY CROSS COLLEGE.

President Roosevelt was present at the sixty second commencement of Holy Cross College at Worcester, Mass., and addressed the pupils at considerable length. His words apply with equal force to Canada as to his own country. He said in part :

"In this country of ours we are developing a new type of nationality, a type known to each of the various old-world races from which it in par springs, and yet separate from all. something of prominent value to the country as a whole. And from each stock we have the right to expect the furnishing of that element. Here in Holy Cross College I want to say one

scholarship, and in all our universities, along a certain line. During the last three years I have grown peculiarly interested in the great subject of Celtic literature, and I feel that it is not a creditable thing to the American re which has in its citizenship so large a Celtic element, that we sho leave it to German scholars and citi zens to be our instructors in Celtic

literature. 'I want to see in Holy Cross, in Harvard and all the other universities where we can get the chairs endowed, chairs for the study of Celtic litera-

BISHOP BRADY addressing the graduates of Notre Dame Academy Lowell, Mass., said in part:

"Religion and science must go hand in hand for God Himself ordained it so when He appointed His apostles the teachers of mankind, commanding when He appointed His aposties the teachers of mankind, commanding them: "Go ye therefore and teach all nations," thus appointing them teachers, and then He instructed them: Baptizing them in the name of the Father and of the Son and of the Holy Ghost.' "You should now be the joy of your parents, the strength of the Church and the light of the parishes in which you live. Lead good and holy lives here, for you are only here for a little time and then an eternal reward will be yours. Sometimes our young they go out into the and depart from the life for which they were reared. A little learning some-times engenders pride, and I would caution you to beware of pride.

In a recent sermon referring to the statement, often heard, that Americans are a religious people, Rev. Jos. S. Glass, president of St. Vincent College, Los Angelos, California, said : 'My dear brethren, we are not a

side we find millions of our American people leaving God aside, and with no prescribed form of worship. The young people are growing up to be an unworshipping people." So much for "God-'ess schools " which Messrs. Sproule & Co. would force upon us.

MISS HELEN JEROME, travelling correspondent of the Melbourne (Australia) Age writing in the New York World, says she had been accustomed to associate the illustrious name of Cardinal Gibbons with all the pomp and circumstances of religion. "Instead," she says, "I find a simple, kindly gentleman, whose hand is offered me on true American principles of equality, who bids me sit in his presence. No secretary was there to intercept the way, no gorgeously uniformed flunkeys to bar me from his presence. I came to him with a message from Cardinal Moran, of Sydney."

ANNUAL PILGRIMAGE

TO ST. ANNE DE BEAUPRE, TUESDAY, JULY 25TH-ITINERARY OF SPECIAL TRAINS.

The Ontario Pilgrimage to the Shrine of St. Anne de Beaupre will take place (this year) on Tuesday, July 25th, and will reach the Shrine on Wednesday, 26th—the Feast Day of the Mother of the Blessed Virgin. Excursion rates will prevail at all stations of the will prevail at all stations of the G. T. R. from Whitby, Lindsay, Peterborough, Haliburton, Mariposa and all points east thereof, as far as Aultsville; and at all stations of the C. P. R. frem Myrtle and all points east thereof, in-cluding Peterborough, Perth, Manotick, Stittsville, Carleton Place, Brockville, Prescott, Smith's Falls, as far as Chesterville, included. Passengers from Lindsay, Haliburton, etc., will take regular morning train and connect with special at Port Hope, and those from Mariposa, etc., will board special at Whitby Junction. Pilgrims from Toronto, London, Hamilton, and other points in Western Ontario will leave Toronto on Tuesday morning by regular Montreal express trains, procure regular return tickets as far as Whitby or Myrtle stations on the main lines of the G. T. R. and C. P. R. a short distance east of Toronto, purchase pilgrimage tickets at either of these stations at a cost of \$8.05 from Whitby and \$8 from Myrtle, and then take special trains which will be awaiting them and pro-ceed to St. Anne de Beaupre, which shall be reached at 7 o'clock on Wed nesday morning.

Exceptionally low rates will prevail at all stations throughout the Eastern part of the province, and tickets will e good only on the special train going, but valid on any regular train return ing up to and including Tuesday, August 1st. This means that pilgrims can leave Quebec city by the trains of Tuesday, August 1st, and Mon-treal by the morning trains of August 2nd; but if a stop-over at Quebec or Montreal be desired, it must be so timed as to leave Montreal for a continuous journey home not later than the morning of Wednesday, August 2nd. The pilgrimage will be under the immediate direction of Rev. D. A. mediate direction of Rev. D. A.
Twomey, Belleville, Ont., who will give
any further necessary information to
intending pilgrims. Dining cars will
be attached to the C. P. R. special, in which meals may be procured on the journey, and whilst at St. Anne's for

the nominal sum of 25 cents per meal.

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

Pilgrims from Toronto via Grand Holy Cross College I want to say one word which ought to be spoken to ears willing to hear it.

"Here I want to make an appeal for scholarship, and in all our universities, and all our universities, a press will make immediate connection with C. P. R. Pilgrimage Special at

CATHOLIC NOTES.

A despatch from Rome announces the sudden death, of heart disease, the Rev. Dr Murphy, Rector of the

Irish College. Rev. William D. Hickey, of Dayton, the oldest of five brothers in the priesthood in the Cincinnati diocese, will observe the silver jubilee of his ordin-

ation August 1. Three Sisters of Morcy, who have been living in Quebec, have just left Canada for Japan, where they will deremainder of their lives to caring for the lepers of that country.

The oft-repeated statement that Admiral Togo is a Catholic is contradicted. says The London Monitor and New Era, says The London Monitor and New Sra, by the auxiliary Bishop of Tokio. The Bishop says, however, that a great many Catholics are prominent in the government of Japan, and the Mikado and his ministers are most favorable to

Catholic missionary work. It is announced that Lady Butt and It is announced that Lady Butt and her daughter, the Princess Margaret Ruspoli, are about to become Catholics. Lady Butt is the widow of the late Sir Charles Butt, President of the English Probate and Admiralty Division. Sir Charles was a Protestant, but his brother became a convert to Catholicism. and was the late Dr. Butt, the lamented

Bishop of Southwark. A large marble monument in memory of the late Pope Pius IX. is to be erected

Sacred Heart. She is a Canadian by birth, and four years ago risited houses of the order in the United States, Canada, Australia and other places. At one time she was superior of the House of the Good Shephard at Line Power. of the Good Shepherd at Lima, Peru.

The Sisters of the Good Shepherd of city on Saturday, July 8. Solemn High Mass was celebrated by Right Rev. Mgr. Baker, V. G., with Fathers Weber attendance.

the Baptist, the investiture being performed by His Lordship Bishop Mc-Donald of Harbor Grace. It was a particularly important epoch in the history of the Church in Newfoundland more posed; it certainly can not do much more. and an evidence of the earnestness and zeal of its beloved Archbishop, priests people and combining to make the occasion one long to be remembered by and an evidence of the earnestness and residents of that country.

THE CATHOLIC SOCIAL MOVE-MENT.

Seemingly inspired words are those of the Holy Father in his latest encyclical. It was addressed to the Italian Bishops, but who will say that it is not equally applicable to all people where-

oever they chance to dwell? The Catholic Social Movement is the topic considered, and in his letter Pius X. shows his deep solicitude for the welfare of the nations. He can see and realize present conditions: Mam-mon is becoming a god; the world, the lesh and the devil appear to begetting the upper hand; worship of the golden calf, or, as a Buffalo lawyer aptly ex-pressed it the other day, the golden

hog, is in the supremacy.

In his effort "to restore all things to Christ," the Pontiff pleads with his people to make his words "efficacious, first in their own persons, and then afterwards to aid in making them efficacious among others, each one doing this according to the grace received from God, and in a manner befitting his station in life and the social duties he has to perform.

Men are but boys a little older grown We are told that the boy follows example of the man; but the man often is willing to follow his fellow-man.

The good Catholic is a shining mark.
His life is above reproach. Unfortunately, however, there are Catholics unworthy the name. It is these his Holiness would have think more deeply on spiritual things, and we venture the assertion that should each Catholic man live strictly in accord with the lines laid down by the Spiritual Father, there would be a religious revival the like of which the world has never

This would be, in a very great de-gree, the result of example. Many a non-Catholic, tossed hither and thither in the whirlpool of unbelief, often looks at the man instead of at the sav ing sacraments of the Church. He sees the human, overlooking entirely the spiritual.

Here is what the Holy Father ex-

eets of his children:
"They must have true piety, manly

virtue, good morals and lead a life so pure that they will not be an efficacious example to all. If the spirit be not thus tempered not only will it be diffi-cult to promote good in others, but it will be almost impossible to act with a

What will you do to hurry on this millennial plan? Are you going to keep on living a life of sin, doing only your Easter duty, and the rest of the time leading an eminently non Catho lic and decidedly disedifying life, or are you going to come nearer the Cross and show to the world what it really

means to be a Catholic? God wants you to pursue the latter course, and is He not more than all the world?

His representative on earth urges ou to look up and give your aid in "retoring all things to Christ." Should we all not heed the call?

A PRIMARY DUTY OF PARENTS. The Cross.

There can be no question that one of the gravest responsibilities assur by Catholics who enter the holy state of matrimony is the religious training of the children with whom it may please Almighty God to bless them. Unfortunately, too, there is little doubt that the responsibility is one which many incur thoughtlessly, and which in consequence they are in-clined to minimize, if not practically to shirk altogether.

True, when the dawn of reason first breaks upon the childish mind.

Catholic mothers as a rule are faithful

in sowing the seeds of elementary religious truths in the hearts of their little The children are taught to make the Sign of the Cross, to recite short prayers; to speak and think with rever of God the Father, our Divine Lord, and the Blessed Virgin; to dis in the cathedral of Simigaina, and the control of the cathedral of Simigaina, and the cathedra Lorenzo Cozzas, the well-known Italian sculptor. It was at first suggested that the memorial should be erected in the market-place of Sinigallia, but Pope Pius X. wrote in protest against this, saying 'The saints belonged to the Church.'

Methor Mark of St. Domitillia for Hema training in the theory and process. the time mean anything, they point to the sad fact of a great field of infidelity in this country. Pleasure is becoming rampant. When we look into the out.

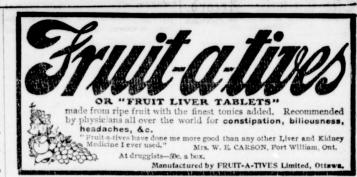
Even where the boys and girls attend parochial schools, in which the cate chism forms one of the regular text Buffalo, N. Y., quietly celebrated the Golden Jubilee of their advent to that can it be neglected in the case of the thousands of our Catholic children who perforce attend the public schools in and W. Bennett as deacon and subdeacon that the religious training of such chil which religion is tabooed. To imagine the Bishop a number of priests were in attendance at the weekly Sunday. His Grace Archbishop Howley was invested with the Pallium on Friday,
June 23, in the Cathedral of St. John
The Bartist the investiture being perschool is to cherish a fallacy

more.
The only parents who may hope to Right Rev. Monsignor Nugent, the veteran priest-journalist whose three those sons and daughters to Catholic score years and more were devoted to
the promotion of the honor and glory
of the divine Master as "the Savior
of the boys," as preacher and oractor,
temperance advocate and founder of
the League of the Cross and oraclor and mothers
the League of the Cross and oraclor and mothers
the League of the Cross and oraclor and mothers

The second was a second to be a secon of the divine state of the boys," as preacher and orator, temperance advocate and founder of the League of the Cross and an ardent friend of the outcast and unfortunate, their most essential duties to their offspring. The overwhelming their offspring. The overwhelming their offspring of Catholics in this country, arguments of the country of Catholics in the countr wenerable Liverpool philanthropist majority of Catholics in this country, tour years. His memory will be gratefully cherished by people of all classes and creeds. R. I P. college or convent, so their personal accountability for the Catholic train accountability for ing of those children can not be

> Children who frequent the Public schools manifestly need peculiar attention. The Supernatural Being totally excluded from their minds during school hours, it becomes imperschool hours, it becomes imper-ative that, at home, God and the soul, grace and prayer, the Holy Sacrifice and the sacraments, the Blessed Virgin and the saints, penance and good works, sin and death and judgment, should be the subjects of frequent conversation. Family prayer, the Rosary in common, for instance, can in such cases scarcely be considered a negligible act; and no pains should b spared in forming these children to other devotional practices. It is elementary that their parents are strictly bound in conscience to see that both attend the Sunday school with exemplary regularity and prepare the Sunday-school lesson with due dili-

To secure either this adequate pre paration or this regular attendance will commonly entail the exercise of the paternal authority; and Catholic fathers who neglect to enforce their authority on such points are sinfully imprudent. Growing boys who have made their First Communion are especially in need in this matter of a firmness of discipline which comes with best grace, and probably too with best effect, from the head of the family. Too often, unfor-tunately, the head of the family finds thinsel sadly handicapped in such conjunctures by his own indiffer-ence in religious matters. How many Catholic children there are whose observation of home life has probably engendered some such resolve as was formed by the precocious little fellow who inquired: "Mother, when shall I be old enough to leave off saying my prayers?" — The mother stared in amazement. "Why, never, of course, Johnnie." — "Oh," said Johnnie, cooly, "when I'm grown up I don't mean to say any prayers! Father never does!" God help all such fathers! They are laying up for them-



At best, the Catholic child who at that truth. So there is a good deal tends a godless school is sadly handi-capped in the matter of attaina genuinely useful education and his parents not less but even more than his pastor, are obliged to supply the lamentable de-ficiency of his school-room training. They unquestionably owe to the youthful soul whose charge God has confided to their care, not only the ex ample of an upright and devout Cathowithout which his eternal salvation will

surely be compromised. WHAT'S IN A NAME? For the CATHOLIC REC RD At times a name says but little. may be a term of fancy, a mere catch word such that any other appellation would answer equally well. Frequently, however, it sets forth a bold truth in a striking manner, throws a necessary property into evidence, or stands for the very nature of what it represents. In this case the name is characteristic; and the truth or reality it presents cannot be adequately expressed by any other term. Men then intuitively other term. Men then intuitively seize its significance, and in business like way never by common consent agree to confer that name on anything agree to confer that name on anything ing the genuine in quiet possession of its save the genuine article. Such is the name Catholic. It corresponds so exactly to the nature of that Redemption purchased for mankind by the Saviour of the world, that at the very outset it was recognized as the distinctive mark of Christ's Church, and for twenty centuries that Church has remained in peaceful and undisputed possession of the name. Now every Christian knows, he feels it every Christian knows, he feels it thrilling in his very being, the all-embracing virtue of the Saviour's Passion, and logically infers that the fact that of all religions pretending to be Christian we alone possess that mark that characteristic of the Church bought Church must be proportioned to the cause that produced it; hence, he con-cludes that if according to the Apostles by the Passion of Christ-we alone are testimory, Christ died that He might represent to Himself "a glorious Church without spot or wrinkle," if the name corresponds to a reality, it must of necessity be all-embracing, glorious, Catholic. Hence the truth conveyed by the name! And now, bad as the world is, it has always held falsehood and imposture in abhorrence; it may be slow to find the truth, but it will never stand for a lie; and seeing then that the world is such a stickler in the matter of names, it is by no means sur prising that no sect could ever usurp the name proper to Christ's Church alone few even had the audacity to try it, and those who did became so supreme ly ridiculous in the eyes of the world that they soon learned to reserve their pet name for their post-prandial con-fabs, but when asked on the street the way to the Catholic church, invincible conscience prevailed and they pointed to that church which not only calls her-self Catholic but which the whole

world has held as Catholic for twenty

centuries. The name is therefore significant. The world recognizes it as

such, and the world is not deceived.

The name corresponds to a reality, the universality of the Redemption. No

other name so adequately expresses

even in the name.

THE DIFFERENCE.

No: the world will never tolerate an imposture. It spies it out at once, and stigmatizes it accordingly. And this accounts for that strange phenomenan we bear witness to every day, viz. that every adulterate sect has tw names, the one it gives itself and the one the world assigns it. For it is the easiest thing in the world to assume a name, but the hardest thing in the world, nay, impossible, to have men sanction it if it deviates from the truth. These sectarians deceive a few, and these, their dupes, furious in their zeal, multiply their efforts to make their fictitious name prevail, but in perience. They insist on being orthodox, the world calls them Greek Church or Schismatics; they would usurp the name of Christ's Church, but the world looks suspicious and thinks it better to call them Anglicans; they assume the name of Evangelicals but the world will have none of it and dubs them Protestants. They object, contend, protest, but to no purpose, men will call a spade a spade. It is really provoking! And yet this strict nicety of men in corroborating truth and unmasking fraud by leavnot only marks the difference between the true Church and the sects but also renders public testimony as to where the truth is found. We alone are called as we call ourselves. We call ourselves Catholics, and for nineteen hundred years the world has borne witness to the truth of the name, first by giving us that name and secondly by persisting in refusing it to any other. By so long the world proclaims the

THE BAND OF CONVERT MINISTERS

The band of convert ministers in England has been increased by recent ordinations. Rev. William Henry Wonercot, who has been a student at the College Beda in Rome for the document of the docu of Southwark, was ordained. He was an Anglican clergyman at Borey Tracey in Devonshire.

Mr. William Henry Drage, also a Southwark student at the same college, was ordained a deacon. He had been before his reception into the Church a

curate at All Saints Church, Plymouth. Father Charleson, whose conversion made such a stir some years ago in Glasgow, as being among the first of the Presbyterian ministers to come over to Rome, was ordained to the priesthood at the Scots College. When he was presented to the Holy Father the other day this fact was related to him, and it pleased the Holy Father very much.

Father McPherson, who has been studying at Dunwoodie, has completed his course and has been ordained.—The Missionary.



JULY SALE SPECIALS

WE have surpassed all our previous efforts in making this year's July Sale the greatest one ever held. When others seek rest, we want to increase-to stimulate business-and what we have accomplished to make this sale a record-breaking one, is told fully by our Special July Sale Catalogue, which we ma. I free on request. It embodies the offerings of every one of our departments, each of which has contributed its part to establish a record of high quality goods at the lowest prices ever quoted.

We want it distinctly understood that if you are not satisfied with the goods, you may ship them back and cheerfully we will refund your money.

Here are two of the bargains offered :-

No. 8014. The cut illustrates a very handsome Women's Waist of fine white lawn; the front trimmed with wide tucks and openwork embroidery insertion, full sleeve with deep cuff finished with cluster tucking and edged with lace. Sizes range from 32 to 42.

All it costs during July is ...

No. 5722. If you can buy a Petticoat like this for \$1.00, you cannot overlook the opportunity. It is made of lustrous black sateen, deep flounce with two crimped frills, finished with five rows of strapping and two small frills. Sizes 38, 40 and 42.

Our July Sale Price

We want everybody to share in this bargain, and as the demand will be enormous, we advise you to send us your order at once.

> minn WRITE NOW FOR OUR JULY SALE CATALOGUE

T. EATON COLIMITED TORONTO



Sacred Heart Review. THE TRUTH ABOUT THE CATHO. LIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCLXI.

We have seen, in examining the Re-publican correspondent's assertion that thousands of admirable men and women have been tortured and murdered at the instigation of Rome for refusing to accept the papal supremacy, that where the papal primacy alone has been re-jected, general Catholic doctrine being retained, together with mall retained, together with undisputed orders and sacraments, as by the Eastern churches, Rome has never permitted capital inflictions. Protestantism has aimply rejected the Pape as one particular of a universal revolt from the elder Church. Indeed, Luther was quite willing, as he said, to "kies the Pope's foot," if only the Pope would accept his antinomian doctrine of Justi-Scation.

We have found that in Ireland interest.

We have found that in Ireland intens Catholicity co-existed, with an invinci-ble unwillingness to persecute. We have found that in Scotland all

the religious executions on both sides did not amount to twenty. We have found that in the three

We have found that in the three Scandinavian kingdoms there appear to have been scarcely any religious executions on either side, the few actually occurring being of Calvinists beheaded by the Lutherans. The poisoning of the dethroned Eric XIV., by order of the King, the Archbishop, and the Council, rested mainly on the charge that he was trying to introduce Calvinians. Council, rested mainly on the charge that he was trying to introduce Calvin-ism, though not on that alone. We have seen that in Germany, Aus-

tria and Switzerland, religious hostility, on both sides, confined itself mainly to plunder, banishment, and suppression to plunder, banishment, and suppression of worship, seldom extending, as be tween the three prevailing religions, to the judicial infliction of death, while Catholics, Calvinists and Lutherans did to the control of t

catnones, Calvinists and Lutherans did not quarrel with each other over the execution of Anabaptists. We have seen that in England the two hundred and fifty or three hundred Protestants burnt were essentially vic-tims of the Spanish hatted of heresy, the English and the Romans having the English and the Romans having very little to do with the matter, exeept as mere instruments of a virtually

Spanish and imperious Queen. We have seen that in the Low Coun tries the thousands of Protestants burned, drowned, beheaded, or buried alive, were so absolutely victims of Spanish anger that there is no occasion to bring in any other name than Madrid.

to bring in any other name than Madrid. The two most illustrious victims. Egmont and Horn, were undisputed Catholios. They were beheaded not for heresy, but for love of freedom.

The objection taken, I think in the Independent, to Motley's brilliant works, that they are too intensely partisan, seems not ill grounded. Motley is not like Froude, unscrupulous, and grotesquely ignorant and careless. He is rather like Macauley, careful in research, but it should seem needing to be counter-checked by opposite author. be counter-checked by opposite authorities. Most historians need this, but Motley and Macaulay perhaps more Ahan most.

We have seen that in France the rereligious quarrels were essentially national, being equally intolerant on both sides, except that the Huguenots were more diabolically protracted in their butcheries, and, relatively to their smaller number, seem to have massacred a larger number of Catholics, the fourteen thousand victims of St. Bartholo-mew's being taken into the account.

seen that the Catholic per secutors of the Huguenots were no great lovers of the Pope, and were sometimes on the verge of a virtual defection from This leaves as yet unexamined only

This leaves as yet unexamined only Italy, Hungary, and Poland. There beem to have been few execusions of Protestants in Hungary and Poland. What persecutions there were there, of any sort, being largely under Jesuit influence, may be semewhat more reasonably ascribed to Rone, at least indirectly, than in Europe general

This leaves us only Italy. Here I make out that some five thousand Waldeness were massacred. The responsibility of this unquestionably rests on the Papacy, or rather on one parti-cular Pope, Pius IV., during whose reign I think that the whole of it occurred. I am not speaking of the Vaudois affairs in Milton's time, with which Rome was only negatively con-The extreme reluctance of the Roman

Inquisition to pass, and especially to execute, a sentence of death, is well known. Such stories as those of De Santis, about discoveries in the Inquisi-tion building of hidden furnaces and pits, seem to be worth as much as such stories from former priests generally are, that is, nothing at all. Certainly such writers about the Inquisition as Dean Kitchin, and Dr. Robert J. Nevin of Rome, know nothing about them and yet they cordially detest the Sant' Uffizio, and are no great lovers of the It would need some more credible witness than a priest turned preacher to counterbalance the silence of a gentleman so well placed for gain-ing information as Dr. Nevin. Such stories are too much like my good friend Professor John Moore's artless reproduction of the Polish impostor Leh owski's fiction of his blowing up of the Santa Casa of Madrid in 1808, which remained tranquil and undisturbed

"From turrent to foundation stone a good generation later and is probably standing to this day, although long since sent heavenward by the Ameri can Tract Seciety.

Speaking of this, let me say that, setting aside all malice, a judicious Protestant, or indeed Catholic, might compile a delicious book of fairy stories out of things that have never happened in the Catholic Church, and never will

We may then dismiss this declaration of the correspondent as far too vague and undiscriminating to be worth very much, although I would by no means say that it is worth nothing at all. The countersign of persecution in the Cathplic Church is sometimes, no doubt, the

and emphatically the name of Spain.

The correspondent's description of the Protestant martyrs as "thousands of admirable men and women" seems to show that in spite of this gentleman's pretty evident detachment from Christian belief, he still lies under the spell of our old prepossession, that the Pro estant victims of the sixteenth century testant victims of the sixteenth century were chiefly put to death by ungodly tyrants and hypocrites on account of their superior saintliness. We now know that this assumption is ludicrously untrue. Mr. Albert Shaw rightly re inds us that the Protestants of that time, speaking generally, were neither more devout or more moral than the

In Germany, as Luther is not weary of saying, his preaching ruined morality, benevolence and devoutness—a ruin which was only partially repaired, after the Thirty Years' War, by the rise of Pietism.

In France the Haguenots, as a small

in France the Haguenots, as a smain minority, jealously watched by an unfriendly majority, unquestionably rose to a high level of general morality. We have Bourdaloue's cordial testimony to this effect. Yet surely those early followers of Coligni who attested their positive of dectrice by blowing up. their purity of doctrine by blowing up cathedrals, torturing Catholic priests to death, and outraging Catholic women, were much more like devils of heli than like saints of God. We might as well talk about the Mormon Danites as being saints, as no doubt this diaboli-

being saints, as no doubt this diaboli-cal community esteems them.

In Scotland the lay leader of the Reformation was Mary Stuart's illegiti-mate brother. Yet he concurred in a plan openly providing, not only for the murder of Rizzio, but also, as an effect hoped from it, for the death of his sister and her unborn child. Have we here a saint of God? I know we have a saint of France, but then Henry the VIII. of Froude, but then Henry the VIII. and Flogging Fitzgerald are saints of Froude, or at least beati.

We need no other witness than Froude imself to show us how dismal was the the moral and religious ruin induced in England by Henry, Edward and Eliza beth. Paritanism and Anglo Catholic ism under the Stuarts, hostile as they were to each other, had no small meas ure of moral and spiritual strength Yet we must own that this was heavily purchased by a long and dreary trac of moral and spiritual devastation. The time of the religious struggle in England is of course, by us as Protestants, regarded as having the balance of en-lightenment on our side; but, a few elect souls set apart, I think it might be not unreasonably contended that the balance of sanctity was decidedly with the Catholics. Moreover their tine of martyrdom lasted all through the seventeenth century, and of con-fessorship a good deal beyond the eighteenth. I would ask this gentleman whether the many admirable men and women who have been tortured and murdered, or imprisoned and banished, for refusing to give up Catholic faith and the papal primacy, may not also be worthy of a measure of admiring mention.

CHARLES C. STARBUCK. Andover, Mass.

THE BUGABOO OF THE 'DARK AGES'

The Middle Ages are called by many people the Dark Ages,—principally be-cause the minds of such people are very dark about these same ages. The more we read and study about the Dark Ages, the more we learn that they are not in in fact dark at all, but bright with the light of faith and of intellect.

Protestants, who read nothing but the histories and romances intended for them, imagine that in the Dark Ages, so called, the Catholic Church, being in the asc endancy, forbade everythi g rational, everything pure, everything joyous, and that it lay like a nightmare upon the souls and minds and hearts of men. The monas teries and convents in those days they believed to have been simply dens of iniquity and the heavens of a man's life, and he does not know it. He is in darkness; and he begins to forget that he was compared to the soul man and he begins to forget that he was a man was actually gone down in the heavens of a man's life, and he begins to forget that he was actually gone down in the heavens of a man's life, and he begins to forget that he was actually gone down in the heavens of a man's life, and he begins to forget that he was actually gone down in the heavens of a man's life, and he does not know it. suppression by Henry VIII., of the monastic institutions throughout England —this crime of wholesale robbery spiced with murder which even Protestant writ ers today refer to as 'The Great Pillage —is supposed by many well-meaning but unenlightened Protestants to have been the result of the gross immorality which had prevailed for centuries in those monasteries and convents. imagine that the pious Henry VIII. affairs any longer, and so was com priories and nunneries, cast their in-mates out upon the world, and distribute their lands and goods to his favor-

The laxity prevailing in such houses in the Middle Ages has been a favorite theme since Protestantism began. UL-scrupulous story mongers have invented the gross and sensual monk and made him a type which the world has not forgotten to this day; and many a non-Catholic who would not dream of suspecting looseness of morals in a monk or nun of our own time and clime is willing to assume that such conduct was the rule in the Dark Ages. 'If the inner records of such places could be known,' we can imagine such a one saying, "harrowing tales would be

Now what are the facts? Such rec ords when unearthed and published, only serve to show how mistaken and unworthy are those suspicions concerning the monastic houses in the Middle Ages. At that period instead of being sunk in unChristian immorality, men and women were loving and serving and women were loving and serving God in religious houses even as they are to day, humbly, simply purely and perseveringly. In these days, the vigil-ant eye of the Bishop kept watch over the institutions in his diocese, seeing that no sin or scandal arose therein, even as Bishops to day watch over similar establishments here in our own land. Temptations there were, individual lapses there were, as there are bound to be, while human nature is as it is, and the devil is as he is; but the general condition of affairs was much as name of Rome, but much more largely it is to-day. - Sacred Heart Review.

FIVE-MINUTES SERMON.

Sixth Sunday After Pentecost. IDLENESS.

And they had nothing to eat (Gospel of the Sunday)

The people who crowded about our Lord had nothing to eat, because out of love of the word of God they had for a time quit their work and their homes. This docility, this constancy argues well for their earnestness in the taifi-ment of all their other duties. They were out of food, not through laziness, but because of set purpose they pre-terred spiritual to temporal nourishment. Hence they merited this extra ordinary and unlooked for manifesta tion of our Lord's goodness and providence in supplying them with food.

We may confidently expect, my brethren, the assistance of God even in

temporal want and necessity if our non-est endeavors tail. We are not to be over-solicitous; we are not to desire nor scrive after an over abundance of such things. This promise, however, we have: that our Heavenly Famer knoss our needs, and He will come to our aid. But we have a duty, an obligation to discharge, and that is to work, to earn our bread. Now, this is the point of my sermon: that there are are many peop.e-the number seems to be increasing-who have nothing to eat, or who say they have not, and it is their own fault.

They do not merit any special interposition of Heaven to save them from the consequences of their cwn laziness; they do not seem to deserve, they do not deserve, the assistance of the cnaritable, who are the stewards and the representatives of the Lord. Now, brethren, do not imagine that this is a harsh and an unchristian way of regard ing the necessities of the very poor do not suppose that I make no allow ance for the sickness, the lack of work, he hard times, the calamities which from time to time afflict the deserving and the laborious. If you are in a pos ition to know, you cannot but be suaded that the tendency to ask help, the inclination to throw burdens on institutions public and private, the frequency, the boldness, the auresson of such demands is on the increase; the number of those who are unwilling to exert themselves, to undergo the routine, the strain of work, grows day by day. Yet the Apostic says, "It any man will not work, neither let him eat." He bids every one labor taithfully in the calling wherein he has been placed. There is no such thing as true religion save in the taithful discharge, first of all of our natural duties, and in compliance with the first great law of labor.

Now, I have frequently noticed one peculiarity about many of those who say they have nothing to eat, and that is, they cannot be said to have nothing to drink; and the presence of this kind of nourishment explains very often the lack of all other. No, my brethren, let us be industrious, saving, and sober, mindful that the law of God has im posed labor upon us ; let us try to help ourselves; then, it we fail, Heaven will surely help us, even in ways as multitude in the desert.

THE WAYWARD HEART.

IT IS HEAVY AND SAD WITH ITS WEIGHT OF SIN.

By Rev. Patrick J. Murphy, C, S. P. Only God himself can realize the sadness of the consequences of sin. there are no consequences more terrible than the disappointment and discouragement that result from it. Men metimes do their level best to pre tend that they are happy in their sins. But all the world can see that there is falsehood in the vain pretence. Sometimes indeed, sin becomes so much habit that there is little attention paid to any separate offence. One may go on in such a state for months or

ever able to see. But little by little the light steals into his life again. It may be the dawn of grace upon the Eastern horizon of hope. It may be the flash of Heaven's lightning the dread ocean of despair. It may be a cloud far up in the zenith, from which there is still reflected a little of that brightness from another day now gone apparently forever. But little as it is, and quickly as it passes, it en-ables him to realize the danger of his position. There is light enough for the moment to enable him to appreciate the darkness that surrounds him

There is a cry from out the darkness of the night. There is some poor soul that has not yet become reconciled to the life without God, to the life that is nothing more than death. And into the darkness of that abyss that men have made by mortal sin, the eye of the Lord is ever turned. He is watchthe Lord is ever turned. He is watching for the flash that speaks of hope not yet dead. How many times have men eried out that all is lost when God knows that all is not lost! How many a mere sinful human being is prepare to speak the death sentence against a poor erring fellow-mortal, when God Himself is waiting hopefully for repen

Cholera morbus, cramps and kindred compleints annually make their appearance at the same time as the hot weather, green fruit, cucumbers, melons, etc, and mary persons are debarred from eating these tempting things, but they need not abstain if they have D. J. D. Kellegg's Dysentery Cordial and take a few drops in water. It cures the cramps and cholera in a remarkable manner and is sure to check every disturbance of the bawels.

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THE NOTIONS OF SAVAGE.

Christianity is the sensational preacher. Almost invariably a man of small parts, and thoroughly conscious of the fact, he attempts to attract public attention to himself by preaching an astounding sermon which will get his name in the papers. This is advertising pure and simple, and it is this he seeks. He yearns for it and cannot live without it. What is it to him if the clerical

robe be dragged in the mire? does he care if he bring religion into disrepute instead of into higher favor? Does he feel concerned if Christianity is hurt instead of helped by his erratic notions and insatiat craving for notor-iety? Frankly, he does not. The press of Monday contained the follow-ing dispatch from New York: In a sermon on Mrs. Mary A. Liver-

tion to keep up the sham.
"One of the distinguished characteristics of modern times is the growth of divorce. Many persons are frightened and think this one of the deplorable fruits of the wider freedom granted to women. I believe that on the whole most of the divorces of the present time are altogether to be welcomed. They are almost always in the interest of oppressed women, giving them another opportunity for a free, sweet, wholesome life.

and re-marriage plain adultery. Savage terms it "a free, sweet, wholesome life." One is forced to decide which better knew what he was talking about -our Divine Lord or Minot J. Savage. Now, St. Paul assures us that the adulterer shall not enter into the King-dom of Heaven; the teachings of Savage, therefore, must make for the filling of hell. The deduction is inevitable very truly did Christ, when on earth fortell the rising of false teachers by whom many would be led astray. Savage is

many would be led astray. Savage is peculiarly deathly.

Moreover, at the present moment American statesmen, from President Roosevelt down, are deploring the increase of divorce as a destroyer of the and the nation. Savage asserts that its increase is something to be welcomed. In saying this he as sumes to know better than the states men of America. Faugh! Out upon such folly. Not content with depriving tae Kingdom of God of souls, this man would also destroy his own country.
And yet he stands up shamelessly and pretends to be some sort of Christian It were not hard to find better in the darkest slums or in the various state prisons .- Chicago New World.

Says the Catholic Union and Times: Saudents of the Northwestern University undertook to put a circus out of business the other evening, and suc-ceeded admirably. The Northwestern ceeded admirably. The Northwestern is conducted under Methodistauspices The fracas speaks volumes for the high standing of the young men-in rowdy-Why is it that one never hears of the students body in a Catholic college doing this sort of thing ? "

It is only necessary to read the testimonials to be convinced that Holloway's Corn cure is unequalled for the removal of corns, warts, etc. It is a complete extinguisher.

Good Digestion Should Wait on Appetite.—To have the stomach well is to have the nervous system well. Very delicate are the digestive organs. In some so sensitive are they that atmospheric changes affect them. When they become disarranged no better requisitor is procurable than Parmelee's Vegenable Pills. They will assist the digestion so that the hearty eater will suffer no inconvenience and will derive all the benefits of his food.



Perfect Substitute for Mother's Milk

that three generations of babies have thrived on.

We will mail a sample of

The curse of the so-called American

more and Modern Womanhood" Minot J, Savage not only indorsed di vorce as an institution but welcomed its recent growth. "Law does not make marriages," he said. "The Church does not make marriages. Men and women, if they ever are married, marry themselves. All the law can do is to recognize and try to consecrate a fact which already exists. If there is no marriage, then it is desecra-

"There are cases where the divorce laws are abused but they are not nearly so many as frightened ministers in many so many as trightened ministers in many of our churches seem to imagine. These cases are exploited in the papers until folk imagine society is extremely corrupt."

Our Lord distinctly termed divorce

High Standing in Rowdyism.

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IMITATION OF CHRIST.

F THE CORRUPTION OF NATURE, AND OF THE EFFICACY OF DIVINE GRACE.

Come, descend upon me, replenish me petimes with Thy consolations; lest my soul faint through weariness and dry. ness of mind.
I beseech Thee, O Lord, that I may

find grace in Thy sight; for Thy grace is enough for me, though I obtain none of those things which nature desires. If I be tempted, and afflicted with many tribulations, I will fear no evil while Thy grace is with me.

while Thy grace is with me.

She is my strength: She giveth counsel and help.

She is more mighty than all mine enemies, and wiser than all the wise. She is the mistress of truth, the teacher of discipline, the light of the heart, the comforter of affliction, the banisher of sorrow, the expeller of fear the nurse of devotion, the producer of

What am I without her but a piece of dry wood, and an unprofitable stock fit

only to be cast away?
Let Thy grace therefore, O Lord, always go before me, and always follow me, and make me ever intent upon good works, through Jesus Christ Thy

Son. Amen.

Passing the Church.

Do we Catholics firmly believe in the Real Presence of Our Lord in the Blessed Sacrament? No doubt we do, and we must, would we be the true followers of Christ! Yet do we not ofttimes act as if the Lord had no abode in the tabernacle? Oftimes we pass by the church and never stop to enter just for one short moment to greet our Master, Who waits for us, Who calls to us, Who here rests day and night alone, and it would seem forgotten. Would you pass by the home of some great benefactor without even as much as replying to his call should he invite you in? Then why not at least stop one moment to greet your greatest Benefactor, your Lord your God, your All, Who constantly invites you to come to Him?—St. Joseph's Messenger.

ANXIOUS MOTRERS The summer months are a bad time

for little ones and an anxious time for mothers. Stomach and bowel troubles come quickly during the hot weather, and almost before the mother realizes that there is danger the little one may be beyond aid. In every home at this season there should be kept a box of Baby's Own Tablets, and at the first sympton of illness they should be given. They promptly ture cholera infantum, diarrhoea and stomach troubles, and are just the thing a mother needs at this time to keep her children well.
Mrs. Frank Moore, Brookfield, N. S., says: "I always keep Baby's Own Tablets on hand in case of emergency. I do not know any other medicine that can equal them in cases of stomach or bowel troubles. And this medicine is absolutely safe—it is sold under a guarantee to contain no opiate or harm guarantee to contain no opiate or harmful drug. You can get the Tablets from your medicine dealer or by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockviile,

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your meals and do not sleep well. you need O'Keefe's Liquid Ex-tract of Malt. The Diastase in the Malt aids digestion, and the Hops insures sound

one bottle every two days in doses of a wine glassful after each meal and at bed-time will re store your appetite, give you refreshing sleep and build up your genera

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FOR NERVOUS DYSPEPSIA

THE BADACHE DEPRESSION OF SPIRITS, ETO

THE SAPPLES K.D.C. AND PILLS.

WITE FOR THE SAPPLES AND SAPPLES AND CONTROL OF THE SAPPLES

JULY 22, 1905.

CIATS WITH I The world needs me victions on all the g human existence tained by trained min

-so that the tames by seigness—so that the in society may be justice and intelligening may call it slaver principles, but obe principles is an act of ettered thus is to be fettered by principle is the slave of every bad, from within or —G. B. McClellan than University. ham University. A Man Am

One of the chief One of the chief know men by whom know a man here as world of whom you ever he is to-night, truthful, sincere, we ducated gentlem every faculty of hings which go to thing of delight and in conscience, so the in conscience, so the seeks the light his conscience. right; educated full Bishop Spalding. A Dash of

What a satisfathrough life radii hope instead of ment instead of disfeel conscious that or the boot-black, the office boy, the body else with contact, gets a litt It costs nothing w of a boy, or get ye to a conductor, to to make these have a warm he Such salutations than many of the It is the small cha out freely. The richer you will gr Don't be If a man loses forty years of discipline genera comes to large su

for a man to sit couraged. The came to their o We have lost being cut to pie is only 2 o'clock You have lost the time to win anot foe! Let our unsuccessful thu life not given onergy and God win a glorious v The Mam Let us not she (the worship of us. It is really

destroys patriot wershipper of sentiment of lo With its harmf life I am not no its baneful effe of our country, bauching the people to betr for the enric Let us not sophistry. The ablic trust fo

sink into signi spectable hue We know th ruption become places. The pobey the lawf You c the effort wou becomes degr the people, in spect necess and order, S would mark Do not, I beg

> yet spread e and trained discern the r evil, must wa Courage i To desert the act of or self, as well B. McClella

pessimistic.

University. A Good away the c says the P there a be selves' once of acquirin than by c minds who for the go them. A g be betrayed whenever matter of stics as fore, who

the young

who loves as the pre ce Dollars.

ham University.

ences—so that the destructive forces

in society may be held in check by justice and intelligence. The unthinking may call it slavery to be ruled by

A Man Among Men.

right; educated fully and completely.

What a satisfaction it is to go through life radiating sunshine and hope instead of despair, encourage-

ent instead of discouragement, and to

feel conscious that even the newsboy

or the boot-black, the car conductor

the office boy, the elevator boy, or any-

body else with whom one comes in contact, gets a little dash of sunshine!

Such salutations will mean more to us

than many of the so called great things.

It is the small change of life. Give it

Don't be Discouraged,

If a man loses his property at thirty or forty years of age, it is only a sharp discipline generally, by which later he comes to large success. It is all folly for a man to sit down in midlife discouraged. The marshals of Napoleon

couraged. The marshals of Napoleon came to their commander and said: "We have lost the battle and are being cut to pieces." Napoleon took his watch from his pocket, and said, "It

fine! Let our readers who have been unsuccessful thus far in the battle of

life not given up to despair. With energy and God's blessing they may yet

The Mammon Worshipper.

Let us not shut our eyes. This evil

wershipper of Mammon loses every

sentiment of love for God or country.

of our country, when it succeeds in le-

people to betray the people's right, for the enrichment of the unlawful

Let us not delude ourselves with

ablic trust for money by comparison,

sophistry. The man who betrays his

makes the crime of Benedict Arnold sink into significance, and lends a re-

spectable hue even in privacy.
We know the usual result when cor

ruption becomes prevalent in high

places. The people do not respect and obey the lawfully constituted authori-

ties. You cannot compel respect by force, and if you could the success of

the effort would mark the end of a free

And surely, if constituted authority

pessimistic. Thank God, cur destruc-

tion is not at hand. The evil has not yet spread enough for that. But the danger is here, and all good citizens, especially those whose liberal education and trained intellect enable them to

discern the nature and tendency of the

Courage is required for the work, and patience and prudence. To desert such a cause in despair is

with care if we wish to retain their friendship. And, besides, in the matter of books, we may choose our

owr companions, whereas, in everyday life, we are forced to make friends of

those whom we meet, whether or not

who aims at more than mere mediocrity, who loves to live in the past as well

A Gracious Personality.

they have similar tastes and characteristics as ourselves. The man, there-fore, who desires to have good friends,

evil, must ward it off.

win a glorious victory.

privileged few.

richer you will grow .- Success.

freely. The more you give, the

Bishop Spalding.
A Dash of Sunshine.

ise it keeps you us headaches-no a morning glass of Druggists.

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your meals and do not sleep well. you need O'Keefe's Liquid Extract of Malt. The Diastase in the

Malt aids digestion, and the Hops insures sour one bottle every two

days in deses of a wine-glassful after each meal and at bed-time will re store your appetite, giv you refreshing sleep an build up your general health.

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CIATS WITH YOUNG MEN. travelers who get large salaries because of their remarkable ability of getting at people who are hard to see, making a good impression upon them, The world needs men of sound convictions on all the great questions of getting their confidence, interesting them. human existence—convictions sus tained by trained minds and right con-

This ability to bring the best that is in you to the man you are trying to reach, to make a good impression at the very first meeting, to approach a prospective customer as though you ing may call it slavery to be ruled by principles, but obedience to sound principles is an act of the will. To be lettered thus is to be free. To be unprospective customer as though you had known him for years without offend ing his taste, without raising the least prejudice, but getting his sympafettered thus is to be free. To be un-fettered by principles means that one is the slave of every impulse, good or bad, from within or without one's self. —G. B. McClellan to students of Fordthy and good will, is a great accom-plishment, and this is what commands a

great salary.

There is a charm in a gracious personality from which it is very hard to get away. It is difficult to snub the One of the chief joys in life is to know men by whom you can swear, to know a man here and there over the world of whom you can say, "Wherever he is to night, there he is helpful, truthful, sincere, wise, intelligent—an educated gentlemen: educated in every faculty of his being, in those things which go to make the body a thing of delight and beauty; educated in conscience, so that even as the eye seeks the light his conscience seeks the right; educated fully and completely." man who possesses it. There is some-thing about him which arrests your prejudice, and no matter how busy o how worried you may be, or how much you may dislike to be interrupted, somehow you have not the heart to turn away the man with a pleasing personality.-Success.

What would be thought of a miller who because a large amount of water was stored in his mill-pond thought he could afford to neglect leaks in his dam? Would not the chances be that in the midst of the summer drought the water would be entirely gone and his mill forced to lie idle, impoverishing the miller and inconveniencing a whole neighborhood?

Nature has stored in every normal youth a reservoir of physical and mental energy which means much in the way of character, success and happiness. One of the saddest sights is to see thousands of promising youths al-lowing their energy to be wasted through ruinous habits of idleness, dissipation, extravagance and neglect It costs nothing when you buy a paper of a boy, or get your shoes shined, or pass into an elevator, or give your fare pass into an elevator, or give your large to a conductor, to give a smile with it, to make these people feel that you have a warm heart and good will

onsipation, extravagance and neglect of opportunity.

The word economy is usually applied to the saving of money, but this perhaps is the least important of its application. Wasting money is of little importance when compared with wasting energy, mental and vital forces and ing energy, mental and vital forces and opportunities—a waste that endangers our highest welfare. Many a man who is economical to stinginess in money matters squanders with fearful waste his mental and moral energy. He who would make the most possible of his life must early learn to stop all leaks of reserve power. Wasting opportunities, time and vital forces constitutes the great tragedy of human life. It is the principal cause of unhappiness is only 2 o'clock in the afternoon. You have lost the battle, but we have time to win another. Charge upon the

and tailure

Many busy people are shameful
waters of time and opportunity simply
because they do low things when higher
ones are possible. They read a poor
book when they read a better one.
They squander time with bad compan-They waste time in half doing things, in batching, bungling and blundering, in doing things over and over because they were not done right the first time. (the worship of Mammon) menaces us. It is really the only vice which destroys patrictism. The heart of the

These little leaks, these wastes that drain the success capital, bankrupt many youths, yet they are singly so insignificant that the victims do not realize their evil influence. There are so many ways of wasting vitality that With its harmful influence in private life I am not now concerned; I speak of its baneful effects upon the institutions economy n its use is difficult. bauching the representatives of the

A great waste of mental and moral vitality is indulging in demoralizing, vitality is indulging in demorating, vicious and deteriorating thoughts. Every bit of useless worry—and all worry is useless—every bit of anxiety, every particle of fretting and stewing, every bit of despondency, indulgence overy bit of despondency, induspence in melancholy or foreboding, every bit of fear—fear of failure, of losses, of sickness, of disease, of death, of unjust criticism or ridicule, or of the unfavor-able opinions of others—all these things are vitality sappers, worse than useless, for they unfit us for constructive, creative work by squandering that which makes work possible.

One is wasting life force every time he talks of failure, of hard luck, of troubles and trials, of past errors and mistakes. If one would succeed let-him turn his head on the reat becomes degraded by its own treason to the people, in will not inspire the respect necessary for the reign of law and order. Should that reign cease it would mark the end of the republic. Do not, I beg of you, think me unduly pessimistic. Thank God. our destrucall the bridges behind him—turn his back to shadows and face the light. Every act of dishonesty, whether others know it or not, is a terrible life waster. Every act or thought of impurity, every unholy desire is a virtue-waster, a success sapper.

Freshness in Work.

Freshness gives an indescribable flavor to our work, whatever it may be. It does not matter how able a book is, if it has not the chern of originality. if it has not the charm of originality Courage is required for the work, and patience and prudence.

To desert such a cause in despair is the act of one who has lost faith in himself, as well as in human nature.—Gec. B. McClellan to Graduates of Fordham University.

A Good Word On Good Books.

"Not all the reverses of life can take away the delight of a good book," says the Providence Visitor, "nor is there a better way of 'making ourselves' once we have left school, and the freshness and fragrance of the marks of great effort or straining marks of great effort or straining for effect, we do not care for tit, it does not hold our attention. It is the same with a picture, a statue, a song, or a poem—a work of any kind. It it lacks originality we will have none of it. But, if the book, the picture, or the poem is vigorous and spontaneous, if it throbs with life, if it has not the charm of originality and spontaneouty, if we see in it the marks of great effort or straining for effect, we do not care for it, it does not hold our attention. It is the same with a picture, a statue, a song, or a poem—a work of will have none of it. But, if the book, the picture are with a picture, a statue, a song, or a poem—a work of will have none of it. But, if the book will have none of it. But, if the book will have none of it. But, if the book will have none of it. But, if the book will have none of it. But, if the book will have none of it. But, if the book will have none of it. But, if the book will have none of it. But, if the book will have none of it. But, if the book will have none of it. But, if the book will have none of it. But, if the book will have none of it. But, if the book will have none of it. But, if the book will have none of it. But, if the book will have none of it. But, if the book will have none of it. But, if the book will have none of it. But, if the book will have none of it. But, if the book will have none of it. But, if the book will have none of it. But hav "Nct all the reverses of life can take away the delight of a good book," there a better way of 'making ourselves' once we have left school, and of acquiring education and refinement than by communing with the great

of acquiring education and refinement than by communing with the great minds who have written their thoughts for the good of those who live after them. A good book is the very best of friends. We may converse with it, and be sure that our confidence will never be betrayed. We may have it near us whenever we wish—a trait in which a book is unlike our other friends who have all to be sought for and handled with care if we wish to retain their The great trouble with many people's souls. work is that it is stale, labored, and heavy. It lacks vitality, vivacity; it bears evidence of a depleted mind and an exhausted body. It is easy to trace the tired feeling which an author has depended all though the control of his the tired feeling which an author has dragged all through the pages of his book. It can be seen in the imperfect combinations of color, the tameness and lack of life in the figures upon the

living, are all marked with the fatal stamp of inferiority.

It makes all the difference in the world, in results, whether you come to your work every day with all your powers intact, with all your faculties up to the standard; whether you come with the entire man, so that you can fling your whole life into your task, or with only a part of yourself, whether you do your work as a giant or as a pigmy. Most people bring only a small part of themselves to their tasks. They cripple much of their ability by irregular living, bad habits in eating, and injurious food, lack of sleep, dissignant of themselves, and whole men; a part of themselves, and whole men; a part of themselves, and as the present, and to converse with the great ninds which have enlight-ened the world, will secure and keep ever at hand those dearest of all friends—good books." If there is anything worth while for the young man starting out in life, it is a gracious manner, a superb bearing, a personal charm. This is infinitely better than money capital combined with bad manners. I know commercial

often a large part, is somewhere else. They left their energy where they were trying to have a good time, so that they bring weakness instead of power, indifference and dullness, instead of enthusiasm and alertness, to the per-formance of the most important duties of their lives. The man who comes to his work in the morning unrefreshed, languid and listless, can not do a good, honest day's work, and, if he drags rotten days into the year, how can he expect a sound career or a successful

achievement?

Good work is not entirely a question of will power—often this is impaired by a low physical standard. The by a low physical standard. The quality of the work can not be up to high-water mark when every faculty, every function, and every bit of your ability is affected by your physical and mental condition. You may be sure that your weakness, whatever its cause, that your weakness, whatever its cause, will appear in your day's work, whether it is making books or selling them, teaching school or studying, singing or painting, chiseling statues or digging trenches.—O. S. M. in Success.

Some Helpful Thoughts. Those who have the approval of onscience for their actions never need fear the criticism of their fellow-citi-

It is absolutely impossible for men to respect and follow the laws of their country who do not respect and follow the laws of God.

Always remember that it is easier o kill time than to make up time. All things come to him who waits -if he knows how to wait, and what -if he knows how to wait, and what to do meanwhile.

We can only have the highest happiness such as goes along with being a great man, by having wide thoughts and much feeling for the rest of the world as well as ourselves.

God surely intends that His chilould cultivate merriment of heart. Life may be serious, but it can be joyous; it may be brief, but it can be blessed; it may be sober, but it can be sunny.

own good luck, 'tis harder still for his friends to bear it for him; and but few of them ordinarily can stand that trial; whereas one of the "precious uses" of adversity is, that it is a great reconciler; that it brings back a great reconciler; that it brings back averted kindness, disa ms animosity and causes yesterday's enemy to fling his hatred aside and hold out a hand to the fallen friend of older days.—

was like Tom in face, and when with to the fallen friend of olden days .-Thackeray. "Yours for happiness" is a signa-

ture used by a cheerful old man of seventy, who aims to spread sunshine among his friends by little acts of kindness. It is a pleasant signature. No one could put it below a bitter letter.—Catholic Columbian. The Catholic man who goes to Com-

munion once a month is taking the means that the Church advises to keep the state of grace and advance in the practice of virtue. the Divine Food, often received, the soul get weak and falls into sin. But with it strength from Christ is given to fight to victory.—Catholic Colum-

When bad men combine, the good must associate; else they will fall, one by one, an unpitied sacrifice in a contemptible a struggle.—Edmund Burke

OUR BOYS AND GIRLS.

combinations of color, the combinations of color, the combinations of color, the combinations of the worn out artist. The canvas of the worn out artist. The canvas of the worn worked brain, or a results of an overworked brain, or a living, are all marked with the fatal living, are all marked with the fatal stamp of inferiority.

It makes all the difference in the world, in results, whether you come to world, in results, whether you come to world work every day with all your faculties all your faculties

ready to lock down on them because

bey were poor.

Bridget used to wind up her descriptions very often by saying that "the Hamiltons were of the rale ould stock and the ould faith," and these were facts. For the family harked back a very long way, and what was of inthitely greater importance, had kept the faith loyally in the penal days, and could boast of many an ancestor who had suffered persecution and loss of wealth and position for conscience The children had been brought sake. up in these traditions of what was actually and absolutely true, and it had fired most of them with a love for the Church and a wish to work for the

faith. Mr. Hamilton had held a post at a large manufactory in Manchester as secretary and bookkeeper. It was not a good situation, but he was untrained to any profession, and not fortunate wherever he attempted to get better employment. They had lived on his pay and the small fortune which he had independently of his land in Ireland, and managed so nehow or other to make ends meet and get the five children educated. At his death they were educated. At his death they were naturally the losers, and so they took the shabby, ugly old house at Everly, as it was very cheap, and left Manchester; the attraction to Everly being that Steven, the eldest of the family, had a post offered him which made it worth while to move. Several of the Hamilton children

having died in infancy, there were large gaps between those who survived. Steven was twenty, Agatha seventeen, Willie fourteen, Tom thirteen, Winnie eleven, and last of all came six yearold Mabel.
Tom and Winnie, who were sworn

friends, came out into the garden one hot afternoon at the beginning of the holidays, and the latter soon swung herself up into the hammock, and Tom lay on his back on the stubby grass

with his hat half over his eyes.

Tom was a short boy, with a round good-humored face and thick brown hair, which contrasted well with his What custom would bring greater blessing to ourselves and others, what recurrence so hallow the days, as they come and go, as the daily act of kindness to some fallow being? to some follow being?

If 'tis hard for a man to hear his own good luck,' tis harder still for his friends to bear it for him; and but

being the mother of a priest. Winnie was like Tom in face, and when with her family or any congenial companion she could talk readily, only she needed sympathy to draw her out. She went to a Catholic school for girls at Everly, and was rather a favorite among h companions. Her great hope was that when Willie was a priest she should be when while was a priest she should be his housekeeper, and with that end in view she made herself particularly amiable to Miss Denby, who under-took a great deal of the sacristan's duties at the Everly church, and learnt duties at the Everly church, and learnt from her a good deal about the work. By this time Winnie knew as well as she did the proper colors for the different days, the distinctions between the feasts, as to whether double of the first class, etc., and precisely how vestments should be folded.

TO BE CONTINUED.

POPE PIUS X. AND THE POOR. " Every now and then," writes the

London Tablet's Rome correspondent, the Holy Father's special predilec-tion for work among the poor breaks The Visitation

An ACT OF CHARITY.

Loveir weather for the summer holidays surely never had been seen, for the skies were so intensely blue that sky surely never had been seen, for the skies were so intensely blue that sky surely never had been seen, for the skies were so intensely blue that sky resembled those of Italy, and the sunny days were broken cnly by an cocasional shower which refreshed the sunny days were broken cnly by an cocasional shower which refreshed the sunny days was a tall, lantern-looking hoase, hideously ugly, and combanding a view which was extremely manding a view which was extremely manding a view which was extremely manding a view which was extremely only the score of Everly, the spire of the Protestant church and the many factory chimneys, from which rose lines of smoke. For which was called Loretto, a long garden stretched. It contained a few trees, k, between two of which a hammock was slung, a rickety garden bench, and a special prediction for work among the poor breaks out—and not unfrequently in a llitic manner. Last October he showed a very special interest in a llitic cruside carried on by two ladies who were presented to him by Mgr. Agius. Miss McDermott and Mrs. Arthur had established themselves over in Trastevere in one of the poorest parts of the Evenal City to devote them so the sick poor. They limited their mission to case of the Notes and laid the dust in the roads which stretched from the small town of Everly in all directions.

Not far from Everly, just off one of the side roads, was a tall, lantern looking hoase, hideously ugly, and combanding a view which was extremely uniterest into the hospitals in a word dideverything in their propaganda with full assurance that the Prince's marriage the legitime of the Cruside carried on by two good of the off-pring on the divorces during the literian on her of the showed a very special interest in a llitic cruside a view of the scale and in the frinces in the first marriage.

The Visitation An Act of Cathelian And Instanting the stand so much in need of help and sympathy. That is a work that appealed intensely to me when I was in Venice. I always found a great consolation in it, and you too must feel what a happiness and privilege it is to be allowed to serve Our Lord in the persons of the sick. I wish I could again take part in that consoling work, but you may be sure that I will always feel an interest in your efforts to alleviate the sufferings of the sick poor, that I will extend my projection to you, and that I will pray for you both and for those who in any way assist you in your labors.''



NOTABLE DECISION BY THE PROPA-GANDA RATIFIED BY THE POPE. (From the Tablet)

The American papers have recently been very juil of a famous marriage case which has been before the eccles-iastical tribunals of Rome for a considerable time. Last week they announced that it had been settled at last by a decision in favor of the valid ity of the second marriage of the Princess X. They were quite wrong, however, for the decision had been given the other way only a few days

ago.
The facts are these: some years ago a Catholic girl of the diocese of Balti-more became engaged to a Mr. Y. He was supposed to be a baptized Protestant, and a dispensation from the impedant, and a dispensation in the inent "mixtae religionis" was of course necessary. Mr. Y. willingly course necessary. Mr. Y. willingly agreed that the children of the marriage should be brought up Catholics, a dispensation was applied for and obtained and the wedding took place with

great splendor in Washington.
Some years later the domestic life of Mr. and Mrs. Y. was shattered. An appeal was made to the civil courts for divorce, and a decree was issued, dis solving the marriage and giving both parties liberty to contract a new mar-riage. Mrs. Y., being a Catholic, very properly regarded herself as still bound in the bond of wedlock until she learned one day that Mr. Y. had never been really baptized. She hunted up the evidence of this, and the evidence was conclusive. She then proceeded to argue that, as she had been married to Mr. Y. on the supposition that he was a baptized Protestant, and as the dispensation from the impediment "mixtae religionis," supposed to have been granted on this hypothesis, did not and would not cover her marriage with an unbaptized person the marriage must been null from the beginning. Apparently she took counsel on the subject and was assured that she was free to marry again.

Shortly after she made the acquaint

ance of Prince X. and an attachment sprang up between them. The prince was duly informed of the tangled situation, but, to make a long story short, Prince X. and Mrs. Y. were married. Everything seems to have gone smooth until the birth of an heir to the Prince, and then his next of kin de clared that they would dispute the legitimacy of the off-pring on the ground that the Prince's marriage with

answered the appeal of the Prince and Princess by the sentence: "Non constat de pullitate," that is to say, "The nullity of the Y. marriage has not been proven."

The Prince and Princess did not account the prince of the provent out.

cept the verdict. They sought out fresh evidence and presented their case once more to the judgment of the Cardinals. The case came up at the last meeting of Propaganda, with the same result as before. This time, how-



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MARRIAGE WITH THE UNBAP- ever, the decision as well as the entire controversy, was laid before the Holy controversy, was laid before the Holy Father, who not only ratified the judgment of Propaganda, but gave orders that the matter should not be re-opened. The decision is likely to cause a great sensation both in Rone and in America. -N. Y. Freeman's Journal.

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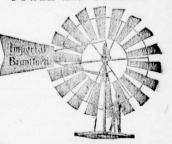
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TREE A VAZA-

THE SISTERHOOD OF ST. JOSEPH,

ITS ORIGIN AND DEVELOPMENT. Rev. F. J. O'Sullivan in House Messenger

Every age in the history of the Church has witnessed chosen souls in answering the call of God, as expressed in the words of the Royal Prophet, "Hearken, O daughter, and see, and incline thy ear, and ferget thy people and thy father's house." Each age has seen the virgin spouses of Jesus Christ. sacrificing the passing joys Christ, sacrificing the passing joys of the world, to walk more closely in the footsteps of their Divine Master, and to practice the evangelical counsels in community life. In old and populous community life. In old and populous Catholic centres we find a variety of religious orders, each differing from the other in the nature of its rule and work. Why this variety? Because these communities have for their object the imitation of Christ, to show the world in their own lives the virtues that Christ practised. "Be imitators of me," says St. Paul, "as I of Christ." This object can be best accomplished of me," says St. Paul, "as I of Christ.

This object can be best accomplished
by each community proposing to itself
to imitate some particular virtue in an eminent degree, to illustrate some particular phase in our Lord's life. Thus we have, to speak only of communi-ties of women, the Sisters of the Precious Blood, who pray and do penance in their cloister for the sins of penance in their cloister for the sins of men, thereby fulfilling the words of scripture, "He who prays for the people is a lover of his brethren." They imitate our Lord in His life of prayer and expiation. Then there are the congregations of Notre Dame and Loretto, whose special work is teaching, who imitate our Lord in this phase of His life: the Little Sisters of the Poor and the Sisters of Charity, who Poor and the Sisters of Charity, who minister to Christ's suffering members in our hospitals and houses of Provi-dence; the Sisters of Mercy and the Sisters of the Good Shepherd who exercise this charity especially towards the wayward and the fallen, after the example of our Lord, Who forgave many sins to Magdalene, and bade him who was without stain, cast the first stone at the accused woman in the gospel.

As it is impossible in missionary countries to have all these differen congregations, there are some that em brace in their rule the triple apostolate of prayer, teaching and charity. Such is our own diocesan community, the Sisters of St. Joseph. As it is the one with which we are most intimately asso-ciated by reason of the fact that many of its religious are the daughters of our Catholic homes, that they teach the children in our schools and nurse the sick in our hospitals, a few words about history of the congregation will be of interest.

The original establishment of the Sisters of St. Joseph dates from the 10th of March, 1651. Some years previously the holy Bishop of Geneva, St. Francis de Sales, whom the Sisters of St. Joseph look upon as their special patron, had established the order of the Visitation. His original idea was to found a com-munity that would embrace the characteristics of Martha and Mary, the contemplative life joined to external works of charity. He wished to unite these two states, so that the one should sustain the other; and the Sisters, while laboring for their own sanctifica-tion, might work for the salvation of their neighbor. But as the ideas of the times associated sisterhoods with the cloister, the rule of seclusion was enforced in the constitution of the Sister of the Visitation, which led the saint to say that he had been praised for doing what he did not wish to do, and had failed in what he wanted to do. This heavenly inspiration of so wise and holy a man, who foresaw the needs of time and the wants of society, could not, however, prove abortive. It remained for the saintly admirer and biographer of St. Francis, Monseigneur Maupas, afterwards Bishop of Le

The new congregation fittingly chose St. Joseph as its patron. He who protected, cared for, and clothed the sacred humanity of our Lord, is a a fit patron of souls who devote them selves to tending the suffering members of Christ's mystical body, the afflicted the sick, the homeless poor. Our Lord in the Blessed Eucharist was to be their model according to the instructions of Father Madaille. They were to practice humility, poverty, obedience and charity after the example of Him who in this most Adorable Sacrament is wholly hidden, stripped of all His glory, obedient to the voice of the priest, and burning with that charity which induced Him to give himself to us in this Sacrament which unites us in as common bond of love. Such were the instructions given the first Sisters of St. Joseph, which admirably reflect the virtues of their holy patron, and the spirit which breathed in his home at Nazareth.

Puy, to carry out the saint's original

design. In this work he was ably

assisted by his friend and adviser, St. Vincent de Paul, and by the learned

Father Medaille, an apostle of the

Society of Jesus.

Like the mustard seed, the new institute grew rapidly, and at the com-mencement of the revolution in 1798 had houses in almost every part of France. But as is the case to-day, so then, religious orders were persecuted with the utmost severity. Their houses were closed and many of the imprisoned. At the commencement of this upheaval the principal house of the congregation was at Monistrol, whose superior was Mother St. John de Fontbonne, a saintly re-ligious, a valiant woman who bravely faced the emissaries of Robespierre. She, with many of her Sisters, was cast into the prison of Saint Didler. There, while she calm'y awaited her fate, pre paring for martyrdom, she witnessed not a few of her spiritual children led forth to the scaffold. These she comforted and strengthened with the forti-tude of the mother of the Machabees.

when she again opened her convent at

Monistrol.

The community again flourished, and in 1812 it was found necessary to establish a mother house. What more fitting spot than the city of Lyons, the city of Mary, the city whose first Bishop was St. Irenaeus, the disciple of St. John the Evangelist, the aposte of Charity, the city of the party of the faith. the city of the propagation of the faith! What more suitable superior than she who was the connecting link between who was the consistential make between the original institution and its re-estab-lishment! Mother St. John de Font-bonne was appointed first Mother Superior, and the first mother house was erected under the shadow of our Lady of Fourviere, who wished to have near her sanctuary the chosen family of her holy spouse. Such in short, is the history of the

founding of the community of St. Joseph. The first house in this country was established in the Diocese of St. Louis, in the year 1836. Bishop Rosati of that city, one of the spiritual children of St. Vincent de Paul, being on a visit to Lyons, requested Mother St. John to send a colony of her Sisters to America. With characteristic selfsacrifice and zeal she accepted the in sacrince and zeal sne accepted the invitation, but being unwilling to impose any such heroic sacrifice on her children, she appealed to them to volunteer. With a sorrowful heart she saw, among those who responded to the invitation, those who responded to the invitation, her own two nieces, Sister Febronia and Sister Delphine de Fontbonne, whom she had counted upon to console her in her old age. Answering to the call of grace, they all made the generous sacrifice. Six nuns set out for America, and after a voyage of fortynine days they arrived at. New nine days they arrived at New Orleans. Here they were met by the Bishop of St Louis and Father Timon, afterwards Bishop of Buffalo. Bishop Rosati himself accompanied them to their new scene of labor, the little town of Cahokia, situated on the banks of the Mississippi about three miles from St. Louis. They were welcomed with great joy by the people. They suffered much from poverty, the sever ity of the climate and the frequent overflowing of the river. The community notwithstanding increased and a convent was soon established at Carondelet under the charge of Mother Delphine. In the course of time many other houses were opened in the West It was Bishop Kenrick, afterwards It was Bishop Kenrick, afterwards Archbishop of Baltimore, who estab-lished the community in Philadelphia, from which place it spread throughout the East. It was Bishop Neumann of Philadelphia, the process of whose canonization has commenced, who said canonization has commenced, who said the first Mass in their novitiate at Chestnut Hill and named it "Mount St. Joseph." Bishop de Charbonnel, whose father was associated with Mother St. John in the re-estab-lishment of the community at Lyons, brought, the Sisters to Taylors, brought the Sisters to Toronto in October, 1851. Among them was Mother Delphine de Fontbonne, who had been sent from St. Louis to Philadelphia and thence to Toronto. Here she died leaving as a precious relic to the mother house in that city, the beads with which her aunt had con-

years ago at the Sacred Heart Orphanage, Sunnyside, Toronto. The St. Joseph Sisters were brought to the diocese of Peterborough in the year 1881 by the late Bishop Jamot. In the year 1890 they became a distinct community under the jurisdiction of our present beloved Bishop, Rt. Rev. R. A. O'Connor. The first Superior was Mother Austin, and the first mother house was temporarily estab-lished at Lindsay. The subsequent development of the congregation in justify my touching upon it in this paper. Truly this community, nour-ished by the blood of martys, has been like the Patriarch of old, "Joseph is a growing son, a growing son and comely to behold. The God of thy father shall be thy helper and mighty shall bless blessings of heaven above.'

soled herself in the prison of Saint Didier. The last survivor of that

group was Mother Bernard, who died a

THE STRENUOUS LIFE OF A MISSIONARY.

Most of the com ortably churched Most of the comortably churched people have a very meagre idea of the work that a missionary in the remote sections has to go through with. An extract from a letter from one of them will come as a revelation to a great many. We do not give his name simply ecause we have not his permission. He says:

"I have now almost finished this round of my missions. I have said Mass in eleven places, with four more still to visit. In some places Mass was celebrated at private houses, at others in school house; at one place in an opera house; at another place in a shack church. It is reached by following a trail about few shack church. It is reached by following a trail about four miles up a mountain side on horseback. The people live in log-houses with big wood fireplaces and stone chimneys up along the outside of the house. The house in which I stayed, the best of the lot, was partly ceiled and partly papered with ancient copies of the Baltimore Sun. Everything was of the most primitive type. The furniture was home-made and of most unusual sizes and style of architecture. The building used for the church is merely an up and down board shack with a cross on the front. It is entirely innocent of paint and the It is entirely innocent of paint and the altar is a large sized dry goods box. Since the last visit some window panes were broken out and I had to get a man to tack a covering over the two holes so that the wind would not blow the hosts off the altar. After Mass I ate my breakfast on one of the last benches of the church. It was only a little snack brought by one of the parlittle snack brought by one of the par-

ishioners.
"Now let me jump a lot of other forted and strengthened with the fortitude of the mother of the Machabees. On the very day that she was informed that to-morrow would be her turn, which sentence she received with joy, word came of the fall of Robespierre. She was then permitted to return to her family, where she lived in retirement, giving a beautiful example of every virtue, until the longed for day came

a) Mass the next day. After supper I PRIEST GIVES HIS GIFT AWAY. to their duties for about nine years with the result that nearly all went t the sacraments the next morning. Mass over, I went three miles, and while waiting fot a train to ge to another town I meta young man of twenty five years who had not made his first Communion. He promised to go next month, and I think he will. After wilder of the process of th riding fifteen miles on a side branch accommodation train I reached the place where I had announced Mass for Saturday morning. At once I started out with a Catholic man to look for Poles and Hungarians. I found about seventy who had not been to Mass for a long time, and would not come if I had not gone after them. I learned from a non-Catholic girl of two Englishman of the company of the compan speaking Catholic families, one a mile away, the other five, both of whom had children to be baptized. Next morning we had Mass at 5.45 o'clock in a small room. The crowd filled it to suffice tion. After Mass I baptized two chil dren, walked a mile to baptize another returned, walked another mile to marra a couple, returned, catechised the chil dren, baptized another child carried by its mother a distance of five mile, and at 11 o'clock took the train for a place three miles distant. Thence went on horseback to select a site for church which a coal company agreed to build, looked up more Poles and

confer with another coal operator about a second church. The day's work closed with another baptism.
"The next day, Sunday, I had a large crowd in the opera house. I placed the altar on the stage after cleaning out the dirt left by the last passing show company. Well, with two baptisms and two marriages, I had to hurry a quarter of a mile for breakfast and catch the train at 9 o'clock to get home for cate chism and evening service here

build, looked no more Poles and Hungarians, baptized another child, and returned. That evening I went to

This page from the diary of a missionarp is only typical of what hundreds of priests, do and yet the comfortably churched people of the North sometimes fail to appreciate the blessings of religion at their hand. Such hardworking priests are the heroes of the Church.—The Missionary.

THE PRECIOUS BLOOD

O living fount! O fount of life!
Bear me up amidet thy strife;
Keep my mind, my heart, my will,
Keep my soul; my being fill!
Save me midst the storms around m
Save me from the war within me;
From all sin my soul keep free—
Save me to Eternity! round me :

In Thy life I'll always live, For Thy power will always give Life to do whate'er is best. Grace to keep Thy wise beheat. Light to mind, and peace to hear Strength to will and do my part Grace and blessing e'er will be Mine unto Eternity.

Blood of Jesus. Thou art mine;
Make me be by union Taine.
Let Thy life and mine be one.
That Thy will alone be done.
I am nothing Thou art all.
With Thee I stand, wishout Thee, fall,
Keep, then, from sin's boncage free,
Keep me to Eternity.

K sep me. Jesus, by Thy blood, Keep me by this cally food, Let its grace my life e'er be, My life unto Eernity. Its purest streams e'er course my veins, I's power streams e'er course my veins, I's power streams hunto my reins; My iife, my all, O let it be To happy, blest eternity.

Our thoughts turn naturally to the Precious Blood of Christ, the God-man, in this month dedicated to Its honor, How little men think of It! No won-der that the sad complaint, "What use is there in My Blood!" is put upon the lips of Him Who shed all His Blood for men! He shed His Blood, the infinite price of the redemption of all mankind, for He would have all men to be saved and come to the knowledge of the truth. But He does not force men's free will. He pleads, but does not compel. Man's co-opera-tion is necessary for his salvation. In every way does Christ endeavor to bring man to realize this, and the value of his soul. What is its redeeming price? This will tells its value. ruptible things—gold and silver, filthy lucre—but by the Precious Blood shed for its ransom, something incalculable by hu ian standards, far exceeding all valuation: something divine inite. Nor was it only once and infinite. Nor was it only once that He shed it, but seven times. First in His circumcision; second, in the bloody sweat in the Garden of Olives; third, in the cruel scourging; fourth, in the crowning with thorns; fifth in carrying His cross and in the falls along the way to Calvary; sixth, in the nailing of the cross; seventh, in the wound of His Sacred Heart. More over, He applies His Precious Blood to our souls through the sacraments in baptism and penance. It washes away the stains of sins; in Holy Communion it courses through our veins because we become our with Him in closest union. then for devotion to the Precious Blood! We should prove it not by words alone, but by actions. We should try to win souls to Christ by them realize their value and the infinite price that has been paid

for them. " O Almighty and everlasting God, Who has appointed Trine only begotten Son to be the Redeemer of the world, and has been pleased to be reconciled unto us by His Blood, grant us, we beseech Thee, so to venerate with solemn worship the price of our redemption, and to be on earth so defended by its power from the evils of this present lite, that we may rejoice with perpetual fruits in Heaven.
Through the same Jesus Christ our
Lord. Amen."—(Collects, Feast of the
Precious Blood.)—Bishop Colton in
Catholic Union and Times.

Another Example of Christian Heroism.

"Recently," says Church Progress, there salied from Vancouver, British Columbia, three Sisters of Charity, who have consecrated their lives to the four nundred lepers in the colony at Kumamotu, Japan. And yet even such heroic sacrifice in the service of God can not always still the venomous tongue of slander against these noble

The regular monthly meeting of the New York Chapter, Knights of Columbus, was held at the Grand Central Palace yesterday. Assistant Corpora-tion Counsel John P. O'Brien, chairman, presided.

The Rev. Henry Van Rensselaer, S. J., Chaplain of the Chapter, and the Rev. Alexander P. Doyle, C. S. P., who was its former chaplain, were seated on the platform.

The main incident in the stirring

proceedings of the four-hour session was the presentation by Dongan Council of a check for \$1,000 to Father Doyle to mark the esteem in which he is held by his fellow members of Dongan

Council.

The presentation was particularly appropriate at this time, when Father Doyle is just completing his twenty-fifth year in the priesthood.

The presentation speech was made by Past Grand Knight McCarthy, of Don-

Father Doyle was visibly affected, as he rose to reply. He said he was over-whe med by the testimony of their af fection for him. Dongan Council has manifested true fraternity, but there was not a council in the order which would not do the same thing under like circumstances. "If," said Father Doyle, "there is one

beautiful thing about the order of the Knights of Columbus, it is the willing hands of its members, who are always ready to help a fellow member when he has a burden to bear."

He would turn over to the trustees of the Apostolic Mission House at Wash-

ington the check which they had so generously given to him. Dr. John G. Coyle, in the course of an eloquent address, referred to the sterling Catholicism of Father Doyle, and closed by moving the following

resolution:
"Wiereas, on the 22d of May, 1905, Reverend Alexander P. Doyle, C. S, P., completed his twenty-fifth year since his ordination in the holy priesthood,

"Whereas, Father Doyle has by his unceasing devotion to the principles of our honored order and his frequent and untiring efforts in promoting its best interests, won the hearts of all its members and,

"Whereas, Dongan Council, of which Father Doyle is a member, has this day presented to him for the use of the Apostolic Mission House at Washington, D. C., a check for \$1,100 and,
"Whereas, the New York Chapter

is heartily in accord with the move-ments begun by Dongan Council, and regards with favor the work of the said Apostolic Mission House, in which Father Doyle is engaged; therefore be

"Resolved, that the New York Chapter in token of its respect and esteem for Father Doyle, and as an evidence of its hearty approval of the work in which he is engaged, hereby records its indersement of Father Doyle's unstinted devotion to the propagation of our faith; and commends his work on behalf of the Apostolic Mission House to the Chapter and to the order.'

A committee was appointed to assist Father Doyle in promoting the work to which he is devoting his life.—N. Y. News.

CATHOLICS IN PUBLIC LIFE.

"It sometimes happens," says the Paulist Calendar, "that corrupt politicians try to cloak their villainy by alleging that public opinion against them is founded on religious prejudice. Such action should be repudiated by every honest man. But it is not enough that we should be indignant when the Catholic Church is thus made to stand for meanness in civil or politi-cal life; every Catholic should do more. He should in his own life be an example of noblest integrity; and thus, in the most effective way, will he refute the calumny of politicians. An able Catholic writer recently said that the different spheres of life, political, scientific, social and the others, are parts of the kingdom of God; and therefore every one, as he enters one or other of these fields of activity, finds himself constantly obliged to stand on the side of right against wrong. This, too, is the firm teaching of the Church, and every one who calls himself a true Catholic is bound to reflect this in his actions."

GREAT SUCCESS.

THE STUDENTS OF URSULISE ACADEMY CHATHAM, ONT, ACHIEVE SPLENDID RESULTS AT TORONTO CONSERVATORY OF MUSIC EXAMS

MUSIC EXAMS

The results of the Musical Examinations hald this year at the Ursuline Academy of "The Pines," and conducted by the Toronto Conservatory of Music, have proved most satisfactory, and must be a source of much gratification to the earnest and thorough teachers of that institution.

The following are the names of the young ladies to whom the Conservatory awarded diplomas and certificates for pianoforte and Theory of Music:

Miss Anna Carson, diploma for having passed

ladies to whom the Conservatory awarded diplomas and certificates for pianoforte and Phony of Music:

Miss Anna Carson, diploma for having passed the final piano ox unination and according her the title of Associate of Toronto Conservatory of music; passed with first class honors in counterpoint and history of music; passed in counterpoint and history of music; passed in canon, fugue, analysis, orchestration and acoustics. Miss Carson also receives from the Ursu line Academy the gold medal in the senior piano grade.

Miss Agnes Bowers passed the final theoretic.

tics. Miss Carson also receives from the Ursu line Academy the gold medal in the senior piano grade.

Miss Agnes Bowers passed the final theoretical examination in history of music, canon, fugue, counterpoint, analysis, composition, orchestration and acoustics.

Miss Emma Quelette, certificate in intermediate piano; certificate with honors in junior theory, comprising barmony, counterpoint and history of music. Miss Quelette also wins the gold medal presented by the academy in the intermediate grade.

Miss Agnes Phillimore, certificate in intermediate grade, and second class honors in history of music, and second class honors in counterpoint, ignior theory.

Miss Laura McDonald, certificate with honors, in junior theory, comprising harmony, connecrpoint and history of music.

Miss Helen McDeand, certificate with first class honors in junior piano; certificate with first class honors in primary theory. Miss McVear received the gold medal awarded by the academy in the junior grade.

Miss Dara Ball, certificate with honors in junior piano; certificate with first class honors in primary theory.

Miss Zita Deloge, certificate with honors in junior piano.

Miss Ban Plearance, certificate with honors.

Miss Zita Deloge, certificate with honors in junior plano.

Miss Ena Pleasance certificate with honors in primary plano; silvet medal from the academy in primary grade.

Miss Florence Dowdall, certificate with honors in primary plano.

Miss Thereas Loreoux, certificate with honors in primary plano.

Eugene Blonde, certificate with honors in primary plano.

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TEACHERS WANTED

The above report shows that exceptional merit and scene of the Musical Course as pursued at the Uruline Academy. The system of studies is thorough and exhaus ive, and offers many of the advantages obtainable controlled the except in large conservatories. The piano department affords every tacility for the acquirement of a perfect technique, and tone quality, conception artistic delivity and general musiclanship. The theoretical department is equally complete. In no other institution in Canada, outside of musical conservatori is, is the theory of music taught in a highest branches. The entire course embraces rudiments history of music form to composition, harmony in its highest branches up to five parts; counterpoint in both ariset and free style; should counterpoint; canon, fugue, accustics; insirumentation, compresing an in it auts knowledge of the compression in it nate knowledge of the compression accurates of all orchestral instruments, and ability to arrange music for full modern orchestra; analysis of an orchestral work, and original composition.

This comprehensive course occupies several

analysis of an orshestral work, and original composition. This comprehensive course occupies several years, and for those who have ability the studies are most fascinating. The field of activity and usefulness opened up through it to talented young women should prove most desirable and profitable. The examination papers are set and examined by the Toronto Conservatory of Music, an institution which has a world cetablished repustion, and whose certificates and diplomasnot only admin students to Uciversity exams, but have a high standing in all European schools of music.

The Ursuline academy ranks high as an educational institution in all branches of art and science, and they certainly deserve the greatest praise for the efficiency and exhaustiveness of their musical system. We hope in time to see them open up a regular conservatory department, which will be a fitting complement to their present superior academic and collegiate departments.—Chatham Planet.

FATHER FEENY'S SILVER JUBILEE.

ELEBRATED IN ST. JOSEPH'S CHURCH WITE APPROPRIATE CEREMONY LAST THURSDAY. From the Acton Free Press.

Rev. J. J. Feeny, the faithful energetic and popular rector of St. Joseph's Church, completed his twenty fifth year since ordination to the priesthood last Thursday, 29.h June. Solemn and appropriate ceremonies commemorative of the event were held in St. Joseph's church and the Rev. Father has been the recipient of very cordial congratulations on the attainment of this important epoch in his life work.

church and the Rev. Father has been the recipient of very cordial congratulations on the attainment of this important epoch in his life work.

Rev. Father Feeny is a native of Windsor, Ont., but in his early youth removed to Galt. After pursuing an elementary, classical, literary and mathematical training for three years under that scholarly educationist, the late Dr. Tassie, in the Collegiate Institute there, he went to St. Michael's College, Toronto, where he spent five years. Three years were then given to studying theology and the Holy Scribture in the Grand Seminary at Montreal. He was then ordained priest by the late Right Rev. P. J. Crinnon, D. D. in St. Mary's Cathedral, Hamilton, on the 29 h June, 1880.

Father Feeny's first appointment was as a curate to Ray. Father O'Connell, Mount Forest. After a short time there he was sent to assist the late Very Ray, Dean O'Reilly, Dundas, where he spant five years. Arthur was his next appointment, from whence he went to Priceville parish, with Glenelg and Melanchon as missions and Dundalk and Osprey as stations. In 1890 a curate was required for St. Basil's church in the city of Brantford, and the subject of this sketch was chosen. After eight years faithful and efficient service Father Feeny was sent to Acton parish, with Oustic and Goorgetown as missions. Since coming here a parochial residence has been secured and usid for and the church in each place has been materially improved and all are free from debt.

Tabler Feeny has been much beloved in all the congregations where he has ministered. In action he is highly esteemed by al. classes for, during his seven years' residence and work in this town and vicinity, has proven himself a mest worthy citiz in.

The Silver Jubilee has been the occasion for the manifestation of pra tical appreciation on all sides and the Free Press in he case for the manifestation of practical appreciation on all sides and the Free Press of the section of the manifestation of practical appreciation on all sides and the free Press was

ARCHDIOCESE OF TORONTO.

FATHER DOLLARD'S NEW CHURCH, - THE CORNER STOKE TO BE LAID.

An imposing ceremony will be witnessed at Uppergrove. Out. on July 19 h, when His Grace the Archbishop of Toronto will lay the corner-stone of the fine new church, at present being erected.

Solendid progress has been under in this parish, a large debt being also paid off in the last few years.

MARRIED. MARRIED,

McGrath Lynch.—At St. Michael's church,
Daugies, Ont., by Rev. Father Marion on
Monday, July 3, 1905, Mr. M. J. McGrath of
Whitney to Miss Maggie, eldest daughter of
Mr. J. Lynch reeve of Admaston.

SERVENS-CURIN.—At the church of the Sacred Heart, Paris, on Monday, July 10 1905, by the Rev Father Crinion. Mr. Francis Sevens of Toronto (formerly of Hamilton) to Miss Nora Curtin of Paris. ALEXANDER-JONES—At St. Francis Xavier church, Missoula, Montana, on Tuesday June 20th by Rev. Father Leiseau. S. J. Mr. Stanislaus W. Alexander of Hamilton, Mont. to Josephine C. Jones, daughter of Wm. Jones, Goderich, Ont.

WANTED A YOUNG WOMAN OF EDU tion and refluement to take charge of three children, Catholic preferred. References required. Comfortable home and good wages to suitable person. Apply by letter to Mr. D'Arcy Scott, 324 Chapel street, Ottawa.

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A SECOND CLASS TEACHER FOR SEP. A School, No. 24 Tyendinaga, Hastings Co. State salary, Duties to commence list August. Apply to B. McDermott, Read P. O. Ont.

TO TEACH IN THE R. C. SEPARAUE school of Stafford. Able to teach French and English. Holder of a legal certificate to teach in Ontario. For information address O Leik, Secretary, Pembroke, Ont. 1291.3

WANTED FOR SEPARATE SCHOOL NO. 7 Sandwich South Duties to brief aug. 21st, 1995. State salary, certificate and reference. Apply to John Halford F.c., Maidstone, Ont.

WANTED FOR THE OPENING OF school, the first day September 11x1, three Catholic lady teachers, holding second class professional certificates andhaving su "cient knowledge to tach and converse in the French language. Salary \$300 per year, Apply to L. V. Bachand, Sec. Separate School Board, Steelton, Ont.

FOR THE PEMBROKE SEPARATE school a male teacher holding a second class normal school certificate to fill position of procipal applicant to state salary and experience.

A. J. Fortter, Pembroke.

A CATHOLIC MALE TEACHER WANTED for the boys lower classes at the Wikwemikong Industrial School. Conditions, 825 emonth, with board given free of expanses. A Baudin.

WANTED FOR R. C. SEPARATE SCHOOL

No. 3 Holland and Glenelg, a female
teacher, holding a second or third class certificate. Duties to commence after holding
Organist preferred, capable of directing a small
choir. Address Sec. R. C. Separate small
Dornoch, P. O., Ont. 1305 2 WANTED A QUALIFIED TEACHER FOR to begin August 25th. State salary and q fications. James Roberts, Sec., Box Corunns.

WANTED FOR THE SARNIA SEPARATE School four Female Teachers, duties to commence September 1st. Applicants to state qualifications and salary expected. D. McCart, Sec. 1395 2

McCart, Sec. 1395 2

WANTED SECOND CLASS TEACHER
for Separate School at the Rashotte
settlement three miles from Tweed. Duties to
begin Sept 1st. Apply, stating, salary and experience, to Rev. J. S. Quinn, Tweed. Ont.
130.9

TEACHER WANTED FOR SCHOOL
I Section No 2. Byng Inlet North, a Catholic lady holding second class certificate.
Salary §325 per year. Duties to commence August 21st, 1905 School near church. Address James McFarling, Sec., Byng Lalet North Ont.

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WANTED FOR R. C SEPARATE SCHOOL.
Tweed, Out, a second class professional
teacher (one who can take charge of church
choir preferred). Duties to commence 1st Seph.
1995. Apply stating salary and experience, to 1905. Apply, stating salary and experience, J. S. Quinn, Tweed, Ont. WANTED A MALE TEACHE

WANTED A MALE TEACHER FO Separate school, capable of English and German, Scond class of then, State salary, references and ext Duties to begin Och, 1st, 1905. App received until July 22. Address Rev. Wey. Carlsrube, Ont. WANTED FOR SEPERATE SCHOOL Ambleside, second class teacher to take charge after the holidays. One able to teach German preferred. State salary and experience. Martin Meyer, Jr., Ambleside, Ont. 13863

WANTED A FEMALE TEACHER, WITH certificates for Ontario, who can teach French and English, Duties to begin let september. State salary. Address to J. A. Levis. Secretary, Roman Catholic Separation, No. 2, Sturgeon Falls Ont. 1396-1

TEACHER WANTED - JUNIOR ROOM.
Hastings R. C. Separate school, Duties to commence S. pt. 1st. Salary \$250 per annual Applications with testimonials received until Aug. ist by John Coughlan. Sec. Tres. Hastings P. O., Northumberland Co. Ont. 1366 \$4.

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The Cathol LONDON, SATURDAY ABOUT PUBLICA

The work of the the publication of the PlainChant has been but it may be hoped important letter additional forms. dinal Secretary of S the Holy Father to hasten matters:

PLAIN

Very Reverend paratory work of mission for the Vat Gregorian Liturgic into relief the man derived from a s profitable the resul by the reform, alre the Gregorian Cha The Holy Father ing again paid a d to the Benedictine those of the Fren of the Monastery of enlightened and pr

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