The Catholic Record.

LONDON, SATURDAY, JULY 7, 1906.

SOCIALISM.

BY WILLIAM POLAND, S J., ST, LOUIS UNI

The Rev. Father Poland's pamphlet on the economic aspect of Socialism deserves wide circulation. Well and dispassionately written, it can be recommended to all who wish to know something of the fundamental principles of Socialism, and their application to the socialistic state, which however, is but a dream, a theory of men who do not condition themselves by the facts of human nature. Father Poland says that the Socialism of to day aims simply at common ownership of all the means of production, to the end that each one may receive a wage, a compensation due to him for the labor which he has expended upon the common production. The socialistic system does not propose to dispossess the capitalist brutally, but will give him, after his plant has been handed over to the collective state, an annuity in the form of labor certificates according to the value of what he has transferred.

THE THEORY APPLIED. Now, says Father Poland, let us sup-

pose the socialistic state to be agreed upon, and an effort. set on foot to put into running order. One thing neces sary for the continuance of any community along the lines of material progress is the freedom of individual demand. The new state, then, will have to regulate supply according to demand. It is hardly possible for a human intellect to conceive the enormous govern. mental machinery which will be required for the entire production, the kind and amount produced and the distribution of all things, in all places, and for all emergencies. If the new state cannot and does not do this it will be an enslavement instead of being a lib eration. In a word, it will be the destruction of individuality. This state will be under the rule of committees, of factory bosses, overseers who can, whenever they see fit, put an insuperable obstacle to the development of individuality and the practical untrammeled exercise of that inventive spirit upon which the purely material progress of a community depends. The best men, it is said, will be always elected. Looking, however, at things as they are, we may suppose that whatsoever disturbing elements may be eliminated, the Socialistic state and its adherents will not be devoid of ambition. Some of our friends dilate upon our Religious Orders as confirmation of this theory. But if they would try to ount for the bond which holds these men together, and make use of it in some measure for themselves and others, we should have far less support of that

ANOTHER DIFFICULTY.

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Skirt

Father Poland shows the difficulty of selection and application of a more or less determinate unit measure of value for the purposes of exchange. In the socialistic scheme the labor hour is the standard of value. If the labor hour is to be paid by time, then when you are working amongst a hundred men to produce the common store, and you are working harder than the ninety-nine, they will be receiving the fruit of your labors and you will be receiving none of theirs. If we insist upon the time measure for the value of the labor hour, what safeguard have we against indolence and incompetence?

The other way to eliminate pure time as a measure of value, and to measure value by the need, desirabil ity or mere demand of articles produced and services rendered. An estimate of relative value will then have to be passed on everything that may be demanded. Consequently it will be necessary to establish a ratio of value between each resultant of labor and every other resultant of labor. What are the precise rela tive values of the labor hour employed in weeding a potato patch and the labor hour devoted to sewing on glove but-

Again, who is to have the privilege of applying himself to the most lucrative kind of labor? Who shall decide this? Putting aside civil service con tests-which would stop business-it would be decided by the committees. But if these would give the privileged places to their friends—what then?

THE HIGHER PROFESSIONS.

In regard to this point, let us take a single case in the higher professions. In the socialistic state who will be the physicians? Will the committee select at random? That would not be justice to the community. Will it select its friends? That would be the equality of distributive justice which is the professed aim of the collective state. And considering that certain physical and moral qualities which can exhibit themselves only in the course of practice, go far to make a medical practitioner of real value to the community, it will be seen that the committee is in danger of making mistakes in its selection of candidates. Suppose they are selected, what is to make them strive for excellence with no competition, and the earning of the daily wage in the public service as the goal, the entire profession is degraded and the entire community is put at the mercy of the half educated charlatans. We sympathise with those who aim at redressing the wrongs of the toilers. Every attempt at reasonable reform should be hailed as a sign of life and progress. And any encroachment on the toiler's rights as a man should be repelled by legislative enactment. We should remember that Leo XIII. said :

"The maternal love of the Church or mankind is as wide as the paternity of God; but, nevertheless, faithful to her origin, and mindful of the Divine example, she has always been accus-tomed to devote herself by predilection to the lowly, to the afflicted, to, the dis-inherited of fortune."

And each of us can show in our live that justice and human brotherhood find their meaning and support in the words "you are all brothers and of one Father Who is in heaven."

THE TRUE REMEDY.

Relief for the toiler must come not from socialistic machinery, but from virtuous iving, organization of labor for the enforcement of its just demands, and proving that Christianity has not lost its power to lessen human misery. The Church has ever been in the van of movements for the improvement of the condition of the worker. We do not forget the interest taken in them by Leo XIII. and Pius X. And before them we know that the German Father Kolping organized journeymen clubs, and in the Rhine district, not to men tion others, had a roll-call of eighty thousand men. Cardinal Mermillod in Switzerland and Archbishop von Kettler reminded workers that they were men and not machines. Speaking at Leeds, in 1874, Cardinal Manning declared : If the great end of life is to multiply yards of cloth, and if the glory of Eng. land consists in underselling all the nations of the world, let them go on. But the domestic life of the people is above all; the peace, purity and duties of home are far beyond anything which can be sold in the market. If the conditions of labor resulting from the unregulated sale of man's strength and skill shall visionary entity, the Socialistic state. lead to neglect of children, the turning of women into machines, of men into creatures of burden, who rise before the sun, and come back when it is set able only to take food and to lie down to rest-domestic life exists no longer and we dare not go on in this path. What Cardinal Gibbons and Archbishop Ireland and Bishops of the United States and Canada have done for the rights of the workman is known to our readers. They agree with Pope Leo XIII. that human law cannot reach the real seat of the conflict between labor and capital. Each must look at the other through Christian eyes. There is no power that can deal with social discontent, but organized religion. It alone can restore a moral balance to the human race." The laborer is worthy of his hire, and the industrialism which, to quote Karl Marx, for a profit of 300 per cent., would oppress the worker, should receive no quarter. But it does, unfortunately; and the cries of indignation

NOT MYSTERIOUS.

dividends, then, will be secure.

attract no attention from the worship

pers of gold. Let us hope, however,

that the teaching that man should not

own, but as common to all so as to share

them without difficulty when others

need them, may guide our actions. Our

We are not disposed to wonder at the fierce denunciation of the capital-They cannot understand why they, willing to labor, can find nothing to do or if perchance they find it, obtain but a pittance for the use of their brawn.

bear witness, in the presence of his and on all occasions, but only when fellowmen, to the facts which we attest or the engagements which we undertake.

That may be done by a word, an act the confidence and on the confidence and on the confidence and the confidence and on the confiden ist that we hear from some quarters.

And that Ostentation that flaunts itself in the face of Poverty, and the cries of children going the way of starvation and disease-all this, and much more, that we see fires the brain with an unreasoning batred of the capitalist. And the capitalist smiles, the newspaper chronicles his platitudes and the world swings on. But did not a queen ask people who wanted bread why they did not eat cake? They who have their eyes on eternity-who know that we have not here a lasting cityare the breakwaters against the wave of social discontent; but the thousands who come from the godless school and family menace society.

A REMINDER.

For the unjust capitalist we have the veighty words of St. James:

"Go to now ye reck men, weep and howl in your miseries which shall come upon you. Your gold and silver is cankered. You have stored up for yourselves wrath against the last days. Reheld the hireof the laborary. Behold the hire of the laborers . which by fraud has been kept back by you crieth and the cry of them hath entered into the ears of the Lord of

PERJURY AND ITS PUNISHMENT.

SOCIAL CRIME AND A PUBLIC DANGER. We publish with pleasure a part of the timely and exhaustive pastoral on "The Oath," recently issued by Right Rev. Joseph Medard, D. D., Bishop of Valleyfield, Quebec. The Bishop says in part:

The oath is in itself one of the gravest of actions, it possesses a sacred character, and man only uses it because he is essentially a religious cause he is essentially a religious being and wishes to unite himself closely to his God. In pronouncing it, he, in effect, directly calls upon his Creator and Master. He calls upon Him, and, in a certain sense, forces Him to descend amongst the interests of the world, and obliges Him to appear as an irrefutable witness or as a bond of the latter processity. In that man binds absolute necessity. In that man binds his conscience in the most serious and the most terrible manner, sirce he speaks intermingling his testimony or promise with the word of God Himself,

Whom he calls upon as his Witress. He binds himself no less gravely towards society, which, fearing his weakness or his error, reassures itself by the fact that God Himself corroboates the oath which is taken in His name. He deposits, as it were, a pledge of his horor and his name which a lie supported by an oath would cover forever with infamy and shame; he even involves the honor of his family which could never rise from the humili-ation indicted upon it by perjury.

And yet, very dear brethren, the

oath, so grave and so much to be feared has become in our days of extraordin ary frequency. It is taken, not only upon those solemn occasions for which it would appear to have been reserved but, so to speak, on all occasions, and in circumstances in which it appears, o say the least, superfluous to exact it It is no longer vested with its sublime dignity, under the exclusive protection of those who represent auth who regulate public affairs, it is placed in the hands of all and used every day, every instant, in the regulating make him belie his conscience.

The temptations that may beset man at certain times are so terrible, the traps set for him so subtle; the issue of a lawsuit, the victory or downfall of a candidate, the ties of relationship, of a candidate, the training and a candidate, the training and a friendship, common interests, prejudice, party spirit, more or less direct outside influences, fear, sometimes a thirst for vengeance, intimidation and to sum up everything, personal interest, solicit him so perseveringly that in order to keep within the strict bounds of truth affirmed upon oath, he stands in need of his entire faith and energy. Also of his entire faith and energy. Also when the most serious of men, honorable magistrates, complain loudly of the lightness with which the oath is but two often treated, and of the evident profanation of which it is so unfortunately the object, we are still more pained and frightened than surprised at this cry of alarm put forth in presence of a social crime, which is at the same time a public danger.

ame time a public danger.

It therefore; seems necessary and even urgent to expose to you the entire Catholic doctrine regarding the oath, in order to make you properly understand its nature and the essential ly religious character which it pos sesses, to recall to your minds the in-dispensable condition without which it is absolutely forbidden to swear, to make you aware of the horror that attaches itself to the crime of perjury, and to point out to you the terrible consequences thereof. * * *

In order that the noth may preserve consider his outward possessions as his

the character of a religious and sacre act binding the conscience, it is not it-dispensable that it should be admin-istered with all the legal solemnity, or with the aid of certain judicial formulas defined by the laws. It suffices, as it often happens, at least in an implicit manner and with our own intentions, that we call upon God by His own or by that of one of His creatures, that we consider as coming from Him to consider as coming from Him, to we consider as coming from Him, to bear witness, in the presence of his fellowmen, to the facts which we attest

or a gesture expressing the intention to take oath, such as placing one's hand upon the Bible, raising it towards the crucifix or placing it upon the

would therefore be an error, and it is probably a very common one, to believe that there is no real oath bind ing upon the conscience only that taken in the presence of magistrates and by the authority of the laws and

with certain recognized expression.

It is God Himself, dearly beloved brethren, who established and sanc-tioned the use of the oath, as we may se in many places in the Sacred Scrip-tures. "Thou shalt fear the Lord tures. "Thou shalt fear the Lord thy God and serve but Him alone and swear by His name." (Deut vi. 13.)
"Lord," says holy King David, "who
then shall be found worthy to inhabit
Thy house?" And He answers: "He who shall have sworn not to deceive his neighbor." (Ps. xiv.)

The Church herself uses the oath her most solemn acts; she submits it to the faithful when she calls upon them

give evidence. It is, therefore, an established fact that the oath is in itself an act of

religion; that it is of a nature to give nonor and glory to God and that it offers, as St. Paul says (Heb. vi. 26) "the greatest certainty that we can obtain of the truthfulness of a word." By this right it is the base of humanby this right it is the base of humanity. It is a necessary instrument in the hands of men to maintain the observance of justice, to give to all the highest possible guarantee against weakness or human malice, the but too logical consequence of the original fall.

But in order that the oath could attain an end so elevated and so im-

portant to common security, to swear honestly, there are certain essential conditions, without which it would deviate from its end, to become a source of the gravest disorders. These conditions the Holy Ghost points out to us in the following terms : "You shall swear by the Lord, but

with truth, with judgment and with justice." (Jer. iv. 2.) These words comprise, in short, all that is necessary for the rectitude and holiness of the oath. If the oath be without truth, says St. Thomas, it is false; if it is without justice, it is pernicious if it be without judgment, it is indis creet. In the first place, it is neces to swear with truth, that is to say, that truth should be the ground work and principle of the oath, that it should be affirmed in good faith, with should be affirmed in good lattin, with sincerity, without any disguise of words capable of doceiving our reigh-bor, because we cannot deceive God, and it is He Who is called upon to bear witness. It is, therefore, necessary above all, to fix in our mind the sense of the formulae that we employ, regarding the meaning that it bears, not only for ourselves, but also for those who head it and accept it.

We must also have a certain and exact knowledge of what we affirm under oath, feel no doubt in ourselves regarding it, or, at least only swear within the measure of certainty that we

possess regarding it.

If it be question of a promissory oath, as, for example, that taken by persons called upon to fill certain administrative functions, it is indispensable for them in procouncing it to have the firm and will to strictly fulfill all the duties attached to the office confided to them, and to faithfully keep all

their engagements. The want of truth in an oath renders private auairs. To this frequency of swearing, which justly frightens us is added the numerous causes which may act upon the mind and will of the one who swears, to lead him into error or to who swears, to lead him into error or to who swears, to lead him into error or to lege, since it profanes the name of God and makes it serve as the support of a lie. It is, at the same time, an out-rage to public morals that lose thereby an essential means of having the rules of justice and honesty observed among men ; it is a grave menace upon society in general which has a need of being able to count upon the respect due to the oath in order to maintain itself in good order and to guarantee the protection of its members.

Is it not desolating, dearly beloved

brethren, to think that there are numer ous occasions of falling into the sin of perjury, and that especially if we count upon the impunity on the part of men, that we are so often exposed to commit

this terible sin.

To what extent should be on their guard not only those who swear, but again, those who demand the oath, and who have as a special mission, by their who have as a special mission, by their state or profession, the exacting of tes-tinony from those who have taken it. It is evident that their only object should be to obtain the truth, to make it known to the tribunal and not to uselessly provoke flagrant contradictions, in no way necessary to the wants of their case, with the one purpose of tormenting the witness, and having as an only result the augmenting of the number of perjuries and the destroying of the public confidence which the oath should possess. Are not those still more guilty who in order to serve a mean and passing interest, forgetting all religion and abdicating all dignity, imitate the sacrilegious impiety of Caiples of the stress of the sacrilegious impiety of Caiples of the stress of the sacrilegious impiety of Caiples of the sacrilegious impiety of the sacrilegious i has, do not fear to summon false wit has, do not lear to summon tase who nesses and to induce them, either by flattery or by threats, to commit, even in courts of justice, the most abominable perjuries? What an odious traffic of consciences! What a dreadful treason against God and against

society!

In the second place, judgment is necessary, that is to say, wisdom and discretion, not to swear for vain things and on all occasions, but only when

person never should swear otherwise than in a manner conformable to the law of God, to the rights of society and those of our neighbor, and that it is never permitted to bind one's self by an oath to things that are contrary to our con science. This is what happens when we support by oath affirmations, or when we promise to do certain things that touch unjustly the honor, the reputation or the forture of others; when we promise, again, under oath, to seek vengeance for an injury, to keep ill-will, not to become reconciled; in a word, to do harm to his neighbor.

Those also swear against justice who, ecoming members of societies condemned by the Church, gravely suspected in her ounce in entering them terrible oaths which bind them down all their lives, chain their liberty, and can eventually cious or otherwise, calculated to trouble and even to sap away religious and social order. But this oath, as imprudent as it is unjust, the one affiliated to a secret society poses in reagainst the most legitimate authority and as a bound adversary of all those who are not members of this same society. This oath, which they have thus pronounced to keep secrets with the legitimately constituted authority, to practice absolute submis sion to unknown chiefs and to execute in extreme cases orders, the object of which they are ignorant, is at the same time a profanation of the name of God and as injustice towards our neighbors. It is for this reason that the Church forbids it to the faithful and that the latter, when they have had the misfortune of taking such an oath, should understand that not only they are not obliged by it, but even that they are not permitted to keep it. What impru-dence on the part of Catholics to thus expose themselves against the direction of the Church, and in spite of her formal prohibition to find themselves one day engaged between their word given under oath and their Christian concience, which will command them to break it because the object thereof is

criminal. * It remains with us now, dearly be loved brethren, to say a few words to you concerning perjury, of the terrible malice of this crime, the consequences which it entails and the punishments

which it merits.

Perjury is the crime of him who swears against truth or who fails in the promises he has made under oath. A perjurer, consequently, is he who, bethe tribunals, or in elections, in public business office or elsewhere, by invoking the name of God, or with his hands on the Holy Gospels, or taking in any other way God to witness, afflems or denies something in a manner not exactly conformable to the truth as he actually knows it, without any doubt, without any possible hesitation.

A perjurer is also the one who, be fore undertaking the duties of a certain function, swears to be exact aithful, disinterested, impartial in the discharge of his duties, and yet who has no well defined intention to fulfil all those conditions, as would also be a perjurer he who, having taken the same oath, would subsequently take no pains to regulate the affairs of public interest confided to his care to the exent of this promise.

The violation of the oath of office and false swearing are two forms of per-jury equally contrary to the sanctity of God and the general interests of

The perjurer, says Bossuet, is an imthereby treats God as something vain, who does not believe that God is just, able to punish, and who defies Him to do him any harm, and does not fear His justice, which he invokes against himself, any more than that, instead of God, he invokes the name of a vain, mute idol.

At the same time that it is a terrible profanation of the name of God it also tends to shake the very basis of the social edifice, since it takes away from social editice, since it takes away from authority the only means that it pos-sesses of knowing the truth in points interesting the peace of families, the security of contracts, the administration of justice and in general all that either attaches itself to or maintains the right of every body, staple and

This is one of the crimes which God holds most in horror: "I will draw near to you for judgment, and I shall appear suddenly as a witness against those who swear falsely." (Malach, iii, 5.)

And again: "I shall spread the malediction of the cath which shall spread itself over the face of the earth; spread itself over the face of the earth:
it shall enter into the house of him
* * * who swears falsely by
the name of God; it shall remain
therein and consume it even to the
wood and stones thereof. (Zach. v. 4.)
The p rjurer menaced by God Himself with the most terrible chastisements of which we have many examples ments, of which we have many examples in the sacred writings, has also been from time immemorial the severe repression amongst all people. The old laws sometimes punished him by death, but oftener by tortures, the cruelty of which marked the horror which this crime inspired. In our days, if the laws have mitigated the rigor of corporal punishment, they inflict, never-theless, upon the one guilty of a false oath a stigma of dishonor still worse than all physical sufferings could be. The perjurer is marked upon head, an ineffaceable stamp that renders him an object of reprobation to his fel-low-men; he has lost all right to public

a supreme injury. If his crime remains secret, he is nevertheless forced to confess it to himself, to say interiorily that as a liar and falsefier he used the name of God in order to have accepted as truth what he knew to be falsehood and treason. He is dishonored in his

o n eyes. The Courch, knowing how holy and terrible the name of God is, with what solemn respect, with what fear and trembling it should be pronounced, has always stood up in her strength against the horrible crime of perjury. She has done it particularly in our country, frightened as she was at seeing the occasions for swearing be coming multiplied, not only before the tribunals, as the custom has always been practiced, but again in those days license when public elections are carried on, when there is so much danger of taking rash, false or unjust oaths. has, by a special decree of the Fifth Council of Quebec, made of perjury a sin, the absolution from which is a case specially reserved to the Bishop. Council of Montreal has confirme severity of this discipline throughout the entire extent of our province, and judicial perjury is inscribed amongst the number of those offenses from the guilt of which the offenders can be regularly absolved only by the ordinary

WHAT THE CONFERENCE WILL DO

The Third Conference of Missionaries, held two weeks ago at the Apostolic Mission House, Brookland, D. C., is one of those hopeful, inspiring events, which often become epoch-making in the history of the world. This Conference, which owes its origin to the mighty aspiration which would make America dominantly Catholic, reaches out with its message of faith to the utmost confines of the country. It was a soul-tirring sight to see gathered together such a notable body of men, all intent upon the accomplishment of one great purpose, mighty in will, and pledged, one may say, with their very lives, not to conquer, but to win, the American people to the fold of the Church. Uniting high resolve with undaunted courage the nembers of this Conference, each and all, bore within themselves the necessary elements of success, powerful energy and a faithful hope, together with the missionary's peculiar longing for the offering of souls to God.

That this Conference will have great and practical results, reaching far the years, no one will doubt. The immediate fruits are self-evident— a rejuvenated zeal, a concentrated energy, together with a strengthened resolve. For this conversion of America to the Catholic faith is not an idle dream, nor a chance speculation; it is a living purpose for which men to day are spending themselves and spent; it is a possibility which will become more and more a reality, as the teachings of the Church are rightly understood, and her mission compre-hended. To do this our missionaries must keep before them the illuminating message Archbishop Keane sent to the Conference: "The typical Missionary of the future must have before him always two great aims; first, to rouse men to a conviction of the necessity of religion, of union with God, and ito some desire of the Supernatural; second, to make clear to them that Christ and Christianity are historical facts, reasonable, beautiful, salutary and imposing a practical heavenward obligation on each man individually. obligation on each man individually. Light and Love are the two gifts which pious man and a blasphemer, who takes the name of God in vain and who from Our Divine Lord, and which he must seek to scatter around him in all his words and acts. That is the kind of a man who will be sure to work con-

A PROTESTANT TRIBUCE.

versions."

THE CATHOLIC CHURCH THE FRIEND OF THE POOR, THE HELPLESS, FALLEN AND SUFFERING OF EARTH.

The campaign of the slander carried on by one shameless section of relig-ious bigots against Catholic institutions of charity in Sydney, Australia, says the Freeman's Journal of that city, has evidently caused a searching of hearts among leading Presbyterian divines, if one may judge from the words of the Moderator uttered before the Presbyterian Assembly the other day. He (the Rev. J. Kemp Bruce) confessed that the efforts of the Presbyterian and Protestant churches toward uplifting Protestant churches toward, had been the helpless, and the weak, had been very meagre. He couldn't explain why Church work in behalf of the people had the people had by them. And here been neglected by them. And here he, instead of slandering Catholic institutions of philanthropy, as is done stealthily byhis fellow clergy who direct the slanderous organ of bigotry, paid this high testimony to the work of the Catholic Church :

"To him it was a very sad and humbling thing to notice that practically the whole of the distinctly church work done for the relief of the poor, helpless and suffering vas to the lands of the Catholic Church. She was wise in her generation. So long as the Presby-terian Church left to the Catholic Church the duty of assisting the weak and helpless, so long could the to see her ranks recruited from Pro-testant men and women. He had seen boys and girls, born of Presbyterian parents and baptized by Presbyterian ministers, pass over to the Catholic Church, simply because no provision was made by the Presbyterian Church to assist in their helplessness during

Catholic parents can not exercise too much care about what their children read.

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A TRUE STORY BY THE REV. JOSEPH SPILLMAN, S. J. CHAPTER V. A DEED OF BLOOD.

Shortly after daybreak Father Montmoulin returned home, wearied out by his long journey in the discharge of his rainisterial daties. He had spent the night by the side of the sick man, awaiting him to return to consciousness which would graphle him to hear his which would enable him to hear his confession and give him the Viaticum: Extreme Unction he had administered immediately upon his arrival. midnight was past, a slight improve-ment had taken place in the condition of the patient—whose case appeared hopeless—and he regained his senses so hopeless—and he regamed in far as to answer yes or no by signs to the questions the priest put to him, and the questions the priest put to him, and the to strike his breast with the hand that was not paralysed, when the act of con-trition was recited. Thereupon he re-ceived absolution, and the Blessed Sacrament was administered to him.

This done, the priest wished to set nmediately upon his homeward journey which raged far but the storm, which raged far more valley below, rendered it impossible for him to leave the shelter of the cottage. "It would be certain death for you, your Reverence," the good people told him; "even one of us would not venture by night in all this storm and rain down the precipitous paths to Ste. Victoire." Towards 4 'clock the tempest seemed to abate, so the priest, who was anxious to be back in time for Mass at the usual hour of 6, started on his way, accompanied by a sturdy peasant to act as his guide, and helped him down the more danger-ous declivities. No accident occurred, only when they were about half way, a heavy shower of half-frozen rain soaked

him to the skin.

On reaching home, his first act was to carry the oils and pyx to the sac-risty, which could be entered from the risty, which could be entered from the cloisters, by passing the foot of the winding staircase we have mentioned; he then rang the Angelus, and began to put the things ready for Mass, for to put the things ready for Mass, for he naturally thought the sacristant to be absent. He then opened the church, to admit a few old women who came to hear Mass. Before he could get up-stairs to change his things, for he was wet through, he was asked for in the wet through, he was asked for in the confessional, and kept there at least confessional, and kept there at least ten minutes listening to the scruples of a very tender conscience, and only got free by telling his penitent that he did in fact a shivering

At had come over him.

When he entered his own rooms, he found his mother had been up for some time. He briefly related his own adven-tures, and heard from her, to his great relief, that nothing had happened to alarm her during the night; only once she had been startled out of her sleep, and thought she heard someone try ing the handle of the door, but per haps it was only the noise of the wind. The priest then hastily changed his went down to the sacristy

to vest for Mass.

Directly after Mass, old Susan had, as was her custom, repaired to the kitchen, to get breakfast ready whilst the priest made his thanksgiving. She was not in the best of tempers. The visit of her Master's relatives from Aix the day before was anything but agre able to her, for she thought it might lead to her dismissal. Besides, almost coffee that she had roasted and ground was used up; the cups were not washed, the sugar-basin was half-empty. washed, the sugar bank was furthermore the large knife that she used to cut the bread and butter was nowhere to be found! "They have set the place upside down," she grumbled to herself, "that does not suit me at all. All my life I have been used keep things in order, and rather than be interfered with I would give notice

As Father Montmoulin, having con cluded his thanksgiving, came along the corridor, he could not help overhearing part of this soliloquy, for old Susan was in the habit of thinking aloud especially when anything has put her So he good-naturedly turned into the kitchen, to see if the storm could the kitchen, to see if the storm could be allayed by a few soft words. He succeeded so far, that the old woman began to cry, saying she knew she did not give satisfaction, and could do nothing to please his Reverence; but he would see whether he was better served if she were sent about her business.

Nonsense, Susan, who talks of send ing you away? Surely I may have my old mother to live with me if I like? We shall want your services all the same, for you will have to help her to keep house. There is something to dry your tears," and he slipped a couple of shil-lings into her hand. "Now do let us have coffee, as soon as you have brought it in, go as fast as you can to the shop and ask Mr. Renard if he can drive my mother to Aix to day, and what time he will be Then go to Mrs. Blanchard and say: my compliments and I would be glad if she could make it convenient

to call in this morning."

Susan wiped her eye with the corner of her apron, and courtsied in acknow-ledge of the gratuity. "If I only knew what has become of my big knife!" she

sighed. "Julia must have mislaid it. You will find it before long, "answered the good priest as he went on to his own

After breakfast, during which mother and son talked freely of the pleasant prospect before them, painting in rosy tints the happy days they would spend together, Susan came back to say that the man would be pleased to drive Mrs. Montmoulin to Aix, but he must start to-day not later than 8; and Mrs. Blanchard would pay her respects to his Reverence between 10 and 11

There is not a moment to be lost,' said Father Montmoulin, taking a banknote out of one of the side drawers of you. You must not refuse to take them.

The good old widow gave them me, it is part of a legacy she had lately, I have the same sum for myself. Yes, you must really take it—it will do to pay off directed by the Sisters of Charity Ste. I for me," he said to himself. "Ah,

the rest of the debt you contracted on the rest of the debt you contracted on my behalf. I do not know how Mrs. Blanchard became acquainted with our straightened circumstances; she appears to have a special gift for dis-cerning any case of need, and assisting it to the best of her ability. She offered me the money so very kindly that I felt I could not refuse to accept it without hurting her feelings.

Dear old lady! May God reward

ejaculated Mrs. Montmoulin. We must pray for her. And nov "We must pray for her. And now farewell for the present, mother; in a very short time I hope I shall see you here again, not to go away any more. I should like to go down to the village with you, but you know I cannot leave the house just now. Thank God, Mrs. Blanchard will be here this morning, and I shall get rid of this incubus that weighs on me, and which since yesterday forenoon has caused me real day forenoon has caused me real anxiety. Good-bye. Pray for me." And he kissed his mother affection-

ately.

"I pray for you every day, do you do the same for me; now give me your blessing before I go," rejoined the old woman, kneeling down devoatly at her son's feet. Then she looked at him with a smile though tears stood in her with a smile though tears stood in her eyes, and turning, followed old Susan to the gate. In her hand she carried a bag containing some articles of her son's wardrobe which required repairing, for with housewifely instinct, she had looked over his things that morning whilst awaiting his return. As she crossed the courtyard she looked up and nodded again to her son, who watching her departure

How different the next meeting of those two was to be to what they imagined! And yet a sort of sad foreboding lay heavy on the young man's heart. "I feel strangely depressed," heart. "I feel strangely depressed," he said to himself. "I believe I have got a chill, I had better lie down a little, as soon as Mrs. Blanchard has got clear off with the money." When Susan returned, he asked her

to make him a cup of tea, telling her when she had done that, he would ot want her any more until the next not want her any more until the next morning. He would go to bed and try and sleep off the effects of the chill he had taken. As it was his habit to do this when he felt unwell, the old servant offered no remonstrance. She only sked if she was not to bring him any dinner, and on his replying that he had no appetite, and could if he wanted anything, boil a couple of eggs for him

anything, boil a couple of eggs for him self, she took her departure, saying, "Just as your Reverence pleases." Father Montmoulin, left in solitude, first recited his Breviary. When this was done, he wrote out a list of theological books from a catalogue, intending to order them that same day. "That comes to nearly fourteen pounds," he said with a sigh, as he counted up the price of the different volumes. "I should never have ventured to umes. "I should never have ventured to umes. "I should never have ventured to expend so large an amount on my library, if that excellent lady had not given me the money on the expressed condition that I should spend it on myself and not give it away to the poor. Well, I shall have enough left to furnish the rooms for my good mother. Dear how my head does ache! I will sit back in the poor that a wet cloth my head do the easy chair, and put a wet cloth

Father Montmoulin had only jus settled himself in his armchair when the clock struck 10, and a few minutes ater a knock was heard at the door ' he cried, " Mrs Blanchard "Come in," he cried, "Mrs Blanchard to be sure, as punctual as clock work. I must apologise, Madam." he said as she entered, "for troubling you to come round this morning; I have been out Come in, all night, and I seem to have got rather

"So I see, and I am very sorry for it," answered his visitor, a lady already advanced in years, short in statue, but apparently active and robust. pleasant, rosy face was framed as it were in an old fashioned cap of quilted lace, with two carefully arranged curls of snow-white hair on each side. Her blue snow-write nair on each side. Her blue eyes were full of concern as she looked at the priest, and her countenance assumed a look of motherly kindness. Setting down the basket which invariably accompanied has on her right Setting down the basket which invariably accompanied her on her visits to the sick and needy, she took the chair he placed for her on the other side of the table at which he usually sat

"Pray do not take the cloth off your ad." she entreated. "I have al head," she entreated. "I have al ready heard that you had to go to the hamlet on Montalto for a sick call. To think of such an expedition as that on such a road and in such weather! It really would have been wiser not to really would have been wiser not to say Mass this morning, but to have gone straight to bed. You must not mind my saying it, but indeed you do too much, you overtax your strength; remember you owe it to us, to your lock, to take some care of yourself!" "I will be very obedient, and drink a cup of tea and go to bed, as soon as our little business is settled," the priest

answered with a smile.
"Our business is not pressing, joined the old lady, "that can be left for some other time. At present you need rest, and ought not to do any-

thing to try your bead. It is precisely that I may have my mind at rest that I beg you will take the money with you this morning," the priest replied. "We shall have done all in five minutes' time, and to tell the truth, I feel the responsibility of havtruth, I feel the responsibility of nav-ing so large a sum in my keeping. I am alone almost all day long in this lonely building, and at any moment I may be called away to the sick."

may be called away to the sick.

"If that is so, if it will be any relief to you, I will take the money lief to you, But willingly. But away with me most willingly. away with me and the pray, Father, do not trouble yourself to count it all over to me; I am quite certain that it is right to a penny."
Whilst she was speaking, Father

Whilst she was speaking, Father Montmoulin had fetched the handkerchief containing the money and opened it on the table. Without heedng the good lady's protestations, counted it all over to her, and finally asked her to sign the receipt he had prepared. It ran thus: Received this prepared. It ran thus: Received this day of Father Montmoulin on account of the collecting committee of St.

Victoire, 20th February, 1888 (signed) Marie Blanchard.

In a bold decided hand the old lady attached her signature to the receipt and handed the pen back to the clergy

man. "You are an excellent man business," she said with a smile, "or would think you had been brought up

would think you had been in a merchants office. "So I was," he rejoined, "My father was in business." Besides you know, I must have everything in black and white to lay before the Comblack and white to lay before the Committee at its next meeting, or I shall be condemned to refund the whole sum, and what would become of me then? I should have to go all round the world on a begging expedition before I could raise so large an amount as this. But joking apart how do you propose to take the money to your house?"

"Nothing is simpler. If you will lend me the handkerchief in which it is wrapped, I will lay it in the bottom of

wrapped, I will lay it in the bottom of my basket, the lid of which has con-cealed various things before now. No one will suspect that instead of articles of clothing or comestibles it contains £480. Now I will say good-bye my dear Father. Say an Ave for your poor, useless old friend, who often trembles at the thought of the account she will have to render, we know not how soon." "You have not much to fear. Re

member our Lord's words: 'Come, ye blessed of My father! For I was hungry, and you gave Me to eat; I was thirsty, and you gave Me to drink; I was naked and you covered Me. As long as you did it to one of these My least brethren, ye did it to Me.' This Lord's words: 'Come, ye least brethren, ye did it to Me.' This is what our Lord will say, when good Mrs. Blanchard knocks at the gate of heaven with her basket on her arm, which is worth a great deal more than

The pastor spoke so earnestly that his words brought the tears to his visitor's eyes. "Thank you, Father," she said, "what you say is a great encouragement to me. It is a delightful lesson that Christian charity teaches us, to view the brethren of Christ in the poor, nay, Christ Himself! Would that I could do far more for our Lord in the person of His poor, in return for all He did and suffered for my salva May I ask your blessing,

She knelt down; then rising she tool leave of the priest. "Farewell, Father. No, I cannot let you come further than the door; I can find my way out perfectly well. You must not come down the company of the priest of the p feetly well. You must not come down on my account. Say an Ave for me in-

Father Montmoulin did not persist in accompanying her. As soon as she had gone he prepared to undress and lie down to rest. He felt a vague, unaccountable disquietude; an interior voice seemed continually saying: pray for her, pray for her. He thought he would put his coat on again, and go down after her, but then again he said to himself he man a little forerish, and to himself he was a little feverish, and over-tired. Still he could not go to sleep, though he said his beads as a

We must now return to the sacristan we must now return to the sacristan, who had been waiting all the morning in the lumber-room in a state of suppressed excitement. He heard the Angelus rung, and he heard the priest many the abunch directly after. go into the church directly after. Should he make the venture now; the old lady was probably up, and the bed-room door would be open. No, it seemed too risky, the priest might come up-stairs at any moment. Besides, he did not know for certain where the money was concealed, he might have to search some time for it. Now when once Mass had begun, he would be safe, once Mass had begun, he would be said, he could slip up then, for the old lady would probably go down to Mass, and even if the old rotten doors were looked it would not matter much, a good kick and the hinges would give way. He waited therefore, until the Holy Sacrifice was being offered; but as he was in the act of issuing from his place of con-cealment, he peeped through a chink in the door, and who should he see but old the door, and way to the kitchen! Now Susan on her way to the kitchen! Now he might have two old women to deal with, and if one ran off and gave the with, and if one ran off and gave the alarm he was lost. Yet, taking off his alarm he arent up as far as the enalarm ne was lost. Let, taking off his boots, he crept up as far as the en-trance of the tribune; there he saw Mrs. Montmoulin; he would have to pass by her, and this he did not dare to do. "If she calls out, all in the church will hear," he said to himself, and withdraw once more to his lurking. and withdrew once more to his lurking

Was his project to be defeated after all? Must he spend his life in this remote corner of Provence with nothing but the miserable pittance of a sacristic and proven do that And he could not even do that now, for after all his boasting about the now, for after all his boasting about the legacy he could not remain in the place. And only yesterday evening he thought he was going to live in clover, if he could but get off to America with that

could but get on to America with that sum of money, the amount of which his imagination greatly overrated.

The Mass was over, and Father Mont-moulin had gone to his rooms. Not very long after, Loser was Susan leave the nouse accompanied by an old lady. "Now my worthy pastor is all alone," he said to himself. "Most men in my he said to himself. "Most men in my position would make short work with him. But what a coward I am getting! consider there is nothing more after death, and I and my fellow-men are but mere animals, and yet I have not the pluck to act on my convictions, for all the arguments of modern science. When I was in the army, I shot a couple of poor devils from behind, that was little short of murder. Yet I cannot knock down this defenceless priest, who in his way has done me a good turn some

The man tried to talk himself into a bolder mood, and at last, when he had drained his brandy flask, he resolved to go up to the kitchen and watch his opportunity. Then, just as 10 o'clock struck, he heard foot-steps, and saw Mrs. Blanchard entering by the cloisters. "She has come to fetch the money!" he exclaimed. "It is now or

With the eagerness of a beast of prey he snatched up the knife, and ran up the winding stairs, reaching the corri-dor just as the old lady disappeared

now they are coming to business "-he neard the banknotes rustle, and recognized the chink of the gold pieces.—
"Only £480 after all! Still, it is worth a litte trouble; the old goose wants his blessing! let her have it; now is my time."

Quickly stepping back into a dark corner close to the head of the stairs, he made ready to strike his victim. But Mrs. Blanchard went in the oppo-But Mrs. Blanchard well in where site direction, to the tribune, where she paused to say a prayer before the Blessed Sacrament. "So much the better." muttered Loser. "It makes Blessed Sacrament. "Sebetter." muttered Loser.

slessed Sacrament.

better," muttered Loser. "It makes in matters easier. Now she will go down the winding stairs to the cloisters, and I can get a blow at her securely."

Slinking along upon tip toe, he followed the unsuspecting old lady to the tribune, which, formerly the nuns' choir, was shut off from the body of the church by a high wooden screen. Before this screen he saw her devoutly kneeling. "One might almost snatch away her basket and make off," the man reflected. "That would be no good though, for I could not get away with the booty till night, and if I let her go, there would be a hue and cry and I should be arrested. No, I must her go, there would be a hue and cry and I should be arrested. No, I must play the man, and silence her."

After a few minutes Mrs. Blanchard

crossed herself and rose from her knees. On reaching the winding stairs, a means of exit wherewith she was quite familian she laid her hand on the rope which served in lieu of a banister cautionsly to descend the dark steps. Suddenly she stopped. "Is there any one behind me," she asked anxiously, one behind me," she asked anxiously, for she had heard Loser following at

er heels.
"I suppose I was mistaken, I wish I had gone the other way, I feel so fright-God is al ened, I do not know why. God is ways present," she added aloud. A few steps more brought her to the narlanding at the entrance of the

imber room, Then all at once a hand clutched her roat from behind; at the same in stant Loser thrust open the door, which ajar, flung his victim in and stabbed her With a stifled cry the old ady sank to the ground. Her death as almost instantaneous, but for some ime the murderer did not relax his old and stand upright on his feet.

CHAPTER VI.

AFTER THE CRIME.

Now that the terrible deed was done oser's rage subsided, and the fictitious courage imparted by his potations totally deserted him. He trembled om head to foot, and averted his face not daring to look at the corpse which lay stretched at his feet, and which he hastily concealed by throwing the pall over it. Then he snatched up the basket and was about to fly with the price of blood when he checked himself. Whither could he fly? To be seen with it in broad daylight would be madness, and everyone in Ste. toire he would be recognized. recognized. must keep out of every one's sight until nightfall, he must not leave the convent until he could do so under over of the darkness. safer hiding place than the one he was in, but how could he stay there with the corpse? All his fine theories about not fearing the dead, not believe-ing in the immortality of the soul or in a future life, afforded him little support

at this crisis.

Crouching in the farthest corner of the apartment, Loser set the basket pown before him. The knife, with its crimson stain, was still in his hand. He wiped the blade on a corner of the handkerchief in which the money was wrapped, and threw it into the basket with a shudder. Then he unknotted the handkerchief, thinking the sight of the money would comfort him, but it did not have the effect of allaying his

and again to the outspread pall, beneath which the outline of the lifeles body was plainly discernible. A thin stream of blood from beneath it was trickling slowly slowly slowly stream in the church bell ring at morn, at noon trickling slowly slow trickling slowly, slowly, in his direction. Why should it take that direct tion. Why should it take that direction? Every moment it came nearer, and every moment the man's agony of fear increased. Presently it reached a crack in the boards, a few inches from his feet, and began to drop through or to the stone vaulting of the chamber beneath. The stillness was so perfect, that he could distinctly hear each drop fall, he could count them one by one and the sound of each one seemed to burn itself into his brain.

"I wish I had not done it," he groaned. "And as for another life, it is by no means proved so certainly to be a mere superstitious belief, as in these days some are pleased to assert fanced I had done away with all belief in it, but I must own that in my neart of hearts I have always known it to be true. And if we are to receive the reward of our deeds—"

the reward of our deeds—
The thought of this, with the body
of his unoffending victim before him,
was more than the murderer could bear. the bitterly repented of his crime, through fear of punishment, and the horror and apprehension he felt nearly drove him wild. At length, as the long weary hours of that terrible day drew to an end, and twilight closed in he resolved to unburden his conscience of its intolerable load by means of con fession, and to do so at once. The ser mon of the preceding day decided him to accuse himself to Father Montmoulin himself. " He will not, he cannot betray me," he reflected, "he dare not do so though his own life were at stake, he said so with his own lips, and I believe him too, he is no deceiver." It was more than twenty years since

Loser had approached the Sacrament of Penance. In preparation for a good confession after so long a time, humble prayer to Almighty God is indispensable in the first place, to obtain help to make a proper examination of consci-ence, and to awaken true contrition, based on supernatural motives, besides a firm purpose of making reparation wherever this might be possible. Loser did not pray, nor did he attempt a re trospect of the past; the one fatal act committed that day engrossed his mind, and in its hideous magnitude, over-shadowed and obliterated from the memory every other sin. If only he

could wipe off this one black deed, he could wipe off this one black deed, he thought, all else would be of little moment. Nor was there anything supernatural about his contrition; it was fear, nothing but a frenzy of fear, that drove him to the presence of the priest.

priest.
As soon as it was dark, he acted on his resolution. Taking up his boots and the basket containing the money, and

he left the room, unable to resist, as he crossed the threshold, casting one more glance at the pall with its awful secret glance at the pall with its awull secret. As he did so, a flickering ray of light from the church fell upon it; Loser almost shrieked, for he fancied he saw it move. Hurriedly shutting the door behind him, he mounted the stairs with all speed; every where out of the darkness he seemed to see the eves of his all speed; every where out of the dark-ness he seemed to see the eyes of his unhappy victim gazing at him with the expression of terror they wore when he first attacked her. A cold sweat stood in drops upon his forehead, when at last he knocked at the priest's door.

Father Montmoulin had spent the whole afternoon in bed, as he felt far from well. Towards evening however he got up, in order to say his Breviary. He was perhaps ill enough to be dis-pensed from the obligation, but he would not miss Vespers and Compline. He was sitting close to his reading lamp, in the act of reciting the ninetieth psalm, which speaks so beautifully of confidence in God and the protection. of His holy Angels in danger and dis-tress, when a knock came at the door. He thought it was old Susan, come to see how he was; and without raising his eyes from the book he answered: "Come in," adding: "In a moment, Susan, I have just finished."

What was his astonishment, when on closing his Breviary and looking up, he beheld Loser standing before him! He could scarcely believe his eyes, and lifted the green shade off the lamp to ee the man more distinctly. " Can it be you, Loser?" he inquired, immediately adding, as he remarked the ashy paleness of the man's countenance, as he stood trembling in the circle of light thrown by the lamp, wiping the lamp in the circle of light thrown by the lamp. Wiping the lamp is the lamp in the lamp. he inquired, immeperspiration from his brow: "For Heaven's sake, what is the matter?

Has any misfortune happened to you? "Yes, Father, something has hap-pened to me—or rather to some one else—and I have come—I want to go to confession.

TO BE CONTINUED.

EILY'S ROSARY.

"You will take me home again, won' you, Arthur—home to the spot I love best?" And the pale-faced young wife turned her pleading eyes to her husband, as he bent tenderly over her. The stalwart, soldierly man felt a pang

at his heart, for he knew that his young at his heart, for he should read the anguish in his eyes, turned the anguish in his eyes, turn and left the roon. A smile ment lit up her wan face, and, bending forward she drew aside the curtains of cot, where a lovely little child was

sleeping. "My little Mary," she murmured, "it is for you-for you, my darling, that I want to go home. What would the whole world be to you, if you were robbed of your faith? So, darling, when it will be God's will to call me hence, it is to my own poor mother's I wish to leave you-poor in all care save the rich heritage of Catholic

faith. She stooped to kiss the sleeping babe; then, returning to her couch near the window, she forgot for a time her Indian home, for her thoughts were far away in the dear land of her birth and childhood to fancy she could see the "lowly thatched cottage" nestling amongst Irish hills, where verdant val leys, purple mountains, and sparkling and eventide. She could see the people hastening to Holy Mass, and hear the murmur of prayer that arose as the mystic Sacrifice proceeded; she could see them again gathered around the Virgin Mother's shrine, while the Ave Marias of the rosary floated up-ward to the throne of Heaven's Queen. ward to the throne of Heaven's Queen. Ah! how happy was her girlhood spent amid such simple, hely scenes; mirthful, innocent, and without a care, until Arthur Standeld came suddenly into her life. An English officer, on pleasure bent, he was captivated by the beauty of the young Irish girl, and resolved to make her his wife. How well she remembered with what reluct ance and how many misgivings her simple hearted mother had consented to her marriage, for, although Arthur her marriage, for, although Arthur Stanfield had promised Eily perfect freedom in the practice of her religion yet the fact remained, he was not of the faith, and to the Irish mother, whose forefathers had bled, suffered and died for the Catholic faith. It was no light matter to see her only child united to matter to see her only child united to one who knew not or valued not the religion she cherished. Arthur had given his word, and had kept it; but Eily knew and felt that there was but one way to secure for her baby g'rl the heritage of faith, and that was to give her into the keeping of her own mother. Should Arthur's relatives claim her, riches and worldly prosperity might be hers; but she could not and would not barter the soul of her little one for

And so it came to pass that ere the And so it came to pass that ere the spring flowers bloomed again Eily looked once more upon the beauteous scenes of her girlhood's days, she heard again the sound of the old church bell, and there, too, in the old cottage home she loved so well, she gradually faded and died.

"Arthur," she said, with almost her latest breath; "see here is my Rosary! It is for baby. Promise me that she will keen it always—that. whatever

tis for bany. Fromise me that she will keep it always—that, whatever happens, she will be a child of Our Lady, a child of the Catholic Church." And she placed around the baby's neck a beautiful turquoise Rosary, set in silver, while tenderly he whispered, "I promise."

Then, when she was laid to rest in the quiet little cometery, Arthur Stanfield leaving his little daughter with

Eily's poor broken hearted mother, rejoined his regiment in India.

"Grandmother, what does the letter say? Must I go?" And little Mary Stanfield turned a sad white face to the kind tender one that bent over her, striving to hide the fast falling tears.

"Yes, dearie, you must go! Your father writes that he wants his little girl—""

mother, shapays more than that."

"That you must go where you will be brought up in a manner beftting Captain Stanfield's daughter. Well, dear little one, may be she is right, from the world's point of view; but I know that it is little you'll hear of God and His blessed mother. So, darling, never forget what you have learnt from the good nuns; never forget that your mother with her dying hands placed your Rosary round your neck, and gave you to the keeping of the Immaculate Mother of God."

"No, grannie, I will never forget," "But ther's new wife, grand

ulate Mother of God."

"No, grannie, I will never forget,"
said Mary, solemnly. And she drew
from her neck the turquoise Rosary,
and pressed it to her childish lips,
"Tell me again about my mother."
And, twining her arms about her And, twining her arms about her And, twining her arms about her grandmother's neck, she listened to the oft repeated story of how the poor the oft repeated story of how the poor the oft repeated story of how the poor the often arms and the story is last thoughts, last young mother's last thoughts, last prayers, had been that her little girl would be true to the faith of her

fathers.
"Don't be afraid, grannie, dear;

will be true."
"I am sure of that, darling. But there will be many trials, many temptations in a Protestant household.
But, fearful of sowing the seeds of distrust in the child's mind, or of

rendering her more unhappy than she was, Mrs. O'Connor said no more.

Poor little Mary! Her heart nearly broke with scrrow when the hour came when she had to part with the tender loving grandmother who had watched over her childhood's years, and cross the seas to her new home in far-away India. What would he be like, that father whom she had never known But when the day came that she was folded in his arms and she looked into his face with her wondrous Irish eyes, her fears vanished, for the face wo tender look, born of old recollections and loving thoughts of Mary's dead mother. And the child herself was mother. And the child herself was so gentle and winning, so simple and beautiful, that Captain Stanfield was delighted with his little Irish maiden, and could see no flaw in her. Not so Mrs. Stanfield. She saw in her a rival to her own two children in their father's affection, and this she would not tolerate any more than she would tolerate the religion that Mary loved in her household. It was absurd, she in her household. It was absurd, she argued, that the child should not be brought up in the religion her father prograt up in the religion her lather professed. And to think that he gave a tacit consent to Mary being a Catholic! And more than that. She had seen him, when he went to bid the child "Good-night," press to his line the througher had a gard

bid the child "Good-night," press to
his lips the turquoise beads, and
heard him say to her, "I promised
that you would always keep then."

"Yes, father, grannie told me. So
I have always worn them."

But Mrs. Stanfield decided to bide
her time. It would be useless to take
harsh measures. She would place
her under a strict governess, who
would soon uproot all her grandmother's old fashioned ideas, and
her religion, too. And now Mary's
She was not forbidher religion, too. And now Mary's crosses began. She was not forbid den to go to Mass, but, whenever her father was absent from home, as he often was absent from nome, as ne often was, difficulties were always placed in her way, and her going, in spite of all, was the signal for an outburst of displeasure. A mere child outburst of displeasure. A mere chief in years, she was completely at the mercy of her stepmother and governess, and with no one to aid her inher struggle, her position grew intolerable. She often thought of her ner struggie, hat promise to her promise to her grandmother, "I will be true," but little she dreamt what powerful influences were at work to make her forget that promise. Her make her forget that promise. Her Rosary was her great comfort. Surely her heavenly Mother would look with pity on her child, and help her in the terrible ordeal! Day after day, night after night, as she pondered on the sweet mysteries, her thoughts flew hack to her light home, and the peacepack to her Irish home, and the peaceful evening hour when grannie and she had knelt together to say their Rosary. Would those days ever come back again! And would that other sweet childish dream she had cherished of one day serving God's poor as a humble Sister of Charity ever be realized? Everything holy, everything dear, seemed now so far away, and as the months flew past and there was no rift in the clouds that had gathered round her, the brave little heart began to despair. Then Mrs. Stanfield, seeing mespair. Then Mrs. Statistically with what pertinacity she clung to her Rosary, determined to deprive her of it. It would be impossible to narrate the cleverly veiled petty persecution to which the poor child was subjected, and which she bore uncomplainingly, until on the filmsy pretext that her prayers and her Rosary distracted her thoughts from educational matters of more importance, Mrs. Stanfield took her beads away from her! Then the child's heart ached with sorrow, she longed to escape from this home of luxury and bondage, to the lowly loved cottage she had left. She grewthin and wan from constant fretting, for she had ever before her mind her promise to har grandwother. ting, for she had ever before her mind her promise to her grandmother. "I will be true." The cherished Rosary her dying mother had given her! Would she ever see it again! Ah! why were people so crue!? And when her father returned after a lengthy absence and on seeing the change in the sence, and on seeing the change in the child, questioned her as to the cause, Take me home, father, "home to grannie. I cannot stay here." And she poured out her tale

here." And she poured out her tale of sorrow into his sympathetic ear. He could not understand it all, yet his face grew stern as he listened, though he spoke only a few words of comfort. Then he left her and soon returned with the precious Rosary in his hands. He pressed it to his lips, then placed it round her neck saying, "Don't fret, little one, I'll take you home." For

his thoughts had flown back to the honr when her mother had pleaded with him in the self-same words, and he knew that it was in order to secure for her child the heritage of Catholic faith, which she so highly prized and of which others were seeking to rob her, and he, non-Catholic though he was, had given his word and he would keep it.

Night was fast falling and to the hospital tent in a South African town the wounded and dying from the battlefield were being carried in and laid on hastily improvised beds and stretchers. Here and there a dark-robed Sister of Charity might be seen quietly moving from bed to bed, soothing, cheering, binding up wounds, consoling the dying and amid scenes the most harrowing wearing ever scenes the most harrowing wearing ever scenes the most harrowing wearing ever a look of serenity and peace. The dawn was just breaking when a Sister, weary with the long night vigil, was leaving the ward to seek a few hours' repose. A soldier passing by said to a comrade, "Captain Stanfield has just been brought in badly wounded." Sister Margaret's pale face grew paler still and with a phingered prayer to Heaven, she whispered prayer to Heaven, she immediately returned to the ward. In few moments she was arxiously anding over the unconscious form of bending over the unconscious form of her father, her tears falling fast upon the pale face. Oh! the long years that had sped since last she saw him! And in imagination she pictured the cene she often loved to recallday long past when he recovered for her her treasured Rosary beads, kissed them and placed them round her neck. them and placed them round her neck. And there they were still? She drew them forth! then quickly removing them, placed them on his breast, securing them so as they should not fall. Ah! surely the Queen of the Holy Rosary would reward him, seeing now he had kept his promise.

"You will let me look after this area Doctor" she said trying to speak

case, Doctor," she said trying to speak calmly, and he, noticing her agitation, said, "Certainly Sister! Do you know him?"

"'Yes, I know him," was the quiet reply. "Is he in great danger?"
"I am afraid so—I cannot tell for a few days.'

Days passed away but still Captain Stanfield made no progress towards recovery, but now and then a few rambling sentences escaped him, and Sister Margaret, as she bent to listen, heard, "Yes. I'll take you homa—hera is "Yes, I'll take you home—here is your Rosary," and her tears fell fast, for she realized that, though years had elapsed since last they met, her father's thoughts were running on her.

But the strain and axisety proved

But the strain and anxiety proved too heavy for her and she also fell ill, and it was during her absence from duty that Captain Stanfield recovered consciousness. He felt that he was dying—dying a lonely death far away from all those he loved. But what is this lying on his breast? He lifted it up, his trembling fingers raised it to his lips. Ah! how well he knew it! Eily's Rosary! Mary's Rosary! But who could have placed it there? Nobody could tell him. Only the next day when he awoke from a troubled sleep he saw a loving, tender face bending over him and the little Mary he had parted with so long ago in order that his promise to her mother might not be broken, was again in his arms, mingling her tears with his.

And Captain Stanfield's last hours on earth were not lonely. On the contact

earth were not lonely. On the contrary, God showered on him His choicest gifts — the gifts of Catholic Faith, of holy Baptism, and the greatest of all gifts—Himself in the sacrament of His Love. And when from his cold, still hands Sister Margaret removed her turquoise Rosary beads, now doubly hallowed, and placed them again round her neck, her only thoughts of thanksgiving to Heaven's Queen, who is never outdone in generosity to her children.—Mary Agnes Finn.

THE ART OF ST. JOHN.

Rev. Thomas E. Sherman, S. J. Art is the right way of doing any-ing. St. John has something to do, thing. St. John has something to do, and what he does is done under the breath of the Spirit of God. His soul, always full of the brim of the love of his Master, always ready to pour forth that love upon others, does so in a supreme act of devotion in the splendid monument which hears his name. That

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born of the heart's inmost affections— but when all has been said and life's needs and life's ways have been mea-sured, the title that tells most, is that implied in John's tenting, our messmate

the Christ is, for we know Him ever in the breaking of the bread. Art crowds its canvas as Nature multiplies her bounties. A foot of sward with blooming blue-bells and the buzz of bees lulls the heart in springtime and crowds the fancy till the honey of Hymettus could not equal the joy we taste in the work fresh from the Master's hand. So work fresh from the Master s name. So the spirit crowds the canvas of this lovely gospel. Scarce have we heard the bell ringing in our comrade; com-rade just home from the world's war, comrade radiant with light and love, comrade proclaimed and proved to be Heaven's own anointed One; comrade whose career we are going to shadow forth, where in marked contrast, the Baptist is thrust forward on the scene.

Contrast and balance are two su-preme principles of art. The wise serpent was not more cunning in making this contrast between the qualities of the greatest of men than John in spreading them by quick dashes on in canvas. "Who art thou?" What a canvas. "Who art thou?" What a group it is that asks the question! How broad the phylacteries, reverent the mien, and eager the inquiry. "I am not the Christ." "What then, art thou Elias?" "I am not," "Art thou ereat prophet?" "No." All is False the great prophet ?" "No." All is negative; all sharp rebuttal. False charges or vain inquiries should ever thus be met. The art of conduct shines before us here. "Who art thou? What sayest thou of thyself?" "I am a voice—a voice that tells of Christ, a voice that echoes the cry of Elias." A positive answer to the triple question: Yes and no, light and dark, good and evil: these terms hold the world. Few words well weighed are worth their weight in gold. "I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the Prophet Isaias."

the Prophet Issias."
We see them apart, the comrade
king of men and the image of all sweetness; the flery, intense and stalwart
herald bronzed and hardy as heart of oak—we see them together, the sight never to be forgotten. The Jordan flowing full, the crowds approaching in groups, the strong clear stream of speech, the fervid and expectant looks of the Baptist. Then the man of men, the youth of Galliee, bronze locks and broad forehead, deep set eyes, chiselled features, the play of a thousand sweet emotions lost in infinite reverence—

divine yet human, human yet divine.

John's witness does not admit of analysis on principles of human art any more than do the thunders of Sinai.

We do not analyze the ocean's depths, or the sun's core simply because are at once vast and inaccessible. Such is John's witness—God's truth, an in finite ocean or equally boundless folly. Religion, theology, prophecy, type, fulfilment, proof, the eternal yes—all crowded into five short verses—such art makes Shakespeare's noted passages weak as air pistols compared to gattling guns. We gasp, we strain, we shudder and cry "I believe," or we turn away and laugh as did the crowd that said : and laugh as did the crowd that said:
"That man the 'Lamb of God,' sheep
ish enough and soft enough, I dare be
sworn—Lamb of God indeed, why He's
nothing but a Carpenter in Nazareth!"
Two holy young men follow the Carpenter, drawn by the fascination of His
Derson. He tarries and asks simply:

penter, drawn by the fascination of fits Person. He tarries and asks simply: "What seek ye." The answer: Master Where dwellest thou?" How eloquent the "Thou." What would we give to see the smile which lit the face of John, for he it was who said this, when he spoke that one word! Already the longing of a pure heart to rest itself in ecstacy on a pure breast, draws him as ecstacy on a pure breast, draws him as the magnet draws the iron. All the world's love and all the world's story is written in these words. Comrade, where is Thy tent? Messmate, where is Thy table? Master, where dost Thou teach? Brother, lead me home—Father, into Thy arms.

So Andrew goes to find Peter and leaves less and John alone. Jesus and

Se Anirew poss to find Peter and agreed season of the street of the Spirit of God. His sp leaves Jesus and John alone. Jesus and John alone together! So you would have all the romance of life and love

child of pure love, the breast of pure love receives the sacred flame of Pente-cost and pours its fires forth to burn, to cleanse, to harden, to revivify the

Even then in this opening chapter which by the nature of the case is crowded with doctrine, with profound theology, with masterful assertion, the artistic spirit had found scope in the orilliant contrast of light and dark; the character sketches hinted not developed character sketches hinted not developed the swiftly shifting scenes, the group-ings by the Jordan, the centralizing power focusing our attention on the form, figure, face of the Christ, as on the voice of John the Baptist, Many other artistic features might be pointed out, but they fall under other divisions and find their appropriate notice there. Our purpose is to open the way to Our purpose is to open the way to deeper study, as John himself intends but open the way for the dove which he aw clearing the crystal air and sinking into the breast where thereafter he loved to rest and where the head of the world is resting .- The Messenger.

COMMENCEMENT EXERCISES.

CONTINUED FROM PAGE SIX.

Highest Yearly Average in Philosophy—Silver Medal presented by Rev. J. R. Mc-Eachen, Oscoola, Ont.—Awarded to Wm. P. Derham, Ottawa.
Highest Note in Mathematics—Silver Medal presented by R. Desrosiers, Esq., Ottawa.—Awarded to Waldo Guertin, Ottawa.

ottawa.

Highest Notes in Canadian History—Silver Medal presented by James F. White, LL.D. Ottawa—Awarded to Harry Macdonald, Macleod, Alta.

PRIZE DEBATE.

English Division—Silver Medal presented by Very Rev. W. J. Murphy, O.M.L., Rector—Awarded to Edmund Byrnes, Ottawa.

Rector-Awarded to Edmund Byrnes, Ottawa, French Division-Silver Medal presented by Rev. L. Lebel, Nantes, France-Awarded to Horace Legauit, Ottawa, Elocution-Silver Medal presented by Rev. W. J. Murphy, O.M.I., Rector-Awarded to Edward Boulay, Ottawa, Medals-Gold Medal presented by A. McMillan, Esq., Ottawa-Awarded to Thomas McEvoy, Ottawa, Gold Medal presented by Provost & Allard, Ottawa-Awarded to Fernand Hamel, Ottawa, Ont.

Fourth Commercial—Gold Medal presented by J. L. Chabot, M.D., Ottawa, Ont.-Awarded to Hugh Brennan, Ottawa, Ont.-Awarded to Hugh Brennan, Ottawa, Ont.

ont.
Third Commercial—Gold Medal presented by T. Nolan, Esq., Ottawa—awarded to Teddy Lisle, Loyaminster, Sask. Sask.
Second Commercial—Gold Medal pre-sented by A. E. Lussier, B.A., Ottawa— Awarded to Athanase Juneau, Ottawa, First Commercial—Gold Medal presented by G. H. Cote, Esq., Ottawa.—Awarded to Rodolphe Voligny, Ottawa.

ST. JEROME'S COLLEGE, BERLIN. [Berlin News-Record, June 20, 1906.]

[Berlin News-Record, June 20, 1906.]
This is get-away day at historic St. Jerome's College, for the academic year of 1905-06. The season has been in every way a successful one. The attendance has been over 100, the students coming from every section of the Dominion, and from the states of New York, Michigan, Pennsylvania, Wisconsin, New Jersey, Ohio, Illinois, South Dakota and from Italy. Knowledge and learning make perfect a part of man's nature, namely, the intellect, and reflect on his whole being. But the formation of character and good habits, the love and practice of righteousness, correct ideas of life and of right living, are paramount issues in the education of those who are to be good cluzens.

Without elevating influences and deep, Without elevating influences and deep, strong convictions of practical religion, it is almost impossible to control the currupt tendencies of human nature. In a college, a broad, liberal foundation is laid for special studies; the natural abilities of the student are developed, habits of study and love of work are instilled, and systematic courses of instruction together with discipline bring about the student's intellectual and moral powers.

Resurrection, under the patronage of the Right Rev. Thos. J. Dowling, D.D., Bishop of Hamilton, St. Jerome's was founded by Very Rev. Louis Funcken, C.R., D.D., with Right Rev. J. Farrel, bishop, August 15, 1896. The graduates cherish for their alma mater a justifiable pride and the finest testimonials to the thoroughness of the instruction and the high plane of life inculcated into the young men who are enrolled on its registers.

Nothwithstanding the rain, the C. Y. M.

enrolled on its registers.

Nothwithstanding the rain, the C. Y. M. S. Hall was filled when shortly before 10 o'clock the proceedings were opened with music by the Ziegler orchestra, which music by the Ziegler orchestra which also played capitally throughout the promusic by the Ziegler orchestra, which also played capitally throughout the programme. The hall was neatly decorated, the front of the stage being neatly draped with the Canadian and United States flags. The members of the clergy present, in addition to Bishop Dowling and those of the parish and college staff were: Revs. Aeymans, St. Agatha; Foerster and Montag. New Germany; McColl, rector of the Cathedral At Peterboro; Mahoney, of the Cathedral Hamilton; Gnam, of La Salette; Egan, Stratford; Arnold, Stratford, and Corcoran, of Teeswater.

Among the prominent citizens noted in the audience were His Honor Judge Chishoim, His Worship Mayor Bricker, J. M. Scully, W. H. Riddell, G. C. H. Lang, Dr. Lackner, M.P.P., H. F. Boehmer, F. Walter, City Clerk Aletter, Dr. Honsberger, Dr. Buchanan, J. H. Landreth, F. E. Macklin, J. A. Scellen, M. Reidel, W. Zinger, Principal J. Suddaby, J. R. Eden and others.

The salutatory address of welcome was ably delivered by Master R. Lang, followed by Mr. S. Winter in an oration on "The Nature and Influence of Poetry." The other graduates who addressed the gathering were: Jos. Gles on "The Social Problem"; P. J. Mulligan, on "Science and Faith"; and Chas. Meyer, valedictorian.

The addresses of the three former were stated and set the set of the problem of the problem of the problem of the problem? The content of the problem?

He referred to the criticism of educa e referred to the criticism of educa, that many boys on leaving school,
bad readers, writers, and spellers,
hoped they would all be proficient in
se-but one word he wanted them
er to spell-Fallure.

Is Lordship then gave his blessing and
gathering broke up, quite a large
ther college reflectory.

From here His Lordship goes to St.
eph's Hospital, Guelph, to undergo an
ration, for he is far from well.

DIPLOMAS AND CERTIFICATES
ust preceding the valedictory, the Double Value.

ist preceding the valedictory, the lomas, certificates and honors and secriticates and honors and setunding awards were made, the cessful honor graduates receiving the ses from His Lordship the Bishop, plomas and certificates of studies for ing completed the college course are arded to: ploma-Simon Winter, P. J. Mulligan, ertificate—Jos. Gles, M. Uroan, P. J. iden, Alb. Capps, Jer. Bedard.

ommercial Department—Diploma, Leoriet, Certificate—M. Hinsperger, Sil. Goey, Robt. Dehler, Frank Weis.

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ris Department—First Class Honors—O'Sullivan, J. Bedard, L. Boegel, P., O'Sullivan, J. Bedard, L. Boegel, P., Casey, A. Reitzel, F. McCardle, J. S. C. Heidt.

cond Class Honors—J. Flahaven, A. artermeyer, L. Sless.

hird Class Honors—J. Lauer, J. Galher, R. Tylinski.

igh School Department—First Class floors—Goo. Schneiderhon, M. Hinsper.

Third Class Honors—J. Lauer, J. Gallagher, R. Tylinski.
High School Department—First Class
Honors—Geo, Schneiderhon, M. Hinsperger, J. Dorohovitz, R. Lang, J. Baker, R.
Haller, C. Kraehn, J. Kelleher, L. Kuntz,
R. Devlin, J. Bednarowski.
Second Class, Honors—C. Czesni, S.
Dobbins, F. Carroli, L. Huver, C. Dobbins,
S. Kunkel, G. Lamberthus, V. Broschus,
Third Class Honors—C. Messner, W.
Goodrow, A. Kalser, F. McCarty, J.
Baran, G. Dehler, R. Dehler,
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Second Class Honors—F. Kloepfer, E.
Bertrand, J. Sutherland
DILIGENCE,
Arts Department—First Class Honors—L.
L. Boegel, J. Bedard, P. Meyer, P. Maloney, A. Reitzel, J. O'Sullivan, T.
Clohecy, A. Reitzel, M. Casey, J. Gallagher.
Second Class Honors—J. Lauer, F. Me-

hecy, A. Reitzel, M. Casey, J. Gallarecond Class Honors—J. Lauer, F. Mcdie, C. Heidt, A. McKeever,
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redie, S. Schneiderhon, L. Kuntz, R.
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econd Class Honors—R. Haller, V.
oscius, W. Goodrow, L. Reicher, L.
wer, C. Dobbins, G. Lambertus, F.
mielin, S. Dobbins, G. Lambertus, F.
hird Class Honors—W. O'Neill, S. Mcey, F. Carroll, G. Dehler, P. Czesni,
Kunkel, R. Dehler, L. Gabourney,
commercial Course—First Class Honors
Englert, L. Klefer, F. Weis,
second Class Honors—P. Kloepfer, G.
pullin,
Class Honors—J. Sutherland, E. oulin. Third Class Honors-J. Sutherland, E.

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Balaven, M. Casey, A. Reitzel, J. Jancus,

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Droste, Wilb, Meyer, A. Wintermeyer,

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Behrend, A. Wintermeyer, R. Tylinski.
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Third Class
Goey, A. Kalser, L. Huver, R. Hand
Zinger.
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Publisher and Proprietor, Thomas Coffey

LONDON, SATURDAY, JULY 7, 1906.

OUR DUTY.

Be good, be true and let who will be clever, Do noble things not dream them all day long

Man by his very nature is subject to law, natural, human and divine; con sequently he has obligations to per form, duties to fulfil. Now the very idea of law contains the idea of growth or tendency to perfection, for law is nothing but a rule of action whose object is the common good, which cannot be obtained unless we perform our obligations and fulfil our duties. In fulfilling these, we grow physically, mentally and morally, and hence we become more perfect. It is then as natural for man to tend to perfection as it is for him to be subject to law, for the one includes the other.

In attempting to perfect himself a man very quickly finds out that he is not a solitary unit, that he does not stand alone, and that if he would not run the risk of losing his own peace of conscience, and of never attaining to divine laws demand, he must respect politicians. the rights of those whom he meets, and who are hurrying along the same narrow path of life bound by the very same laws as he is himself.

The heaven-born prerogative of freedom of will places it in the power of man to break the law should he so form a society for the "Protection of desire; but he can never break loose from the obligations the laws enjoin neglects her own or leaves them to the on him; he can evade his duty, but he eannot divest himself of it any more than he can divest himself of his own

Duty is not anterior to law, but is its necessary consequent; and since man must live under the law he must necessarily have duties to perform. This needs no proof, for every man feels the truth of it in his own breast. Let him go where he will, or do what he may, a sense of duty pursues him ever, and is as omnipresent as the Divinity. It em braces and rounds his existence from the cradle to the grave. When we ful fil it we come into possession of a good conscience, which is a continual feast; but when we disregard it we become the victims of a remorse which is surpassed only by the pain and torture of

Now if we step down from the high platform of natural and divine lawwhich is no respecter of persons, which draws no line between the king and the beggar, between the learned and the ignorant and from which duty emanates as an effect from its cause—to the more humble platform of social conventional ities, we shall find-for it is an everyday and universal experience-that human opinion is strong enough to conpel man to do his duty. Then there is no escape from the obligations which rest upon us, for behind, and towering high above us, stand the giant moun tains of the law, and in front and around us is spread the roaring sea of public opinion. Hence Nature and Nature's the community to which we belong, our friends and neighbors all are our jury and they will pass sentence on us should we transgress the law or evade our duty.

Now we do not belong to the pessim istic school of philosophy. We have no scholastic relationship with Schopenhouer or others of his hue, for we do not believe that there is nothing good in man. We rather belong to the optimistic school, which teaches that there is a great deal of good in man, for we are told that he was made a "little lower than the angels," that "wondrous are many things, but nought more wondrous at hand, and which demand our attenthan he." Such being the case, we cannot but believe that the majority of towards the oppressed and afflicted men and women desire to do good, to be citizens of a foreign land, whatever good and true, to obey the law, fulfil their duties and thus promote the noble and generous impulses like the billows of the deep continually heave within their breasts we cannot deny. Thousands, aye millions, are filled with grand thoughts of conferring some great good on their race or on their country, but the difficulty of the task does not manifest itself to them until they set themselves to give these thoughts a concrete form; and finding it difficult, if not entirely impossible, to execute their desire, they become discouraged and remain inactive.

One man, bewailing the ignorance of the great mass of his fellowmen, would proclaim that education was the only remedy for the elevation of mankind he would argue the necessity of having a school at every street corner, a university in every town, a library on desire to have Christian truths made % nown, would send missionaries to every

heathen land, and have these benighted peoples kiss the cross as mother never kissed her babe. He would have then feel how sweet a thing it is to serve the Lord and learn that there is no happiness but in His service. And yet another, having the temporal welfare of his ellowmen at heart, would drive poverty and misery from every threshold in the and, or burn with the desire of making some new discovery which would confer unheard of blessings on his race. But alas! Genius has not smiled upon him, and so he does nothing but dream his dreams while beneath the shadow of his window some poor widow with a house full of orphans, whom he has never noticed, to whom he has never brought any aid, are freezing or starving to death. His heart bleeds, he grows indignant at the persecutions inflicted on other peoples, while he takes no notice of the miseries around him. He cries out against the incompetence or evil-doing of politicians, while at the same time he did not think it worth his what is still worse, allowed himself to be bribed not to vote for a man that would be good and true. And thus it is that, while such men think their grand thoughts and dream their Utopian dreams, hundreds, aye, thouands are daily going down to their graves from sickness, poverty and all that perfection which the natural and cities are at the mercy of unscrupulous

> Nor is the desire of alleviating the evils, both physical and moral, of our race confined to men alone, for women, too, think their thoughts and dream their little dreams of making the world better. One woman will start out to Children." while at the same time she watch and ward of some poor girl who knows as much about training children as she does about piloting a steamer on the Saint Lawrence. Another will sit by her parlor window and ruminate and sigh and long to know how she can advance the women of her country and the world while her poor old mother is tottering around putting the house in order. And yet another has to attend a meeting for the prevention of cruelty to animals, while her husband after his hard day's work, finds himself sidetracked and condemned to all the cruel privations of a bachelor without being allowed to enjoy his privileges.

Thus if we make a close investigation in any city or country we will find that the great majority of the people mean well, and desire to be of some real good to their fellowmen, and are willing to be even at the cost of some little sacrifice, were their minds not filled, diseased and distorted by grander bu erroneous ideas of helping their race. They are like the Irishman, of whom it is narrated that when he landed in New York he did not think it worth his while to stoop and pick the silver dollars from the side walk, but desired to wait until he would find others of a more anburn hue. It is needless to say that Pat's dream of gold was soon shattered. So it is with our grandibeneficent members of society: they dream of the great and impracticable means perform, while they neglect or despise the little duties which are close God, the world at large, our country, at hand and which they could and should perform.

But man, by some strange perversity of his nature, is forever occupying him self with that which is most remote, while he neglects that which is nearest and most essential to him. He will neglect his soul for the welfare of his ody, and he will neglect his body in order to gain riches, honor and wealth, whereas he should follow the contrary order, neglecting, if need be, his body for the welfare of his soul, and his riches and wealth for the good of both.

The same must be said of those duties and obligations which are close tion, for, whatever may be a man's duty may be his duty towards the heathens of Africa or Mongolias, there is no general welfare of mankind. That doubt whatsoever of the obligations that rest upon him of attending primarily to his own home and relatives should they stand in need of his assistance-for charity begins at home-and then to the poor and needy of his street, ward or town. This is a duty which, when we are able, we are ob liged to fulfil. If, as St. Paul says " faith without good works is dead,"

we fail to see the intrinsic merit of possessing good intentions. To be good and true, a man must do good, for goodness depends not on our thoughts or words but on our actions.

There are two classes of men who ever do any good for themselves and who are incapable of ever conferring any real benefit on their fellowmen. They are the dreamers of the past and the dreamers of the future. The first every hill. Another, burning with the spend their time bewailing their lost opportunities, while the second believe that there is nothing in the present prived of it?

worthy their attention. They live altogether in the future, waiting for some opportunity which will enable them to perform their grand deeds of

beneficence-deeds which, in their estimation, will astound the world, but, unfortunately, the opportunity never comes. This dreaming the whole day long of doing great and good things never did and never will help the race of man; while he who indulges in it will become a weakling, incapable of any real effort, a victim of an insane self complacency. The life of most men is indeed cir

cumscribed, so circumscribed that only very few can become great, but all can be good. Each man can act his part honorably and honestly : he can endeavor to make the best of life : he can be good and true-in a word, he can fulfi'l the duties of his station in life. In the fulfillment of these duties a man is seen at his best, and we are better enabled to learn his real character from the way in which he performs them than while, or wantonly neglected, or perhaps, from any occasional outburst of patriotism, philanthropy or religion. Duty is a debt which should be paid, for it is a thing that is due, and only the careless or those who have no reputation to lose can afford to defer or neglect its payment. St. Paul says: "Render, therefore, to all their dues ; tribute to whon tribute is due; custom to whom kinds of misery; while our towns and custom; fear to whom fear; honor to whom honor; owe no man anything, but to love another; for he that loveth another hath fulfilled the law." The same Apostle, inspired by duty and faith, declared that he was not ready to be bound but to die in Jerusalem. Was it not to fulfil his duty towards his Eternal Father that the Son of Man became incarnate and offered Himself as a sacrifice on Calvary? Was it not from a sense of duty that Abraham of old consented to offer his son Isaac for an holocaust to the Lord, and to leave is country, his kindred and his father's use? And what but duty animated nd still animates so many noble souls to abandon all they hold dear on earth and betake themselves to distant and pagan lands to teach and make known the doctrines of the lowly Nazarene? No man's life, be it ever so obscure,

s insignificant, for God places numberless possibilities within the reach of every man, and it is man's duty to seize and utilize them to the best of his stitute a system of schools which shall ability. "To improve the golden teach any denominational dogmas in moment of opportunity," says Dr. Johnson "and catch the good within our reach is the great art of life." Opportunity visits the homes of all; it knocks on the door of the poor man's cabin as well as on the door of the king. It visits towns and cities, and even the renotest seas and deserts are not beyond its reach; no place is too crowded or gorgeous for its visitation-none too omes and improve upon it by our own that it can well be doubted whether, not be denied that all would be happier, society more cheerful, civilization more refined and the world and life better were each individual to fulfil the simple duties of his station in life.

The only way to reform the world when reformation is necessary is to teach each individual to do his best and give of his best and then there would be no necessity for protective associations or jails, which at best are but doubtful means of reform. After all, our daily life is made up of little things, and great sacrifices and great duties can scarcely be found therein. Hence it is only when a man fulfils these little duties, which are close at hand that he can be said to be good and true; that he performs noble deeds the whole day long; that he contributes of his best for the betterment of his race.

The kind salutation, the smile of friendship, the warm shake of the hand. a few words of kindness, together with other little obligations occasionally be stowed, are the things that give life to the heart and bring joy and comfort with them.

th them.

Those are the outgrowth of God's plan,
Man's teeling for his fellow-man,
The magic of a kindly voice.
That makes a sorrowing hear) rejoice,
That makes a sorrowing hear) rejoice,
That overturns dark sorrow's cup.
And lifts a fallen brother up;
That spreads o'er all things full and free
The mantle of sweet Charity.
The voice that spass of success near.
The kindly act that brings relief.
The smile that lends a balm to grief.
These are the little things so dear
That salve the ills encountered here:
These welling from their source within
Flow and make the whole world akin.

There are few of us who have no yearned for and felt at some time o life the power and charm of sympathy. Our very hearts crave for tenderne and responsiveness from hearts like our own. May we not think, therefore, that our priests and nuns look for a practical sympathy which will help them in their labors for the salvation of souls? The Incarnate God Himself sought human sympathy. Wh should His faithful disciples Why, then =

THE SYNODS AND RELIGION IN THE SCHOOLS.

At the first Synod of the Anglican diocese of Algoma, which was opened on June 20th, at Sault Ste. Marie, Bishop Thornelce presided. He received from the clergy the gift of a crosier or pastoral staff, "as a token of reverence and love." He said in response to their address that " he would consider the staff a symbol of his authority, but he would endeavor to wield that authority chiefly by the force and influence of personal example."

The staff was made after the pattern of the Catholic Bishop's crosier, from which we might infer that so-called Evangelicalism or Low-Churchism will have little sway in the diocese of Algoma for some time to come.

In his address to the Synod Bishop Thorneloe declared that it is the bound en duty of the Church and the clergy to combat strenuously against the forces of evil which are operating with great determination at the present moment to overthrow the teachings of the Christian Church. These forces are aiming specially at present to destroy the sanctity and permanency of the Christian marriage tie by recognizing divorce. The Church of Christ is also contending for Christian teaching in the Public schools, while the forces of evil are endeavoring to drive all such teaching from the school-room.

Our readers will remember that the etiring Moderator of the Presbyterian General Assembly a few days ago spoke milarly and even more pointedly in his farewell address to that body, on he question of Christian teaching in the schools.

We understand that neither of these ventlemen are in favor of the position Catholics in regard to the manner in which the schools of Canada are to be made Christian ; but it seems to us as clear as anything can be, that the effectual and the only effectual means of carrying out this project is by a system of Separate schools such as exists in the provinces of Ontario and Quebec. The plan which those denominations appear to have in view, when they declare themselves in favor of Christian teaching, is for the denominations to agree upon a kind of non-denominational religion which shall be taught, and not to in-

particular. We hold that such a plan as this for religious teaching is deceptive and tyrannical. It is deceptive because a non-denominational religion is an absurdity. There can be non denominational or non-dogmatical school which can teach either Christian faith or morals. Faith and morals both depend and must depend, upon the revelations of cor or lonely. If we seize it when it | Christ to mankind, which must include the existence and attributes of God, ndustry, it will lead us to success and the need of a Redeemer and be our sure guide to duty. The num- the manner of our Redemption ber of the great is indeed small, and the nature of sin, its punishtheir power and influence so limited, ment, and full details of how it is to be forgiven, with many other docwith their combined efforts, they could | trines on which the denominations callever change the current of human ing themselves Christians do not affairs; certain it is that no one of agree. The moral code of these dethem, be he never so gifted, could hope | nominations is also in many important for success. On the contrary, it can respects different, as is evident from the admissions of Bishop garding the virulent attacks made by many persons upon the sanctity of Christian marriage, and many other points of difference.

We rejoice to find that there are even sections of these denominations who have partially returned to the old Catholic faith by readopting these doctrines, but this partial return does not even indicate that their return to that faith is at all general, or that they can find a common ground on which to stand. And it is certain that any agreement, if such can be reached, would be totally unacceptable to Catholics, who have never departed from the one faith and one code of morals, and who have, therefore, no need to return to their old moorings in "the faith once delivered to the saints '

-which they have never abandoned. We heartily congratulate Presbyterians and Anglicans on even their par tial return to Catholic dogmas from which they had departed widely for over three centuries, but we must keep on the safe ground both on the marriage question, and the teaching of religion in the schools, and we continue to hold our belief that with the great diversity of religious beliefs existing in Canada, it would be most tyrannical to attempt to force any new system of religion upon us, under the pretence that it is a religion on which Protestants can stand without doing violence to their conscience. We hold to one faith, and we cannot suffer a new set of religious doctrines to be forced upon us, even though all, or nearly all, the Protestant denominations should agree that it is a faith which they can conscientiously hold.

The day on which we fall is the day on which we have neglected to strengthen ourselves by prayer.—St.

WE ARE pleased to be able to state that during the summer a splendid five story college building will be erected by the authorities of Berlin College. The great success of the good Fathers in charge of this mission as educationists is a matter of just pride to Bishop Dowling and the priests and people of the liocese of Hamilton. Indeed it is also known and appreciated not only throughout Canada but in many parts of the great Republic. It is also intended to erect a monument to the memory of the late Father Funcken that great priest who spent his life in laying deep and broad and strong the foundations of those splendid institutions for the spread of the Catholic faith which has caused Berlin to be known far and wide. The monument is the work of one of the best artists in

MICHAEL DAVITT.

MR. W. T. STEAD'S TRIBUTE. Mr. W. T. Stead writes as follows in

eview of Reviews for June:
A Hero Dead. — In the death of Michael Davitt which occurred on May 30th the world has lost one of those heroic souls whose passing takes sor of the splendor from contemporary life. It may seem absurd to some to speak of splendor in connection with the one armed ex-convict Michael Davitt, but to those who see things a are it will seem the right word "There was a glory round his rugged brow," as Byron said of Tasso, more resplendent than the coronet of the noble, and the crown of the monarch. For it was the aureola of a saintly life glowing with the radiance of passionate patriotism. In him the love for his fellowman dwelt like a With the tenderness consuming fire. of a woman he united the courage of a A more indomitable man never stood in the dock or defied the const

Such earnest natures are the flery pith,
The compact nucleus round which system grow:
Mass after mass becomes inspired therewith,
And whirls impregnate with the central

tuted authorities from his place in

familiar lines :

Parliament. As the father of the Land League his career recalled Lowell's

Alike in British prison and in the House of Commons, on Irish hillsides and on the battle-scarred veldt, Michael Davitt was ever the fearless cham ion of the weak and the oppressed. That he did not love the British Empire as he knew it by bitter experience was true and is altogether to his credit. But one time when there seemed a possibility that the Empire was to b ed, with Home Rule as its chief corner stone, he and I used to talk of a tour round the world together to the reconciliations of the English and Irish races. Now-alas!

MICHAEL DAVITT. Farewell great rebel, all the glorious ghosts Of all who loved and died for freland stand About your sepulchre, angel hand: The great, whose names are blown about the

coasts
the world's glory, and the noble hosts
nameless martyrs for their Motherland.
he gave green Erin heart and brain and
hand,

aptains and the soldiers at their posts. nd freedom nearer on a flowing tide; or the long warfare wear the victor's prizz — o lovelier life for I. eland ever lived, o happier death for Ireland ever died —JUSTIN HUNILY MCCARTHY

CARDI NAL GIBBONS TO CARDINAL RICHARD.

T MEETING OF THE U. S. HIERARCHY WAS AUTHORIZED TO SEND MESSAGE OF SYMPATHY TO FRENCH CATHOLICS The following letters have been canslated for the Mirror by Dr. ranslated for the Mirror by Dr. Fletcher of the Cathedral, Baltimore, Md.

CARDINAL GIBBONS LETTER. To His Eminence, F. Cardinal Richard, Archbishop of Paris:

Your Eminence-One century ago, the first, and, at that time, the only Cath-olic Bishop in the United States, the Right Rev. John Carroll, of illustrious memory, laid the corner stone of his Cathedral church. Of this Mother Church, at regular intervals, other churches were born, which, in turn, increased and multiplied to such an extent that to day, the original Dioces is represented by fourteen ecclesias tical Provinces, embracing twenty four Diocese,s two Vicariates, and one Per-fecture-Apostolic. Such rapid increase and wondrous prosperity demand grate ful recognition of God's goodne this conviction, the large majority of the Bishops of the United States have assembled, at our invatation, to commemorate with us this joyous c ntenary, and to give thanks to God in this very church, which may be truly called the cradle of the Catholic hier-

archy in this country.

We would profit by the presence of so many distinguished Prelates to offer brethren in France, not so happily circumstanced as we, an unequivocal testimony of our sympathy, and our sincere wishes for the welfare of the Church of France. Our words are addressed to Your Eminence, as being the most venerable and exalted representative of French Episcopate. We are compelled to assure you of the keen regret which we feel at sight of the bitter persecutions to which the Church of France is subjected—a persecution which particularly during the last quarter of a century has been marked by exceptional and vexatious legislation. To crown these irritating enactments to the agree nent, which for a century bound the eldest daughter of the Church to Rome has been, contrary to all the require-ments of justice and honor, ruthlessly dissolved. The bloody conflicts im mediately consequent upon the first application of this notorious law sancioning the separation of Church and State, so recently and peremptorily condemned by Pius X., do but forecast disturbances of a more serious charac-ter. However, such misfortunes are

bound to enlist in your behalf the sympathy and prayers of all true children of the Church, since, according to the Apostle, the faithful scat-tered throughout the world are mem-Christ is the Head, and as a conse-quence, share in one another's joys and sorrows. "If one member suffer and bers of the one body of which Jesus sorrows. "If one member suffer any-thing, all the members suffer with it." (1. Cor. 12:26.) If this be true of the ral, it is still more true of the Bishops who are the Christian people, and in the case of the Bishops of the United States, the law has a special application. They recall with peculiar pleasure that many of the pioneer Bishops of the United States were your fellow-countrymen. namely the Cheveruses, the Flagets, the Dubois, the Dubourgs and thers: and that, not only at the others: and that, not only at the present time, but at every period during the interval, French Prelates exercised Episcopal jurisdiction in their midst. They are likewise deeply sensible of the generous aid which their missions have received from the Society of the Propagation of the Faith.

It is difficult for minds accustomed to the complete liberty which we enjoy in this country, to understand civilized government can, in the name of liberty, subject an enname of liberty, subject an en-tire Christian people to the yoke of official atheism. Here, on the contrary, our rulers recognize that re-ligion is necessary for the prosperity of Whilst they the nation. themselves no authority matters, thanks to the kindly feeling that animates them, mixed are equitably settled. To by a single example, far from enacting legislation hostile putes involving ecclesiastical property are decided by the civil courts in con formity with her recognized laws. Church has the right to protect ion because she is the truth, her pro gress requires only liberty worthy of the name. This we have fully and completely.

completery.

We sincerely hope that the Church
of France may soon enjoy the same advantage. Our hope is strengthened in
that we already see an earnest of the
nture in the universal evidences of which the persecution has faith cited, in the noble tude assumed by Your Eq all your brethren of the Episcopate in protesting against the "Inventories and in publishing and commenting upon the Encyclical. Vehementer and, above all, in the paternal solici tude of the Sovereign Pontiff, who personally chosen and consecrated new pastors for your flocks. realize that the Christian life France has ever been rich in words of zeal, of evangelization, and of charity, both at home and abroad; and we are sure that, in this latest emergency, French Catholics will contribute the support of religion and its minis-Finally, we are confident that, ters. under the guidance and instruction of the Holy Father and of their Bishops they will profess their faith as well the political arena as in private life, and thus will they soon recover the iberties of which they have been

robbed. We assure Your Eminence that the Bishops of the United States most earnestly pray that they may always have reason in the future as in the past, to thank Almighty God for all that He may accomplish for His own glory through "the noble French na-tion."—(Leo XIII.

Your Eminence, graciously accept for yourself and in behalf of the entire French Episcopate, this testimony of respectful sympathy, this token of esteem, and these wishes for your well being, which we take the liberty presenting to you, in the name of all our brethren of the Episcopate in the

United States.

I beg to remain,
Your Eminence's very humble and devoted servant,

JAMES CARD, GIBBONS.

CAEDINAL RICHARD'S ANSWER Archbishop's House, Paris, May 22, 1906.

Most Eminent and Most Reverend

The letter which Your Emineuce has so kindly sent me in the name of the Catholic Bishops of the United States, assembled for the purpose of commemorating the establishment of the first Cathedral Church in your country, has deeply touched me and compels my warmest gratitude. All the Bishops of France to whom I have made known your brotherly communica-

tion, share the feelings which its perusal caused me.

In the midst of the sad experiences through which we are now passing, we feel consoled and encouraged by the sympathy extended to us by the young and glorious Church of America, which rejoices in the remembrance of the devoted Apostles whom France s her from the very beginning. I read with particular emotion the name of Mgr. Flaget, for I knew him personally and his memory is held in benediction in those provinces of France in which he preached the word of God.

May Our Venerable Brethren of the United States be pleased to accept expression of our respectful and affect

Ever united in our allegiance to Our Most Holy Father, Pius X. we shall answer his summons, characterized by so much strength and wisdom, estore human society in Jesus Christ. Begging Your Eminence to accept the assurance of my respectful attach

ment. Your Eminence's very humble and very devoted servant, FRANCIS CARD. RICHARD.

Archbishop of Paris.

I have always believed that the best life—because the simplest and the serenest — could be lived among plants and hedges—close to the won-der and witchery of growing things. And the days of my life that see bear with them a benediction have been spent in a garden full of peace and content.-The Republic.

The daily p cus and we followers of especially or empers a They were classes, and Lord Jesus C ings and lab self-denial to be known cuously ig human senses as court, and nity discar fession of sickness and Strangely discovere ome the sh tiful home herself on her followe to the mult Eddy is no every one active in movements who are m still much system wh sickness a enough to in its disc But Mrs "Dedicate gest its re Scripture remember good taste as opposed Scientists Catholic ' we dare parallel o Our ag materiali yet. like world's h most aste sm has l integrati Christia zenith. religiou the chie manifes of mira and the latter; miracu baffled

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A GREAT B

Last week,

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May 22,

SWER

A GREAT RELIGIOUS DELUSION. Boston Pilot.

Last week, thirty thousand Christian Scientists gathered in Boston to dedicate a magnificent structure, which they would like to call a "cathedral" and which on its exterior certainly and which on its exterior certainly and which on its exterior certainty bears a strong resemblance to St. Peter's, Rome. The structure cost \$\frac{2}{2}.000,000, and is entirely paid for —a substantial proof of the sincerity of a substantial proof of the sincerity of a host of these people. They came from every part of the United States and Canada, and even from beyond the seas. The daily press dwelt on the prosper-cus and well-fed appearance of the followers of this new religion, and especially on the pleasant faces, sweet tempers and good gowns of the women. especially on the pleasant faces, sweet tempers and good gowns of the women. They were mainly of the wealthier classes, and although allusion to Our Lord Jesus Christ abounded, His suffer-ings and labors, the Cross by which He redeemed the world, and the sanctified self-denial by which His followers are self-denial by which this followers are to be known forevermore were conspi-cuously ignored. The evidence of human intelligence, of the bodily senses as well, were thrown out of court, and the foundations of Christianity discarded by the constant pro-fession of the non-existence of sin,

fession of the non-sickness and pain.

Strangely enough, the founder and discoverer of Christian Science did not come the short distance from her beautone the short distance from her beautone the short distance from her beautoness. tiful home in Concord, N. H., to show herself on the day of their rejoicing to her followers, nor did she give audience to the multitude of pilgrims who flocked to the town of her residence. Yet Mrs. to the town of her residence. Yet Mrs. Eddy is not eighty years of age, and every one knows of men and women active in religious and intellectual movements in the single city of Boston who are more advanced in years and still much in evidence. Surely, the system which professes to annihilate sickness and sin, should be powerful enough to overcome old age and fatigue in its discoverer.

But Mrs. Eddy was heard from in "Dedicatory Message" whose obscurity of thought and indifferent English sugof thought and indifferent English suggest its relationship to her "Key to the Scriptures," but which will be chiefly remembered by disgusted persons of good taste for its cheap pun on justice as opposed to justice!" Yet Christian Scientists speak of their foundress as no Catholic would dare to speak even of the Blessed Mother of God. Nay—but we dare not repeat the blasphemous parallel of one Christian Scientist when asked about the foundation of the cult.

parallel of one Christian Scientist when asked about the foundation of the cult.

Our age is commonly called an age of materialism and rampant rationalism; yet, like all similar periods in the world's history, it is also characterized by the phenomenal developmen of the most astounding superstitions. Dowie ism has had its golden age, and is disintegrating under our eyes; but Spiritism holds its own with millions, and Christian Science is apparently at its zenith.

even Mormonism is more admirable in its actual results.

"It is a rather stimulating fact that Christian, and scientific men deny that it is scientific. And yet people wishing to be deceived will be deceived and the Sacraments.

It has been said, however, in comment

It is perfectly true that Catholics believe in the Communion of Saints, and the efficacy of the prayers of these Eddylst latter; and as God's arm is not shorten-ed, there is nothing difficult to faith in tangible tokens of argelic and saintly interest in the affairs of those who are still on their mortal course, or in the miraculous healing of disease which has bafiled human skill. But Catholics seek to communicate with its "whose advice is often more spirits" whose advice is often more costly and always less reliable than that of an experience dlawyer or broker on the investment of their money; and reason and reverence forbid them to expect the immediate Divine intervention in those ills of body and mind for which he has provided natural remedies. "Honor thy physician for thy need of him," says Holy Writ.

If only the fact of the cures were to be considered, how easily an assem." There is no intellectual stimulus in

be considered, how easily an assem-blage of devout and intelligent Catholics could be gathered to testify to marvelous re-ponses to the prayers of wonders of Lourdes and of the shrine of St. Anre de Beaupre ! But who can imagine such a gathering; and who that has ever studied the tests to which the Church submits aught that is apparently beyond nature before she admits its supernatural character, but must be struck with her union with Christ in her prompt divin-

ation of false prophets, lying spirits, and misleading signs and wonders! It is true that little is said in Catho lie churches about Spiritism or Christian Science; for the ordinary Cathohe is too sane and well-instructed to be seduced by such palpable folly. In the exceedingly rare case where one bearing the Catholic name falls under such delusion, a weak head is the ordi

nary cause of the perversion.

But here, outside the Church, a two fold reaction has been seen; first from the severe Calvinistic Protestantism of earlier American days into Rationalism; then from the cold negations of the latter into all manner of super Everyone knows the stitious excesses. attitude of Catholicity to every creed that is not Christ's; but it is interesting and valuable to note the attitude of earnest leaders in other forms of belief towards the appalling delusions threaten their individual folds

and Protestantism generally.

Our esteemed contemporary, the In-

Science Cathedral, in Boston, is an event in American architecture and American delusion. It will last after the delusion dies in the telescope of the control of the contr the delusion dies, just as the pyramids

Like the Pantheon? Well this is an interesting and suggestive Protest-aut forecast. But the Independent

tives in this country, 'mostly' Eddyites.''
The Methodist Zion's Herald, and the Baptist Watchman dwell on the platitudes and absurdities, the want of logic and consistence in Mrs. Eddy's logic and consistence in Mrs. Eddy's "Key to the Scriptures," readings from which alternated with the Bible at all the services, and furnished texts paralleled also with Scripture texts graven in the walls. The former publication speaks of the audacious faith of Mrs. Eddy's followers in her; but still sees something to learn from the movement. The latter declares Christian Science to be the only religion in the world in which the elements of self abnegation is wholly wanting. Dr. Charles G. Ames of Boston shows the futility of the claims of Christian Science from the standpoint of reason and experi-ence; and Dr. Gordon of the Old South

is still more severe.

It has been left, however, to Dr.
William H. Van Allen, rector of the church of the Advent, Boston, to make the best popular commentary on Chris-tian Science which we have yet seen. Mark Twain to be sure, applied the caustic of his wit to it in the North American Review; but such treatmen ordinarily infuriates the deluded Dr. Van Allen takes the delusion seri ously; and if his words are singularly like those which a Catholic might utter, -why he himself is singularly like the adherents of the Old Church, except, indeed, in his recognition of the need of the centre of unity and the Visible

As to the cures asserted at the great experience meeting of the Christian Scientists on the 13th inst., Dr. Van Allen said:

"I submit in all kindness that it is en tirely competent for any druggist's clerk in Boston to make up a scrap book of wonderful cures which will match in detail every single wonderful cure ever printed in the organs of Christian Science; and it would be made up wholly of the literature which comes wrapped around the filthy drugs that are sold by impostors quite as greedy and quite as dangerous as those who would offer the control of the control who would offer us a new religion at

Whatever may be thought of the great impostors who foster this delu-sion to their worldly profit, Dr. Van Allen has only pity for its multitude of earnest, honest dupes. Comparing Christian Science with other modern delusions, he goes so far as to say that even Mormonism is more admirable in

the Sacraments.
"By their fruits ye shall know on the Church's relegation of all these religious delusions to the company of the other manifold heresies whose rise and fall she has seen, that Catholics are the chief among believers in spiritual manifestations and in the continuance of miracles.

It is revigetly two that Catholics are the fruits by which them.' What are the fruits by which we shall judge of Christian Science? First, I think, sublimated selfishness—the commercial spirit in religion everywhere; and the breaking up of ties of family and friendship; the absolute lack of charity in the technical sense. There are no charitable works in the name of Christian Science. Eddyism says that those are much more dispensary where poor persons can get good treatment gratis. Here is a \$2,000,000 temple, but I have yet to see a Christian Science orphanage. I do not find Christian Science missions in the slums. Why? Sublimated

the Christian Science Church. I can point to friends of mine who used to write well. I contrast their writings now, and find them flat, stale and un profitable. It is a tragedy.

"I don't know of anything more dreadful than the ghastly parallel of communion which set 5,000 people on their knees to worship themselves!"

What is the remedy he asks; and he points to the Crucifix. with the love for God and man which radiates from

it, as the antidote.

We can rejoice in these honest brave words, not merely as bearing with con-vincing force against the delusion itself, but as harbingers of the day near, God grant — when all who truly acknowledge Christ and His Cross will be one as He would have them in the unity of the Spirit and the bond of

ST. FRANCIS OF ASSISI.

Montgomery Carmichael, the author of The Life of John William Walshe, shows clearly in the June Catholic Word that St. Francis was a Catholic was a Catholic

olic and nothing but a Catholic:
"But it is M. Paul Sabatier, with talents and charming, con his great talents and charming, convincing literary style, who has made the most determined effort at the de-Catholicizing of St. Francis of Assis. Here again hint, innuendo, subtle insinuation, brilliant rhetoric, and dazzling antithesis are the chief weapons. M. Sabatier, whose diligence is unwayied has learnt much since he prowearied, has learnt much since he produced his Life of St. Francis, and I am persuaded that his rewritten life of the saint—promised us now a good many years ago—will be a very different thing from the original. But the original remains in circulation; it is near its fortieth edition; it has been translated into English, German, Italian; it has never been repudiated to have been abundantly proved. Her claims and her books are intolerable nonsense; but the class of otherwise sensible people that accept them form a study in mental hallucination, and prove that Carlyle's millions 'south of the Tweed' have large; representa-

essity of religion in education. If our claims regarding the importance of relig-ion in education are well founded we "In the Introduction a characteristic attempt is made to show that new anti-Catholic, or at least un-Catholic, ideas were permeating the Church in the thirteenth century. We are told that the people of Italy, above and be yond the official, elerical, divinely appointed priesthood, hailed and consecrated a new priesthood, a real, laic priesthood, based on natural right—the priesthood of the saints. It sounds grand, it looks noble, in its wizard " In the Introduction a characterismust look for results in the lives of our young men, and our young women too for that matter, who graduate from our Catholic schools and colleges. "By their fruits you shall know them," and unless the results of your Catholic training are manifested in your lives, unless in your own daily lives and your rela-tions with your fellowmen, unless you can fearlessly give reasons for the the priesthood of the saints. It sounds grand, it looks noble, in its wizard French dress; it will not bear analysis in French or any other language, and M. Sabatier's English translator has so far realized the absurdity of talking in plain English of a priesthood of laymen, based on natural right, as being possible in the Italy of the twelve-hundreds, that she quietly, if very untainly drops all reference to the 'recl. faith that is in you, our claims for Catholle education are materially weakened.

It is not necessary that you should trail your religion behind you that it may be trampled upon, but when it is trampled upon it is to men such as you—men who have been trained in a college such as hundreds, that she quietry, it rest, fairly, drops all reference to the 'reel, laique' de droit naturel,' merely translating 'they were greeting and consecrating a new priesthood, that of the saints. On the same page we are told that the saints of the thirteenth century were the witnesses for liberty against authority. We look in vain for a single instance. It is a wanton raisa single instance

and I am pleased to learn that when constituted Advocate of his Order, by his devotion to the angels and the saints, by his insistent command of auricular confession, and by his overpowering love and veneration of the Blessed Sacrament. 'And these most holy mysteries I would honor and venerate above all things.' In conclusion is instructive to note how emphatically Roman is the Catholicism of the Poor Man of Assisi. St. Bonaventure, in his golden legend, writes: 'He taught them (the friars) to praise God in all things and through all things, to honor priests with special reverence, and firmly to believe and simply to confess the truth of the Faith held and taught by the Holy Roman Church.' And hear Celano's sure and certain voice: 'Above all things held and taught by the Holy Roman Church,' And hear Celano's sure and certain voice: 'Above all things held and taught by the Holy Roman Church,' he held Roman Church, in which alone is placed the salvation of those who are

My Lord, Rev. Fathers, friends and my remarks. After listening to the very able orations given here this morning and to the very excellent valedictory address and before such a dis-tinguished audience, I feel somewhat likely to recover their health who pay what they are able than others. We never hear of a Christian Science He met a friend who congratulated him on not being shot. Pat, wishing to pose as a hero, resented the congratul-ation and replied, 'I was shot through there, sor," indicating the region of his heart. "Impossible," replied the triend, "your heart is there and death would have been instantaneous. "Begorra," replied Pat, " my heart was in my mouth at the time." Gentlemen I sympathize with our friend the Irish-

I regret that the task of addressing you did not fall to one of more mature years, of ripe scholarship and of greater experience. If I bore you in what I have to say, you may lay the blame on your worthy President. He would not take no for an answer when he invited me to come here to day.

I congratulate you on having l congratulate you on having com-pleted a course at such a pioneer edu-cational institution as is St. Jerome's. To-day you meet for the last time as students of this college. To-day you sever the ties of friendship which have bound you to fellow students and pro-fessors alike. To day you must real-ize that one of the brightest and happiest periods of your lives is about close, and you are about to meet the stern realities of life. "He has the battle half won who is well equipped for the fray," and I cannot but feel that the years you have spent in this college have been well and wisely

I purpose pointing out to you some of the advantages you have enjoyed while here and what we expect from you in consequence; and first let me say a words regarding the religious training you have received. The Catholic Church is a wise mother. She has had a long and varied experience. She is neither of yesterday, to day nor to-morrow. Under the guidance of her ablest sons and her wisest counsellors, she has always maintained that Religion should go hand in hand with education. We all believe in a hereafter, which is to be for us either period of eternal happiness or a period of everlasting misfortune. We further believe that it lies in our own power to make it either the one or the other. Surely then a knowledge of God and of the means whereby we are to merit that eternal happiness is as important, to say the least, as is a knowledge, of geometry, history, literature or any of the other many subjects which go to make up the curriculum of any scho or college. Eminent non-Catholics who take the same view are everywhere to be found. Only the other day, in the city of Toronto, the Lieutenant Governo of this Province when addressing the Normal School students laid stress on the importance of religion in education.
A few days prior to that, we had the of the General Assembly of the largest Protestant bodies in Canada accumulates, but the making of money assembled in convention in London speak in no uncertain sounds regarding the nec-

St. Jerome's-to whom we must look for its defence. Remember it is better to be good than clever. As you would be slow to do anything to cast a shadow on the mother who gave you birth, so I hope you will be ever careful never to cast a stain on the mother who has trained you, and whom you to day salute by the endearing title of Alma

ing of dust to insinuate that there is any contradiction between true liberty and true authority. The saints always remained submissive to the authority of the Church; under authority alone did they recognize true liberty; and it is little short of folly to suppose that the Church would hold up as models of sanctity, witnesses for liberty against her authority.

"Besides the touchstone of submission to Rome St. Francis' orthodoxy is strongly brought out by his belief in hell and the devil, by his tender devotion to the Blessed Virgin, whom he constituted Advocate of his Order, by his devotion to the angels and the saints her his insistence of the constituted and the devil, by his tender devotion to the Blessed Virgin, whom he constituted Advocate of his Order, by his belief in the leaves of the angels and the saints her his insistence of the angels and the saints her his insistence of the angels and the saints her his insistence of the angels and the endearing title of Alma Mater.

Not alone from a religious stand-point have you enjoyed special educational advantages, but likewise from a humble way, and like the proverbia mustard seed it has gene on and increased. It is growth has been accessary to frequently enlarge the accommodations, and I am pleased to learn that when your fellow students will return in the full a new and modern college numbers venerate, and to follow the Faith of the Holy Roman Church, in which alone is placed the salvation of those who are to be saved."

do not see well and wisely spent. I conspicuous formula spent is well and wisely spent AN INTERESTING ADDRESS.

The following address was delivered by J. F. Power, M. A., Separate school Inspector, to the graduating class at St. Jerome's college, Berlin, on June 20th.

My Lord Rev. Fathers, friends and because he was a Catholic, that young

because he was a Catholic, that young man failed in his profession because he man failed in his profession because he students of St. Jerome's and gentlemen of the graduating class: I see by the programme that it is to you, gentlemen of the graduating class, I am to confine that the graduating class, I am to confine the graduating class, I am to confine that one failed there, all on account of religion. Such is idle talk and forms a poor excuse for men who will not qualify themselves. We saw an Irish Catholic appointed the other day to Catholic appointed the other day to the highest judicial position in this land. Was there any criticism? And why? Simply because he was recognized as one of the brightest legal minds in Canada, and was in every way eminently qualified to fill the position with honor and dignity.

It will not do to overlook the social training, you reselve in a college such It will not do to overlook the social raining you receive in a college such is this. Here you meet young men rom almost every quarter. You are issociated with them on the campus, in

the refectory and in the class rooms. Thus you learn to respect the feelings and opinions of others. At the same bearing on his career. Choose them not for what they have but for what they are. Every member of the alumni is a friend of yours, ready to extend to you the right hand of fellow-ship and help you to ascend the ladder

of destiny.

Thus far I have dealt with some of the advantages you have enjoyed by being students in this college and have endeavored to point out to you what we expect from you in consequence. Do not make the serious mistake, however, that because you have completed your course here you have nothing more to do to equip yourselves for the future. It is not the function of any college to turn out the finished product Up until now you have been learning how to study; how to practice acts of self-control of self denial; how to respect the feelings and opinions of others. For the rest you must depend upon yourselves Let me point out a few things necessary for you in order to make your future lives a success. Just here I am reminded of what Mark Twain once said. He said, "To be good is noble to teach others to be good is nobler still—and much easier." Perhaps the latter is the role that I am now

about to assume.

If you would succeed, aim high.

Few men ever accomplish all they set out to do. It is better, however, to have tried and failed than never to have tried at all. Moreover, honest failure injures no man unless he loses heart. Tennyson says "The one succeeds, the many fail." This is, I think scarcely true. It seems to me every man succeeds as he deserves, perhaps not as he hoped. You may ask me what I mean by success in life, and I am at a loss to give you a satisfactory answer. Pope has told us that "An honest man is the noblest work of God." This is an ideal to which you can all Some measure the success of aspire. Some measure the success of a man's life by the amount of money he

are things more priceless than wealth and which no amount of money can buy, viz., character, principle, charity and the love of your neighbor. Then if you are to make a success of your life you must work hard. I am

quite well aware that this is easier said than done. "The spirit is willing but the flesh is weak." By our human na-ture we are all prone to idleness, and we must be ever watchful and ever on our guard that we do not give slothfulness. As I have already said the training you receive in a college such as this is well calculated to engender self control. A hockey matel is to be played in town but you are not allowed to go. You must remain in and study. A circus comes to town, but no study. A cited holiday for you. Those hard-hearted professors are at the same time wise disciplinarians. Thus you learn acts of self-control, and in after years you have to be carried away with are not so apt to be carried away with the attractions of the world, and in the quiet confines of your homes you are content to commune with minds greater than your own. No man who has made a success of this life has done so with out hard work. Longfellow has wel said:

The heights of great men reached and k Were not attained by sudden flight. But they, while that companions slept, Were tolling upward in the night."

Choose, then, some one calling, and pursue it to the end. Emerson has said "The greatest prudence of life is concentration but the greatest evil of life is dissipation." Concentrate your efforts en one particular line; work hard and success is yours. Remember, too, it is not always he who carries off the class prizes, or he who stands hightest in examinations, who makes the greatest success in after years rather is it beneath your darkest reckoning.

Now, gentlemen, there is a rock upon which many a bright and promising life has been ship-wrecked. I mention it that you may be on the lookout for i and that you may steer clear of it.

There is one thing which St. Jerome's has not given you, nor does it lie in the power of any college to give it to you, nd if you have not got it you will be seriously handicapped. I care not what your abilities may be. One of the Cardinals of our Church called it a God given git. It is common in name but not so commonly found. I refer to common sense. It is a good thing, and if you have not got it endeavor to acquire it. It is an excellent antidote that virulent disease which unfor unately often afflicts our college gradu tes and which is vulgarly known as 'swelled head.' I trust gentlemen none you are afflicted with this disease, ad that you will endeavor to avoid it.

In conclusion I must thank you for the patient hearing you have given me and from my heart I wish you success. and from my neart 1 wish you success. I thank your worthy President and Pro-tessors for inviting me to be present to-day. I am quite well aware of how random my remarks have been. I trust, and opinions of others. At the same time you develop that marly and upright bearing which is too often lacking in boys who are kept tied to the apron strings of an over indulgent mother. And I am sorry to say that in the work in which I am engaged, I see too many evidences of over-indulg ence on the part of parents. Here, too, you form friendships which last through life. It cannot be denied that a man's choice of companions has an important bearing on his career. Choose them not for what they have but for what you in the name of St. Jerome's, to go forth ready and willing to do all in your power for your college and Catho-lic education in general. Thus you will prove an honor to yourselves, an honor to your Alma Mater and an honor and credit to the Catholic Church.

THE INVENTORIES IN FRANCE.

|Special Correspondence of the London Catholic Times,| In the Morbihan and in other depart-In the Morbinan and in other depart-ments many inventories could only be made very rapidly owing to the resist-ance. Some were the result of a peep through a keyhole or a small window. Others were made by an agent, who, slipping in with the Faithful, pretended

t) hear mass. As so many others,
THE CHURCH OF LIMERZEL
had been converted into a fortress, and no small labor had been spent solidly barricading doors and windows. The tower, an immense black pall arranged around the summit, resembled a gigantic mausolemn; lower, over the great door, more funeral drapery framed this inscription —

The Jews crucified Our Lord Jesus Christ In the name of the law; The freemasons wish to rob Him In the name of the law; Soon they will cut off our heads In the name of law; But we won't have it."

"To triumph over the persecution, we need priests ready to go to prison," said the Sovereign Pontiff lately. Many priests desire this ardently, and not a

iew have earned the glory. BEFORE THE TRIBUNAL the Abbe Plantin had but a word to say to clear himself. He refused to defend himself, and was sentenced to two months in prison. Some friends condoling with him, he replied: "Two months in prison is nothing when one thinks of what the martyrs have suffered for their Faith. I only regret one thing—that I shall not be able to be with my flock when they shall be attacked again." conduct I will not bring you before the magistrates." "I have only one regret, that I cannot begin again." "Leave him alone!" sighed the perplexed police-officers. So they allowed him to go. The Faithful pursued the inventory makers with cries and hootings, then they returned to kiss the wounded hands of their pastor.

Rot Weather

Tablets, powders, drugs, of any kind will NOT cure headaches. Simply because they never reach the CAUSE of the headache.

What causes headaches? Poisoued blood, always.

If the bowels are constipated-If the kidneys are weak-

If the millions of pores of the skin are

There are bound to be headaches.

OR "FRUIT LIVER TABLETS"

cure headaches because they cure the cause of headaches. They do not drug the nerves. They go to the root of the trouble, invigorate and strengthen the liver and increase the flow of bile into the bowels, which cure constipation. Act directly on the kidneys, heal all kidney irritation. Act on the skin, stimulate and open the pores.

With bowels, kidneys and skin all healthy and working in harmony, the blood is kept pure and rich and there can be no headaches.

FRUIT-A-TIVES are pure fruit juices -combined by a secret process tonics and intestinal autiseptics.

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

FRUIT-A-TIVES LIMITED . OTTAWA.

Whilst they were dragging the priest from the court to the prison the peasants set him free; he came back and gave himself up to the gendarmes. In the evening the women went and sang hymns before the prison of their pastor, the men sacked the house of the judge who had condemned the innocent. As their priests, so multitudes of laymen have suffered imprisonment with joy. A letter of a young Catholic, M. Rhone, reveals to us the devotion of these prisoners in the cause of Christ: "We were five locked up together, of the were five locked up together, of the most varied conditions in life—tradespeople, student, sportsman, officer—and, notwithstanding these social differences the community of sentiments and of ntention which had moved us to act brought us so near together in the same Faith that all inequality seemed to have disappeared. I passed in prison there hours which I shall never forget—hours which took me back in spirit to

THE TIMES OF THE FIRST CHRISTIANS ; for, like them, we put our goods in common: but, above all, our hearts were united for mutual support in an intimacy which seemed to us already cld. Prayers were said aloud under the direction of the oldest of us, an officer—the corporal of the company, as he called himself. And now we young men must in our turn take up the banner of Catholic France, steeped in banner of Catholic France, stee the blood of our fathers, and carry it to triumph, by enforcing our claims to our rights, in a union of all hearts in the same Faith: 'Honor to Christ! Very firm resistance was offered by M. l'Abbe Fourcroy, cure of Ardres (Pasde-Calais). At his first visit the agent de-Calais). At his first visit the agent had to retire, At the second he came with two gendarmes, listened to a protestation, and had again to retire. The cure said to him: "You have your responsibility, sir; I have mine. The day when I received the Minor Order of Porter, I was far from thinking the tit would be my let to evaging

and two artillery men from Calais, provided with instruments necessary to pick the locks or break down the doors. The church was surrounded before the The church was surrounded before the watcher could assemble the Faithful. At the moment of the operations the police cleared the churchyard, and the cure remained alone before his church, the course are added on his cluster. his arms crossed on his chest. The commissary summoned him to leave. 'Try and change the direction of the "Try and change the direction of the wind!" calmly replied the cure, without moving, "Romove him!" Three or four gendarmes violently seized the solid ecclesiastic, who struggled to get the cultival of the college and trist " Pat on the cabriolet, and twist it tight. Let him feel what it's like! "
(This is a kind of knotted cord, with two handles, to slip round the right wrist, and effectively hold a struggling prisoner.) After a few moments of useless torture, the cure was enchained and held in handcuffs. The mayor and held in now intervened in his favor. "If you promise me to cease your rebellion, said the Commissary, "I shall let you go!" "I promise nothing." The two soldiers broke down the church door with hatchets. "Let me go," said the energetic pastor, "that I may lay my head on the threshold; with your hatchets you will soon do for me!" The Commissary began to feel that he had not acted wisely. "I shal now have you led off," said he. "Well, take me, then!" But this was not to be thought of, for by now all the parishnow intervened in his favor. be thought of, for by now all the parishioners were present, and a menacing murmur was heard: "Never shall they take away our cure!" So the poor Commissary be thought him of another plan. "If you regret your conduct I will not bring you before the

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CHARD. s. at the best and the wed among the won-

at se iction have ll of peace

Honorary Distinctions—The First Medallon and Ribbon of Merit have been given by the votes of the pupils, ratified by the Religious, to Miss Elizabeth Sheridan, The Third Ribbon of Merit to Miss Agnes Forristal—Miss Margaret Doorley; the Fourth Ribbon to Miss Jettle Whellman; the Fourth Ribbon to Miss Vivian Wright; the Fifth Ribbon to Miss Mary Hagan; the Sixth Ribbon to Miss Markaret Fitzgerald; the Seventh Ribbon to Miss Margaret Fitzgerald; the Seventh Ribbon to Miss Rathleen Pickgerald, Miss Margaret Fitzgerald; Miss Geadding Fitzgerald, Miss Mildred Woodrow, Miss Dorothy Harper, Miss Dorothy Burns, Miss Leonie McDonald.

The Second Pink Ribbon to Miss Gladys, The Second Pink Ribbon to Miss Gladys. London.

Miss Lillian Sheridan, Miss Leonie McDonald.

The Second Pink Ribbon to Miss Gladys
Dunham, Miss Valerie de Bury, Miss
Mary Woodrow, Miss Bernadette Dwyer,
Miss Angela McPhillips.

The Third Pink Ribbon to Miss Mona
Wilson, Miss Dorothy Mulkern, Miss
Dieanor McPhillips, Miss Madeleine Christopher, Miss Lena Short, Miss Bernadette
Fitzgerald, Miss Marion Coles, Miss
Madeleine Cox.

The highest literary honors of the institution are conferred, in order of merit,
upon Miss Vivian Wright and Miss Elizabeth Sheridan.

Prize for exemplary conduct, conferred
in the name of Our Most Holy Father,
Flus X.—Miss Elizabeth Sheridan, Accesserunt, Miss Agnes Forristal, Miss Mary
Hagan.

CHRISTIAN DOCTRINE.

First X.—Miss Edizabeth Sherhad, Accesserunt, Miss Agnes Forristal, Miss Mary Hagan.

First Division—The prize presented by His Lordship the Right Reverend F. P. McEvay, D.D., with the Medal of His Holiness, Miss Vivian Wright, Accessit, Miss Elizabeth Sheridan.

Special Division—Prizes presented by Rev. J. V. Tobin, 1st prize, Miss Elizabeth Sheridan; 2nd prize, Miss Vivian Wright; 3rd prize, Miss Louise Rockwell.

Second Division—Prize presented by Rev. J. T. Aylward to Miss Agnes Forristal. Accessit, Miss Kathleen Pocook.

Third Division—Prize presented by Rev. J. J. McKeon to Miss Rowena Burns.
Accessit, Miss Olive Lyons.
Fourth Division—Prize, with Medal of His Holiness—Miss Veronica McDougall.

Fifth Division—ist prize, with Medal of His Holiness, Miss Eleanor McPhillips; 2nd prize, presented by Rev. D. J. Egan to Miss Bernadette Fitzgerald.

Accessit, Miss Meradon Merchillips; 2nd prize, presented by Rev. D. J. Egan to Miss Bernadette Fitzgerald.

Accessit, Miss Mary Woodrow, Miss Valerle de Bury.

to Miss Bernadette Fitzgerald. Acceserunt, Miss Mary Woodrow, Miss Valerie de Bury.

Superior Class Prize presented by Rev. F. Van Antwerp to Miss Elizabeth Sterligan. Accessit, Miss Vivian wright. First Class—Prize presented by Rev. J. T. Ayiward to Miss Margaret Fitzgerald. Accessit, Miss Edna Pocock.
Second Class—Prize presented by Rev. F. White to Miss Mary Hagan. Accessit, Miss Margaret Doorley.

Third Class—Prize presented by Rev. F. White to Miss Mary Hagan. Accessit, Miss Margaret Doorley.

Third Class—Prize presented by Rev. J. McKeon to Miss Louise Rockwell.

Junior Leaving Class—Prize presented by Rev. D. Egan to Miss Alice Moore.

Fourth Class—Prize presented by Rev. M. O'Nell to Miss Rowena Burns.

Entrance Class—Prize presented by Rev. D. Forster to Miss Laurine Hickey.

Fifth Class—Prize presented by Dr. J. Amyot to Miss Elizabeth Rice.

Sixth Class—Prize presented by Rev. F. White to Miss Geraldine Fitzgerald. Accessit, Miss Middred Woodrow.

Seventh Class—Prize presented by Rev. M. O'Nell to Miss Lillian Sheridan. Accessit, Miss Dorothy Burns.

Eighth Class—Prize presented by Rev. D. Egan to Miss Dorothy Mulkern. Accesit, Miss Madeleine Christopher.

Ninth Class—Prize presented by Rev. F. Van Antwerp to Miss Bernedette Fitzgerald.

Success in Studies—Given in the name of Our Most Holy Father, Plus X. Prize.

gerald.
Success in Studies—Given in the name of Our Most Holy Father, Pius X. Prize, Miss Kathleen Pocock. Accessit, Miss Margaret Flizgerald. Superior Class—Distinction in Studies—Prize, Miss Vivian Wright. Accessit, Miss Elizabeth Sheridan.

Prize, Miss Vivian Wright. Accessit Sheridan. Elements of Natural Theology and Cosmology-Prize, Miss Elizabeth Sheridan.

Accessit, Miss Vivian Wright.

Composition and Latin-Prize, Miss Elizabeth Sheridan. Accessit, Miss Vivian Wright.

Literature and History-Prize, Miss Vivian Wright. Accessit, Miss Elizabeth Sheridan.

Literature and History-Frize, Miss Elizabeth Sheridan, Elements of Natural Science-Prize, Miss Vivian Wright, Accessit, Miss Elizabeth Sheridan, Elements of Ontology and Moral Philosophy-Prize presented by Rev. T. West to Miss Edna Pocock, Accessit, Miss Margaret Fitzgerald.

Latin—Prize presented by Rev. T. West.
Miss Margaret Fltzgerald. Accessit,
iss Edna Pocock.
History and Literature—Prize, Miss
argaret Fltzgerald. Accessit, Miss Edna
loock.

ocock. Elements of Chemistry and Mineralogy Prize, Miss Edna Pocock. Accessit, Miss

Elements of Chemistry and Mineratory.
Prize, Miss Edna Pocock. Accessit, Miss
Margaret Fitzgerald.
SECOND CLASS.
Elements of Psychology—Prize, Miss
Mary Hagan, Accessit, Miss Agnes Forristal.
Composition — Prize, Miss Margaret
Doorley. Accessit, Miss Mary Hagan.
Latin Grammar—Prize presented by
Rev. D. Forster to Miss Kathleen Pocock.
Accessit, Miss Agnes Forristal.
History—Prize presented by Rev. D.
Forster to Miss Kathleen Pocock. Accessit, Miss Margaret Doorley.
Literature—Prize, Miss Kathleen Pocock.
Accessit, Miss Margaret Doorley.
Elements of Astronomy—Prize, Miss
Mary Hagan, Accessit, Miss Margaret
Doorley.
Recitation—Prize Miss Margaret Doorley.
Accessit, Miss Mary Hagan; 5 Accessits, Miss Agnes Forristal, Miss Margaret Doorley and Miss Mary Hagan.
THIRD CLASS.
Elements of Logic and Latin—Prize,
Miss Louise Rockwell.
History and Literature—Prize, Miss
Louise Rockwell.
Recitation—Prize, Miss Louise Rockwell.
JUNIOR LEAVING CLASS.

JUNIOR LEAVING CLASS.

JUNIOR LEAVING CLASS.
Composition—Prize, Miss Agnes Toohey,
Accessit, Miss Blanche Moore.
History—Prize, Miss Alice Moore. Accessit, Miss Agnes Toohey,
Science—Prize, Miss Marguerite Pocock,
Accessit, Miss Alice Moore. FOURTH CLASS, and Literature-Prize, Miss

History and Literature-Prize,
Rowena Burns.
Recitation and Geography-Prize, Miss
Rowena Burns.
Grammar-Prize, Miss Alma Collins,
ENTRANCE CLASS.
Grammar and Literature-Prize, Miss
Grammar and Literature-Prize, Miss

Grammar and Literature—Prize, Miss Angela Fitzgerald. History—Prize, Miss Angela Fitzgerald.

Angela Fitzgerald.
History-Prize, Miss Angela Fitzgerald.
FIFTH CLASS.
Grammar-Prize, Miss Elizabeth Rice.
Geography and History-Prize, Miss
Elizabeth Rice.
Composition-Prize, Miss Gertrude de
Bury: Accessit, Miss Quita Wilkinson,
Recitation-Prize, Miss Gertude Walsh.
Accessit, Miss Geraldine Fitzgerald.
History-Prize, Miss Gertrude Walsh.
Accessit, Miss Geraldine Fitzgerald.
Geography-Prize, Miss Gertrude Walsh.
Accessit, Miss Geraldine Fitzgerald.
Geography-Prize, Miss Gertrude Walsh.
Reading-Prize, Miss Mildred Woodrow.
Accessit, Miss Gertrude Walsh.
Recitation-Prize, Miss Gertrude Walsh.
Recitation-Prize, Miss Gertrude Walsh.
Grammar-Prize, Miss Gertrude Walsh.
Grammar-Prize, Miss Gertrude Walsh.
Grammar-Prize, Miss Gertrude Walsh.
Grammar-Prize, Miss Gertrude Walsh.
Accessit, Miss Marle Brady.
Accessit, Miss Marle Brady.
Accessit, Miss Marle Brady.
Accessit, Miss Gladys Dunham,
Recitation-Prize, Miss Marle Brady.
Accessit, Miss Gladys Dunham,
Recitation-Prize, Miss Marle Brady.
Accessit, Miss Gladys Dunham,
Recitation-Prize, Miss Borthy Burns.
Accessit, Miss Gladys Dunham,
Recitation-Prize, Miss Borthy Burns.
Accessit, Miss Belanor McPhillips, Ac-

Accessit, Miss Marie Errady.
EIGHTH CLASS.
Spelling, Miss Eleanor McPhillips, Accessit, Miss Meena O'Donnell.
Sacred History—Prize, Miss Dorothy son,

Mulkern, Accessit, Miss Eleanor Mc-Phillips. Mulkern. Accessit, Miss Eleanor Mc-Phillips.
Reading—Prize, Miss Meena O'Donnell.
Accessit, Miss Eleanor McPhillips.
Recitation—Prize, Miss Dorothy Mulkern. Accessit, Miss Pauline Cook.
NINTH CLASS.
Sacred History—Miss Bernadette Fitzgerald. Accessit, Miss Lena Short.
Reading—Miss Lena Short. Accessit, Miss Celestine Lewis.
Recitation—Prize, Miss Lena Short.
Accessit—Miss Bernadette Fitzgerald.
ELEMENTARY CLASS.
Encouragement—Prize, Miss Marlo Coles, Miss Mary Woodrow, Miss Made-leine Cox.

Encourage Mary Woodrow, Miss Mary Woodrow, Miss Mary Woodrow, Miss Madeleine Cox.

Reading—Prize, Miss Madeleine Cox.

MATHEMATICS.

First Division (Geometry)—Prize, Miss Elizabeth Sheridan.

Junior Leaving—Prize, Miss Alice Moore. Accessit, Miss Marguerite Pocock. ond Division (Algebra)-Prize, Miss y Hagan, Accessit, Miss Florence

McNee,
JUNIOR LEAVING.
Third Division (Algebra)—Prize presented by Rev. Jas. Hanlon to Miss Allce
Moore. Accessit, Miss Blanche Moore
Fourth Division—Prize, Miss Elizabeth Fifth Division-Prize, Miss Gertrude de

Rice.
Fifth Division—Prize, Miss Gertrude de Bury.
Sixth Division—Prize presented by Rev. Jas. Hanlon to Miss Marie Brady. Accessit, Miss Lillian Sheridan.
Seventh Division—Prize presented by Rev. Jas. Hanlon to Miss Dorothy Mulkern, Miss Valerie de Bury. Accessit, Miss Leonie McDonald.

NEEDLEWORK.
First Division—Prize, Miss Elizabeth Sheridan, Accessit, Miss Vivian Wright.
Second Division—Prize, Miss Margaret Doorley. Accessit, Miss Mary Hagan, Third Division—Prize, Miss Veronica McDougall. Accesserunt, Miss Elizabeth Rice and Miss Pauline Cook.
Order—Prize, Miss Elizabeth Sheridan, Miss Agnes Forristal, Miss Louise Rockwell. Accesserunt, Miss Jettle Whellhan, Day Pupils—Prize, Miss Alice Moore; Prize, Miss Gertrude Walsh; 2, Miss Angel McPhillips.

BOARDING SCHOOL.
First Division—First Prize, Miss Jettle Whellhan; Second Prize, Miss Jorothy Harper. Accesserunt, 1 Miss Agnes Forristal; 2 Miss Margaret Doocek. Accesserunt, 1 Miss Agnes Forristal; 2 Miss Margaret Doorley.
Second Division—Prize, Miss Dorothy Harper. Accessit, Miss Leonie McDonald.

DAY PUPILS (WRITING.)

id. DAY PUPILS (WRITING.) First Prize, Miss Kathleen Durkin; Second Prize, Miss Rowena Burns. Ac-esserunt, 1 Miss Olive Lyons, 2 Miss

Second France Seesarunt, 1 Miss Onto Cesserunt, 1 Miss Margaret Fitz-Prize, Miss Kathleen Forrista gerald.
Third Division—Prize, Miss Kathleen
Pocock. Accessit, Miss Agnes Forristal.
Fourth Division—Prize, Miss Rowens Application-Prize, Miss Jettle Wheli-

han.

Fifth Division—Prize, Miss Elizabeth
Rice, Accesserunt, 1 Miss Gertrude de
Bury; 2 Miss Alice Moore.

Application—Prize, Miss Louise Rockwell. Accesserunt, 1 Miss Mary Hagan;
2 Miss Elizabeth Rice.
Sixth Division—First Prize, Miss Angela
McPhillips; Second Prize, Miss Madeleine
Christopher, Accessit, Miss Leonie McDonald.

Application—First Prize, Miss Norma

Donald.

Application—First Prize, Miss Norma Murphy; Second Prize, Miss Eleanor Mc-Phillips. Accessit, Miss Bernadette Dwyer.

German—Prize, Miss Lizabeth Rice.

ATTENDANCE.
Day Pupils—Prize, Miss Olive Lyons
Accessit, Miss Eleanor McPhillips.

ST. JOSEPH'S ACADEMY, TORONTO. [Toronto World, June 29, 1996.]

The closing exercises of St. Joseph's Academy were held yesterday afternoon, Among those present were: Vicar-General McCann, Revs. F. Frachon, L. Minehan, P. Coyle, J. Cruise, R. Cote (Hamilton), J. Tobin (London), M. Whalen, M. Madigan (Hamilton), P. Ryan, C. S. B.; R. Doyle, C.S.S.R.; J. Kelly, P. Lamarche, M. Brady (Hamilton), R. Bourke, J. Sullivan, C.S.B.; H. Hayes and R. Player. Before the presentation of prizes to the successful students, a choice programme was rendered. On the platform were eight planos, and a pleasing feature of the programme was an instrumental selection by the following sixteen young ladies: Misses Morrow, M. Morrow, Fay, Murphy, Curran, Healey, Maclaren, Wheeler, Johnston, O'Leary, Corrigan, Moore, Burns, Coughlan, Gendron, Abbot, Miss Kennedy gave a very clever recitation entitled, "His Crucifix and Book." Misses Davis, Lyon, Sage, Kennedy, Scully, I. Scully, Bourke, A. Bourke, Clarke, Keogh, Tobin, Fraser, Hacquoil, Kearney, Quigley, Conlan.

The Vicar-General of the locese, representing the Archbishop, who had been called out of the city, delivered an address to the young lady pupils, and afterwards presented the following prizes:

Graduate of 1906, Miss Jessie D. McGregor, London, Ont.

List of honors—Bronze medal, present. ST. JOSEPH'S ACADEMY, TORONTO

ailed out of the city, delivered an address to the young lady pupils, and after-vards presented the following prizes:
Graduate of 1906, Miss Jessie D. Meiregor, London, Ont.
List of honors—Bronze medal, present-d for Christian Doctrine and Church listory, competed for in senior department, Miss Hazel Dean; gold medal and iploma of graduation, Miss Jessie D. Meregor; Governor-General's medal, presented by His Excellency Lord Grey for iperiority in English literature, Miss ary Ryan; gold medal, presented by the ery Rev. J. J. McCann, V.G., for superrity in English literature in junior sixth rade, Miss Penelope Gillen; gold medal, resented by the Rev. L. Minchan for cellence in mathematics in senior sixth rade, Miss Mary Ryan; gold medal, prented by the Rev. M. J. Jeffcott for periority in science in senior sixth rade, Miss S. Brasseur; gold medal for athematics in junior sixth grade, Miss ary Keogh; gold medal presented by A. Elliott, for superiority in figrade, Miss Marjorie Cleghorn; gold dal, presented by the Heintzman Co. r vocal music, honor course, Toronto diversity, Miss Muriel Davis; gold dal, presented by Mr. C. Reed, for suriority in painlung water colored cerac, Miss Alice Power; gold monogram, sented by A. Elliott for excellence in int lace, Miss Kathleen Clarke; silver dal, presented by Rev. F. Frachon, S.B., for Christian Doctrine in second course, Sully; gold medal for excellence in intensity, gold medal for excellence in intensity in conversation in first course, so May McDonell: crown for amiability first course, Miss K. Phel

ret. Alexander, Bourke, Newman and Thompson.

Commercial diplomas awarded to the Misses Cleghorn, Bishop, McNamara. Collins, Gendron, Mareau and Rensman, Certificates awarded August, 1906, by the Ontario Department of Education.

Junior leaving—The Misses A. Ingold, Mareau and Rensman, Certificates awarded August, 1906, by the Ontario Department of Education.

Junior leaving—The Misses A. Ingold, Mareau and Rensman, Certificates awarded August, 1906, by the Ontario Department of Education.

Junior leaving—The Misses A. Ingold, Mareau and Rensman, Certificates awarded August, 1906, by the Ontario Department of Education.

Junior leaving—The Misses A. Ingold, Mareau and Carthy; senior leaving, the Misses F. Ronan, and J. D. McGregor.

The following candidates were successful in passing the June, 1906, examinations in music conducted by the University of Toronto; Senior vocal, honors, Misses Davis and Charlebois; pass, Misses Gavinjunior vocal, honors, Miss McGregor, pass, Misses M. Bourke, C. Skully, A. Power; senior plano, pass, Misses I. Kearney and L. Mullan; junior plano, honors, Miss J. Morln; pass, Misses I. Kearney and L. Mullan; junior plano, honors, Miss J. Morln; pass, Misses I. Kearney and L. Mullan; junior plano, honors, Miss J. Morln; pass, Misses I. Kearney and L. Mullan; junior plano, honors, Miss J. Morln; pass, Misses I. Kearney and L. Mullan; junior plano, honors, Miss J. Morln; pass, Misses I. Kearney and L. Mullan; junior plano, honors, Miss J. Morln; pass, Misses I. Kearney and L. Mullan; junior plano, honors, Miss J. Morln; pass, Misses I. Kearney and L. Mullan; junior plano, honors, Miss J. Morln; pass, Misses I. Kearney and L. Mullan; junior plano, honors, Miss J. Morln; pass, Misses I. Kearney and L. Mullan; junior plano, honors, Miss J. Morln; pass, Misses I. Kearney and L. Mullan; junior plano, honors, Miss J. Morln; pass, Misses I. Kearney and L. Mullan; junior plano, honors, Miss J. Morln; pass, Misses I. Kearney and L. Mullan; junior plano, honors, Miss J. Morln; pass, Misses I. Kear

D. Mulqueen, L. Dusseau; pass, Miss K. Lyon; junior theory, honors, Misses A. Power, F. Tobin, J. Morin, A. McCausley, G. Parkinson, K. O'Rourke, A. Quigley; pass, I. Kearney. Results for university examinations in music for 1906, not yet

pass, I. Kearney. Results for university examinations in music for 1996, not yet published.

Special prizes in water colored painting. Miss M. Buns; improvement in water color, Misses M. Frawley, W. Bell, N. McGrath, F. O'Connor; improvement in china painting, Misses K. Lyon, J. Sage, R. Healy, and M. Bourke; special prize for art needlework Misse C. Scully; second prize for art needlework Misses M. Stevens; improvement in art needle work, Misses M. Frawley; M. O'Brien, A. Maloney, L. Kearney, A. Goldie, J. Goldie; special prizes for fidelity in St. Cecilia's choir, Miss M. Clarke and K. Bandel; special prize for phonography and typewriting, Miss A. Moloney.

Senior Sixth Class—First Prize, Miss C. Sullivan; second prize, Miss F. O'Driscoll; third prize, Miss V. Eagan, Junior Sixth Class—First prize, Miss M. Miller, second prize, Miss K. McCrohan; third prize, Miss A. McLaren.

Promoted to Senior Sixth Class—Misses P. Gillen, M. Miller, M. Keogh, K. McCrohan, L. McCrohan, A. MacLaren, A. Bourke and J. Morin.

Fifth Class—First Prize, Miss I. Bishop, second prize, Miss R. Moreau, third prize, Miss R. Moreau, Special prize for Primary Latin Grammar, Miss K. Dean.

Special prize for Primary Latin Grammar, Miss K. Dean.

Special prize for French, Miss G. Moreau, Promoted to Junior Sixth Class—Misses

mar, Miss R. Dean.
Special prize for French, Miss R.
Moreau.
Promoted to Junior Sixth Class—Misses
M. Cleghorn, I. Bishop, M. Curran, M.
McNamara, A. Ferry, A. Gendron, W.
Gendron, W. Rensman, R. Moreau, L.
Dearoches, G. Deegan.
Promoted to the Junior Sixth Class in
English—Misses G. Kennedy, P. Belton,
K. Dean, M. Stevens, L. Lyons, J. Collins.

K. Dean, M. Stevens, L. Lyons, J. Collins.

Senior Fourth Class—First prize, Miss A. Heck; second prize, Miss M. Regan; third prize, Miss K. Kenny, Promoted to Fifth Class—Misses A. Heck, M. Regan, K. Kenny, K. Coghlan, H. Mullins, E. Corrigan, H. Walsh, T. Burns, P. O'Leary, C. Thayer, E. Fraser, K. Lyon, K. Ryan, M. Albertle, M. Carey, Recommended—Miss G. McDonald, Junior Division—First prize, Miss G. Heck, M. Burns, third prize, Miss G. Heck, M. Burns, third prize, Miss G. Heck, M. Burns, third prize, Miss G. Heck, M. Burns, G. Heck, R. Healey, M. Clark, M. Morrow, Recommended—Misses A. Balfour, R. O'Hearne, N. McGrath, First prize for Catechism in day school—Miss G. McDonald, First prize for French—Miss Gladys Deegan, Gold pen for improvement in penmangold wiss M. Coleman.

First pize for Deegan.
Gold pen for improvement in penmanship—Miss M. Coleman.
PRIZES IN JUNIOR DEPARTMENT.
Senior Third Class—First prize, Miss A.
Fay: second prize, Miss C. Brown; third
prize, Miss G. Truman.
Promoted to Junior Fourth Class—
Misses A. Fay. C. Brown, G. Truman.
M. Summers, E. Kerwin, E. Brown and
R. Morin.
Recommended—Misses B. McBrady, L.
Raymond, K. Russill and R. Kenny.

Recommended—Misses B. McBrady, L. Raymond, K. Russill and R. Kenny, Junior Third Class—First prize, Miss R. McGoey; second prize, Miss H. Loney; third prize, Miss B. Walsh.

Promoted to Senior Third—Misses R. McGoey, H. Loney, B. Walsh, M. Sinon, O. Wallace, M. Colleran, L. Devaney, K. Bandel and A. Murphy.

Special Prize for Catechism—Miss K. Bandel.

Special Prize for Primary French-Miss O. Wallace.

Sandel.

Special Prize for Primary French—Miss
O. Wallace.
Senior Second Class—First prize, Miss
M. McBrady; second prize, Miss M. Hali
Promoted to Junior Third—Misses M.
McBrady, M. Hall and J. Elward.
Junior Second—First prize, Miss G. Kormann; second prize, Miss G. Morlarty;
third prize, Miss N. Ray,
Promoted to Senior Second—Misses G.
Kormann, N. Ray, G. Morlarty, L. Gibson,
H. Ryan, M.Dault, H.Macdonald, B.Rose,
K. Colleran, C. Flanigan, G. Gough,
Part Second—First prize, Miss C. McBrady; second prize, Miss R. McLaughlin; third prize, Miss H. Sinon,
Promoted to Junior Second—Misses C.
McBrady, H. Sinon, R. McLaughlin, S.
McLaughlin, H. Simpson,
Prize for Catechism equally merited by
the Misses Hall, J. Elward, S. Gates and
M. McBrady, Obtained by Miss J. Elward.
UNIVERSITY OF OTTAWA.

UNIVERSITY OF OTTAWA.

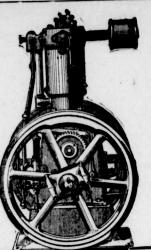
M. McBrady. Obtained by Miss J. Elward.

UNIVERSITY OF OTTAWA.

[Ottawa Citizen, June 20.]

With a full attendance of the student community, friends of the graduates and in the presence of some distinguished people, the commencement exercises of the University of Ottawa were quietly conducted this morning in the basement of the church of the Sacred Heart. The different degrees granted by the senate were conferred with the wonted formality, while diplomas and medals were presented to those whose efficiency has won such recognition. The list of these has already been published. As each student went to the front to receive his mark of graduation he was greeted with a salvo of enthusiastic applause, Rev. Father Murphy presided and Rev. Dr. O'Boyle conferred the degrees. Chief Justice Fitzpatrick and Dr. John Reade, of Montreal, both of whom received the LLD., were present, along with Dr. H. J. Morgan, Rev. Canon Sloan, Mr. Lawrence Burpee, and a full attendance of the university faculty. The LLD, was conferred on Lord Strathcona, but it will be necessary to forward it to him. The English valedictory, a touching farewell to the university, was delivered by William Derham of the graduating class. Charles Seguin, B.A., was the valedictorian in French. There was but one address, that of Dr. Reade, of Montreal Gazette, who spoke in a reminiscent vein. He said:

Very Reverend Sir,—It, in thanking you for the honor that you have conferred on me, I refer for a moment to the simple annals of my own life, it is in order to mark my deeper sense of its value. For, by a happy coincidence, this is actually the jubilee of what your kindness may permit me to call my literary career. It is just fifty years since I contributed to a Montreal fournal a translation from the second book of Virgil's Aeneid—The Death of Priam. My contribution of that hong past day was made to a paper to which I am still permitted to contribute. For fourteen years its editors received my verse, which was then published in a book; for thirty-six years the



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entertain angels unawares? At any rate the young brother, who then visited them was destined to be the angel of the church in the Northwest and went to his reward after a life consecrated to the glory of God and the good of mankind. And what of the Fathers of Bytown, whom he left behind? Surely they have done well. He and they stand, in today's retrospect, in largely representative guise, and what gives significance to Bytown's new name, Ottawa, the capital of the Dominion; for from the city of Maisonneuve, Ville Marle, to Fort Simpson and the mouth of the Mackenzie, your congregation has had a most important share in making known to the world the vast expanse of newer Canada.

As to your special ward in this city. Sir the old myth of the Phoenix may

had a most important share in making known to the world the vast expanse of newer Canada.

As to your special ward in this city, Sir, the old myth of the Phoenix may well occur to one's mind, in contemplating this substantial witness to your faith and energy and power and organization and recalling the happy day on which all that is best in Canada and beyond the border united in hailing the marvel of a great institution risen from its ashes. The Phoenix soars heavenward once more, and full of peace and goodwill is the strain that one hears.

On that day Randall's once stirring appeal to Maryland found sisterly response in McGee's fine adaptation of it to Canada; "Carroll's sacred trust" found new and happy meaning, and "Sic Semper," not only retained its old force, but became the aspiration of a grander hope. On that day, Sir, you represented this continent, as, in the diverse origin of your pupils you continue to do. While the principles that you teach prevail. Discord's head is hidden and her hands are prisoned. So far as I represent anything, may it ever bear witness to the same lofty principles. In this spirit, Reverend Sir, I would thank the governors and senate of Ottawa University more deserving, for this mark of choosing me out of so many of their approval. For myself and fellows of the pen, accept my warmest and fullest thanks.

CONFERRING OF DEGREES.

thanks.

CONFERRING OF DEGREES.

The degree of Licentiate of Theology was conferred on Rev. Henri Racette, O.M.I., Lowell, Mass.

The degree of Bachelor of Theology was conferred on Rev. R. Villeneuve, O.M.I., Montreal; Rev. W. Lang, O.M.I., Akron, Ohio; Rev. U. Wilson, O.M.I., Ste. Genevieve, Que.; Rev. W. Chaput, O.M.I., Lowell, Mass.; Rev. P. Phelan, O.M.I., Kilkenny, Ireland; Rev. U. Robert, O.M.I., Montreal; Rev. S. Murphy, O.M.I., Lonsdale, Ont.; Rev. W. Connor, O.M.I., Lowell, Mass.

The degree of Doctor of Laws was conferred on Lord Strathcona and Mount Royal, London, Eng.; Hon. Charles Flitzpatrick, C. J., Ottawa; John Reade, Esq., F.R.S.C., Montreal.

The degree of Licentiate of Philosophy was conferred on Rev. F. X. Lefebre, O.M.I., St. Charles, Man.; Rev. B. J. Kennedy, O.M.I., St. Charles, Man.; Rev. C. Paille, O.M.I., St. Charles, Man.; Rev. P. J. V. Jodoin, O.M.I., Varennes, Que.; Rev. J. V. Jodoin, O.M.I., Varennes, Que.; Rev. J. A. Coutreir, O.M.I., Valleyfield, Que. The degree of Bachelor of Philosophy was conferred on Thomas Sloan, Vinton, Que.; Paul Bernier, Rimouski, Que.; John Marshall, Ottawa; Thomas Sloan, Ottawa; William Derham, Ottawa; James George, Eganville, Ont.; George O'Toole, Ottawa.

The degree of Bachelor of Literature



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Beland, Louisseville, Que; Thomas Callaghan, Farrelton, Que; Henri St. Jacques,
Ottawa; Charles Leclerc, Quebec; Lionel
Joron, Valleyfield, Que; Eugene Gurin,
Montreal; George E. Martel Victoriaville,
Que; Philemon Bourassa, Yamachiche,
Que; Philemon Bourassa, Yamachiche,
Que; Philemon Bourassa, Yamachiche,
Que; Philemon Bourassa, Yamachiche,
Nell, Marysville, Ont.

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Alfred Cardinal, Worcester, Mass; Louis
Cote, Ottawa; James Nevins, Ottawa;
Joseph Brennan, Ottawa; George Street,
Ottawa; Michael Smith, Pakenham, Ont;
Willie Lessard, Ste. Ursule, Que; Rene,
Morin, Ottawa; Arthur Courtois, Montreal, Willie Baril, Ottawa; Laudas Joly,
St. Caunt, Que; Roch Allaire, St. Roche,
Que; W. J. Kennedy, Richmond, Ont;
Charles Gauthler, Alexandria, Ont.; Glibert Gaudry, Hull, Que; Nicholas Bawif,
Winnipeg; Edgar Chevrier, Ottawa; Gerald Dunne, Ottawa; Vincent Guilfoile,
Waterbury, Conn.; Arthur Houle, Cheboygan, Mich.; Aurele Cote, Ottawa;
Albert Couillard, Ottawa; Ivanhoe Desrosiers, Ottawa; Horace Legault, Ottawa;
Joseph Legris, Louiseville, Que; Thomas
Lalonde, Curran, Ont.; Alphonse Leclerc,
Quebec; Edgar Ledue, Lachine, Que
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Quebec; Edgar Leduic, Lachine, que.

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Class Diploma—Thomas McEvoy, Ottawa;
Henry Mauviel, Ottawa; Carisse Hurtubise, The Brook, Ont.
Successful Candidates for the SecondClass Diploma—Thomas Killeen, Ottawa;
Fernand Hamel, Ottawa; Edward Keane,
Ottawa; Simon Chalifour, Ottawa; Alex.
Macdonald, Ottawa; Augustine Valentine,
Ottawa; Simon Chalifour, Ottawa; Alex.
Successful Candidates for Entrance Certificate—Oswald Lauzon, Sudbury, Ont.;
Napoleon Mauviel, Ottawa; Hugh Brennan, Ottawa; Mastal Charbonneau, St.
Jovite, Que; Henry Robillard, Ottawa;
Frank Brennan, Ottawa; Hector Brisbols
Ottawa; Oswald McHugh, Calgary, Alta.;
Simon Chalifour, Ottawa; Ernest Ouel,
lette, The Brook, Ont.; George Doyon,
Ottawa; Herve Vincent, Ottawa; Robert
Peachy, Ottawa. MEDALS OF HONOR.

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CHRISTIAN DOCTRINE.

Silver Medal presented by His Excellency Mgr. Donato Sbarretti—Awarded to George O'Toole, Ottawa.

Silver Medal presented by His Grace Most Rev. J. T. Duhamel—Awarded to Paul E. Bernier. Rimouski, Que.

Sixth Form—Silver Medal presented by His Excellency Earl Grey—Awarded to James McNeill, Marysville, Ont.

Fifth Form A.—Silver Medal presented by Very Rev. Canon Sloan—Awarded to Thomas Callaghan, Farrelton, Que.

Fifth Form B.—Silver Medal presented by the Very Rev. Vicar General of the Oblate Order—Awarded to Lionel Joron, Valleyfield, Que.

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Fourth Form B.—Silver Medal presented by Rev. Duhaut, O.M.I., Hull, Que.—Awarded to Alred Verreault, Ottawa.

Third Form A.—Silver Medal presented by Rev. C. C. Delaney, Windsor, Vt.—Awarded to Gerald Kirwan, Ottawa.

Third Form B.—Silver Medal presented by Rev. C. C. Delaney, Windsor, Vt.—Awarded to Gerald Kirwan, Ottawa.

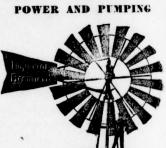
Third Form B.—Silver Medal presented by Rev. L. Raymond, The Brook, Ont.—Awarded to Rene Morin, Ottawa, Second Form B.—Silver Medal presented by Rev. L. Raymond, The Brook, Ont.—Awarded to Rene Morin, Ottawa, Second Form B.—Silver Medal presented by Rev. O. Chevrier, O.M.I., Temiscamingue, Que.—Awarded to Melville Rousseau, St. Anne, Que.

Eirst Form A.—Silver Medal presented by Rev. I. French, Killaloe, Ont.—Awarded to Lewis White, Lindsay, Ont.

First Form B.—Silver Medal presented by Rev. I. French, Killaloe, Ont.—Awarded to Romeo Guindon, Clarence Creek, Ont.

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CHATS WITH

JULY 7, 190

Those who forget seldom prosper in is apt to trust to their the skill they imag the giant Goliath strength. As we see how necessary, see how necessary it is to seek God' do. The thousar daily life are beyo God can dispose of render them not even advantageous

True Effort Mr. Charles V graduate of St. Buffalo, and man the legal circles of York addressed to the control of the contro college at the r exercises. Amon remarks we select may particularly men. Mr. Nella ates and others : The world meetare inclined to would rather be be joyous than s lieve that is hum

promise you, wi much to show imprint of man's Men. I believe are, as a whole, conviction as of dishonest man deliberate wron and shunned Errors you will philosophical throughout the trained to dete battle with. see often and where : but the Whether in t

or out of the w

ness of one thi who send you battle, unswer based on their and your own c God first an what a count opportunity! The road to wish, and usef happy countr This equality all who sha matter what cumstances, enjoying the trained up fo The Churc

sions invite effort that is constantly, c ledge, indus but all men who has end ceed, but ha ndifferent s opening bef full sunligh Clouds will lives, as in sombre chor

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CHATS WITH YOUNG MEN.

Those who forget God in their work seldom prosper in it. Many people are apt to trust to their own cleverness and the skill they imagine they possess as

the skill they imagine they possess, as the giant Goliath trusted in his great

ength. As we advance in life we

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strength. As we advance in life we see how necessary, how indispensable, it is to seek God's blessing on all we do. The thousand circumstances of daily life are beyond our control; but God can dispose of all things, so as to render them not only harmless, but even advantageous to us. an Life True Effort is Itself Success.

Mr. Charles V. Nellany, a former graduate of St. Canisius College, Bufalo, and many years prominent in the legal circles of that city and New York addressed the graduates of that callege at the recent currencement. college at the recent commence exercises. Amongst other interesting remarks we select the tollowing which may particularly interest our young nen. Mr. Nellany said to the graduates and others :

The world meets you largely as you are inclined to face it. It is true, it would rather be glad than sad, rather be joyous than sorry, but I rather bebe joyous than sorry, but I rather be-lieve that is human nature after all, in or out of the world, so called; and I promise you, with all its wickedness, all its sins, human nature still retains much to show the divine original imprint of man's Creator.

Men, I believe from my experience, are, as a whole, honest, and honest from conviction as often as from policy. A dishonest man or a man tainted with deliberate wrong or vice, is soon known and shunned among his fellows.

Errors you will find in plenty, religious, philosophical and other. These, Errors you will find in plenty, religious, philosophical and other. These, throughout the years, you have been trained to detect, to withstand, and where necessary to confute and do battle with. Sin and wrong you will see often and possibly almost everywhere: but they need never sully your

Whether in the professions or in busi ness of one thing we can assure those who send you so confidently into the battle, unswerving loyalty to religion, based on their example, their teaching

and your own common sense.

God first and then country! And what a country, my friends! What opportunity! What a limitless horizon! The road to honor, fame, wealth, if you wish, and usefulness certainly, in this happy country is open equally to all. This equality of opportunity, in its true sense, must nerve the weakest heart, prompt the noblest exertions and make reasonably certain success to all who shall strive to excel. No and your own common sense. who shall strive to excel. No matter what his race or creed or cir cumstances, every boy or youth, by enjoying the means of education, is trained up for what he chooses to at-

The Church, the State, the professions invite him! To himself is left the fulfilment! Not all succeed the fulfilment! Not all succeed equally. Nor is success always the true criterion of merit. It is the true effort that is itself success. Men differ constantly, continually, in genius, knowledge, industry, activity and ability, but all men can strive; and no man who has endeavored earnestly to succeed, but has established himself firmly in the respect of his fellow workers. in the respect of his fellow workers. And in this, too, there is success of no

indifferent sort.

With the portals of early manhood opening before you, you stand in the full sunlight of golden opportunity. Clouds will gather, and at times in your lives, as in those of most men, the indifferent sort. Clouds will gather, and at times in your lives, as in those of most men, the sombre chords of trouble will sound in sorrow and sadness. For these times you are prepared. With your faith, your teaching strong, your faculties trained, your eyes ever looking where hidden stars are shining, the motto you have written so often, that you are born to greater things, will develop a thousand meanings, will resolve itself into a myriad forms, giving you strength and ever enduring courage to persevere and ever enduring courage to persevere unfalteringly to the end.

You are armed and equipped in the most splendid fashion, albeit you have not yet tested those arms in actual combat. Do not fear them; they are true, and vigorously used, will carry

To succeed we must all work : life is effort, constant and unremitting, effort is movement, and movement is progress and the development of increasing strength. Certain truths you have been taught, truths of religion and truths of nature—these are unchanging as the sun—but your perceptions of them, your knowledge and intelligence Certain truths you have and conviction of them, can be limited and conviction of them, can be limited only by the extent of your own effort and the powers the Creator has given, and as to these, beyond the fact that your minds are finite, no man can fix before the heights you may attain. One thing is certain, you are fitted, after your years of training, with the Jesuit Fathers, to strive for the loftiest minces.

The sun rises quickly in the morning of life, and if its descending rays catch a man clutching a mass of shining metal, or with faded laurels slipping from his wrinkled brow, and that alone,

from his wrinkled brow, and that alone, his day has been ill spent.

And now as to you graduates person ally. Well I know among the joyous notes of your triumph, there is a mellowing undertone of vague melancholy. You are passing from a very happy period of your early life, where hands were ever ready to aid and voices always eager to encourage, to new fields where criticism is keen, and merit and labor alone will carry you forward. You where criticism is keen, and merit and labor alone will carry you forward. You are anxious to go forth and yet loath to leave. The chapel, the class-room, the play-ground, all have their associations; each will claim now or hereafter, from your eyes, a glance of old fellowship, from your lips, a smile of wistful memories—but now you cannot tarry.

ories—but now you cannot tarry.
Sad it is, but your time of preparation
is through and others await to take your
places. Sad indeed, but it is after a places. Sad indeed, but it is after all the manner and fashion of life. You fill your places but for a little while, the manner and fashion of life. You fill your places but for a little while, here and hereafter, so long as time is allotted you. Ever changing, ever moving, you yield your temporary posts to those who press behind. This is to those who press behind. This is proper, this is movement, this is life. It was the same to all before as it is to you. But a man can leave imprints

and markings, on the paths he treads, which will endear and make permanent his memory, to those who follow? And now with the curtain of life slowly failing upon the prologue of your lives, let me add my own voice, my fellow graduates, to the chorus already ringing in your ears—"God speed you, good courage and good fortune!"

The Strength of Cheerfulness. Give us, oh, give us, writes Carlyle, the man who sings at his work! Be his occupation what it may, he is superior to those who follow the same pursuit in silent sullenness. He will do more in the same time, he will do it better, he will persevere longer. One is scarcely sensible of fatigue while one marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the in their spheres. Wondrous is the strength of cheerfulness; altogether strength of cheertuness, are together past calculation are its powers of endurance. Efforts, to be permanently useful, must be uniformly joyous, a spirit all sunshine, peaceful from very gladness, beautiful because bright.

When Famous Men Married. Although Raphael, Michael Angelo Beethoven and many of the world's most famous men remained bachelors, the majority of the geniuses, according to a German writer, entrusted their

to a German writer, entrusted their domestic happiness to women.

"We find, however," adds the statistician, "that they seldom married too young and seldom too late, although there seems to be no particular age at which they chose to submit to the matrimonial yoke. Some of them made excellent husbands. Typical examples excellent husbands. Typical examples may be selected in almost any period. Shakespeare married Anne Hathaway when he was eighteen years old. Fred erick the Great was twenty-one when he led the Princess Elizabeth of Brunswick to the altar. William von Hum-boldt married Karoline von Dachroden when twenty-four, and Mozart and Walter Scott were twenty-five when they chose better halves. The musician married the charming Constanze Weber, who inspired him to write his most beautiful compositions, while the choice of the novelist was Miss Charlotte Margaret Carpenter. Dante married when twenty six the Florentine, Gemma Donati. At the same age Johann Heinrich Voss led to the altar Jonann Heinrich voss led to the altar the sister of his friend, Ernestina Bole. Napoleon was twenty seven when he married the rich widow, Josephine Beauharnais, and Byron had attained the Beauharnais, and Byron had actained the same age when he gave his name to the heiress, Miss Elizabeth Milbank. The Swedish naturalist, Linnaeus (Linne), was twenty-seven when he married; and Robert Herder was twenty-nine, and Robert Herder was twenty-nine, and roberte Burns thirty. Schiller had passed his thirty-first birthday when he wedded Charlotte von Lengenfeld. Wieland was married when he was thirty-two. was married when he was thirty-two. Milton began his unhappy union when he was thirty-five years old. Buerger led his beautiful and beloved "Molly" to the altar when he

was more than thirty six years old. Goethe gave his name to Christine Vul-pius when three years less than threescore. Klopstock, after mourning his Meta thirty-three years, took unto himself a second wife when sixty-seven. She was a widow bearing the name of Johanna von Windheim.

OUR BOYS AND GIRLS.

The House Opposite The little girl in the pink cotton pinafore had a full view from her balcony in the buildings of the little girl in the in the buildings of the little girl in the muslin and laze pinafore who played in the garden opposite. She did not play very long nor very often in the front garden. It was too near the road But Betty in the cotton pinafore had heard rumors through the laundress and the dustman of a wide garden out of sight beyond the house, with a lawn, and a fountain, and rose bushes, and a great pear tree that in the spring was a great pear tree that in the spring was

template the grass plot ever the way, and to indulge in a day dream that was rapidly growing into an intention of crossing the road some day and seeking her way into the unsee garden. For, in the little room beyond the balcony, mother lay ill, and often seemingly asleep, and could not bear the sound of the child's chatter and games. This Sunday afternoon Betty's longings were accentuated from the fact of a carriage laden with trunks having been seen to arrive opposite the even-ing before, the sign of return after a four weeks' sojourn in the country.

It took Betty some time to get down the long stairs of the buildings, planting both feet sturdily on each step before she descended the next. There was little traffic on Sundays, and the road was safely crossed. She could just reach the knocker by standing on tiptoe. After several faint, uncertain rappings, the door was opened by a lady in a black gown, with fluffy yellow hair—a lady young in years, with a pretty face, who looked as if she had never learned to smile. It took Betty some time to get down

learned to smile.
"What do you want, she asked. "I should like to come in," said Betty

"But I don't know you. What do

you want?"
"I should like to come in," said Betty.

The lady looked at her coldly for some

Then she took her by the

The lady looked at the county seconds. Then she took her by the hand and led her in.

Inside, the place was full of sunshine coming in through the south windows. There were soft carpets and rugs, and china and palms, and flowers, and, through the open French window, a long vista of lawn and rose trees and white fortail nigeous strutting beside the fantail pigeons strutting beside the

Betty regarded it all for several minutes, well satisfied. "I should like to play with your little girl," she said at length.

"Mother's sick," said Betty.
"Is she very sick?" asked the lady.
Betty nodded.

Betty nodded.

Mrs. Monk took her by the hand again and led her into the kitchen. The servant was out for her "Sunday afternoon." But the lady fetched cake from the pantry and a cup of milk, and then busied herself getting her own tea. She was silent almost all the time, and the cald set look in her eyes and

tea. She was silent almost all the thick, and the cold, set look in her eyes and mouth did not lessen. But her silence did not seem to embarrass Betty. She munched her cake, and made friends munched her cake, and made friends with the cat, and enjoyed herself. Before she left Mrs. Monk took her

into the garden and gathered a bunch of roses for her, white and golden and of roses for her, white and golden and red, stripping the thorns carefully from the stems before she put them into the little hands. Then she piloted Betty safely across the road to the entrance of the buildings.

The next day the mother of the dead child set by the hedside of Betty's dving

The next day the mother of the dead child sat by the bedside of Betty's dying mother. "My husband taken — my child taken — and now this child's mother—oh, my God, you are hard!" Lucy Monk was saying to herself.

Betty's mother was saying aloud, "The child will have to go to the House.

I knew, when her father died, it would have to be so. But I should like to have known she would be brought up a Catholic.

"Are you a Catholic?" asked Lucy, quickly.,,

"And have you seen a priest?"
"No, not since I married."
"And the child has not been bapperhaps.

A faint blush suffused the wan face. "I will see to that," said Lucy, in a

business like tone, "and that she is entered on the creed register at the

workhouse as a Catholic."
"It will be no use," said the mother.
"Her father was a Protestant. They
bring up the children in the father's
religion. It's the law."
The hard look in Lucy's eyes seemed

o strengthen, though they rested long on Betty.

Upon the following day a priest climbed to the fifth floor. And the morning after the Lord God was carried

or the first time up the long stairs of for the first time up the long states of the Buildings.

Not many days after Betty's mother lay very still and white, as though nothing could disturb her. Lucy, rising at last from her prayer by the bedside, went out on to the balcony

where Betty sat in her little chair and took her up into her arms. "You shall play at my house to day," she said. "Mother is asleep, and there must not be any noise here." The child had grown used to playing The child had grown used to playing at the house opposite. Lucy had never bestowed any caress or endearment on her beyond leading her by the hand. But when she found herself being car-

ried downstairs by her new friend, it seemed only natural to Betty to put her arm around the lady's neck and leap her supply head seemed and lean her sunny head against the un-responsive cheek. "Betty does love you," she said. Lucy held her closer, and turned her head to kiss the little Betty had never been invited up stairs on former visits. But to day Lucy took her up to a little room into which the sun was streaming between

spotless muslin curtains held back by wide blue ribbons. The little girl held her breath—was this a toy shop? There was a baby and cradle on rockers. There was a doll of fashion and a bride doll, and everything that and a bride doll, and everything that is needful for the toilet and the house-keeping of a doll. There was a rocking horse with a chair saddle. There was a train which ran by clockwork, and a wagon with a team of four. There was a shop with loaves on the shelf and a counter with jars of sweets. There was even an altar with flowers and candles and priest and server—Betty candles and priest and server-Betty a great pear tree that in the spring was a bower of white blossom.

Betty, seated in her little chair in the fifth floor balcony of the buildings, had plenty of leisure just now to contained by the grass plot and the acacias the play to be gan to play soft tunes. The child seemed to spend the after-template the grass plot and the acacias. noon in fairyland. She rode the rocking horse, shricking with joy. She weighed sifted sugar and real currants in the toy scales, and gave Lucy change in bright tin money.

After tea, when the sun was getting low, Lucy took her into her own room, where a cot, all draped with lace and ribbons stood beside the bed, a and rippons stood beside the bed, a little cot, white and soft and lavender-scented, whose frilled pillow seemed only waiting for some small head to press it.

"I think Betty would like to sleep here to night," said Lucy. Betty shook her head very decidedly. I'd rather sleep with mother," she

" But I want you to sleep with me to night—there mustn't be any noise in mother's room just now," said Lucy

gently.

gently.

Betty looked at her with eyes of consternation. The little lip trembled. The tears rolled down her cheeks. "No, no! Betty go back to mother—Betty wants mother," she said, her voice broken with sobs.

"Oh, my darling! Lucy exclaimed, as if in spite of herself. For the second time that day she took the child into her arms. Would her own little cityl have accer ed dolls, toys, second time that day she took the child into her arms. Would her own little girl have acce 'ed dolls, toys, muslin hung cot in exchange for her mother? She had looked tearlessly, like a woman of stone, on her dead child. But her tears rained, like a tempest in summer over the living child that had no mother.

In another garden, far removed from the building, a little girl, grown taller now, in dainty frocks and pinafores, now, in dainty frocks and pinafores, plays among the rose trees and gives doil parties on the terrace—a little girl who falls asleep contentedly each night in a nest of snowy draperies in the little room over the honeysuckled north.

the little room over the smiling porch.

"Mother, shall I have the smiling look, too, when I grow up?" she asked look, too, when I grow up?" she asked the other day, standing in front of the other day, standing her features Lucy's chair and scanning her features Lucy's chair and scanning her features attentively. "You eyes always smile, attentively. "You eyes always smile, attentively. "You eyes always smile, even when your face is grave." — May Probyn in the English Messenger.



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If therefore thou remember that the altar, and there thou remember that thy brother, inth anything against thee, leave there thy iffering before the altar and go first to be ronciled to thy brother; and then coming, hou shalt offer thy gift, (Gospel of the day) There are few things in common life, that dear brethren, more surprising than the fact that some people seem to consider themselves good Christians, and well worthy to receive the sacraments which have a good to such that the sacraments which have a good to such that the sacraments which have a good to such that the sacraments which have a good to such that the sacraments which have a good to such that the sacraments which have a good to such that the sacraments which have a good to such that the sacraments which have the sacraments which have

ments, who have a grudge against some of their neighbors and never speak to them; perhaps never answer, even if spoken to by them. These people seem to think, I say, that they are worthy to receive the account of the control of the to receive the sacraments; and this not only at Easter, but, it may be, quite frequently. Some of them, I fear consider themselves to be pious and devout; they say, it may be, long prayers every night and perhaps also in the morning—though, if they really thought of the words on their lips, I do not know how they could get through one Our Father. "As we forgive those one Our Father. who trespass against us" ought to stick in their throats. They will not speak to those persons who, as they think, have trespassed against them; they wish, then, that God should have nothing to say to themselves. "For give us," they say to Him, "as we for we; we will not speak to others, so do ot Thou speak to us; turn Thy back on us, pass us by; that is what we do to our neighbors. Cut us off from thy friendship, send us to hell;"; that is what every Our Father means in the nouth of those detectable to the

when they say, "forgive as we forgive."

How these people get through their confession and receive absolution is as surprising as that they should make the attempt to do so. They are caught, no doubt, once in a while, but it is to be feared that a large proportion of them slip through the priest's fingers, either by saying nothing about the sinful disposition in which they are or by telling a lie to the Holy Ghost and to their own hearts, if they would but outh of these detestable hypocrites to their own hearts, if they would but examine them, by putting all the fault examine them, by putting at the other on the other party. When the other party appears, then we come nearer to the truth. "I spoke to So-and so,"

they say, "but got no answer."

Now, let it be distinctly understood Now, let it be distinctly understood that to refuse to answer any one who speaks to us with a good intention; to take no notice of a word or a salute, given with a view to renewing friendship, or even out of ordinary polite-ness, is, in almost every case, a mortal sin. Of course I do not mean that is s) when the omission comes from in-attention or carelessness; no, I mean when it is intended as a cut to the other nexts. About the only instance other party. About the only instance other party. About the only instance in which it can be allowed is that of a superior, who has a right to take the matter in his own hands, and can put off reconciliation for a time without danger. A father, for instance, may keep his child at a distance for a while in this way as a punishment for an evident offence; but I am speaking of equals, one of whom can have no right to punish the other.

equals, one of whom can have no right to punish the other.
But you may say: "This person has injured me grievously. He or she ought to beg my pardon." Perhaps this is so; though often, if you could see your own heart and that of the other as God sees them, you ought to beg pardon as much as he or she. It is rare that an unprovoked injury is done rare that an unprovoked injury is done by any one consciously and without what seems a pretty good excuse to himself. But even granting that the injury is really grievous and unpro-voked, do you expect your neighbor to

voked, do you expect your neighbor to go down on his knees to you, or to humble himself by a formal apology, not knowing how it will be taken? Would you find it easy to do such a thing yourself, however guilty?

No, by turning him off in this way you put the balance of injury against yourself, however great may have been the other's offence. No one should dare to go to Communion after a slight unatoned for. And yet even brothers and sisters have done such things, and, I fear, received Christ's Body and Blood with this sin on their souls.

Let us have, then no more of this.

SURPRISE APURE SOAP

her not come to confession, or at least, if coming, take care to state the matter as it really is. "Go first and he recognitied with the confession of the state as it really is. "Go first and be re-conciled with thy brother; and then, coming, thou shalt offer thy gift."

THE MONTH OF THE PRECIOUS BLOOD.

The Parish Monthly

The month of July is dedicated to the honor of the most Precious Blood, which was shed for the redemption of all mankind, and without which shedding, St. Paul tells us, there is no re-mission of sin. This great festival was established (Feast of the Precious Blood July 3) in a spirit of thanksgiving by His Holiness Pope Pius IX, while in exile at Gaeta, at the request of the saintly general of the Congregation of the Most Precious Blood, Merlini. Earlier in the year, on the Friday after the fourth Sunday in Lent, this devotion has been commemorated by a special office.
Catholic devotion consecrates the

month of July to the Precious Blood, that Blood which was the price of our redemption and which still is offered for us in the mystic sacrifice of Calvary for us in the mystic sacrince of Catvary daily renewed on our altars in the Mass, and which becomes the nourish-ment of our souls and bodies when we partake worthily of the Sacrament of the Altar. The contemplation of the sufferings of our Saviour, to which we are incited by devotion to the most Precious Blood, reminds us that we are called upon to walk in the footprints of our suffering Saviour, if we desire to be crowned with Him. As St. Bernard puts it, the members of a thorn crowned Head must not shrink from sharing in His pain. And so from the beginning of the establishment of Christ's Church

of the establishment of Christ's Church
the true children of a crucified Saviour
have ever had to share in the bitter
ness of His anguish and oftimes in the
agony of His death.
For three hundred years after Christ
had ascended into heaven, countless
martyrs shed their blood in attestation
their trith and love. Less fortunate of their faith and love. Less fortunate than those glorious confessors, cheer-fully pouring out their life's blood for Christ, God pities our weakness and Christ, God pities our weakness and spares us sufferings under which we might have succumbed. But still for us, as for them, suffering patiently borne must be the golden key to open the gates of His Kingdom. The saying is as true to-day as when Jesus first uttered it: "He who does not carry his cross after Me is not worthy of Me." There is no one that is released from treading in that path of tears that leads to Him.

to Him.

For what heart is without sorrow, w may ask? What life is not, at least, occasionally darkened by it? How many there are who seem to have it as their permanent portion! Some eyes scarcely ever cease from hidden weeping, and some hearts are always pierced with the sword of hidden anguish!

the radiant glory of the Resurrection.

Besides the Feast of the Most Preci-

ous Blood there are in July the Feast of the Visitation of the Blessed Virgin (July 2,) the Feast of the Most Holy Redeemer (July 16,) and the Feast of our Lady of Mount Carmel. The chief our Lady of Mount Carmet. The chief Saints' days are; St. Bonaventure (July 14,) called the "Scraphic Doctor" from the fervor of Divine love that breathes in his writings; St. Vincent de Paul (July 19,) whose charity still beings comfort and Vincent de Paul (July 19,) whose charity still brings comfort and as sistance to the poor, and the afflicted through the noble activities of the Society of St. Vincent de Paul, the Priests of the Mission and the Sisters of Charity; St. Mary Magdalen (July 22); St. James the Greater. Apostle (July 25;) St. Anne, mother of the

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REV. J. J. MACDONALS.

ALBYANDER MCLEON

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Listen to God.

Listen to God.

You allow yourself to be led away too much by your inclination and your imagination. Apply yourself again to listen for the voice of God in prayer and listen less to yourself. Self-love speaks less when he sees that we pay no attention to Him. The words of God to the heart are simple and peaceful: they nourish the soul, even if they bring death to it; on the contrary the words of self-love are full of inequality, of disturbance, and of emotion, even when they flatter us. To listen for the voice of God, without making any plans of our own, is to die making any plans of our own, is to die to our own judgment, and our own will.—Fenelous Letters.

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and at bed-time will restore your appetite, give
you refreshing sleep and
build up your general

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ON, ONT. BELLS

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Delight

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IS FAITH DECAYING.

CATHOLIC WRITER PROVES THAT IT IS

In a recent issue of the daily tribune In a recent issue of the daily tribune of London, there appeared an admirable "Open Letter" from Mr. Hilaire Belloc, M. P., an English Catholic, on the alleged decay of faith. The letter was addressed to Mr. Masterman, M. P., who like Mr. Belloc, is a man of deeply religious temperament, and of much distinction as a litterateur. It was called footh hy something written by Mr. tinction as a litterateur. It was called forth by something written by Mr. Masterman, in the Speaker. "You" writes Mr, Belloc, in this letter, "say that (as you conceive it) the Christian religion is in peril, nay, that the immemorial battle is now decided; that the quiet enemy has conquered and no army will return to oust him: that we shall not hear again the horn of Roland.

Roland.

"Your words are clear; you speak of 'the passing of a whole civilization from a faith in which it was founded.' You speak again of 'A Faith that is slipping from the horizon of mankind.' Let me

detain you upon these things.
"Have you considered the Irish? Here is a people scattered over the whole earth; they live chiefly in the great cities where the influences of which you speak are most strongly at work. They have been till recently proletarian of the proletarian. God has distributed them to live among the God has distributed them to live among the worst of his creatures—among the rich of Liverpool and Chicago and New York, whom Christ risen from the dead can hardly save. Can you not see that the Irish are a sign? Their nation exists. They have a territorial base. Their sacred island approaches base. Their sacred island approaches every day more nearly to decent and Christian government, and they themselves throughout the world are in creasing in comfort, in influence, and in security. What is of yet greater importance they are increasing rapidly in numbers. Where there were none, as in London or in Philadelphia, there are now many; where there were few are now many; where there were few as in Sydney or Melborne, or San Fran-cisco, there are now a multitude, and soon to be a majority. Nor is this peo ple of the sort that pose for martyrs offerings. Their churches rise daily over. They are not literary Christians; they are of Faith, combative and exul-tant. Their altars do not grow im-

tant. Their altars do not grow impoverished.
"The temples are empty or profaned, they grow daily more resplendent with all the ends of the earth; and almost in proportion as the Irish are to-day wealthy, dominant, and governing almost in that proportion do they, I will not say submit to, but proclaim and blazon that by which man hind may achieve at last its salvation.

"Now you may tell me that all this is a sort of rhetoric (so it is and small blame to it), but that you would have something more. I will however, tell you two stories one of which is probably

true the other certainly.
"It is said (I cannot be certain that it is true, I have not been to Rome myself to verify the matter) but it is self to verify the matter) but it is said that the Pope keeps laid open before him upon a desk perpetually a page from the writings of that high writer De Maistre. They say he keeps this page for a short and repeated daily reading. Here is the passage:

The altars are deserted. Mere reason that noweful governor, not to be de

that powerful governor, not to be despised, which is not only the weapon of the intelligence, but it is also our human power of integration, our jud gment, and almost our sanity—mere gment, and almost our sanity—mere reason has every temporal chance in its favor that it will sweep the field; and if it wins it will make a carpenter's bench of the Cross, and Jesus Christ will be partially forgotten and wholly lost as are mere literary figures. But what if the Faith should rise and lift this Antean thing this luman judgment from the earth, the common soil which is its only strength? What if the Paith life Horselps, should life by Faith like Hercules, should, lift hu-manity up in one of those spasmodic wrestling strains which its own history proves native to it, and should so keeps it off the plane of this world that at conquer? For the Faith is a demigod. Patuit Deus."

Time goes by never to return. The use made of today will form its record

CONGRATULATIONS. Ottawa Citizen.

Ottawa Citizen.

In congra'ulating the three eminent gentlemen, Lord Strathcona Chief Justice Firzpatrick and Mr. John Reade, who, yesterday were made the recipients of the highest academic distinction in the gift of the University of Ottawa in acknowledgment of distinguished public service, the Citizen would especially voice the pleasure and gratification with which all members of the literary and newspaper fraternity throughout the Dominion will view the bestowal of so well deserved a mark of recognition, in the case of Mr. John Reade. To be regarded by the late John Lesperance, as Dr. Reade had been, as the first writer of son nets on the continent of America and to have his verses specially commended by a Whitter, a Bryant, a Gilfilian and a Matthew Arnold, is in itself an achievement worthy of commencation in the career of a local author; but when to this are united Dr. Reade many years of service—commet cing as far back as the early liftige—as the literary and historical critic on a daily newspaper, of the class and character of the Montreal Gazette, his master hand being recognized in every issue of the paper, the sum total constitutes a wealth and length of literary employment such as few men now living can be credited with. As we happen to know, however, the ren of this ready and gifted writer flads employment in other fields in addition to those we have mentioned, and in which ever direction they are engaged, whether as a writer of numbhet, book magazine or review. R. V.'s" first as well as his last thought, is given to the good of his country not from a party but from a national standpoint. Not alone for past service, but for services to come the University of Ottawa is entitled to thanks for being the first to recognize the rare scholarship, eminent talents and extended public services of this most deserving man of letters.

DIOCESE OF LONDON.

PRESENTATION AND ADDRESS After Benediction on Sunday, June 24th a number of leading men of 8t. Mary's church, Maidstone, approached the sanctuary rails and presented their pastor. Rev. Father McCabe, with an address and purse previous to his departure on a two months' trip to Ireland.

Mr. P. Cunningham presented the purse while Mr. Jas. McCauliffer road the address which was a follows:

Maidstone, Jone 24, 1906. To Rev. P. McCabe

parishioners of St. Mary's church, Maidstone, take this opportunity of tendering to you some evidence of the esteem in which you are held. Although you assure us that your stay will not be for long; yet we shall miss you, and many a prayer will be wafted on High for the safe return of our beloved Pastor.

During the two years you have been in our midst you have endeared yourself to us by your unselfishness; the zealous care you manifest in managing the spiritual and financial affairs of our parish; also but not least the interest you take in education of our children and care of the cemetry where our loved ones are laid.

While we have been often remiss in out duties, kindly believe that many of our acts which wounded your feelings were done through care lessness rather than from any unkindness of heart towards you. We appreciate what you have done for us and realize that your labors are not light; but hope in the funding one conclusion, we beg of you to accept this purse, and to consider not the value; but that

to lighten your burden by our hearty co-operation.

In conclusion, we beg of you to accept this
purse, and to consider not the value; but that
we ofter it as a slight evidence of esteem and
respect in which we hold you. With it, dear
Father, accept best wishes of Maidstone people
for a pleasant and profitable trip to the land of
your birth.

Signed on behalf of members of St. Mary's
church. Maidstone, Chas. Kavanagh, P. Cun
ningham, James McCauliffe, Frank Cahill and
Robt. A. Halford.

Father McCabe in a few well chosen words,
thanked the people for their good wishes and
accepted the gift, while he assured them that
though absent he would always remember his
congregation, but especially in his prayers and
when offering the Holy Sacrifice of the Mass,
He looked forward to soon return, renewed in
health and spirits, ready and able to carry on
his many improvements around the church.

DIOCESE OF ALEXANDRIA.

B'SHOF MACDONNELL CONSECRATED.

Alexandria, June 25.—A most imposing cercmony took place in St. Finnan's cathedral, on Sunday, June 24, when Right Reverend William A. Macdonnell was consecrated Bishop of Alexandria. The function was the occasion for agathering of four Archbishops, two Bishops and upwards of fifty priests, representing the secular ciergy. Redemptorists, Jesuits Obistes of Mary Immacuiate. Basilians and other orders, According to the ancient canous of the Caute the power of opinion of the Caute of the Cau

mony on the whole was spiendid and impressive the control of the c

A. D. McDonell, and D Cuthbert, kept the parade in order.

A. D. McDonell, and D Cuthbert, kept the parade in order.

Aft r reaching the cathedral the new Bishop, followed by visiting priests and Bishops, marched to the sanctuary, and there Bishop Macdonnell received the formal expressions of devotion from his people. Mr. J. A. Macdonnell stepped forward and presented the first address on behalf of the English speaking parishioners. All the societies followed, and finally came the most touching welcome of all from the children. It was read in a clear ringing voice by Master Lawrence Romaid Macdonnell, son of the late Finlay Macdonnell, Bedides the addresses there were gifts—gold chalice from the C. W. B. A., set of vestments from the C. O. F. cope from Les Artisans and St. Jean Baptiets Society, and pontificals from the children.

The innate modesty and gentleness of the character of the new Bishop were indicated in his manner of reply to the address.

"Friends," he began. "I am presented at your beautiful addresses, not because I did not expect them, but so magnificent a claplay as you have made was beyond my expectations.

as you have made was beyond my expectations.

I was chosen against my will for this office." he proceeded, for I feel unequal to the task." he proceeded, for I feel unequal to the task." he proceeded, for I feel unequal to the task. The task is then. The argument that finally persuaded him to accept promotion were that his personal wishes should not prevail and that God had a right to use him as He wished. He was gratified at seeing the Sectch, Irish and French units in the welcome and express their sentiments in harmony. Were it otherwise it would be a crying shame in a Christian country. Canadians had reason to be happy and loyal for they crioyed probably the best government in the world. So well as the second of the period of the p

After Benediction the gathering dispersed and the clerical gentlemen were dined in the palace.

THE CONSECRATION CEREMONY.

The consecration ceremonies began at 10,30 Sunday and lasted over three hours. The spacious cathedral was filled with worshippers, prominent among them being members of the Knights of Columbus from Ottawa. Cornwall and local parishes. The assisting lishops were clothed with a cope and wearing the mitre they presented the Bishop-elect.

The Bishop-elect answered a series of questions relating this profession of the Catholic faith, after which the consecrator anointed the 'head and hands of the new Bishop and gave him the crozier and ring. The Mass was continued and then at the conclusion Bishop MacDonnell received the mitre. He gave a birsing to the assembled priests which ended the chief parts of the august ceremony.

Archdeacon Lindays sermon consisted of an elequent urbute to the new Bishop's charitable disposition and scholarly attain ments. He wished him a long career in his new office and assured him of the genuine nature of the reception given him by the clergy and the people.

Other presentations were made. The priests of the dioces gave a donation of \$1.100, through Rev. Father Corbett of Cornwall presented a beautiful cross and carriage. The Knights of Columbus of Cornwall presented a beautiful cross and othain, and the Knights in general from the province presented an opal ring.

The ciercy in attendance were:

Archbishops Bruchesi of Montreal: Duhamet of Othawa; Gauthier of Kingston and McEvay of London.

Fathers William Murphy, Lalonde and Carter with the carries of the state of the carries and McEvay of London.

Bishops Scollard of Sault Ste. Marie and McEway of London.
Fathers William Murphy, Lalonde and Carriere of Ozawa; McPhail, Forbes, Devlin, O Bryan, Fournet, Troie, Macdonald, Fisette of Montreat; Jasmin of St, Therese; Casey of Lindsay; McCann, Canni; g, Teefy of Toronto; Coffey of Guelph; Fay of Farreiton; Touchette of Casselman; Coderre and McGovern of Prescut; Maloney and Cooley of Hamilton; Hogan of Windsor; McCrae, Goderich; and Fox of the Palace of Alexandria, and nearly all the priests of the diocese.
The new Bishop was born in the township of Charlottelownburg Glengarry county, and received his secondary education in the index Seminary at Montreal. General Seminary at Montreal, He was five years at Ganandre. He was five years at Glen Nevis parish, and was pastor of St. Andrew's from 1890 till his call to the episcopacy.

NEW BOOKS.

"A Manual of Theology for the Laity, a brief, clear and systematic exposition of the reason and authority of religion and a practical guide book for [all of good will, by Rev. P. Grierman, C. S.S. R. With an introduction by the Most John J. Glennon, D. D. Published by Benzicer Bros. With the imp Inatur of Most Rev. John M. Farley. Price 60 cents.

"Outlines of British History for Catholic Schools," by E. Wyatt Davies, M. A., Trinity College, Cambridge, With illustrations, Pub-lished by Longmans, Green & Co., 39 Pater-noster Row, London, Eng. Price 75.

"The Irish in America One Thousand Years Before Columbus By Martin J. Mulloy. Pub-lished by Angel Guardian Press. Boston, Mass. Price 75 cents.

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HOME BANK IS WELL FIXED STARTS WITH RESERVE FUND

Six Per Cent. Dividend Declared After Only Five Months' Work-New Bills Are Very Artistic-Entire Old Board Elected at

The Toronto dailies seem to have given a good deal of attention to the prosperous affairs of The Home Bank of Canada. The fact that this institution has already paid a dividend, and reported a substantial reserve fund, after only five months work under its charter, is something unusual with new banks. Probably the Toronto World correctly sums up the matter in the following editorial paragraph:

with new banks. Probably the Toronto World correctly sums up the matter in the following editorial paragraph:

The annual meeting of the Home Bank of Canada brings to public notice features of banking that rather exceed the general anticipations of what a new institution of this status may accompilsh within a given time. It is scarcely to be expected that a new bank shall pay a dividend within the first five months of its active operations, but since the Home Bank has really declared a dividend, very much within the prohibited time, it might be explained that The Home is not an entirely new institution, as the Toronto Savings Bank of 1857 carried its resources into the Home Savings and Loan Company of 1878, so the Home Bank of Canada sugnort of the 23 years activities of the Home Savings. The Home Bank has done well, but it must be remembered that it has not started from the very beginning, and therefore may enjoy a decided advantage over the severally been launched with new charters and a clientele yet to be acquired. The following account of the meeting of the shareholders of The Home Bank of Canada as being a new institution:

The first annual general meeting of the shareholders of The Home Bank of Canada was held at the head offices, 8 West King street. The original charter of the institution states from 1854, when the Toronto Savings Bank of Canada was held at the head offices, 8 West King street. The original charter of the institution are stored to the scape of the shareholders of The Home Bank of Canada as being a new institution;

The first annual general meeting of the shareholders of the share should be accounted by the original scope of the scape of the started with bank developed into the "Home Savings and Coanada was held at the head offices in Canada was held at the

The Home Bank of Canada is just six months old this present month. If it were entirely a new bank, with a new list of shareholders and a new control to the property of the state of the st executive, it would not have to be reported that a dividend at the rate of 6 per cent. has been paid for the first five months of the bank's operations. But aside from the dividend, the general statement, issued recently, shows some very conservative figures. There is a reserve fund equal to one-quarter of the entire subscribed stock. This is an item of security for the shareholders, which, like the dividend, can scarcely be produced within any short period of development, and in addition there is a profit and loss account of \$30,503.28.

Where the Depositors Come in.

Where the Depositors Come in.

The depositors of The Home Bank of Canada may read with satisfaction that the sum of nearly four millions of dollars of the public's money which the bank holds is placed so as to be readily convertible into cash. In fact the great bulk of this money is a cash asset for the bank. Something over three million four hundred thousand of this sum is secured by collateral loans on stocks, bonds and debentures, and the money is therefore returnable to the bank at any time it may be demanded. Of the remainder, over \$300,000 is in debentures, and the balance, nearly \$700,000 is actual cash. The current loans to business men, and paper discounted for their accommodation, is a small item in comparison, on, is a small item in comparison, mounting to \$384,000.

Has Followed the Tried Methods.

An analysis of The Home Bank's eneral statement shows that the intitution has taken its place solidly mong the chartered banks of Canada without any resort to methods of "high finance." Although there has been a change of name, and a broader scope of activities, the newer institution has carried the support of its old clientele, while the new charter has brought in a very perceptible gain of deposits. The notes issued by the bank have prove most attractive, and the circulation is rapidly increasing. ion is rapidly increasing.

A Representative Meeting.

The meeting was called to order at The meeting was called to order at noon. Among those present were: B. E. Bull, T. H. Bull, John Batho, Wm. Cooke, Wm. Crocker, Lieut.-Col. John I. Davidson, Arthur R. Denison, Daniel Fitzgerald, Major F. A. Fleming, Thos. Flynn. Hon. J. J. Foy, K. C.; Edward Galley. E. G. Gooderham, W. J. Green, James Gunn, M. J. Haney, C. E.; Widmer Hawke, Joseph Hobson, H. T. Kelly, W. T. Kernahan; Wm. Lavole, Parls, Ont.; Lieut.-Col. James Mason, Isaac Moody, W. Parkyn Murray, J. Cooper Mason, R. L. McIntyre, Dr. "The first thing a man should learn to do is to

save his money."---Andrew Carnegie.

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Interest added 4 times a year.

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OF CANADA

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amount taken over from the Home Savings and Loan Company, Limited, when the fact is considered that the business has been practically confident. business has been practically confined to the City of Toronto and to three

branches.
"The zeal and ability displayed by the officers of the bank have been very satisfactory."

Thanks Tendered the Executive. After the adoption of the report it was moved by Mr. B. T. Bull, seconded by Mr. M. A. Thomas, that the thanks of the shareholders are due and are hereby tendered to the president, vice-president and directors for their careful attention to the interests of the hank.

on motion by Hon. J. J. Foy. K. C., seconded by Mr. James Gunn, the following motion was adopted: "That the thanks of the shareholders be tendered other of thanks of the shareholders be tendered to the general manager and other of-ficers of the bank for the efficient manner in which they performed their respective duties."

It was moved by Lieut.-Col. John I.

Davidson and seconded by Sir Henry M. Pellatt, that the poll be now opened M. Pellatt, that the poll be now opened for the election of directors for the ensuing year, and that the same be closed whenever five minutes shall have elapsed without a vote having been tendered, and that Messrs. W. T. Kernahan and F. A. Fleming be the scrutineers to take the vote, and that they report the result to this meeting.

The Old Board Re-elected.

The Old Board Ke-elected.

The ballot resulted in the re-election of the old board as follows: Eugene O'Keefe, Thomas Flynn, Edward G. Goodenham, M. J. Haney, C. E. W. Parkyn Murray, Lieut.-Col. J. I. Davidson and Lieut.-Col. James Mason.

At a meeting of the new board, held immediately after the close of the above, Mr. Eugene O'Keefe was reelected president, and Mr. Thomas Flynn re-elected vice-president of the bank.

At the regular monthly meeting of Branch 42. C. M. B. A., Woodstock, Ont., held June 5. the following resolution of condolence was proposed and carried unanimously:

Meved by C. L. Henderson, seconded by Patrick bean, that this branch having lyarned of the death of the late Michael Davittandorn throughout the English-speaking world as the father of the Irish Land League, journalist and statesman and alife-long advocate of equal rights for all British subjects, desire to place on record our appreciation of his life's labors, for the cause of Ireland and of the bloodless warfare he so fearlessly waged against the unjust and tyrannical laws, which had until the latter years of deceased sife, governed Ire. We begute the total the people of Ireland in general, our most sincer sympathy in the great loss sustained through the death of so great and noble a man at so important a time in the affairs of Ireland; but bowing to the will of God, Who doeth all things well, our prayer shall ever be, that the good work which he began at the cradle and continued to the grave may be crowned with success and stand as a living monument to bis memory, and that in the near future the people of Ireland way eriov the future of the

to his memory, and that in the near future the people of Ireland may erjoy the fruits of his life's labor and that of his co workers, namely, self government for Ireland which we Cana-

The President's Address.

the report, which was seconded by the Vice-president. Mr. Thomas Flynn. The President then spoke as follows:
"We now meet at the first annual general gathering of the shareholders of the bank to receive and adopt the annual report of the directors, and to elect directors for the new year.

elect directors for the new year.
"You will see by the statement now

in your hands that the bank has been successful in its first five months' business, the net profits for that period being equal to 10 per cent. on the average capital paid up for the same term, which was about \$600,000. A dividend at the rate of 6 per cent. per annum has been declared, and paid, and the balance placed to profit and loss account.

loss account.
"The taking over of the business of

the Home Savings and Loan Com-pany, Limited, was carried out on the 31st of December, 1905, and in a manost satisfactory to both insti

tageous for business, and the bank's operations will be extended whenever "It is satisfactory to note the in

A Great Record

over twenty-nine years and has never lost dollar entrusted to its care; it has never passed

dividend nor paid less than six per cent, pe

London Loan

and Savings Company

434 Richmond St.

The President moved the adoption the report, which was seconded by t

self government for Ireland which we Canadians enjoy.
May the soul of Michael Davitt rest in peace!
That a copy of this resolution be sent to the widow of the deceased; also Hen. J. E. Redmend, M. P.; The Catholic Record, Register, and the Canadian.
Signed on behalf of Branch 42, C. M. B. A., Woodstock.
JERMIAH LA FLAMME Pres.
C. L. HENDERSON, Rec., Sec.

MARRIAGES AND DEATHS.

Marriage announcements and death notices in condensed form not exceeding, five lines, fifty cents.

Hogan - At Oustic, on June 12, Margarel wife of Mr. Michael Hogan, May she rest i peace!

KENNEDY-CARROL. On June 19th, at Al-monic Ont., by Rev. Father Newman. Mr. Luke Konnedy, of St. Mary's parish Almonic, to M as Elizabeth, T. Carrol, daughter of Mr. Thos. Carroll, of the parish of Huntley, Ont.

TEACHER WANTED.

ner most satisfactory to both institutions.

"The preliminary expenses, which
must necessarily accompany the organization of a new bank, have been
paid off and a substantial amount
placed to credit of profit and loss account to meet future development.

"The stock has been well taken, some
\$330,000 being now subscribed, and
\$733,000 paid thereon. The shares are
well distributed and divided among
over four hundred shareholders. The
directors have been very fortunate in
having been able to secure for the
bank's head office so handsome and
so centrally situated premises. The
other city offices will be in keeping
with their locations.

"Branches have been opened at
points considered suitable and advantageous for business, and the bank's
preventions will be actually developed. TEACHER WANTED.
TEACHER WANTED. FOR SCHOOL SEC.
1 ion No. 13. Township of Dover, a Catholic, holding second class professional certificate, who can teach English and French preferred. Make application at once and state salary. School convenient to church and Electric Rail way. Address. H. N. Bechard, Sec. Treas, Dover South, Ont. 1444.3

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CATHOLIC TEACHER WANTED FOR ST. Andrew's school. District No. 2, N. W. T. Male or female, holding 1st or 2nd class certificate. Duties to commence at once. Apply stating salary and typerience, to D. A. Morri son St. Andrew's P. O., via Wapella Sask N. W. T.

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