

# The Catholic Record.

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

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## SOCIALISM.

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

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 today 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 suppose the socialistic state to be agreed upon, and an effort set on foot to put into running order. One thing necessary 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 governmental 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 liberation. 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 account 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 visionary entity, the Socialistic state.

## ANOTHER DIFFICULTY.

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, desirability 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 relative values of the labor hour employed in weeding a potato patch and the labor hour devoted to sewing on glove buttons?

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 contests—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 sympathize 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 for 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 accustomed to devote herself by predilection to the lowly, to the afflicted, to the disinherited of fortune."

And each of us can show in our lives 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 living, 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 mention 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 England 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 sacred, 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 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 attract no attention from the worshippers of gold. Let us hope, however, that the teaching that man should not consider his outward possessions as his own, but as common to all so as to share them without difficulty when others need them, may guide our actions. Our dividends, then, will be secure.

## NOT MYSTERIOUS.

We are not disposed to wonder at the fierce denunciation of the capitalist that we hear from some quarters. 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.

And that Ostentation that flants 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 hatred 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 city—are the breakwaters against the waves 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 weighty words of St. James:

"Go to now ye rich 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. 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 Sabaoth."

## PERJURY AND ITS PUNISHMENT.

A 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 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, upon the oath, to descend amongst the interests of the world, and obliges Him to appear as an irrefragable witness or a bond of absolute necessity. In that man binds his conscience in the most serious and the most terrible manner, since he speaks intermingling his testimony or promise with the word of God Himself, Whom he calls upon as his Witness."

He binds himself no less gravely towards society, and less so, because of the fact that God Himself corroborates the oath which is taken in His name. He deposits, as it were, a pledge of his honor 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 humiliation inflicted 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 extraordinary 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, to say the least, superfluous to exact it. It is no longer vested with its sublime dignity, under the exclusive protection of those who represent authority and who regulate public affairs, it is placed in the hands of all and used every day, every instant, in the regulating of private affairs. To this frequency of swearing, which justly frightens us, is added the numerous causes which may lead to its abuse, and which, if not made him believe 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 friendship, common interests, prejudice, party spirit, more or less direct influences, fear, sometimes the need for vengeance, personal interest, solicit him so nervously 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 when the most serious of men, honorable magistrates, complain loudly of the lightness with which the oath is but too 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."

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, indispensable 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 oath may preserve the character of a religious and sacred act binding the conscience, it is not indispensable that it should be administered 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 bear witness, in the presence of a fellowman, to the facts which we attest or the engagements which we undertake.

That may be done by a word, an act

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 hearth.

It would therefore be an error, and it is probably a very common one, to believe that there is no real oath binding 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 sanctioned the use of the oath, as we may see in many places in the Sacred Scriptures. "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 in her most solemn acts; she exacts it from her pastors before their consecration; she submits it to the faithful when she calls upon them to 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 honor and glory to God and that it offers, as St. Paul says (Heb. vi. 20) "the greatest certainty that we can obtain of the truthfulness of a word."

By 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 important 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 is without truth, says St. Thomas, it is false; if it is without justice, it is pernicious; if it is without judgment, it is indiscreet. In the first place, it is necessary to swear with truth, that is to say, that truth should be the groundwork and principle of the oath, that it should be affirmed in good faith, with sincerity, without any disguise of words capable of deceiving our neighbor, 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 with the measure of certainty that we possess regarding it. If it be a 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 pronouncing it to have the firm purpose 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 the swearer guilty of perjury, a terrible crime, which embraces at once the qualities both of blasphemy and sacrilege, since it profanes the name of God and makes it serve as the support of a lie. It is, at the same time, an outrage 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."

It is not desolating, dearly beloved brethren, to think that there are numerous occasions of falling into the sin of perjury, and that especially if we count upon the impunity of the part of men, that we are so often exposed to commit this terrible sin."

To what extent should be on their guard not those who swear, but again, those who demand the oath, and who have as a special mission, by their state or profession, the exacting of testimony 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 unnecessarily 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 Catholics, do not fear to summon false witnesses and to induce them, either by flattery or by threats, to commit, even in courts of justice, the most abominable of perjuries? What an odious trade 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 such is necessary."

The third required by the Holy Ghost for the holiness of the oath is that it be taken in justice, that is to say, that a

person never should swear otherwise than in a manner conformable to the law of God, to the rights of society and those of his neighbor, and that it never be permitted to bind one's self by an oath to things that are contrary to our conscience. 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 fortune of others; when we promise, again, under oath, to keep ill-will, not to become reconciled; in a word, to do harm to his neighbor."

Those also swear against justice who, becoming members of societies condemned by the Church, or that are gravely suspected in her sight, pronounce in entering them terrible oaths which bind them down all their lives, chain their liberty, and can eventually, compel them to work in a manner, conscious 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 rebellion against the most legitimate authority and as a bound adversary of the same society. This oath, which they have thus pronounced to keep secrets with the legitimately constituted authority, to practice absolute submission 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 imprudence on the part of Catholics to thus expose themselves against the direction of the Church, and in spite of her formal prohibition to bind themselves one day under oath and their Christian conscience, which will command them to break it because the object thereof is criminal. \* \* \*

It remains with us now, dearly beloved brethren, to say a few words on your 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 falls in the promises he has made under oath. A perjurer, consequently, is he who, before the 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, affirms 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, before undertaking the duties of a certain function, swears to be exact, faithful, disinterested, impartial in the discharge of his duties, and yet who has no well defined intention to fulfill all those conditions, as would also be a perjurer he who, having taken the same oath, would subsequently take pains to regulate the affairs of public interest confided to his care to the extent of this promise."

The violation of the oath of office and false swearing are two forms of perjury equally contrary to the sanctity of God and the general interests of society."

The perjurer, says Bossuet, is an impious man and a blasphemer, who takes the name of God in vain and who thereby treats God as something vain, and who does not believe that God is just, able to punish, and does not fear 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 the tribunals, that is to say, from the authority the only means that it possesses of knowing the truth in points touching 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 firm."

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 oath which shall 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 perjurer menaced by God Himself with the most terrible chastisements, of which we have many examples in the sacred writings, has also been from time immemorial the object of severe repression amongst all people. The old laws sometimes punished him by death, but oftener by tortures, the cruelty of which marked the horror of this crime. In our days, which this crime inspires, the rigor of corporal punishment, they inflict, nevertheless, 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 the forehead, an ineffaceable stamp that renders him an object of reproach to his fellow-men; he has lost all right to public consideration and the confidence and esteem of his neighbor. His word has no longer any value, and we refuse to believe him even under oath, which is

a supreme injury. If his crime remains secret, he is nevertheless forced to confess it to himself, to say interiorly that as a liar and falsifier 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 own eyes."

The Church, 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 becoming multiplied, not only before the tribunals, as the custom has always been practiced, but again in those days of license when public elections are carried on, when there is so much danger of taking rash, false or unjust oaths. She has, by a special decree of the Fifth Council of Quebec, made of perjury a sin, the abolition from which is a case specially reserved to the Bishop. The Council of Montreal has confirmed the 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 of the diocese."

## 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-stirring 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 members 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 into 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 being 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 comprehended. 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 to 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. Light and Love are the two gifts which 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 conversions."

## A PROTESTANT TRIBUNE.

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 religious 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 the helpless, and the weak, had been very meagre. He could not explain why Church work in behalf of the people had been neglected by them. And here he, instead of slandering Catholic institutions of philanthropy, as is done stealthily by his 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 was, to the hands of the Catholic Church. She was wise in her generation. So long as the Presbyterian Church left to the Catholic Church the duty of assisting the weak and helpless, so long could they expect to see her ranks recruited from Protestant 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 infancy."

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





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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; consequently he has obligations to perform, 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 that perfection which the natural and divine laws demand, he must respect 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 himself.

The heaven-born prerogative of freedom of will places it in the power of man to break the law should he so desire; but he can never break loose from the obligations the laws enjoin on him; he can evade his duty, but he cannot divest himself of it any more than he can divest himself of his own nature.

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 omnipresent as the Divinity. It embraces and rounds his existence from the cradle to the grave. When we fulfil 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 the damned.

Now if we step down from the high platform of natural and divine law—which 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 conventionalities, we shall find—for it is an everyday and universal experience—that human opinion is strong enough to compel 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 mountains of the law, and in front and around us is spread the roaring sea of public opinion. Hence Nature and Nature's God, the world at large, our country, 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 pessimistic school of philosophy. We have no scholastic relationship with Schopenhauer 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 naught more wondrous than he." Such being the case, we cannot but believe that the majority of men and women desire to do good, to be good and true, to obey the law, fulfil their duties and thus promote the general welfare of mankind. That 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 every hill. Another, burning with the desire to have Christian truths made known, would send missionaries to every

heathen land, and have those benighted peoples kiss the cross as mother never kissed her babe. He would have them 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 fellowmen at heart, would drive poverty and misery from every threshold in the land, or burn with the desire of making some new discovery which would confer some new blessing 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 widow's cap, or in the arms of a poor orphan, 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 while, or wantonly neglected, or perhaps, 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, thousands are daily going down to their graves from sickness, poverty and all kinds of misery; while our towns and cities are at the mercy of unscrupulous politicians.

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 form a society for the "Protection of Children," while at the same time she neglects her own or leaves them to the 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 raminate 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 side-tracked 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 but 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 aburn hue. It is needless to say that Pat's dream of gold was soon shattered. So it is with our grand-beneficent members of society: they dream of the great and impracticable which they can never by any possible means perform, while they neglect or despise the little duties which are close at hand and which they could and should perform.

But man, by some strange perversity of his nature, is forever occupying himself 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 body, 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 at hand, and which demand our attention, for, whatever may be a man's duty towards the oppressed and afflicted citizens of a foreign land, whatever may be his duty towards the heathens of Africa or Mongolia, there is no 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 obliged to fulfil. If, as St. Paul says, "faith without good works is dead," we fall 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 never 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 spend their time bewailing their lost opportunities, while the second believe that there is nothing in the present

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 atone for 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 circumscribed, 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 fulfil 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 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 whom tribute is due; custom to whom 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 his country, his kindred and his father's house? And what but duty animated and 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, is 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 ability. "To improve the golden 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 remotest seas and deserts are not beyond its reach; no place is too crowded or gorgeous for its visitation—none too poor or lonely. If we seize it when it comes or improve upon it by our own industry, it will lead us to success and be our sure guide to duty. The number of the great is indeed small, and their power and influence so limited, that it can well be doubted whether, with their combined efforts, they could ever change the current of human affairs; certain it is that no one of them, be he never so gifted, could hope for success. On the contrary, it cannot 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 bestowed, are the things that give life to the heart and bring joy and comfort with them.

"These are the outgrowth of God's plan. Man's feeling for his fellow-man. The smile of a kindly voice. That makes a sorrowing heart rejoice. That overcomes dark sorrow a cup. And life's a fallen brother up; That spreads o'er all things full and free The mantle of sweet Charity. The voice that says be of good cheer. The kindly set that brings relief. The smile that leads a ban to grief. These are the little things so dear. That save the life surrounded here; These well-will from their source within flow and make the whole world skin."

There are few of us who have not yearned for and felt at some time of life the power and charm of sympathy. Our very hearts crave for tenderness 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. Why, then, should His faithful disciples be deprived of it?

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 Thorneley presided. He received from the clergy the gift of a cross 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 cross, 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 Thorneley declared that it is the bounden 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 retiring Moderator of the Presbyterian General Assembly a few days ago spoke similarly and even more pointedly in his farewell address to that body, on the question of Christian teaching in the schools. We understand that neither of these gentlemen are in favor of the position of 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 most 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 these 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 institute a system of schools which shall teach any denominational dogmas 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 no 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 Christ to mankind, which must include the existence and attributes of God, the need of a Redeemer and the manner of our Redemption, the nature of sin, its punishment, and full details of how it is to be forgiven, with many other doctrines on which the denominations calling themselves Christians do not agree. The moral code of these denominations is also in many important respects different, as is evident from the admissions of Bishop Thorneley regarding 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 partial 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. Bernard.

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 diocese 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 Rome.

MICHAEL DAVITT.

MR. W. T. STEAD'S TRIBUTE.

Mr. W. T. Stead writes as follows in Review 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 some 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 as they 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 aureole of a saintly life glowing with the radiance of passionate patriotism. In him the love for his fellowman dwelt like a consuming fire. With the tenderness of a woman he united the courage of a lion. A more indomitable man never stood in the dock or defied the constituted authorities from his place in Parliament. As the father of the Land League his career recalled Lowell's familiar lines:

Such earnest natures are the fiery plow. The compact nucleus round which systems grow; Mass after mass becomes inspired therewith. And whirls impregnate with the central glow.

Alike in British prison and in the House of Commons, on Irish hillside and on the battle-scared veldt, Michael Davitt was the fearless champion 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 be federated, with Home Rule as its chief cornerstone, he and I used to talk of a tour round the world together to proclaim 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 Ireland stand about your sepulchre, and band: The great, whose names are blown about the coast.

Of the world's glory, and the noble hosts Of nameless martyrs for their Motherland. Who gave green Erin heart and brain and hand. The captains and the soldiers at their posts. Rest, brother, in content, whose mortal eyes Saw, ere they slept, the triumph half achieved. And freedom nearer on a blowing tide; For the long warfare won the victor's prize— No lover's life for Ireland ever lived. No happier death for Ireland ever died. —JUSTIN HENRY MCCARTHY

CARDINAL GIBBONS TO CARDINAL RICHARD.

AT MEETING OF THE U. S. HIERARCHY IN BALTIMORE CARDINAL GIBBONS WAS AUTHORIZED TO SEND MESSAGE OF SYMPATHY TO FRENCH CATHOLICS.

The following letters have been translated 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 Catholic 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 Diocese is represented by fourteen ecclesiastical Provinces, embracing twenty-four Dioceses, two Vicariates, and one Prefecture-Apostolic. Such rapid increase and wondrous prosperity demand grateful recognition of God's goodness. In this conviction, the large majority of the Bishops of the United States have assembled, at our invitation, to commemorate with us this joyous clemency, and to give thanks to God in this very chure, which may be truly called the cradle of the Catholic hierarchy in this country.

We would profit by the presence of so many distinguished Prelates to offer to our 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 agreement, which for a century bound the oldest daughter of the Church to Rome, has been, contrary to all the requirements of justice and honor, ruthlessly dissolved. The bloody conflicts immediately consequent upon the first application of this notorious law sanctioning the separation of Church and State, so recently and peremptorily condemned by Pius X., do but forecast disturbances of a more serious character. 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 scattered throughout the world are members of the one body of which Jesus Christ is the Head, and as a consequence, share in one another's joys and sorrows. "If one member suffer anything, all the members suffer with it." (1. Cor. 12:26.) If this be true of the Church in general, it is still more true of the Bishops who are the Fathers of 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 Flageots, the Dubois, the Dubourgs and 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 how a civilized government can, in the name of liberty, subject an entire Christian people to the yoke of official atheism. Here, on the contrary, our rulers recognize that religion is necessary for the prosperity of the nation. Whilst they arrogate to themselves no authority in religious matters, thanks to the kindly feeling that animates them, mixed questions are equitably settled. To illustrate by a single example, far from enacting legislation hostile to the Church, disputes involving ecclesiastical property are decided by the civil courts in conformity with her recognized laws. If the Church has the right to protection because she is the truth, her progress requires only liberty worthy of the name. This we have fully and completely.

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 future in the universal evidences of faith which the persecution has elicited, in the noble and courageous attitude assumed by Your Eminence and all your brethren of the Episcopate in protesting against the "inventories" and in publishing and commenting upon the Encyclical.

Stemmen, and above all, in the paternal solicitude of the Sovereign Pontiff, who has personally chosen and consecrated new pastors for your flocks. Furthermore, we realize that the Christian life of 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 to the support of religion as by their ministers. Finally, we are confident that, under the guidance and instruction of the Holy Father and of their Bishops, they will profess their faith as well in the political arena as in private life, and thus will they soon recover the liberties 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 to thank Almighty God for all that He may accomplish for His own glory through "the noble French nation."—(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 of 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. Atp. of Balto.

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

Most Eminent and Most Reverend Sir:

The letter which Your Eminence 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 of your country, has deeply touched me and completely won my warmest gratitude. All the Bishops of France to whom I have made known your brotherly communication, 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 sent to her from the very beginning. I read with particular emotion the name of Mgr. Flageot, 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 the expression of our respectful and affectionate gratitude. Ever united in our allegiance to Our Most Holy Father, Pius X., we shall answer his summons, characterized by so much strength and wisdom, to restore human society in Jesus Christ. Begging Your Eminence to accept the assurance of my respectful attachment,

I am, 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 wonder and witchery of growing things. And the days of my life that seem to bear with them a benediction have been spent in a garden full of peace and content.—The Republic.

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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 giant Goliath trusted in his great strength. As we advance in life we see how necessary, how indispensable, 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.

True Effort is itself Success. Mr. Charles V. Nellany, a former graduate of St. Canisius College, Buffalo, and many years prominent in the legal circles of that city and New York addressed the graduates of that college at the recent commencement exercises. At amongst other interesting remarks we select the following which may particularly interest our young men. 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 believe that is human nature after all, in or out of the world, so called; and I promise you with all its wickedness, all its sin, 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 of mind, is soon known and shunned among his fellows. 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 steps.

Whether in the professions or in business 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. The 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 matter what his race or creed or circumstances, every boy or youth, by enjoying the means of education, is trained up for what he chooses to attain.

The Church, the State, the professions invite him! To himself is left the fulfillment! 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 to excel. No man who has endeavored earnestly to succeed, but has established himself firmly 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 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, giving you strength and ever-enduring courage to persevere unflinchingly 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 you to victory.

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, your knowledge and intelligence, are limited only by the extent of your own effort and the powers the Creator has given, and as to these, beyond the fact that you are finite, no man can fix 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 places.

and markings, on the path he treads, which will endure and make permanent his memory, to those who follow? And now with the curtain of life slowly falling 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 strength of cheerfulness; altogether 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 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 may be selected in almost any period. Shakespeare married Anne Hathaway when he was eighteen years old. Fredrick the Great was twenty-one when he wed the Princess Elizabeth of Brunswick to the altar. William von Humboldt married Karoline von Dachsroden 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 the sister of his friend, Ernestina Bole. Napoleon was twenty-seven when he married the rich widow Josephine Beauharnais, and Byron had attained the same age when he gave his name to the Swedish naturalist, Linnaeus (Linne), who was twenty-seven when he married; Herder was twenty-nine, and Robert Burns thirty. Schiller had passed his thirty-first birthday when he wedded Charlotte von Lengefeld. Violante was married when he was thirty-two. Milton began his unhappy union when he was thirty-five years old. Burger led his beautiful and beloved "Molly" to the altar when he was more than thirty six years old. Goethe gave his name to Christine Vulpius when three years less than three-score. Klopstock, after mourning his Meta thirty-three years, took to 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 muslin and lace pinafore who played in the garden opposite. She did not play the garden opposite. She was very long and very often in the front. But Betty in the cotton pinafore had heard rumors through the landlady 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 bower of white that in the autumn was a bower of red. Betty, seated in her little chair in the fifth floor balcony of the buildings, had plenty of leisure just now to contemplate the grass plot and the acacias over 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 unseen 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 evening 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 building, planting both feet steadily on each step. There before she stood 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. "What do you want, she asked. "I should like to come in," said Betty serenely. "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 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 fountains. Betty regarded it all for several minutes, well satisfied. "I should like to play with your little girl," she said at length. "Agas, the lady looked at her long. "My little girl has gone to play in the garden," she said. It was Betty's turn to look long at the lady. "Was she sick?" she inquired. "Yes, she was sick, and she suffered. And then God took her into heaven."

"Mother's sick," said Betty. "Is she very sick?" asked the lady. 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 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 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 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 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 know, 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. "Yes." "And have you seen a priest?" "No, not since I married." "And the child has not been baptized, perhaps?" "A faint blush suffused the wan face. "No."

"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 to 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 for the first time up the long stairs 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 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 carried downstairs by her new friend, it seemed only natural to Betty to put her arm around the lady's neck and lean her sunny head against the unresponsive cheek. "Betty does love Lucy," she said. Lucy held her closer, and turned her head to kiss the little face.

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 behind 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 robes and a bride doll, and everything that is useful 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 leaves on the shelves, and a counter with altar with flowers and candles, and a priest and server—Betty gazed at her hostess speechless with delight. The sound of a turning key came from under Lucy's hand. A musical box began to play soft tunes. The child seemed to spend the afternoon in fairyland. She rode the rocking horse, shrieking 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 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 said.

"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. Betty looked at her with eyes of consternation. The little lip trembled. The tears rolled down her cheeks. "No, no! I 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 girl have accepted 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.



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THE LEEHING, MILES CO., LIMITED, MONTREAL.

FIVE-MINUTE SERMONS. Fifth Sunday after Pentecost.

FORGIVENESS OF INJURIES. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee, leave there thy gift before the altar, and go first to be reconciled to thy brother, and then come to thy gift at the altar. (Mt. 5:23-24)

There are few things in common life, my dear brethren, more surprising than the fact that some people seem to consider themselves good Christians, and well worthy to receive the sacraments, 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 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 think of the words on their lips, I do not know how they could get through one Our Father. "As we forgive those who trespass against us" ought to speak to those persons who, as they think, have trespassed against them; they wish, then, that God should have nothing to say to themselves. "Forgive us," they say to Him, "as we forgive"; we will not speak to others, so do not Thou speak to us; turn Thy back on us, pass us by; cut us off from thy friendship, send us to hell; that is what every Our Father means in the mouth of these detestable hypocrites when they say, "forgive us as we forgive."

How these people get through their confession and receive absolution as surprising as that they should make the attempt to do so. They are caught, not only, 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 examine them, by putting all the other party appears, that is, we come nearer to the truth. "I spoke to So-and-so," they say, "but got no answer."

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 politeness, is in almost every case, a mortal sin. Of course I do not mean that if, through the omission comes from inattention or carelessness; no, I mean when it is intended as a cut to the other party. About the only instance in which it can be allowed is that of a superior, who has a right to take no notice in his own hands, and can put 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.

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, you ought to see your own sin as much as he or she. It is 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 unprovoked, do you expect your neighbor to get 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 unprovoked fault. 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. If one is not willing to be in charity



with his or her neighbor, let him or her not come to confession, or at least, if coming, take care to state the matter as it really is. "Go first and be reconciled 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, according to St. Paul, there is no remission of sin. This great festival was established (Feast of the Precious Blood of 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, Moezzini. 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 daily renewed on our altars in the Mass, and which becomes the nourishment 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 called by devotion to the most Precious Blood, reminds us that we are called upon to walk in the footsteps 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 the true children of a crucified Saviour have ever had to share in the bitterness of His anguish and oftentimes in the agony of His death.

For three hundred years after Christ had ascended into heaven, countless martyrs shed their blood in attestation of their faith and love. Less fortunate than those glorious confessors, cheerfully pouring out their life's blood for Christ, God pitied 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. "Who does not carry his cross to-day when Jesus first ascended into heaven, he will not enter into His Kingdom. The sinner, therefore, who does not carry his cross, as for them, suffering patiently borne must be the golden key to open the gates of His Kingdom. "Who does not carry his cross to-day when Jesus first ascended into heaven, he will not enter into His Kingdom. The sinner, therefore, who does not carry his cross, as for them, suffering patiently borne must be the golden key to open the gates of His Kingdom. 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IS FAITH DECAYING. CATHOLIC WRITER PROVES THAT IT IS NOT.

In a recent issue of the daily Tribune of London, there appeared an admirable "Open Letter" from Mr. Hilarie 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 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 immortal 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.

"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 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 every day more nearly to decent and Christian government, and they themselves throughout the world are increasing 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 as in Sydney or Melbourne, or San Francisco, there are now a multitude, and soon to be a majority. Nor is this people of the sort that pose for martyrs offerings. Their churches rise daily over. They are not literary Christians; they are of Faith, combative and exultant. 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 kind 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 said that the Pope keeps laid upon 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. More reason 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 judgment, and almost our sanity—more 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 more literary figures. But what if the Faith should rise and lift this Antean thing, this human judgment from the earth, the common soil which is its only strength? What if the Faith like Hercules, should lift humanity up in one of those spasmodic wrestling strains which its own history proves native to it, and should so keep it off the plane of this world that at last the Faith, and not reason should conquer? For the Faith is a demigod, Patru Deus."

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

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DIocese OF LONDON.

PROCESSION AND ADDRESS. After Benediction on Sunday June 24th a number of leading men of St. 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 month's trip to Ireland. Mr. P. Cunningham presented the purse while Mr. J. McCaulliff read the address which was as follows:

Maidstone, June 24 1906. To Rev. P. McCabe: Rev and dear Father—On this the eve of your departure for your native land, we, the

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, we shall miss you and your many prayers will be wanted on High for the safe return of our beloved pastor.

During the two years that you have been in our midst you have endeavored yourself to us by your unselfishness; the zealous care you manifest in making the spiritual and temporal interests of our parish; also but not least the interest you take in education of our children and care of the elderly and infirm. While we have been often remiss in our duties, kindly believe that many of the things which you have done for us were done through carelessness rather than from any unwillingness of heart to do so. We appreciate what you have done for us and realize that your labors are not high; but hope in the future to lighten your burden by our hearty co-operation.

In conclusion, we beg of you to accept this purse as a slight evidence of esteem and respect in which we hold you. With its dear Father, accept with us the sincere wishes 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. Cunningham, James McCaulliff, Frank Cahill, and Robt. A. Halford. Father McCabe, in a few well chosen words, thanked the people of that good parish who accepted the gift, while he assured them that though absent he would always remember his parishioners, but especially the ladies who were offering the Holy Sacrifice of the Mass. He looked forward to soon return, raised a little health and quite ready and able to carry on his many improvements around the church.

DIocese OF ALEXANDRIA.

BY SHIP MACDONNELL CONSECRATED. Alexandria, June 25.—A most imposing ceremony took place in St. Finnan's cathedral, on Sunday, June 25, when Right Reverend Wilfrid A. Macdonnell was consecrated Bishop of Alexandria. The function was the occasion for a gathering of four Archbishops, two Bishops and a large number of priests. The officiating secular clergy, Redemptorists, Jesuits, Oblates of Mary Immaculate, Basilians and other orders, numbered about 150. The Bishop-elect, accompanied by three Bishops are required to communicate the power of episcopacy. The officiating Bishop was Bishop Scahill of Sault Ste. Marie, and Bishop McKay of London. Archbishop Casper of Limerick presided. The English sermon was by Rev. Father Forbes of St. Anne de Bellevue, followed in discourses in French by the Bishop-elect and the Bishop of Sault Ste. Marie. Elaborate preparations were made by the church and the lay people. The town of Alexandria was gaily decorated with flags, bunting and streamers. The Bishop-elect arrived on Saturday afternoon at 5 o'clock and was greeted at the station by about 5000 people. The Bishop-elect and his suite were organized into a procession and followed the main streets, escorted by the popular police to his place. All along the line the people demonstrated their esteem for the new Bishop, who is said to have been on the occasion of being a Gleaner by birth. The procession comprised members of the local branches of the Catholic Order of Foresters, St. Joseph's Society, Les Artisans, Citizen's band, two pipers in costume belonging to the fifty-ninth regiment, and a band of 2500. School pupils, church committees and carriages with the clergymen. Two mounted marshals, A. D. McLeod and D. C. Campbell, kept the parade in order.

After reaching the cathedral the new Bishop, followed by visiting priests and Bishops, marched to the cathedral where the Bishop-elect received the formal expressions of devotion from his people. Mr. J. A. Macdonnell stepped and presented a series of addresses on behalf of the English speaking parishioners. All the societies followed, and finally came the most touching welcome from the children. It was read in a clear ringing voice by Master Lawrence Ronald of the C. M. B. A. school. Besides the addresses there were gifts—gold chalices from the C. M. B. A. school, a banner from the C. M. B. A. school, and a banner from the St. Jean Baptiste Society, and pontificals from the children.

The innate modesty and gentleness of the character of the new Bishop were indicated in his manner to the children. "Friends," he began, "I am embarrassed as your beautiful addresses, not because I did not expect them, but because I am sure as you have made me beyond my expectations. I was chosen against my will for this office," he proceeded, "for I feel unequal to the task."

Accepting the office under such circumstances he was not in a position to sing Alleluia as he had done in his previous episcopate. He was gratified at seeing the Scotch, Irish and French unite in the welcome and express their sentiments in testimony of their respect and loyalty for the joy of the new Bishop and government in the world. After Benediction the scattering dispersed and the clerical procession were dined in the palace.

The consecration ceremony 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 Bishop-elect wore a cope and wearing the mitre he presented the Bishop-elect with the keys of the city. The Bishop-elect answered a series of questions relating to his profession of the Catholic faith, after which the Bishop-elect presented the keys of the city to the Bishop-elect. The Bishop-elect presented the keys of the city to the Bishop-elect. The Bishop-elect presented the keys of the city to the Bishop-elect. The Bishop-elect presented the keys of the city to the Bishop-elect.

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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 to the duties of the laity, by Rev. G. Griemann, C.S.S.R. With an introduction by the Most Rev. John J. Fenwick, D.D. Published by Benziger Bros. With the Imprimatur of Most Rev. John M. Glenn, D.D. 60 cents.

"Outlines of British History for Catholic Schools," by R. Wyatt Davies, M.A., Trinity College, Cambridge. With illustrations. Published by Longmans, Green & Co., 39 Paternoster Row, London, E.C. Price 75.

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

Red Rose Tea "is good tea"

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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 Toronto Meeting.

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 of one per cent. after only five months' operation, is something unusual and very noteworthy. 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 accomplish within a given time. It scarcely is 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 of Canada has done so, it is not an entirely new institution. Just 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 begins its life with the experience and support of the Toronto Savings Bank of 1857. The following account of the meeting might be explained that The Home is not an entirely new institution. Just 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 begins its life with the experience and support of the Toronto Savings Bank of 1857. The following account of the meeting might be explained that The Home is not an entirely new institution. Just 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 begins its life with the experience and support of the Toronto Savings Bank of 1857.

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THE SHAREHOLDERS' MEETING.

The Home Bank of Canada is just six months old at the present time. It is entirely a new bank, with a new list of shareholders and a new executive. It would not have to be reported that a dividend at the end of the first five months of the bank's operations. But aside from the dividend, the bank has also been successful in showing some very conservative and prudent activity in most of the departments of finance associated with banking. It has taken up the original scope of its charter, and it has become The Home Bank of Canada.

Where the Depositors Come in.

The depositors of The Home Bank of Canada may read with satisfaction that the sum of nearly ten millions of dollars of the public 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 reserve of \$3,000,000. The remainder of three million four hundred and thirty thousand 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 other discounts for their accommodation, amounting to \$284,000.

Has Followed the Tried Methods.

An analysis of The Home Bank's general statement shows that the institution has taken its place solidly among 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 proved most attractive, and the circulation is rapidly increasing.

A Representative Meeting.

The meeting was called to order at noon. Among those present were: R. E. Bull, T. H. Bull, John Batho, Wm. Crooke, 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. B. Widdowson, Joseph Hybson, H. T. Kelly, W. T. Kernahan; Wm. Lavote, Paris, Ont.; Lieut.-Col. James Mason, Isadore 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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We will help you to put this good advice into practice, if you open an account in our Savings Bank Department.

Interest added 4 times a year.

THE SOVEREIGN BANK OF CANADA

London Branch—Opposite City Hall, F. E. KARN, Manager. London East Branch—635 Dundas St., W. J. HILL, Manager.

crease in the bank's deposits over the amount taken over from the Home Savings and Loan Company, Limited, when the fact is considered that the 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. E. 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 bank.

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 are due and are hereby tendered to the president, vice-president and directors for their careful attention to the interests of the bank."

The Old Board Re-elected. The ballot resulted in the re-election of the old board as follows: Eugene O'Keefe, Thomas Flynn, Edward G. Gooderham, M. J. Haney, C. B. Widdowson 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 re-elected president and Mr. Thos. Flynn re-elected vice-president of the bank.

THE LATE MICHAEL DAVITT. At the regular monthly meeting of Branch No. 12, C. M. B. A., Woodstock, Ont., held June 2, the following resolution of condolence was proposed and carried unanimously: Moved by C. L. Henderson, seconded by Patrick Dean, that this branch have in view of the death of the late Michael Davitt, a resolution of condolence be passed on the death of the late Michael Davitt, a resolution of condolence be passed on the death of the late Michael Davitt, a resolution of condolence be passed on the death of the late Michael Davitt.

MARRIAGES. KENNEDY-CARROLL—On June 19th, at All Saints' Church, by Rev. Father Newman, Mr. Thomas Kennedy, of St. Mary's parish, Allmonte, to Miss Elizabeth Carroll, daughter of Mr. Thos. Carroll, of the parish of Huntley, Ont.

TEACHER WANTED. TEACHER WANTED FOR SCHOOL SECTION No. 4, Fox. Duties to commence after the summer holidays. Apply stating salary and experience to J. R. Hamilton, Ag. Ont. Sec. Treas. 1446 A.

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CATHOLIC TEACHER WANTED FOR ST. Andrew's school, District No. 2, N. W. 7th St. Male or female, holding 1st or 2nd class certificate. Duties to commence at once. Apply stating salary and experience to A. M. Johnson, St. Andrew's P. O., via Wapella Stok, N. W. T. 1446 B.

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