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My neighbor's girl is a snow-white bride,
Her frock's as white as my hair,
And her little head bends' neath her bridal wreath
F As low as mine's bowed with care;
Her eyes are dimmed by her misty veil,
And dim are mine, too, with tears,
Her lover stands by and he whispers low—
Oh, long are the weary years!
O God, be good to the little white wife,
Late comes her woman's dole—
My man he sleeps in the clear green sea,
O God, be good to his soul?

O God, oe good to his sodi.

My neighbor's wife lies still and pale,
But her smiling eyes are wide,
For a little head nests at her curving breast
Her tender heart beside;
And little she recks of her woman's pain,
Awaited with woman's fears,
As her man-child stirs in his rosy sleep—
Oh, long are the weary years!
O God, be kind to the rosy child,
Late come his mother's doie—
The clover grows over my baby's head—
O God, keep safe his soul!

My neighbor's hands fold close the cross.

That lies on his quiet breast,

The candles gleam at his head and his feet,
And the pnest prays long for his rest.

The din of the noisy world without
Rolls over his patient ears

O God, call home my sour!

—Gertrude E. King, in Appleton's Magazine, April.

#### CARDINAL LOGUE ON AMERICA.

His Eminence Cardinal Logue, who arrived from America at Queenstown on arrived from America at Queenstown on Saturday, June 13, preached at the 12 o'clock Mass in St. Colman's Cathe-dral, Queenstown, on Sunday. The sub-ject of his sermon was his visit to the United States, in reference to which he

"We had the most striking proof that could be placed before men's eyes of the vitality and the activity and the triumphant success of the Church of Christ in one great nation. One of the great nations of Christendom of the present day affords a spectacle of the triumph which Christ's kingdom has achieved over the souls of men. We have been eye-witnesses of it on a great occasion. We were invited by the Archbishop of New York to join in the olemn ceremonies which were undertaken to give thanks to God and to celebrate one hundred years of the work of this teaching of the Gospel, and, my dear brethren, the result was wonderful. When we consider what the Church in York, but throughout the whole of the United States, in all its States and all its Territories, we see realized the promise of Christ to His apostles: Behold, I am with you always, even to the consummation of the world.' Even in the early days of the Church there was hardly a more striking proof of the vitality and the efficacy of the Gospel in conquering men's minds than we had observing the progress that has been made by the Church in the great country during a hundred years.

"To give you an idea of it, I took down a few statistics to bring before your minds what we saw with our eyes. Before 1808 there was one Bishop in the United States, Bishop Carroll, who played a leading part in the great movement which resulted in the inde-pendence of the United States. He was only Bishop, and the handful of Catholics there were scattered over the

out sacraments. What do we see at the present day? We see 14 Archbishops in the United States, 90 Bishops, 10,789 secular priests, 3,655 of the regular clergy, making a total of 14,484. There are 7,643 churches—that is to say, parish churches with pastors; there are 3,941 mission churches and churches which have Masses occasionally, and, as far as can be ascertained, the total of Catholics that when the census, which is being taken now by one of the American Arch-bishops, commissioned by the Govern-

ment, has been made out it will reach PROUD OF OUR HOLY FAITH.

The Church is alive and strong and There was no coldness about the Catholics that we met in the United States. We found none who were ashamed of their holy religion. From those in the highest walks of life to the poor laboring men who were taking care of the streets, they were all proud of their holy faith, prepared to acknowledge it and to show their pride in it. There was no grumbling; none of the spirit of criticism and carping, which, infortunately, has begun to introduce itself in Ireland at the present day. You would not find there what I saw by a newspaper this morning; you would not find there a Catholic in any walk of who would stand on a public platform and declare to his hearers that the pulpit was the platform of cowards. Such was the expression that was given to the feelings of a certain politician in

After describing the scene in St. Patrick's Cathedral, New York, on occasion of the principal religious ceremony of the centenary, the Cardinal con-

much for the ceremonies in the church. But outside the church there was a manifestation of Catholic feeling which would make a person feel proud of the name of Catholic. The laity thought, and rightly thought, that they should take a leading part in the celebration bration, and the means which they de-vised for taking this part in the celebration was to have a public procession, or what they call a parade, I believe, in the United States; and a

mention, in passing, that he was not left without his reward. The President of mention, in passing, that he was not left without his reward. The President of the United States, on the occasion of his coming to organize the procession, raised him to the highest grade which a general can have in America, the grade of brigadier general. Perhaps the two things had no connection, but every one believed that they had. Every one believed that the President wanted, by raising this Catholic general to the with his organizing this procession, to show his own sympathy with the great Catholic celebration in New York, and he showed it expressly besides. He wrote a most beautiful letter to the Archbishop, conveying his congratulations and the congratulations of with his organizing this procession, to

we all took part.

New York. That general rode at the head of his procession until he reached a place where they turned off in other streets and dispersed and then he came back to the immense platform raised there for all the visitors, and he was sitting near me. He counted the files of men passing and the time they took and he found that they were marching at the rate of fifteen thousand an hour. The procession took three hours in passing the stand, so that there must have been forty-five thousand men marching

past in that procession.

"And who were these men? There at the head of the procession were the Catholic judges of New York, and the Catholic lawyers, and the Catholic doctors, and the members, numerous as they are, of the Catholic Club, which include all the leading gentlemen of New York. They were not ashamed to make that public profession of their faith; they were not ashamed to come down an the people to march past their Archbis-hop and make that public profession of their attachment to him and of their attachment to their holy religion. And then came various societies and confra-ternities, and the people. And though the procession, I could see for myself, When we consider what the Unuren in America was a hundred years ago, before 1808, and when we consider what it is now, not only in the Archdiocese of New now, not only in the Archdiocese of New had Germans, Italians and Poles in lesser had Germans, Italians and Poles in lesser numbers, of course, than the Irish, and you had Catholics from every country marching in that great procession. I do not believe there is any other city in the world that could have turned out the display of men. I do not believe there is any other place in the world where such a public profession could be made of the Catholic faith. It was a powerful display of the attachment of these people to the Church, and that was one of the principal things that struck me during my visit to the United States, both in the Archdiocese of New York and in the other dioceses that were visited, because we went a good deal about through the country, and we went to Canada and elsewhere.

THE SECRET OF CATHOLIC SUCCESS HERE "Everywhere we went I found the most cordial and affectionate relations Catholics there were scattered over the wild country almost without priests, and to a great extent without Mass and withand that is one of the means by Almighty God will preserve the faith to that people. I forgot to mention that there was a great assembly, where the most eloquent men of America addressed themselves to the people and professed publicly their attachment to the Catholic Church and to our Holy Father the Pope. It was a magnificent display. Well, in organizing that and in the ceremonies and in the procession the Archin the United States, which has grown out of the handful in 1808, is now, some say, fifteen millions. It is thought under his direction, and took instructions from him, and they showed them-selves just like children in his hands; and I believe that that is the secret of the success and the triumph of the faith in the United States. As long as that lasts, the Church will be prosperous and the Church will be successful in evan-gelizing the people, and even in bringng others into the fold. That was or of the things I had the satisfaction of

witnessing during my time in America. "I went down to Philadelphia—I in-Archbishop, but a good priest, one of his leading priests, who was born in my diocese, died, and I went to his funeral. He was Mgr. Garvey, who was head of the Seminary in the Philadelphia Archdiocese. He died after two or three days' sickness, to our great sorrow I went to the funeral, which was attended by the Archbishop of New York and by a number of Bishops who were friends of the deceased, and by numbers of priests beyond my counting. I met there on the occasion seven ministers who came into the Catholic Church in : body, and I met there also a lady, who will yet be canonized, Mother Drexel. She came down to see one of these clergymen who had been a leading mar in the Protestant Church, and the founder and superior of a convent of Protestant nuns. She came down there to concert means with him of receiving into the Church. So that you see that the faith is not only flourishing amongst Catholics, but that it is making pro-

BEAUTIFUL UNION OF CLERGY AND PEOPLE. "And I believe, under God's providence and God's grace, which works everything in us, I believe that the external means by which God carries out that great work in America is the beau-

There is no one work to which the priest can set his hand there in which the people are not prepared to co-operate as regards the risk, the expense and the

acrifice involved. "On this day fortnight I was asked to lay the foundation-stone of a new church, and the people were there in multitudes, prepared to back up their pastor in founding that new church in a new district. It is outside the city at pres highest grade in the army, in connection but the city is creeping up to it, and the tions and the congratulations of multitudes, and gave their contributions America, on the triumph of the Church in the great celebration in which schools.

"All these things are done by the "A DISPLAY OF POWER.

"That march past of the multitude opened my eyes, and the eyes even of New Yorker's as they told me themselves, to the strength and vitality and the vigor and the boldness, if I may so express myself of the Catholic state for the education of the children, but their parochial schools are the glory of the Church in America, and the children receive a magnificent education in them. So, much so, that magnificent receives a magnificent education in them. express myself, of the Catholic faith in tion in them. So much so that merchants and others, as I saw by the news-papers, seeking assistants for their various offices and stores, try to get as many as they can from the Parochial many as they can from the Parochial schools, passing over those who are educated in the State schools, because, they say, in the Parochial schools they find boys and girls who know their business and who will be obedient and respectful to those who employ them.

DEBT TO IRELAND.
"There is no doubt that at the present day there are great multitudes of splendid Catholics from Germany and from Poland, and some of them from Austria, and even from the East, who have their own Eastern priests and their own rites, and the Bishops make every provision for them and provide them with churches, and allow them, as the Pope himself does, to carry out their ceremonies according to the rites of their Church. They are not schismatic Greeks, like the Russians. They are Catholics, united to the Catholic Church. You have them from these countries, but when all comes to all you will find the United States owes the Catholic faith to Ireland. There is no doubt whatever about that; the Irish were the first to raise the standard of the cross in the raise the standard of the cross in the United States, Of course, in South America the early Spaniards took care to make their conquest, not merely a coular but a religious. But I am speaking of the United States only, and it is an acknowledged fact that the faith of the United States is an Irish faith, and hence it is that they have so many churches dedicated to St. Patrick, and hence it is that they have such a veneration for St. Patrick, and hence it is that the good Archbishop of New York was good enough to ask your good Bishop and myself-and, indeed, he asked other Bishops, but they were not able to join him—to celebrate this great centenary, because all feel and all acknowledge that what the Catholic Church is in the United States at the present day is due in a great measure to Irish faith, Irish piety and Irish fidelity to the teaching which was handed down to the people through their forefathers from St. Patrick's time to the present

day.
"There is another thing, though per haps the church is not a place to speak of it. I never received more kindness, than we both received in the United States, and we must say in justice that the kindness and hospitality we received was not confined to Catholics We found that our countrymen of other creeds, and even Americans, were just as ready to receive and show us kindess, and to go to trouble that we are not accustomed to in this country to ing of affection I had for that great country before, as being the home of so many of our race, has been increased hundred-fold by my visit.

A GLORIOUS FUTURE.
"I trust that the great country will prosper and go on in God's holy fear and love, and that the faith, which so strong amongst a large body of th people at present, will spread and take hold of men's minds, keep them faithful to the truths of the Gospel, faithful to the religion of Jesus Christ, in which they were born, and that their genera-tion will not only prosper, but that their spiritual welfare will proceed a it has proceeded during the dred years, and, if it does, that country will be one of the greatest countries perhaps the greatest country, in the world. They have vast resources, and if they keep within the four corners of the Gospel, keep to justice, charity and purity of life, they will assert for them selves a place which few, perhaps n empire, has had since the most flourish Catholic Standard and Times.

### The Pope's Joke.

Rome, March 15 .- The Vatican chuckling over a little jest by the Pope. He has a friend in Venice who is sick. Last week he received in audience a Hebrew gentleman who is also a friend of the invalid. In bidding his visitor farewell the Pope said:

"If you see our friend tell him I send him my apostolic blessing."
"But your Holiness," objected the other, "I am a Jew." gress amonst those outside the Church.

"That does not matter," retorted the " the goods are all right, though the packing might be bad."

One Sunday afternoon in the month of October as I was passing through the Rue de Vaurigard in Paris, it suddenly egan to rain. Mechanically I looked the right and left seeking a place of telter. The little church of the Carnelites was near by and thither I has-ened. When I entered I saw on all es decorations of flowers and lights,

and an immense crowd assembled.
"What feast are they celebrating?" asked an old lady who was kneeling

eside me saying her beads.
She raised her head in astonishment. This is the Feast of the Holy Rosary, nd as a memento of the day, the revernd fathers are going to present all in hurch with a blessed rose

ef and simple.

I am going to distribute roses among on," he said. "They are very small, or we are poor. Let their perfume remind you of the virtues of the Queen of Heaven, and inspire you with the desire of striving to imitate her example. They are blessed, that they may bring to your homes the blessing of Mary. Mothers, let them adorn the cradle of our children. Wives, present them to our husbands; tell them this flower vill serve as a monitor when duty calls them from you. Young maidens, wear hem on your breast, that the aspirations of your heart may be to Jesus and Mary

ited in the same love." Then began the distribution. When I oproached to receive my rose, the Prior niled; he seemed to read in my thought that word chance that had brought there. I bowed and left the entered. I returned home and placed the blessed rose on the portrait of my mother. Poor mother! she seemed to look upon me then more tenderly than ever. Perhaps it was her prayer in heaven that had directed my steps. I passed the time in reflecting upon how little things often produce great effects. I cannot tell now all that my surging thoughts revealed to my mystic rose; it was almost a confession; and the little flower was the heavenly balm that I apflower was the heavenly balm that I applied to the festering wounds of my neart. "To-morrow," I said to myself before falling asleep, "I will return to that church and ask for that good Prior and say to him: 'The rose has brought me back, repentant and converted.

### MODERNISM. When Modernism first came to the

front non-Catholics, especially Anglicans of the High Church school, were inclined

to welcome it as one more case of disaffection amongst Catholics, which is always so dear to them. Liberal Catho-licism has for a long time been the hope of this party. If such Catholicism should become the predominating feature in the Church then the High Churchman hoped that the obviously unsatisfactory posi-tion in which he is placed might be obviated. Then Rome would be inclined to yield, and be willing to come to an arrangment with the Anglican Church, or at any rate with that party which de-lights to call itself Catholic though not Roman Catholic. There would then be darkness. Unwavering in her profession, unswerving in her teachings, the sion, unswerving in her teachings, the grand old Church of Rome has thundered wages of sin is death. In vain have the realization of the High Church Anglican's dream of a number of schools of thought diametrically opposed postible with the realization of the High Church and there would be thought diametrically opposed postible with the realization of the High Church and their sad results. In the last 25 years there were only 609 marriages in the Church, and of those wages of sin is death. In vain have the tides of atheism beat against her adamantine ramparts; in vain have the diametrically opposed postible with the last 25 years there were only 609 marriages in the Church, and of those wages of sin is death. In vain have the tides of atheism beat against her adamantine ramparts; in vain have the diametrically opposed postible with the last 25 years there were only 609 marriages in the Church, and of those wages of sin is death. In vain have the dides of atheism beat against her adamantine ramparts; in vain have the dides of atheism beat against her adamantine ramparts; in vain have the dides of atheism beat against her adamantine ramparts; in vain have the dides of atheism beat against her adamantine ramparts; in vain have the dides of atheism beat against her adamantine ramparts; in vain have the dides of atheism beat against her adamantine ramparts; in vain have the dides of atheism beat against her adamantine ramparts; in vain have the dides of atheism beat against her adamantine ramparts; in vain have the dides of atheism beat against her adamantine ramparts; in vain have the dides of atheism beat against her adamantine ramparts; in vain have the dides of atheism beat against her adamantine ramparts; in vain have the dides of atheism beat against her adamantine ramparts; in vain have the dides of atheism beat against her adamantine ramparts; in vain have the dides of atheism beat against her adamantine ramparts; in vain have the dides the possibility of reunion without trouble, anity in the world. Anglican orders would be recognised, and there would be thought diametrically opposed possibly, but still united in the maintenance of a semblance, at least, of hierarchical rule under the presidency of the Pope of Rome. These dreamers — they will pardon us for the use of the term we trustare anxious to have universal recogni tion of their Catholicity, which fully understand is only possible, when there is a closer union with the only Church which all acknowledge as Cath olic, while at the same time retaining their freedom to believe and teach any thing they choose. The one thing that they feel is insuperable is the recogni tion of an authority which in matters of faith and morals they must submit to whether they can agree with it or not. The advent therefore of the Modernists to these men was a godsend. Here were Roman Catholics, admitted as such by all, who yet doubted the infallibility of the decisions of the Holy See, who while continuing to say Mass—a word dear to Anglicans of this school though for obv ious reasons they dare not use it public ly-were adapting their teaching to all the vagaries known as Modern Thought Men who did not hesitate to question the dogmas of the Church as archaic expressions of opinions of a by-gone age. Men, too, who while thus teaching, were yet wearing the vestments of the Catholic ceremonial and showing themselves in every respect ritualists of the first water. When, therefore, the Holy Father in his encyc lical of last year condemned in no uncertain terms these teachers as heretics the High Church party was furious, and with the help of so-called Roman Catholie correspondents of its journals, denounced His Holiness as behind the times, ignorant, misinformed and every-thing else which was bad. Now, how ever, their eyes are being opened, and they are beginning to see that if Mod-ernism is right not only is there an end

in the miraculous and the supernatural which would leave them nothing, even as Anglicans, to fight for. The extract which we print in the following para-graph from the British Weekly brings out this change of opinion so forcibly in its comments on a speech lately dein its comments on a speech lately de-livered by the Protestant Bishop of Birmingham, that we feel it is worthy of reproduction for the benefit of our read-

deeply regret, delivered last week a ver thoughtful and weighty address on Mod ernism. At first the High Anglican were much disposed to welcome the Mod-ernist movement in the Roman Catholic Church. They did not see whereunto that movement was growing. They took it that when men like Loisy criticised the With difficulty I made my way for-ard through the crowd, when the ward through the crowd, when the beneved, nevertheless, that infractions Father Prior began to speak. His pale events actually occurred. It is difficult and noble countenance lighted up with a to see how they thought so, but they heavenly joy, inspired, respected; the know better now. Loisy has myriads of candles that burned around shown himself to be a downright unbethe tabernacle formed for him a kind of liever, willing to use in priestly robes brilliant aureola: his mild and penetratng eyes rested with pleasure upon the jointed out the portentous nature of the new situation. We are threatened with istened to his words. His address was lieve in nothing but their own priestly claims. Dr. Gore said: "We have, rather widespread, a combination which is more or less new in experience, a com-bination of a high sacramental doctrine with intense dogmatic weakness at the centre. This is a movement full of peril, because it seems to hold on, while in reality it surrenders all." It is an immortal masquerade. On the absolute necessity for miracle in religion, Dr. Gors order with his careful was a contract of the contr Gore spoke with his accustomed boldness and force. "He could not conceive any element of trustworthiness which could belong to Christianity as a positive religion if it was mistaken in its appeal to experience with regard to the great central event of the Resurrection. Nor again was he able to enter in the least into the state of mind which held that it would not make a fundamental difference to the actual strength, the moral and practical strength, of the Christian creed if we began to doubt all this. He must frankly confess that he was quite certain that his moral hopes were bound up with his belief in the miracles which were recorded of Christ, perhaps most of all with regard to the miracle of the Resurrection, but not with regard to that exclusively." The one alternative to supernatural religion now offered to us is Unitarianism, but it is not the old honest Unitarianism. It is the dishonest Unitarianism, which clings to loaves and while it has forfeited the right to all."

### FROM A NON-CATHOLIC JOURNAL.

On the closing day of a mission held recently at Ithaca, N. Y., the seat of Cornell University, the Right Rev. Bernard J. McQuaid, D. D., confirmed a class of forty-five converts and gave one of the ablest addresses in defense of the Catholic faith ever heard in that city. The sermon was prompted by recent blasphemous utterances by a Cornell professor, who would have the world now believe that Jesus Christ was only a believe that Jesus Christ was only a mere man, and not the Son of God as well as the Son of Mary. An editorial in appreciation of the Catholic Church and the benefits of a Catholic mission appeared in the Ithaca Daily News, as appeared in the Ithaca Daily News, as

"Century after century the mighty rm of the Catholic Church has been stretched forth to subdue the powers of darkness. Unwavering in her profession, unswerving in her teachings, the advanced theology ' levelled its slungshot and volley fire into her entrenched The Catholic Church stands to day, as it has stood, for the inviolability of the faith, and supreme in the hearts of the people who compose its member o. No one of properly balanced mind or out of the Catholic Church, can ship. fail to admire and profoundly respect a structure than can survive all this—defy all this, without ever so much a asking quarter or receding a hair's breadth. As for Christian people professing whatever creed, they surely must rejoice that a defender of the faith so and so able remains to them. For the Catholic Church belongs by no means to the Catholic priesthood and to their immediate followers; it belongs to the Christian world."—Sacred Heart

### The Passing of Bigotry.

The imposition of a fine of \$150 on a newsdealer in New York for selling copies of a French and Italian anti-Catholic publication is another illustration of the marked change in public sentiment toward the Catholic body on the American side. Less than thirty years ago it was considered no offense to revile the the people "won't stand for it," as the saying is. The day of the bigot and the defamer is passing — a new era has dawned, and we should rejoice and be grateful. The change of attitude toward us is due first to a prudential desire to have the conservative force of the Church when other forces are making strongly against the rights of property and the growing recognition of the fact that for the United States; and a general in the great work in America is the beaugeneral in the army, General Barry, it don't go this procession and discipline the people who were to take part in it. I may that great work in America is the beaugeneral is the descendant the catholic who tells you, "I don't go to fanything feligion, which they are beginning to see that if Modernism is right not only is there an end all foreign-born citizens of this country ernism is right not only is there an end all foreign-born citizens of this country ernism is right not only is there an end of anything it is absolute authority on matters of religion, which they were only thon eliminately safer that great work in America is the beaugeneral is the great work in America is the beaugeneral in the great work in America is the beaugeneral in the great work in America is the beaugeneral in the great work in America is the beaugeneral in the great work in America is the beaugeneral in the great work in America is the beaugeneral in the great work in America is the beaugeneral in the great work in America is the beaugeneral in the great work in America is the beaugeneral in the great work in America is the beaugeneral in the great work in America is the beaugeneral in the great work in America is the beaugeneral in the great work in America is the beaugeneral in the great work in America is the beaugeneral in the great work in America is the beaugeneral in the great work in America is the beaugeneral in the great work in America is the beaugeneral in the great work in America is the beaugeneral in the great work in America is the beaugeneral in the great work in America is the beaugeneral in the great work in America is the beaugeneral in the great work in America is the beaugeneral in the great work in America is the beaugeneral in the great work in America is the beaugeneral in the great work in America is the people with the great work in America is the people work in America is the people with the great work in America is the people work all foreign-born citizens of this country and their descendants the Catholic

Right Rev. Paul Eugene Roy, who has been consecrated Auxiliary Bishop of Quebec, Canada, is one of a family of wenty, fifteen of whom are living and four of whom are priests.

CATHOLIC NOTES.

The will of the late Senator Thomas Cunningham of New York disposes of an estate valued at nearly \$1,000,000, of which \$63,000 is given for religious and charitable purposes.

Among the converts recently received into the Church, was Mr. Isaac Stein of Denver, Col., who was baptized and received the last rites on his deathbed. At the close of the ceremony, he passed quietly away. Mr. Stein was a member of the Jewish faith, and in the early days of Denver was a prominent politi-

The Catholic World of New York has purchased Donohoe's Magazine and with the July number the latter magazine will cease to be published. The purchase means no change in the editorial management or the character of the Catholic World. Donohoe's was one of the oldest Catholic magazines in this country and many will regret its disappearance from the field of contempor-

Martha Moore Avery, who was for a unber of years one of the leaders of thought among socialists, and whose brilliancy earned for her a world-wide reputation, who recently embraced the Catholic faith, is one of the most active vorkers in the promotion and development of the new Catholic university which is to be built at Newton, Mass., which is to be built at Newton, Mass., under the direction of the Jesuit Fathers of Boston college.

A chapel for celebrating Mass is earely found in connection with a hotel, yet Mexico City provides such a con-venience for the use of visiting priests. It is believed to be the only one of its kind in the republic and receives the patronage of priests stopping in the city. The hotel which provides this accommodation is the Colon. For years it has maintained a private cheer. it has maintained a private chapel and on this account has gained a wide re putation.

The Rev. Thomas S. Lee has given \$10,000 to the Catholic University at Washington for the establishment of a fellowship in the faculty of theology, to aid priests in acquiring the degree of doctor of theology. The fellowship is at the disposition of the University, and has attached to it but one obligation, the saying of twelve Masses annually for the soul of the donor's parents, their ancestors and descendants. Father Lee is pastor of St. Matthew's Church, Wash-ington, D. C.

St. Francis' Home for Orphan Boys, the gift of the Catholic clergy and laity of Detroit to Bishop Foley, in honor of the Golden Jubilee of his priesthood, which was celebrated last September, was dedicated July 5, with imposing ceremonies. The Bishop, who officiated in person, was met on the outskirts of the city and escorted to the new institu-tion by a procession of Catholic societies. The new institution is located on a

Right Rev. Mgr. Lynch of Utica, N. Y., gave the record of mixed marriages in his own parish and their sad results Mgr. Lynch showed that, according to the census of the parish, 225 children were lost to the faith. Assuming that half of these children marry Protestants, it is evident the Church's loss is greatly increased. The quickest and surest way, declared the prelate, to destroy the Catholic Church munity is to allow mixed marriages.

Six of the Protestant Episcopal ministers recently received into the Church will enter the Seminary of St. Charles Burromeo, Overbrook, in September, where Messrs, Henkell, Hawkes, and Bourne have already preceded them. Those who will enter at the beginning of the aphalastic year are Dr. William of the scholastic year are Dr. William McGarvey, Maurice L. Cowl and Wil-liam L. Hayward, late of St. Elizabeth's Protestant Episcopal church, this city; Charles E. Bowles and Otho W. Gromoil, late of the Protestant Episcopal diocese of Chicago, and Edgar N. Cowan, formerly of the Protestant Episcopal diocese of Milwaukee. William H. Mc-Clellan, formerly of St. Elizabeth's Protestant Episcopal church, will become an instructor in a Jesuit college in Sepember, and may later enter that order.

The Monitor of Newark, N. J., chroncles the death of a remarkable convert n the person of William L. Van Valkenberg, for more than thirty-five years a public official in New York City and in his home town of Bergenfield, N. J., of which place he was mayor for nine years. When, a few years ago, a Catholic congregation was formed in Bergenfield, the mayor was one of the first Protestants to encourage the movement. Little by little his admiration for the Catholic religion became so great and his desire of investigating the doctrine of the Church so strong, that in his old age he started to study with the simplicity of a child in a catechism class. His favored books were "Catholic Belief," the "Baltimore Catechism" and the "Faith of Our Fathers."

### THE LION OF FLANDERS.

BY HENDRIK CONSCIENCE.

CHAPTER XXIII. CONTINUED.

A single banner alone now remain standing in all the French host : the roading in all the French nose; the royal standard still waved its glittering folds, its silver lilies, and all the sparkl-ing jewels with which the arms of France were embroidered. Guy pointed out with his hand to the place where it stood, and cried to the golden knight, Yonder stands our prize!

through the French host; but without avail, until Adolf van Nieuwland, finding a favorable spot, pierced along the masses of the enemy, and fought his way to the great standard. What hostile hand, what envious spirit, impelled the youthful warrior thus to certain and un-timely death? Had they known what hot and bitter tears were shed for him at that moment, how fervently and with how many repetitions his name came be fore God on the wings of a maiden' prayers, they could not have thus ruth-lessly consigned him to destruction For the royal banner was circled round by a band of noble and valiant knights. had sworn by their troth and by who had sworn by their troth and by their honor that they would die rather than suffer it to be taken from their keeping. And what could Adolf do against the flower of French chivalry? Words of scornful taunting greeted him, countless swords waved above his head; and, notwithstanding the marvelous in-trepidity, he could no longer defend himself. Already his blood streamed from beneath his helm, and his eyes were clouded by the mists of death. Feeling that his last moment was come, he cried.
"Matilda! Matilda! farewell!" and gathering up his remaining strength, he threw himself, with the energy of despair, upon the swords of his foes, forced his way through them to the standard, and wrenched it from the standard-bearer; but it was torn from him in an instant by numberless hands, his strength forsook him, he fell forward on his horse, and the whelming sea of foe

closed over him.

The golden knight saw in a moment the danger of Adolf ; he thought of the hopeless anguish of the wretched Matilwere her beloved to die by the hand of the enemy; and turning to his men. he eried with a voice which rose like inder-ciap above the crash of battle Forward, men of Flanders!"

Like the raging sea, which chafes against its embankment with fury irresistible—like that sea when, under some overmastering wave, the impediment to its mad career has been swept away, and it rolls its foaming billows over the plain, tearing up the trees by their roots, and dashing whole villages to the ground—so sprang forward the herd of Flemish lions at the cry of the unknown nd dashing

The French were burning with tofierce a courage for the Flemings t hope to overthrow them by one impetu ous onset; but the clubs and halberds fell thick and fast as hail upon them Long and desperate was the struggle: men and horses were mingled together in indescribable confusion; but soon the French knights were so bemmed in that they could not move, and they were driven slowly from their position. The axe of the golden knight had cleared his way to the standard, and he was closely followed by Guy and Arnold van Oudenarde, with a few of the bravest Flemings. He looked anxiously in the of the banner for the green plume of Adolf van Nieuwland; but it was not to be seen, and he thought he perceived it further on amongst the Flemings. The forty chosen knights who stood ranged around the standard now rushed upon the golden knight but he wielded his axe with such effect that not a sword touched him. His first blow crushed the head of Alin de Bretagne, his second broke the ribs of Richard de Falaise; and all around the Flemings emulated his valour. The bearer of the standard now retreated, in order to preserve it from capture; but Robert with one blow thrust aside three or four of his foes, and pursued him into the midst of a group of Frenchmen at some was raging, and succeeded at length in grasping his prize. A whole troop o knights now assailed him to retake the banner : but the golden knight, placing it as a spear in its rest, dashed in ously amongst his pursuers. And thus he won his way back to the Flemish army, where held aloft the captured standard, and cried, "Flanders! the Lion! the victory is ours!

He was answered by a universal short of joy; and the courage and strength of the Flemings seemed to increase every

Guy de St. Pol was yet posted at the Pottelberg with about ten thousand foo soldiers and a goodly troop of cavalry He had already packed up all the valu ables in the camp; and was about to save himself by flight, when Pierre Le brun, one of those who had been fighting near the royal standard, dashed up him, and cried :

What, St. Pol! can you act thus Can you fly like a dastard, and leave unavenged the deaths of Robert d'Artois and our brethren in arms? Stay, I implore you, for the sake of the honor of France! Let us rather die than endur

victory may yet be ours. But Guy de St. Pol would hear noth ing of fighting : fear had taken complete possession of him, and he replied:
"Messire Lebrun, I know my duty.

will not allow the baggage to be captured; it is better I should lead back the survivors to France, than that should hurry them to certain destru

" And will you, then, abandon to the enemy all who are still fighting bravely sword in hand? Surely this is a traitor's deed; and if I survive this day, I will impeach you before the king for dis

loyalty and cowardice."

"Prudence compels my retreat, Messire Lebrun. I shall go, whatever you may think fit to say of me hereafter; for stances of your position. Rage has bereft you of your reason."

by cowardice.!" retorted Pierre Lebrun.
"Do as you will; to show you that I am
as prudent as yourself, I shall march
with my division to cover and assist the

He then took a troop of two thous foot soldiers, and hastened with ther to the field of battle. The number of the French was now so much reduce and there were so many gaps in their line, that the Flemings were enabled to assail them at the same time in front and in rear. The golden knight observed at once Lebrun's movement and its in tention; he saw clearly that St. Pol was They redoubled their efforts to break about to make his escape with the bag-gage, and he sprang to the side of Guy to inform him of this plan of the enemy A few moments after, several Flemish bands dispersed themselves over the plain. Messire John Borluut, with the plain. men of Ghent, hurried along the wall of the city and fell on Lebrun's flank; while the butchers, with their Dean, Jan Breydel, made a detour round the castle f Nedermosschere, and fell on the rea of the French camp.

St. Pol's soldiers had not reckoned o fighting; they were busied in packing together a crowd of precious things when the axes of the butchers, and death in their train, took them by surprise St. Pol, being well mounted, made good his escape, without bestowing further thought on the fate of his troops. Soon the camp was won, and in a few moments not a Frenchman remained alive within it; while the Flemings took possession of all the gold and silver goblets, and o the countless treasures, which the French had brought with them.

On the field of battle the conflict ha not yet ceased : about a thousand horse men still persisted in their defence they had resolved to sell their lives : dear as possible. Among them were more than a hundred noble knights, who had vowed not to survive this defeat and so fought on with a calm and de-spairing courage. But at length they were driven on towards the walls of the city into the Bitter marsh, and their steeds sank into the treacherous bank of the Ronduite brook. The knight could no longer manage or assist thei horses; so they sprang upon the ground ranged themselves in a circle, and con tinued the fight with desperate energy Many of them were, however, stifled it the Bitter marsh, which soon becam a lake of blood, wherein were seen heads and arms, and legs of slain warriors mingled with helmets and broken swords, and which has preserved a men orial of this dismal tragedy in its pre

sent name, "The Bloody Marsh."
When some Lilyards, among whom
where John van Gistel, and a number o the men at Brabant, saw that escap was impossible, they mingled with th Flemings and shouted.

"Flanders! the Lion! Hail, hail Flanders! They thought thus to elude the notice of their countrymen; but a clothworker rushed from the throng towards John van Gistel, and struck him a blow on the head which crushed his skull to frag

ments muttering the while.
"Did not my father tell you, traitor, that you would not die in your bed?" The others were soon recognized b the make of their weapons, and hew down or pierced without pity, as trait

ors and recreants. The young Guy felt a profound pit, for the remaining knights who maintain ed so brave and obstinate a defence, and called to them to surrender, assuring them that their lives should be spared Convinced that neither courage nor in intrepidity could avail them, they yield ed and were disarmed, and given int the custody of John Borluut. The most illustrious of these noble captives was Thibaud II., subsequently Duke of Lorrain; the remainder were all of noble race, and famed as valiant knights

their number was about sixty.

And now their remained on the field not a single enemy to be vanquished; only here and there in the distance were seen a few fugitives hastening t ecure a safe retreat.

### CHAPTER XXIV.

Although a great part of the Flemish troops was engaged in pursuit of the flyompanies drawn up in order on the battle-field.

John Borlaut gave orders to his me to keep a strict watch on the field until the following day, according to the custom of war. The division led by Borlant consisted now of three thor sand men of Ghent; and in addition to these, many others had remained on the ground, either wounded or exhausted by atigue. And now that the victory was broken, the Flemings testified their joy by repeated cries of, "Flanders and the Lion! Victory! Victory!" Their shouts were echoed back from the walls shouts were echoed back from the walls of the city by the men of Ypres and Courtrai with even greater energy. They, too, might well shout victory; for while the battle was raging on the Groeningen Place, the Castellan var Lens had made a sortie from the citadel and would have reduced the city to ashes, had not the men of Vnres made vigorous a resistance, that they drove him back into the citadel after a long conflict. The castellan found that scarcely a tenth part of his soldiers had scaped the rage of the citizens.

The captains and knights now returned the camp, and thronged round the olden knight to express to him their fervent gratitude; but, fearful of be-traying himself, he answered not a word. who was standing at his side ed to the knights and said:

Messires, the knight who has andrously delivered us and all the land f Flanders, is a crusader, and wishes to emain unknown. The noblest son of

Flanders bears his name."
The knights were silent immediately and every one was endeavoring to gue who this could be, who was at brave, so noble, and so lofty stature. Those of them who of stature. mbered the meeting at the wood in the valley were not long in recognizing may think fit to say of me hereafter; for him; but remembering their pledge, you are now too much excited to be they kept profound silence. Others capable of reflecting on all the circumthere were who had no doubt that the unknown was the Count of Flanders him-self; but the wish of the golden knight tinued:

"And you are benumbed and paralysed to remain unknown imposed on them also !

the obligation of secrecy.

After Robert had conversed awhile with Guy in a low voice, he cast his eye over the surrounding group of knights; and then turning to Guy, with trouble depicted on his features, he said: "I do not see Adolf van sieuwland; an agon-izing doubt troubles me. Can it be that my young friend has fallen beneath the word of the foe? That would indeed be to me an intolerable and an enduring grief; and my poor Matilda! how will she mourn her good brother !"

"He cannot be dead, Robert am sure that I saw his green plume waving just now among the trees of the Neerlander wood. He must be in close pursuit of the foe; you saw with what irrepressible fury he threw himself upon the French in the battle. Fear nothing for him; God will not have allowed him to be skin." not have allowed him to be slain."

" O Guy, are you speaking the truth? My heart is wrung that my hapless child cannot taste the joy of this day without an alloy of bitterness. I pray you, my brother, let the men of Messire Borluut search the field, and see whether Adolf is among the slain. I will go to console my anxious Matilda; the pres-ence of her father will be at least a nomentary consolation."

He then greeted the knights courteous

He then greeted the knights courteously, and hastened to the Abbey of Groeningen. Guy gave orders to John Borluut to disperse his men over the field, and to bring the wounded and dead knights into the tents. As they began their search, they were seen suddenly to stand still, as though arrested by some sight of horror. Now that the heat and rage of the conflict had subsided, their eyes ranged over the broad plain, where lay in hideous confusion the mangled bodies of men and horses, standards and broken armor. Here and there a wounded man armor. Here and there a wounded may stretched his hands towards them with piteous cry, and a low wailing, more dismal than the dreariest solitude, filled the air: it was the voice of the wounded, erying, "Water! water! For God's sake water !"

aske water!"

As the men of Ghent roamed over the field, they sought those in whose bosoms were yet some pulses of life, and brought them with care into the camp. One band was employed to fetch water from the Gaver brook; and it was a piteous sight to watch the eagerness with which the wounded seized it, and with what gratitude, with what glistening eyes they welcomed the refreshing draught

The soldiers had received orders to bring every knight they found killed or wounded, into the camp. They had al-ready recovered more than half of the slain, and had traversed a considerable extent of the field of battle. As they drew near the place where the strife had been most deadly, they found the dead more numerous. They were busily removing the helmet of Messire van Mac chelan, when they heard close at hand a w moan, which seemed to issue fron the ground. They listened, but all wa still again; not one of the bodies around gave the faintest token of life. Suddenly the moan was repeated; it came from a little distance, from between two prostrate horses. After many efforts, they succeeded in drawing one of the horses aside, and found the knight from whom the sound proceeded. He was lying stretched across the bodies, and drenched in the blood of many of the foe. His armor was indented and broke by the tread of horses; his right hand by the tread of horses; his right hand still convulsively grasped his sword, while in his left was a green veil. His pallid features bore the impress of ap-proaching death, and he gazed on his deliverers with restless wandering looks John Borluut recognized in a moment the unfortunate Adolf van Niewland They loosed in haste the joints of his mail. raised his head gently, and moistened his lips with water. His failing voice murmured some unintelligible words, and his eyes closed as if his soul had at length taken its flight from his tortured The cool breeze and the refreshing water had overpowered him : and he lost for some moments all consciousness. When he at length opened his eyes, like one whose life was ebbing fast, he pressed Borluut's hand, and said so slowly, that between each word there was a long pause—

"I am dying. You see it, Messire John; my soul cannot linger much conger on earth. But bewail me not; I John; my die contented, for our fatherland is delig ered—is free

His voice here failed him. His breath grew shorter; his head dropped; he slowly brought the green veil to his lips, and imprinted on it a last kiss. This done, he lost all consciousness, and fell apparently lifeless in the arms Borluut. Yet his heart continued beat, and the warmth of his body Yet his heart continued to tokened remaining life; so that the captain of Ghent did not altogether bandon hope, but conveyed the wo knight to the camp with the tenderest

Matilda had taken refuge in a cell of the Abbey of Groeningen during the battle, whither she was accompanied by Adolf's sister. Her terror and anxiety were extreme; her relatives, her beloved Adolf—all were in that fearful conflict. On the issue of this contest, vaged by the Flemings against so over whelming a foe, hung the freedom her father; this field of battle we either win again for him the throne Flanders, or forever crumble it to dust Were the French victorious, she knew that the death of all she loved was inevitable, and that some horrible d awaited herself. As the war-trum choed over the field, both mai huddered and grew pale, as sound the stroke of death had descent them. Their terror was too great be expressed in words; they their knees, buried their faces in their ands, and hot tears streamed do their cheeks. And thus they lay in fervent prayer, motionless, almost life as though sunk in heavy slumber, w from time to time a deep groan broke from their crushed hearts. As they caught the distant sounds of the fight,

"O God Almighty, Lord God of Hosts have mercy on us! Bring us help in this our hour of need, O Lord!" And Matilda's gentle voice con-

"O loving Jesus, Redeemer of men, shield him! Call him not to Thee, O Jesus most merciful! Holy Mother of God, pray for us! O Mother of Christ, and rapture, and had no further doubt of the constitution of t insolation of the afflicted, pray for

Then the roar of battle came nearer, and filled their hearts with fresh alarms; and their hands shook like the tender leaves of the aspen-tree. Deeper sank their heads upon their breasts, their tears flowed more abundantly, and their prayers were murmured with fainter

roce; for terror had paralysed all their energies.

The strife lasted long; the appalling cry of the troops, as they fought hand to hand, resounded through the lonely cell. For long hours those low-whispered prayers went forth; and still they prayed, when the golden knight knocked at the abbey gate. The sound of heavy footsteps caused them to turn their eyes towards the door, and they were still and motionless with sweet. were still and motionless with swee

anticipation.
" Adolf comes again !" sighed Maria. Oh, our prayer is heard!" Matilda listened with greater eager

ss, and replied in tones of sadness "No, no, it is not Adolf; his step is not so heavy. O Maria,! it may be a herald of evil tidings!"

The door of the cell turned on its histogram.

hinges, a nun opened it; and the golden knight entered. Matilda's tender rame trembled with fear; she raised her eyes doubtfully and timidly to the opened his arms to her. It seemed to her a delusive dream; but her agitation was fleeting as the lightning which flashes and is gone; she rushed eagerly forward and was clasped in her father'

ms, 'My father!" she exclaimed; " my beloved father! do I see you again free—your chains broken? Let me press you to my heart. O God, how good Thou art! Do not turn away your face, dearest father; let me taste Robert de Bethune embraced his loving

Robertage Bethune embraced his loving daughter with unutterable joy; and when their hearts at length beat more tranquilly, he laid his helmet and gloves of steel on the low stool on doves of steel on the low stool on which Matilda had been kneeling. which Mathia had been kneeling. Wearied by his exertions, he sank into a couch. Matilda threw her arms around him, gazing with admiration and awe on him whose face had been ever to her so full of consolation and trength—on him whose noble blood lowed in her veins, and who loved her so deeply and tenderly; and she lis-tened with beating heart to the words which that beloved voice murmured in

her ear. " Matilda," said he, " my noble child, dod has long proved us with suffering but now our sorrows are ended; Flanders is free—is avenged. The Black Lion has torn the Lilies to pieces, and the aliens are discomfitted and driven back. Dismiss every fear; the vile mercenaries of Joanna of Navarre are no

The maiden listened with agonized attention to the words of her father. She looked at him with a peculiar expres-sion; she could but faintly smile. Joy had come so suddenly upon her, that she seemed deprived of all power of speech. After a few moments, she ob-served that her father had ceased speaking; and she said:

"O my God, our fatherland is free The French are defeated and slain; and you, my father, I possess you once more. We shall go back again to our beautiful Wynandael. Sorrow shall no more cloud your days; and I shall pass my life joyfully and happily in your arms. This is beyond hope—beyond all that I have dared to ask of God in my prayers.

"Listen attentively, my child; and be calm, I beseech you; this day I must leave you again. The noble knight who released me from my bonds has my word of honor that I would return as

soon as the battle was over."
The maiden's head sank again upon her breast, and she sighed, in bitter grief,

They will put you to a cruel death, "They will plus your of the real of the re Philip the Fair will be told that their lives are hostages for mine; and he cannot allow the brave survivers of his army to be offered up as victims to his vengeance. Flanders now more powerful than France. implore you dry your tears. Rejoice for a blessed future awaits us : I wil restore Castle Wynandael again, that we may live in it as in days gone by Then we shall again enjoy the chase with our falcons on our wrist. Can you not imagine how merry our first hunting

party will be ?" An inexpressibly sweet smile and a fervent kiss were Matilda's answer. But on a sudden a thought of pain eemed to cross her mind; for her countenance was overspread with gloom and she bent her eves on the ground Robert looked at her inquiringly and

" Matilda, my child, why is countenance so suddenly overcast with sadness?

"The maiden only half raised her eyes, and answered with a low voice : "But—my father—you say nothing of Adolf;—why did he not come with you ?'

There was a slight pause before Robert replied. He discerned that unknown to herself, a profound feeling was slumbering in Matilda's heart; therefore not without design he answered her thus . " Adolf is detained by his duty, m

child; fugitives are scattered over the plain, and I believe he is pursuing them. I may say to you, Matilda, that friend Adolf is the most va valiant and the most noble knight I know Never have I seen more manliness and intrepedity. Twice he saved the life of my brother Guy; beneath the banner royal of France the enemy fell in numbers beneath his sword; all the knights

tures. He read therein a mingred pride and rapture, and had no further doubt that his conjecture was well founded. Maria, the while, stood with her eyes fixed on Robert, and drank in with eager joy the praises which he be-

stowed so lavishly on her brother. While Matilda was gazing on her father in a transport of bliss, there was heard suddenly a confused noise of voices in the court of the monastery. After a few moments all was again still; then the door of the cell opened, and Guy entered slowly, and with a disturbed countenance he came near to his

brother, and said :

"A great disaster has befallen us my brother, in the loss of one who is most brother, in the loss of one who is most dear to us all; the men of Ghent found him on the field of battle, lying under a heap of slain, and they have brought him here into the monastery. His life trembles on his lips, and I think the ur of his death cannot be very dishour of his death cannot be very dis-tant. He anxiously begs to see you once more ere he quits this world: wherefore I pray you my brother, grant him this last favor." Then, turning to Maria, he continued: "He desires to see you also, noble maiden."

One cry of bitter anguish broke from the hearts of both maidens. Matilda fell lifeless into her father's arms; and Maria flew to the door, and rushed from the chamber in an agony of despair. Their cries brought two nuns into the cell, who took charge of the unhappy cell, who took charge of the unhappy Matilda; her father stooped and kissed her, and turned to visit the dying Adolf; when the maiden, perceiving his inten-tion, tore herself from the arms of the

ms, and clinging to her father, cried:
"Let me go with you my father; let
e see him once more! Woe, woe is me see him once more! what a sharp sword pierces my! My father, I shall die with him; I feel already the approach of death. I must see him : come, come speedily ; he is dying! O Adolf! Adolf!"

Robert gazed on his daughter with tender compassion; he could not doubt now the existence of that secret feeling which had slowly and quietly taken root in his daughter's heart. The discovery gave him no pain, caused him no dis-pleasure; unable to comfort her with words, he pressed her to his heart. But Matilda disengaged herself from these tender bonds, and drew Robert towards the door, crying.

"O my father, have pity on me! Come that I may once more hear the voice of my good brother, that his eyes may look n me once more before he dies."
She knelt down at his feet, and con-

tinued, amidst burning tears. "I implore you, do not reject my petition; hear me; grant it, my lord and my

Robert would have preferred leaving his daughter in the care of the nuns; for he feared, with reason, that the sight of the dying knight would completely overwhelm her; yet he could not deny her urgent prayers; he took her, therefore, by the hand, and said:

"Be it so, my daughter; go with me; and visit the unfortunate Adolf. But, I pray you, disturb him not by your grief think that God has this day bestowe bestowed on us a great mercy, and that He may be justly provoked to anger by your des

pair."
Ere these words were ended they had left the cell. Adolf had been brought into the refectory of the monastery, and laid carefully on a feather-bed upon the floor. A priest, well skilled in the healing art, had examined him with care, and found no open wound; long blue stripes indi-cated the blows he had received, and in many places were large bruises and contusions. He was bled; and then his body was carefully washed, and a restorative balsam applied. Through the care of the skilful priest he had recovered a measure of strength: but yet he seemed at the point of death, although his eyes were no longer so dull and lustreless. Around his bed stood many knights in deep silence, mourning for their friend. John van Renesse, Arnold van Oudenarde, and Peter Deconinck assisted the priest in his operations; William van priest in his operations; William van Gulick, John Borluut, and Baldwin van Papenrode stood at the left hand of the Paperrode stood at the left hand of the couch, while Guy, Jan Breydel, and the other more illustrious knights, gazed on the wounded man with their heads bowed low in sorrow and in sympathy.

Maria was kneeling weeping near her prother; she had seized his hand, and was bedewing it with her tears, while Adolf bent on her an unsteady and almost vacant look. As Robert and his daughter entered the refectory, the knights were all struck with wonder and emotion. He, who had come in their hour of need, their mysterious deliverer, was the Lion of Flanders, their Count! They all bowed before him with profound reverence, and said :

Honor to the Lion, our Lord ! Robert left his daughter's hand, raised Messires John Borluut and van Renesse from the ground, and kissed both of then on the cheek; he then beckoned to the ther knights to rise, and addressed them thus :

"My true and loyal vassals, my friends you have shown me to-day how might s a nation of heroes! I wear my coronet with a loftier pride than that with which Philip the Fair wears the of France; for of you I may well boast

He then approached Adolf, took his hand, and looked at him for some time in silence; a tear glistened awhile beneath each eyelid of the Lion, and at length each eyelid of the Lion, and at length dropped—a pearl of price—upon the ground. Matilda was kneeling at the head of Adolf's couch; she had taken her green veil from his hand; and her tears fell hot and fast upon this token of her affection, and of his self-sacrifice and devotedness. She spake pot a green length. devotedness. She spoke not a word she did not even steal a look at Adolf but covered her face with her hands and wept bitterly.

The priest, too, stood motionless, his eyes steadily fastened on the wounded knight. He marked some wonderful change passing over his features; some thing which, increasing every moment spoke of returning life and vigor, in truth his eyes had lost their fixed are repeating his praises, and ascribe to him a large share in the deliverance of ance no longer bore the signs of ap-

l can die in peace. . . . Our fathers land is free! You will occupy the Lion's throne in peaceful and happy days . . . Gladly do I now quit this earth, now that the future promises this earth, now that the future promises so much happiness to you and to your moble daughter. Oh, believe me, in this my hour of death, your mischances were more grievous to me, your unworthy servant, than to yourself. Often have I, in the still night, moistened my bed with my tears, as I thought of the mourn-ful lot of the noble Matilda, and of your captivity. . . . "Then turning his head slightly towards Matilda, he made her tears flow yet more abundantly, as he said :

he said:

"Weep not, noble maiden; I merit not this tender compassion. There is another life than this! There it is my hope and trust I shall see my good sister again. Remain on earth, the stay and solace of your father's old age; and sometimes in your prayers think of your brother, who must quit you—" brother, who must quit you-

Suddenly he stopped, and looked around him in astonishment.

"Merciful God!" cried he, turning an

inquiring look on the priest, "what means this? I feel a renewed vigor; my blood flows more freely in veins!

Matilda arose at these words, and ized at him in painful expectation. All ooked anxiously and inquiringly at the priest, who had been attentively watching Adolf during this scene, and noting his most fleeting expression and emotion. He took Adolf's hand and felt his pulse, while all the bystanders lowed his every movement with eager curiosity; and at length they read in the good priest's countenance that he had not abandoned all hope of restoring the wounded, knight. The skilful leech opened the eyelids of his patient in sil-ence, and attentively examined his eyes; he opened his mouth, and passed his hand over his uncovered breast; and then turning to the knights around the couch, he said, in a tone of decided

viction:
"I can now assure you, messires, that the fever which threatened the life of the youthful knight has subsided: he

by a bounding joy, which broke forth i ords and gestures.

Maria had answered the assurance of

the priest with a piercing cry, and clasped her brother to her breast; while Matilda fell on her knees, raised her hands toward heaven, and cried with a loud voice :
"I thank Thee, O God all merciful,

full of compassion, that Thou hast heard the prayers of Thine unworthy handmaider And after this brief thanksgiving she

sprang up, and threw herself, tremulous with joy, into her father's arms. "He will live! he will not die!" she exclaimed, in a transport of gladness, "Oh, now I am happy!" and she rested a moment exhausted on Robert's breast. But soon she turned again eagerly back

o Adolf, and exchanged words of joy and gratitude with him. and gratitude with him.

What appeared a miracle to all present was but a natural result of Adolf's condition. He had received no open nor deep wound, but many bruises; the pain which these occasioned him had induced a violent fever, which threatened his life; but the presence of Matilda seemed o have brought the malady to a crisis. and by imparting fresh energy to his soul, gave him strength to battle with it, and, as it were, to cast it off : and thus did she appear as an angel of life to rescue him from the grave, which already

yawned to receive him.

Robert de Bethune allowed his daughter, who was beside herself with joy, to remain kneeling by Adolf's side; and advancing towards the knights, he addressed them in these words:

"You, noble sons of Flanders, have this day won a victory, the memory whereof shall live amongst dren's children as a record of your lofty prowess; you have shown t world how dearly the alien has expiated his temerity in setting his foot on the soil of the Lion. The love\_of your fatherland has exalted you into heroes; and your arms, nerved by a most righteous vengeance, have laid the ty low. Freedom is a precious thing in the esteem of those who have sealed it with their heart's blood. Henceforth prince of the south shall enslave nore : you would all rather die a th sand deaths, than allow the alien to sing veryou a song of triumph. Now this fear exists no longer. Flanders is this day exalted high above all other lands; and this glory she owes to you, most noble knights! And now our will is, that rest and peace should recompense the loyalty of our subjects; our highest joy will be that all should greet us by the name of ather, so far as our loving care and unsleeping vigilance can render us worthy of this title. Nevertheless, should the French dare to return, again would we be the Lion of Flanders, and again should our battle-axe lead you on to the conflic And now let our victory be unstained by further violence; above all, pursue not the Lilyards, it behoveth us to protect even their rights. For the present I must leave you; until my return, pray you obey my brother Guy as your

pray you obey my brother Guy as your liege lord and count."
"What say you of leaving?" cried the skeptical John Borluut; "you are surely not going back to France. They will avenge their defeat on you, noble count.

"Messires," said Robert, let me ask you, who is there amongst you who would, from fear of death, break his word of honor and stain his knighthood's oyalty ;

All at once hung their heads, and ttered not a word. They saw sorrow that they dared not oppose their count's return. He continued: "Messire Deconinck, your lofty wisdom

as been of essential service to us, and we hope to task it still further; y now a member of our council, and I require you to live with us in our castle. Messire Breydel, your valour and fidelity Flanders."

While Robert was uttering these words, he kept his eye fixed on his love and devotion; and said slowly, and merit a great reward; I appoint you

commander-in-chief of all your fellowbelong to our court, and will dwell there whenever it pleases you. And you, Adolf,—you, my friend deserve a yet richer recompense. We have all been witnesses of your prowess; you have approved yourself worthy of the noble name of your forefathers. I have not forgotten your self-devotion; I know what care, with what love, you have protected and consoled my unhappy child; I know the pure, the profound feeling that has taken root and sprung unconsciously to yourselves, in the hearts of you both; and shall I allow you to outstrip me in noble generosity? Let Flanders mingle its stream with that of noble lords of Nieuwland, and let the Black Lion add its glories to your shield. I give you my beloved child, my Matilda, to wife."

From Matilda's heart burst only one word—the name of Adolf. Trembling violently, she seized his hand, and violently, she seized his hand, and looked steadfastly in his eyes; then she poked steadfastly in his eyes, then all yet precious tears, tears of joy, joy ept precious tears, tears of joy, joy experience. The outhful knight uttered not a word; his bliss was too great, too profound, too sacred to be expressed in words. He raised his eyes beaming with love, on Matilda; then turned them, full of gratitude, to Robert; and then upwards in adoration to God.

For some little time a noise had been heard in the courtyard of the monastery and it seemed as though a large crowd people were gathered there. The mult waxed greater and greater, and at intervals was heard a mighty shout of joy. A nun brought the tidings that a great multitude stood at the abbey-gate, and demanded, with repeated cries, to see the golden knight. As the door of the hall was opened, Robert caught distinctly the cry:

"Flanders! the Lion! hail to our deliverer! hail!" Robert turned to the

nun, and said:
"Tell them that the golden knight, whom they demand to see, will appear among them in a few moments." a he approached the sick knight,

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Then he approached the sick Kinght, seized his yet feeble hand and said:
"Adolf van Niewland, my beloved Matilda will be your wife. May the blessing of the Almighty rest upon your heads, and give to your children the valour of their father and the virtues of their mother! You have merited yet more than this; but I have no more precious gift to bestow on you than the child who might have been the solace

and the stay of my declining age."

While words of heartfelt gratitude flowed from Adolf's lips, Robert hastily

approached Guy, and said:
"My dear brother, it is my wish that the marriage should take place as soon as possible, with all fitting magnificence, and with the customary religious cere monies. Messires, I am about to leave you, with a hope that I shall soon return to you, free and unshackled, to labour for the happiness of my faithful sub-After these words, he again drew near

to Adolf, and kissed him on the cheek "Farewell, my son," he said.

And pressing Matilda to his heart "Farewell, my darling Matilda. Weep no more for me: I am happy now our fatherland is avenged; and I shall soon return again.

He then embraced his brother Guy, William van Guliek, and some other knights, his especial friends. He pressed with deep emotion the hands of all the others, and exclaimed as he took his de

"Farewell, farewell all, noble sons of Flanders, my true brothers-in-arms

In the courtyard he mounted his horse and resumed his armour; then he lowered his visor, and rode through the gateway. A countless multitude was there assembled: and as soon as they caught sight of the golden knight, they drew back on both sides to make way for him, and greeted him with exulting

Hail to the golden knight! victory

Hail to our deliverer!" They clapped their hands, they gathered the earth he trod, and kept it as a sacred relic; for in their simplicity they believed that St. George, who had been invoked during the battle in every church of Courtrai, had come to their aid in this majestic form. The slow measured thread of the knight, and his deep silence, confirmed them in their belief; and many fell on their knees as he passed by them. They followed him for more than a league into the country, and it seemed as if their gaze of venera ion could never be satiated; for the longer they gazed, the more wonderful did the golden knight appear in their eyes. Their fancy lent him the form and features wherewith the saints are wont to be depicted; one sign from Robert would have laid them in the dust pros-

trate and adoring.
At length he gave his horse the spur, and vanished like an arrow into the wood. The people strove long to catch the gleam of his golden armour between the trees -but in vain : his charger had borne him far beyond the range of their vision; and then they looked sadly on each other and said with a sigh :

"He has gone back to heaven again!"

### HISTORICAL CONTINUATION.

Of the sixty thousand men whom Philip the Fair had sent to lay waste Flanders, only seven thousand succeeded returning to France. Guy de St. Lille, and hoped to march them safely to but a division of the Flemish army fell on them, and after an obstinate conflict nearly all who had fled from Courtrai were overcome and slain. The

excellente Chronike" tells us—
"And the number of those who fled and escaped may have been in all about three thousand men, sole remains of the enormous host which had gone forth to plunder and lay waste Flanders: and these had a tale to tell at home which was far from being edifying or joyous."

All the most illustrious nobles and bravest knights were slain at Courtrai. There was scarcely a castle of France where there was not wailing and lamen tation for the death of a husband, a father, or a brother. The Flemish gen-

and knights should receive honourable citizens who may be able to assist us in the abbey of Groeningen, as time of war; I know how well this office appears from an ancient painting still to be seen in St. Michael's Church at Courtrai. There is also in the Museum of Messire Goethais-Vercruyssen at Courtrai, a stone which once lay on the grave of King Sigis; it bears his arms, and the following inscription: "In the year of our Lord meccii.. on St.

Benedict's day, was fought the battle of Courtrai. Under this stone lies buried King Sigis. Pray God for his soul! Amen."

Besides the vessels of gold, costly stuffs, and rich armour, there were found on the battle-field more than seven-hundred golden spurs, which knights alone had the privilege of wearing; these were suspended with the captured banners from the vault of our Lady's church at Courtrai, and thence this battle acquired the name of "The Battle of the Golden Spurs." Several thousand horses also fell into the hands of the Flemings, who used them with great effect in subsequent battles. In ront of the gate of Courtrai which open owards Ghent, in the centre of battle-field, there was in the year 1831 a chapel of our Lady of Groeningen; on its altar were to be deciphered the names of the French knights who had fallen in the fight, and one of the genuine old spurs of gold was still suspended from the vault. In Courtrai the versary of the battle was kept as a day of public rejoicing, and its memory still lingers in a Kermes, which is called the Vergaderdagen, or day of gathering. Every year in the month of July, the poor of Courtrai go from house to house begging for old clothes, which they sell in commemoration of the sale of the rich booty of 1302. Then, accompanied by a player on the violin, they betake them-selves to the Pottelberg, the old camp of the French, and drink and dance until evening.

When tidings of this terrible defeat reached France, the whole court was filled with consternation and grief Philip burst into a furious passion Joanna of Navarre, whose evil counsel were the cause of all these disasters, and of all their consequences; and his re-proaches may be read in some quaint contemporary verses by Lodwyk van Vilthen. The historians of France, indeed, have described Joanna in much peculiarity of their national character to handle very indulgently the vices of their monarchs, at least of their dead monarchs; and it is an undoubted truth that the Flemish chronicles give a far more trustworthy description of the odious disposition of Queen Joanna.

The magistrates of Ghent, who wer all Lilyards, and thought that King Philip would send a fresh expedition into Flanders with all haste, closed their gates, intending to hold out their city as long as possible for France. But they met their punishment at the hands of the men of Ghent themselves. The people rushed to arms, the magistrates and every other Lilyard were put to death, and Guy received the keys of the city, and with them a pledge of ever-lasting fidelity, from the hands of the

principal citizens.

Meanwhile Count John of Namur prother of Robert de Bethune, returned to Flanders and assumed the govern far larger army, to resist any further attempt on the part of the French, and restored order everywhere. Without allowing his troops any repose, he marched to Lille, where some disturb ances had broken out; thence he pro ceeded to Douray, which he captured taking the garrison prisoners; and Cassel yielded after a very brief resist mee. After taking some other garri sons of lesser note, he was obliged to re turn; for not an enemy remained on the soil of Flanders; and as he deemed a

and it seemed as though Flanders had acquired new life and new strength. Men thought with reason that the lesson France had received was sufficient. France had received was suffleient. Philip the Fair himself, had in fact, little desire to renew the strife; but the reproaches which burst from all France, the lamentations of the knights whose brothers had fallen at Courtrai and, above all, the instigations of Joanna who thirsted for revenge, compelled him at length to declare war. a force of eighty thousand men, amongs whom were twenty thousand cavalry but it was far inferior to the form er army, inasmuch as it consisted, chiefly of mercenaries, or of re-cruits levied by force. The command was intrusted to Louis King of Navarre he was instructed, before venturing on a general action, to take Douay and other French frontier towns from the Flerings; and with this commission, pitched his camp in a plain near Vitry, a few miles from Douay.

No sooner did the Flemings hear that

No sooner did the Flemings hear that a fresh army was being assembled in France, than the ery "To arms!" resounded through the length and breadth of the land. Never was so universal and so intense an enthusiasm known; from every village the inhabitants poured forth with weapons of all kinds on they came, singing and shouting in such numbers, that John of Namur was obliged to send many of them back to their abodes, fearing that it would be impossible to provide for so enormous a host. Those who had formerly been Lilyards longed now to wipe out the stain, and implored, with tears in their eyes, to be allowed a part in the conflict; and this was readily granted them. Besides John of Namur, most of the knights who had shared the glories of Courtrai repaired to the army. William van Guliek, John van Renesse John Borluut, Peter Deconinck, Jan Brevdel, and many others, were amongst them. Adolf van Nieuwland had not

yet recovered from his wounds, and could not therefore accompany them. The Flemings marched against the enemy in two divisions, and at first took up a position about three leagues from the French camp; and they soon advanced to the Scarpe, a small river near

the French; but as the generals or both sides wished to avoid an action, day after day passed on without any re-sult. The cause of this pacific attitude was, that John of Namur had sent am passadors to France to treat with the king for the liberation of the old Count and of Robert, and to conclude, if pos-sible, a treaty of peace. But the French court could not agree on the terms to be proposed or accepted, and the answe was unfavourable.

The Flemings meanwhile began murmur, and longed to fall on the French, in spite of the prohibition of their general; and the discontent became at last so alarming, that John of Namur was compelled to cross the Scarpe and attack the enemy. A bridge of five boats was thrown across the stream, and the Flemish army passed over, singing and shouting with joy that they were at length going to fight; but in ambiguous message from France kep them still for some days longer on the urther side of the river. the army would be no longer restrained and the murmurs threatened to become serious. Every thing was ready for the attack, and the army was put in motion when the French, not daring to meet it hastily broke up their camp, and re-treated in confusion. The Flemings put themselves in pursuit, and slew a great number of them; they possessed them-selves besides of the castle of Harne-where the King of Navarre had taken up his quarters. Their stores, tents, and everything the French army had brought with them, fell into the hands of the Flemings; and after a few in-significant skirmishes, the French were driven back into France overwhelmed with disgrace.

When the Flemish generals saw that no enemy remained in the open field, they disbanded a part of their force, and retained only as many soldiers as were necessary to keep the French frontier garrisons in check, and to prevent their undering expeditions.

For a long time there were occasional attles and enterprises of lesser import ance and of various success. At length Philip collected a third army to avenge the defeat of Courtrai. The command vas given to Walter de Chatillon, and ne was instructed, on his arrival Flanders, to take with him all the troops in garrison on the frontier, which would make his army far more than one hun-

dred thousand strong.

Philip, one of the sons of the old Count of Flanders, had inherited the territories of Tyetta and Loretto in Italy. As soon as he heard of the French levy, he hastened to Flanders with his troops, and was appointed by his brothers to the chief command of the army. He assembled about fifty thousand men, and marched on St. Omer to await the French assault.

The two armies soon met; for two days there were only some lesser actions, in one of which, however, Peter de Coutrenel, one of the French generals, fell with his sons and many of his soldiers, Walter dared not stake all on a decisive battle; in the night he decamped, and narched on Utrecht : and this so quietly, that the Flemings knew nothing of his departure, until they opened their eyes with astonishment in the morning on a vacant encampment. Philip then took by storm several French towns,

took by storm several French towns, and the army returned laden with spoil.

The King of France saw at length that it was impossible to subjugate Flanders by force of arms, and sent Amadeus of Savoy to Philip with proposals of peace. The children of the captive Count were eager for the liberation of their father and hysther and in the renown of Flanders, and fell saleep in the Lord on the 18th September 1322.

THE END. tion of their father and brother, and in clined gladly to peace; they therefore smoothed all difficulties, and a truce was proclaimed, which was to last until a treaty of peace should be signed by oth parties

This was framed at the French court, The land was still and at rest; trade and commerce flourished with renewed vigour; the wasted fields were sown with better hope of a bounteous house. that he would return to his prison in the following May, if he did not obtain the recognition of the treaty in all its articles

Count Guy was received in Flanders with the utmost rejoicing, and returned to Wynandael. But when he read the treaty to the assembled states, it was rejected; and the old Count saw him self obliged to return, like another Regulus, to France in the following April. During the truce, Philip the Fair had nade every exertion to collect a mighty army. Mercenaries were every where enlisted, and heavy taxes imposed to meet the expenses of the war. The king himself marched with the army to Flemish frontier towards the end of June. Besides the land forces large fleet, commanded by Renier Grin aldi of Genoa, sailed along the coast Flanders, to attack the young Guy and

Flanders, to attack the young Guy and Jan van Renesseein Zeeland.

Philip of Flanders had meanwhile sent forth his proclamation through the land, and gathered a valiant army around his standard; and with these he marched to give battle to the ener On the first day there was a partial gagement, in which one of the French generals was slain, with many of his men. The next day the Flemings stood drawn up eager for fight, and prepared for an impetuous attack; but the French were again panic-stricken, and fled to Utrecht, leaving their camp a prey to the Flemings. Then Philip a econd time stormed Basse, and burnt

the suburbs of the city of Lens. The king next resolved to attack Flanders on the side of Henegauw, and marched towards Doornyk; but the very first day the Flemings had overtaken him. He was the less willing accept battle, that he had received no tidings of his fleet; and in order to avoid an engagement, he broke up his camp in the night, and fled from place to place, closely pursued by the Flem-

The action between the two fleets was fought on the 10th of August, 1304; it lasted two whole days from morning to night. The first day the Flemings had the advantage, and would certainly have gained a total victory, had not some of their ships been driven on a sand bank in the night. This gave the

that they gained the battle with little burnt all the ships and even took the young Guy prisoner. John Renesse, the valiant Zeelander, who vas in garrison at Utrecht, wishing to eave the city, attempted to cross the civer in a small barge. The barge was inhappily over-laden; it sank in the

arrior was drowned. When the news of the happy issue of the sea-fight reached the French camp was posted near Lille on the Peuvel-erg. Advantageous as the position ras, Philip quitted it; and it was imnediately taken possesion of by the lemings. The later would no longer lelay the action; the generals found in mpossible to restrain their ardour, and they drew them up in order for ar ack. Philip the Fair no sooner saw his, than he sent a herald with condi-ions of peace; but the Flemings would t hear of peace, and struck the herald ad. They then fell with wild shouts the French army, which fled in onishment and terror. The Flemings t with even more intense bitter of hatred than at Courtrai, and mmanding position helped then Philip of Flanders and William Gulick pierced through the end's ranks, and reached the king him who was for a moment in extrem-His body-guards were struck at his side; and he would cerly have been taken, had not thos stood by removed his mantle and r insignia of royalty. He was then abled to escape unnoticed, with only slight wound inflicted by an arrow. slight wound inflicted by an arrow, the Flemings gained a complete vic-ry; the oriflamme itself was seized and torn to pieces. This battle was ught on the 15th August, 1304.

William van Gulick the priest lost his fe in this action. The Flemings were y until evening pillaging the king's t, and amassing incredable spoil. by then returned to the Peuvelberg to refresh themselves; and finding nothing there, marched on to Lille. The day after they resumed their march

Fourteen days after this, Philip the Fourteen days after this, Philip the Fair came again with a large army, and laid seige to Lille. The citizens closed their shops, and seized their weapons; and Philip of Flanders collected the men of Courtral, and marched them to Lille in a few days. When the king saw their numbers, he exclaimed:

"Methinks Flanders must spawn or rain soldiers."

in soldiers. He risked no further defeat; but ter some attempts at evasion, proposed peace, and meanwhile proclaimed a ruce. It was long before both side uld agree upon the terms of the eaty. While it was pending, the old ount died in prison at Compiegne, and

as soon followed by Joanna of Navarre Not long after the peace was con-cluded, and the treaty signed by Philip the Fair and Philip of Flanders, Robert de Bethune, with his two brothers William and Guy and all the captive knights were set at liberty, and turned to Flanders. The people, he ever, were not content with the article of the treaty, and called it the "Treaty of Unrighteousness;" but their dissatis-faction had no further consequence at

the time, Robert de Bethune was received on his return to Flanders with surpassing

### THE YEARS BETWEEN A Novel by William J. Fischer-

Other Poems," Etc.

CHAPTER VII.

DR. CHARLES MATHERS.

The first weeks that followed Mrs Mathers' death were bitter ones for Charles. His young heart had always been a stranger to great sorrow. It had never been schooled in the deeper myssteries of life, and he could not help feeling very keenly the great loss that had come to him. With his darling mother gone out of his life forever, we can easily picture the lonely life of the boy, who with heavy heart began his studies in medicine at the university. But Mrs Atherton proved a second mother to him. She took the boy into her own large, warm heart and cared for him zealously as she would have done for her own child.

Two-three years passed swiftly on, and Time, the gentle healer of great sorrows, set Charles' thoughts upon pleasanter ways. Mrs. Atherton also felt elated at the boy's progress and suc-cess. For three terms he had carried off the annual scholarship—not an easy task-and the faculty necessarily were

proud of their student.

The last months of the fourth year were closing in rapidly. Charles was busy preparing for the final examinations and incidentally to land the scholarship a fourth time—God willing! He was ambitious and he burned much midnight oil, but Mrs. Atherton did not

One evening she returned home so what late. The train from Kettleboro, whither she had gone to spend the after-noon with a friend, arrived several hours after time. To her surprise she noticed a light in Charles' room. "What could a light in Charles' room. "What che be doing at this time of night?" thought. Just then the city clock struck 12. Perhaps he was ill. A sickly feeling pierced her heart, and in a minute she stood at his door. There was a gentle rap and a tired voice from within called : " Come in !"

"Charles, what are you doing up so late? You should have been in bed long ago. I do not like to see you poring over those books at this hour. It will be the death of you yet."

Her voice had a note of anger in it, and Charles the

not fulf and to the point. And then, just think of it, one week more and I will

have to write for the degree. "Yes, child, I know, But you have studied so faithfully all year, you don't

need all this extra preparation."
"But, Mrs. Atherton, I would so like to carry off the scholarship again."
"You have done so three times,
Charles. Is not that sufficient?"

" If it falls to my lot again just think "Only a few paltry dollars as on the

previous occasions.
"Ah, no! more than that. The winner of the scholarship in the final year is entitled to a year's post-graduate abroad. It is worth in round numbers about \$2,000. Is this not worth

"It is worth working for, Charles certainly, but then it is not necessary your case. If you should like a year even a few years abroad I should glad to help you. I do not mind advan-ing the expense of it all. It is only pleasure and a very great one to serve you, but I don't like to see you working so hard. Take things a little easy and all the good things will come to you in

"Thank you, Mrs. Atherton, you are so kind. But think how good that year abroad would make me feel, knowing that

had earned it myself."
"But come, Charles," interrupted the good woman, "close your books? You are tired, I know. Let's go down stairs for a cup of tea and then we will talk over the trip across the ocean."

A pleasant smile stole into the

student's face and made it really beauti-Graduation night arrived in good

time. The evening papers of the night previous had printed the names of the accessful M. D.'s. In large black type wenty-four, was the successful winne of the Harvey Scholarship. There was the history of the school, who had ever carried off the scholarship for four cessive terms. The auditorium was packed to the doors. Thousands were anxious to see the young doctor who was destined to enter the halls of the great universities in Europe. Mrs. Atherton's heart beat with joy. It had only one regret. The dear woman could not help wishing that his mother might have been a witness to it all. That same regret also echoed in the boy' gratulations of hundreds of his friends

Before he left his room that evening Mrs. Atherton entered with a telegram Nervously he opened and read it.
"From Stanford!" he explained a

his eyes met Mrs. Atherton's. Then he read loudly : "Congratulations! May God be

good to you. THADY CHARLTON.

"Poor Thady!" he remarked, over-come with emotion as he folded carefully the little piece of yellow paper. "How good of him to remember me!" Instantly his thoughts stole to Stan-

ford-beautiful spot ever green in hi the strong, everlasting hills. The music of the early days came into his young heart and filled it with half joy, half sorrow. Then in fancy he wandered back to his own home, plain little house on a quiet street, but no one seemed to answer his knock on the door. The voice of the canary inside, sweet and familliar, sounded no more. The flowers had wilted in their pots. There was a solemn stillness all over the place. He heard nothing but his slow footsteps or the creaking stairs. His own little study upstairs seemed cheerful enough There was Thady's painting on the wal n all its splendor, and on the other side the orderly rows of precious books. But the life of the old home was gone. A siekly feeling came over him for a minute, and his face clearly showed signs of deep emotion. Memory had just then painted him a picture of his mother as he had seen her the last time; and now on the eve of his greatness he longed for the gentle press of her hand. But he knew full well that such a pleas-

sure was forever denied him—poor boy!
Mrs. Atherton did not like to see the little rain of tears on Charles' cheeks. "What's the matter, Charles?" sked kindly. "This should be happiest night in all your life and I do

not like to see you feeling badly.' "Oh, it is nothing much. Thady's telegram took me back to Stanfold for a moment and I thought of mother. That's all. Oh, if she were only here to-night! This is the broken like in all my their of harminess. Thady's ink in all my chain of happiness. oul seems to pause and wait for the

touch of her pure fingers but—"
"Never mind, Charles. Have courage. I am sure two eyes are watching you in heaven to-night."

At the auditorium Charles was the

eynosure of many eyes. He looked so nanly in his black silken gown and, when he rose for the conferring of the degree and the Harvey Scholarship, the large packed room fairly thundered its volume of applause. Even when the noise had partly died away downstairs, the students in the various balconies above took up the echo and cheered the young doctor lustily, for no one was so universally loved as Charles.
Two months later Dr. Mathers set

sail for Europe. Two people were at the station to see him off—Mrs. Ather-ton and Father Salvini. "Good bye, Charles!" the stout little

woman cried after him as the train started out of Billington. "Be a good boy and write often and remember that you have a friend whose purse is always open to you!"

CHAPTER, VIII. THE MAN FROM PARIS.

Two years passed quickly. One day n late November Mrs. Atherton and Father Salvini chanced to meet on one of the down-town streets. It was a cold, cheerless day, with heavy gray clouds in the skies overhead. Everywhere the crowds were hurrying along, anxious to

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### St. Jerome's College, BERLIN, CANADA

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

"Any news from Charles lately?" the

priest asked, good-naturedly.
"Yes. I had a long letter from him last evening. He is getting along nicely and has been appointed one of the resi-dent-surgeons in one of the large London nospitals. He likes his work immensely, and of course during spare hours there are a thousand and one things for the stranger to see in old London. He likes everything so well I am afraid we will have a hard time coaxing him back to

" I am glad to hear such good account of the boy," Father Salvini remarked,
"but I always said he was the makings
of a solid man and that he would chisel out a career for himself.

" He seems to have taken such a fancy to surgery. Goodness gracious! that would be the last thing on earth to appeal to me. Ugh!" And the woman peal to me. Ugh!" fairly shuddered.

"Ah, my dear madam, it is a difficult thing to master, but the knife in the skilful surgeon's hand has saved millions of lives, and some day no doubt we will hear of Charles' skill. It is good that he went to London. There he'll come in contact with all that is new in medicine and surgery."

The next moment the priest's eyes

stole to the woman's face. "Mrs. Atherton," he continued, "I am afraid you have not been well lately. Your eyes show it."

"I will confess that I've not been well. Father. I have suffered no bodily pain, but trouble and worry have just been gnawing at my very heart almost con-

"What has happened?" asked the

priest, somewhat anxiously.

"A great deal in the past few months—more than I dared tell. My heart has been fairly crushed. Of course you know all about the fire. Two weeks ago Of course you my two large stores were burned to the ground. They were insured for a mere trifle, and the fire has cost me thousands

of dollars."
"Yes, that was a great loss, Mrs. Ather-

ton" he interrupted, sympathetically.

"But that is nothing compared to another. You remember my only sister's child—Arthur Neville? I had him with me here after his mother's death for a number of years. His father died you know when he was still a babe in arms." "Arthur Neville? Ah, yes. The ever chap who travelled so much clever chap who travelled so much through Europe and who is supposed to

have amassed a great fortune by means of various financial investments abroad." "Yes, that's the lad. He came to see me about three months ago. He is a man of thirty-five now, erect, active, and quite good looking. I had not seen him in fifteen years though we corresponded at a regular intervals. Arthur at a regular intervals. Arthur was al-ways a great pet of mine. Isabelle's un-timely death had left him a very young orphan and consequently I always kept a warm spot in my heart for him." "Yes, he must be quite a man now," said Father Salvini. "Is he married?"

DUTY ON EARTH.

Methodists are nothing if not sen-

ational. Having no dogma they theo-

rize rather than teach and appeal to

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THOS. COFFEY, L.L.D. Editor and Publisher

srs. Luke King, P. J. Neven, E. J. Broderick an Sara Hanley are fully authorized to receive Sara Hanley are fully authorized to receive ptions and transact all other business for the Lic Record, Agent for Newfoundland, Mr Power of St. John. Agent for district of Nip Mrs. M. Reynolds, New Liskeard.

LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905. nomas Coffey;

Dear Sir.—Since coming to Canada I have reader of your paper. I have noted with sating that it is directed with intelligencel and and, about all that it is imbued with a stronlic spirit. It strenuously defends Catholles and rights, and stands firmly by the teach and authority of the Church, at the same time.

principles and rights, and stands firmly by the teamings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will dimore and more, as its wholesome influence reache more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing or your work, and best wishes for its continued successively in Christ.

Dosatus, Archibshop of Epiesus, Apostolic Delegats.

UNIVERSITY OF OTTAWA

Mr. Thomas Coffey:
Dear Sir: For some time past I have read y
estimable paper, the CATHOLIC RECORD, and con-

LONDON, SATURDAY, JULY 25, 1908.

### THE IMPIOUS AND MORTAL

MEMORY. Having devoted some attention of late to higher historical criticism we have upon mature consideration come to the conclusion that what is known in some quarters as the "Pious and Immortal Memory" should read "Impious and Mortal Memory." It is one of the cases in which epithets have become confused. The mere transposition of the prefix did the damage, so that memory which is most impious was rer dered pious, and that which should be mortal and long buried in oblivion is apotheosized and claimed to be im mortal. We have no expectation that our interpretation will commend itself to Dr. Sproule or Mayor Oliver of Toronto. This is of small account. We know no memory engaging the attention of men in the game of political life and the search for popularity so nause ous, impious and deservedly oblivious a the 12th of July. It is not historical It is not religious. It is not patriotic, Whatever of these elements may be claimed for Orangeism it is a chapter of feuds, of bigotry and division. It is the noise of a brute majority whose parade never takes place except when they outnumber others - a majority whose bray is irritating though harmless, and vulgarly bigoted though religiously ignorant. In the last celebrations the usual muscular exercise of drum beat ing, the carrying of the open Bible, the wearing of the colors were all on parade The brethren were numerous enough for a better cause. Some were missing. Bro. Pyne, Minister of Education, was good time. Elections are a long way off. The brethren did not need him any way Speeches were about as usual-perhaps served up with more threatening condi ment. They are about to give up religion and attend to politics. Religion has no charm for men like Dr. Sproule. People in glass houses cannot be always throwing stones. The attacks on Rome made no impression, the Church advances steadily notwithstanding the realous opposition proposed by the Grand Master. If Dr. Sproule criticized Catholicism so bitterly he must prove himself and Orangeism better, give better example and for decency sake say no more about the Church. Politics are hence forth to be the object of their fraternal attention. When the politics of either the Dominion or of any of the Provinces are run on Orange lines we may well pray |for the country. It is well that about this time of year we should revise our history of Orangeism, in order that we may not forget that it had nothing whatever to do with William of Orange or the Battle of the Boyne. It is a bad child of bad parents. It originated at the time when Catholics received in Ireland the right of voting and of thus being equal competitors with Protestant ten ants. In 1795 a Protestant banditti, calling themselves peep-of-day-boys, served notice on most of the Catholics of Armagh to quit their farms before a certain day, threatening destruction of property, and even loss of life, in case of disobedience. Towards the close of the same year the peep-of-day-boys formed themselves into an Orange association whose professed object was to maintain Protestant ascendancy and the principles established at the revolution. If language means anything Orange oratory

displays the same spirit and aims at the

same purpose as in the old land and the The Catholic Record olden time. It is an impious and mortal memory.

### THE MEDICAL COUNCIL.

sentiment since they cannot appeal to What with the Toronto Globe calling the intellect. One of these gentlemen upon the Medical Council of Ontario and this latter body passing the call on to o have said: "Our duty is not in heaven nor to get ready for heaven, but the ministers we may expect the morals of the country to rise and continue eleo plunge into our work on this earth vated. None too soon. The Globe is and do what we know is God's will; if to be thanked for the stand it has taken we fall by the way we shall fall into our in the medical scandals which came to light, and it is to be congratulated upon riew of duty he passed on to sketch in the success attained by its mission. It ome unintelligible way our position as is searcely necessary to remind our citizens in the kingdom of God. He readers of this nauseous subject to thinks that we are citizens of the which we some time ago referred. Every infinity of God, that repentance is to now and again one or other of the med turn the whole mental and moral conical evil geniuses found himself liable. stitution into line with God, "to get inif not absolutely guilty, of dreadful to oneness with God as a son with the charges. The law was upon their track. father, to take stock in God's kingdom, Besides these whose dead victims cried to have enough faith to go into busines for vengeance there were many no less with Him." We need go no further. guilty but much more successful. They Such language is too irreverent, if not should be watched. Justice, generally blasphemous, to win respect for religion, too obscure to be well slow afoot, could not keep track of men inderstood and too naturalistic to leave whose knowledge served to make them cunning and whose base purpose made coom for grace. What is "oneness with God?" How can the creature go into What a wonderful government is that of them prey upon the weak and erring How were they to be reached business" with God? It is true that How could their infamous traffic in, and we are branches and our Lord is the sacrifice of, the helpless unborn be vine-that if we are to produce fruit stopped! There is a public Medical then must we abide in Him. Union of Council in this Province—and no man can heart and love is the necessary condipractice medicine or surgery unless by tion for the branch to bear fruit. This its authorization. Some way or other a is very different from the ambiguous false notion seemed to be gaining upon language of "oneness" with God. Turnthe mind of the Council. It was deing to the idea this minister gives of veloping into a limited company-not repentance we are shocked at the ease with shares to sell. Far otherwise. which it implies-that it closes upon Young men might pass the University the past without sorrow and opens upon they were too frequently blocked at the the future without prayer. It is human Council. It was fencing out. The effort unaided and unenlightened-man' work, not God's mercy. Supposing that Council did not have many shares on the market and it had to keep ambitious nan could take a step of this kind by students from hurrying into the prehimself how is he to know whether "hi serves. It kept very little watch over nental and moral constitution" are "i ome undesirable members whose ways line with God?" St. Paul, that vessel were very dark and tricks very of election, the apostle of the gentile vain-members closely resembling the was not conscious to himself of anything heathen Chinee," The Globe, with a -yet he tells us most distinctly that in view to public morality, brought it home this he was not justified. Upon what to the Medical Council that it was the ground does a Methodist preacher claim first principle of Councillor duty and that repentance is a mere lining up with professional honor to stop as far as pos-God? Are man's thoughts as God's sible the nefarious practice. The Medthoughts? It is not for guilty ical Council exists much more for the man to make the conditions of protection of humanitarian and public, pardon and repentance. It is for the than for merely professional and finanoffended God-more offended by the precial, interests. At its last meeting the sumption of irreverence than by the Council admitted this-and resolved to sensuality of frail human nature. Errors take action. We regret that the Counconcerning justification are numerous cil did it so ungraciously-that some of and many sided. One common mistake the members showed that however wellpervades them all, that it is primarily fitted they might be to diagnose a paur own doing. This is not the only tient they were ill suited for calm delibcause of complaint we have against thi eration. Irrelevant attacks upon the teaching. To mix up heaven and earth editor of the Globe, purposeless recrimto lay it down as a principle that ou ination-served only to elicit sympathy duty is not to get ready for heaven, for what is really a public cause. The to contradict our Lord Himself and t better view prevailed. Nor did the deny the idea of oneness with God meeting pass without 'some advice to which this very minister so strongly other classes concerned in public moralarges, . His notion of duty is hazy and ity, "Let ministers and the press of his idea of heaven very different from the land," said one speaker, "educate that of Catholic saints. The touchston the people. Let them educate the of religious philosophy is to do earthly children going to the schools, let lecduty in such a way that it will be meri tures be given them in a way that will torious for heaven. This it is which not be offensive to any, teaching them makes the lowly deed valuable in the kingdom of God. Obedience crowns what they should do and how they should live in after life; then they will submission with unending honor. Humil not tempt these poor medical men." No. ity is exalted. And the sufferings of forsooth, the temptation will be on the other side on the side into an eternal weight of glory. Many of the young, the unsuspecting, the weak, the simple. Poor medical men busy market square, up in the quiet indeed! Why earry money to tempt a home, away in the solitude where prave robber ? This is not the education the is the chief occupation, and in the halls children need. Parents want to be of learning and through the wards of nore vigilant. Society should exercise hospitals and orphanages. Everywher prudence in its ordinary intercourse, in lies the path of duty-hard, rough and the entertainments it holds. Self-reworn with the footsteps of the saints straint, modesty, and all the other virtues royal road of the Cross. Whatever ma which accompany the angelic virtue be its starting point, or however wind have been allowed to sleep or go ing its many turns-duty leads along pleasure-seeking. Prayer and the sacthe highway of life with God's graaments are the best guardians of innosupporting and guiding us-and termi cence. But modern society and medical ating at the same sweet goal of peaouncils do not believe in them. Their and rest. Duty is God's voice speaking efficacy may be seen in the good and to us and consoling us amid the me the pure, who, educated by faith, use tony of repeated work and frequent fail . In their regular use these good ing effort. Duty is God's holy willyoung souls find protection-and in that not money or power or influence-Hi protection peace; and in that peace the will in our poverty and lowliness, sancti joy of a good conscience and a happy fying all we do and bear not for earth home. The education which this medibut for heaven, not for time but fo cal practitioner suggests would be more eternity-not for the stewardship of scandal for the weak and more fuel for temporal goods but for the reward pro the fire. There is an education needed;

### THE ROMAN CONGREGATIONS

mised to the faithful servant.

it is the education of religion, much

nore moderation in pleasure and

worldly intercourse, imitation of and de-

votion toward's God's saints and espec-

ially His holy mother. Here is the

guardianship of virtue, the removal of

temptation, the protection of the young,

the glory of Christian maidenhood and

Walk simply in the way of the Lord

and do not torment your mind. We must hate our defects, but with a tran-

quil and quiet hatred-not with a spite-

ful and troubled hatred ; and, if neces-

sary, we must have patience to witness

sary, we have nave part account by a holy self-abasement. For want of this, your imperfections, which you lew o

If the despatches of the Associated Press are to be believed, which is by no means always the case, Canada, amongs other countries, is taken from the juris diction of the Roman Congregation known as the Propaganda. Henceforth the affairs of the Canadian Church will be referred to the Congregation o Bishops and Regulars. No doubt the Holy Father knows best, and has acted for the true interests of the Church in general and of Canada in particular. It shows that Canada ceases to be a mis sionary country, and is taking a place closely, trouble you much, and by the means are retained, there being nothing that better preserves our defects than alongside of older countries in which the hierarchy is firmly established. Up to the present our Church was regarded as fretfulness and anxiety te remove them.

of the first Canadian mission. Since that time great advances have been made. Progress has marked the growth of the Church and the stability of its development. Whatever political preaching lately in Toronto is reported changes have taken place within these three hundred years, whatever new divisions have been made upon the political map, the Church has kept prudently free and loyally obedient to the strong principles of government. These have rightful place in heaven." From this guided her in the trials of crisis and still win respect in times of peace. A time has come when our Canadian Church steps forward. We are parting with old friends. The Propaganda has taken great care of us-its doors ever open to receive us, its courteous officials ever ready to welcome us, ever patient to hear our complaint or receive our petition. We are certain that our new protectors will be no way different, equally paternal, kind and just. Our word is not one of complaint or diffidence. It is the parting with the patrons of many generations and the taking up with other

guardians whom as yet we know not but

the Church. A change like this takes

place and none of us will feel it. Things

will go on about the same. But we take

whose care we have all confidence

the opportunity of saying something about the Roman Congregations. All the offices established for th affairs of the Church pass under the general name of Congregations, although they are properly of three kinds: Congregations, Tribunals and Secretariates ormerly matters of greater moment ere examined at meetings called Conistories, composed of all the cardinals sident near the Pope. As inconveniices arose from this method the Pope esolved to lessen the business of the consistory, and to distribute th natters submitted to it amongst stand ng committees, consisting of cardinals nd prelates chosen according to their earning and fitness to offer advice upor he subjects which formed the scope of work for the committee. They could onsult others-prelates and ecclesias ics-if necessary. These Congregaions were not committees of the Con sistory. Their deliberations were reported directly to the Pope, who, if he leemed it expedient, laid the decision before the Consistory in order that the pinion of the assembled cardinals might aid him in his determination. These permanent committees, better known as acred Congregations, arose in the sixteenth century, and are in a great neasure due to Pope Sixtus V. Some of these Congregations may consist of both cardinals and prelates, some of the former only, and some of the latter only. In most cases, however, each Congregation is presided over by a cardinal with the title of prefect, who is assisted by a prelate as secretary. Pope Sixtus V. established fifteen of these Congregations-six providing for the adminis tration of the Roman States and the re maining nine for the Church. Many changes have since their first institution taken place in regard to these con mittees some passing out of existence others combining together. Their prin ciple still abides, and the system organized by Sixtus V. in 1587 prevails. The this time, borne in patience, are changed | Congregations to whose care the Roman States were formerly entrusted an scattered amongst the other Congregations engaged in ecclesiastical affairs As a general rule the more important Congregations number from ten to fifteen members. We reserve for another occasion a brief explanation of the principal congregations.

### A QUEER PEOPLE.

Our neighbors the members of the Loyal Orange Association are a strange community. In their methods of procedure consistency holds no place Many a time it has been given such a shock that it has deserted their ranks, and all hope of finding a place therein has been abandoned. The celebration this year to commemorate a faction fight in Ireland, hoary with age, has been noted for heated expressions, for which ninety in the shade cannot be offered as palliation. Some of the members are lightning change artists. There are Orangemen who become mellowed with age, and there are others to whom the advancing years bring but an increased store of bitterness of spirit, of intolerance and of bigotry. The school-master has in some cases helped to sand - paper the sentiments of many of the rank and fyle, but there are thousands who will always remain in the rough state. The material is too hard to be affected by dressing of any sort. While the Sovereign Grand Master, Dr. Sproule, M. P., an educated man, we take it-educated after a fashion-proclaims to the members of the House of Commons and the world in general that the Orange Order stands for civil and religious liberty, in the same breath he critized the action of our good king in paying a friendly visit to His Holiness the Pope. The king, we preanongst the missions of the world, not- sume, in the mind of Dr. Sproule, should Whilst "international" can be the only

withstanding the fact that this very year we are celebrating the tercentenary religious liberty. But it matters little jubilee pageant at St. Peter's. London what the Grand Sovereign says. The fact remains that he always has been, and, we fear, will remain, a gruesome bigot, a worthy representative of the detestable spirit that promotes strife between neighbor and neighbor in the north of Ireland. Here is a nugget from his speech in Toronto : "It was evident suggestions dogmatic and historical that Orangemen were willing to live in good will and concord with all, and that there was no animosity towards Roman Catholics." While the Grand Sovereign was thus addressing his brethren in Toronto, thousands of Orangemen were parading the Catholic town of Buckingham, Quebec, with the bands playing "Croppie Lie Down," "The Boyne Water," and "We'll Kick the Pope Before us." And the echo of the Grand Sovereign's words were yet in the breeze while one of the brethren in Peterboro, Rev. A. H. Bruce, said, " he hoped the time would come when a law would be passed, prohibiting a Papist from becoming a Premier of Canada," a sentiment which, we were told in the press despatch, was applauded. This, oo, at a time when we are celebrating the founding of Quebec by the Catholic Champlain, and when we are once again forcibly reminded of the historical fact that Catholics gave up their lives in thousands to retain Canada as a British possession, and without whose bravery and loyalty our country would to-day be portion of the American Republic. It will be for our Protestant fellow-citizens of all nationalities and religious persuasions to take into account the mischievious tendencies of this Orange business. It stands, not for good citizenshin, but for turbulence and is given life by the demagogues who seek positions of prominence for which nature and acquirements and disposition have ill-fitted-them. The people of Toronto especially should give this matter serious thought. The power of the Orange mob in Toronto is something to be reckoned with in the near future. The fact confronts them that the government of that great city is, to a very onsiderable extent, not in the keeping of its best citizens, but in that of an association whose history has been one of strife and of bloodshed, and whose tendency is to promote conditions

which will retard the progress of the Dominion. Latest advices "from the front" tell is that the Orangemen of Peterboro repudiate the statement made by Rev. Mr. Bruce, and one of the leading member's of the order stated that the reverend gentleman's remarks were at variance with Orange principles. In this we beg to submit that the leading member's assertion, like many a press report, needs confirmation. It is inaccurate to degree. The Rev. Mr. Bruce, in a noment of weakness, simply told a tale out of school. The entire machinery of Orangeism, and the prevailing sentiment of the average Orangemen, have for object the infliction of disabilities upon Catholics. If this is not the case 12th of July orations have no meaning.

### A SILVER JUBILEE.

THE CATHOLIC RECORD sends congratulations to Rev. D. P. McMenamin P. P., Biddulph, Diocese of London on the attainment of his silver jubil in the priesthood. The manner in which he has always performed his sacred duties, in every parish in which he has labored since his ordination, has earned for him not alone the love and esteem of those of his own flock, but also the high regard of every class in the community. Abundant proof of this will be found in the report we publish in another part of the paper, giving account of the proceedings attendant upon this joyous celebration. May he be given ength of years to continue the great work he has in hand. He brings but nonor to the Church and honor to Canada, the country of his birth.

### THOUGHTS ON THE JUBILEE.

By Rev. M. F. Power, Harbor Breto

This year of Jubilee will witness the representatives of many nations crossing the magnificent piazza of San Pietro to enter the greatest of all Basilicas and offer Te Deums at the Apostles' tombs.

Those "other sheep of Christ" who are not yet of His fold and who may be standing under the shadow of the noble pile created by the Catholic genius of Michael Angelo - might well have their eyes opened. An object lesson in a vital and essential mark of God's earthly kingdom is clearly and convincingly placed before them if they have eyes to see.

Bishop McNeil essentially define Catholicity, when he wrote in substance that Catholic is the Church, which whilst organically one, controls re ligiously any two independent nations Only one Church can do that. No other claims the potency nor dares attempt the task.

"Pan-Anglican" fittingly describes the demonstration of Churchmen at St. Paul's.

echoes the joy of one nation. Rome will resound with the enthusiasm of many.

In such a time, when the celebrated Petrine text (Matt. xvi. 18.) will be the watchword of a world's unanimity it will be pleasant to recall for the readers of the CATHOLIC RECORD its subject so vast will naturally suffer from the limitations of the writer. It is tempted only to offer a small idea of the

ope and the Papacy.

The "Prisoner of the Vatican" always begets our sym, athy. His crosses we would fain divide. The knowledge that so many loyal hearts are his sustains the weight of sorrow and offsets the sting of the prophet. The Catholic who realizes thoroughly who the Pope is, and what the Papacy has done will easily enthuse and be ready to aid the Holy Father by prayer and by material aid.

To find clearly the Pope's position in

the catalogue of doctrine livered to the saints," one one must interpret the mind of the Saviour in founding His Church.

The Scriptures proclaim that the Church was founded as a society, which was to be as visible, as solid, as well ordered and as perfect as societies sh be and generally are. Its sublime aim was, and has ever been, the carrying of the children of men across the te ous sea of life and over the storm-toocean of the world. The sea and th ocean were charted by laws of faith and norals to guide the mind, and regulate To ignore those the heart. meant a human shipwreck. To follow them meant an arrival in the promised and. Under such conditions all was perfect, but in practice an in portant element was required. A or or a directive headship would make the bark well found. Christ risked not the bark, midst the breakers of human vice and vicissitude until she was in charge of a pruder mmander, a wise captain. ous fisher-apostle of Bethsaida was given the first command. The circumstan the first command. See surrounded ces of the commission surrounded it with forces of unity, security, and the "Rock." life. The symbol of the the efficacious grace of the efficacious grace of the man God, rendered Peter's position un assailable. No conthint assailable. No earthly force could move nim-no infernal force could overcome

the solidity of the great rock," and this quality enables it to fulfil uniquely its mission of love. Peter was the "Rock" which lasts whilst time is; but the per-son of Peter died, and his office must needs be filled, and so it is in the papal succession, the latest link of whose golden chain is the gloriously reigning Pius X., Vicar of Christ and Bis

he great fisherman's see.
Unprejudiced history acclaims the Popes as the beacon lights of truth and the anchors of justice and equity. Open the catalogue of Papal succession and there the names of heroes and of martyrs will greet you and the golden annals of mortals will find there ideals That we possess to-day the deposit of faith, "unspotted and unstai is due to the pre-Constantine papal martyrs and to their persecuted successors of more peaceful though not more happy days. Officially the Popes were ever the object of hatred-for their fear less protection of the laws of God and their constant defences of the rights of

Even in their private lives we detect e hall-mark of greatness in many o them. What worldly dynasty could produce men like the Leos and Gregorys? What body of savants could show tion superior to that of a Silvester, a Benedict XIV. or a Leo XIII. No states mans' bead roll could be complete with-out the honored names of a Bonaface and a Pius IX. Even the more obscure of the Popes preserved the gems of art, fostered the beautiful in literature and rescued the monuments of significant genius from decay and oblivion

Passing rich with the small territory of the papal states, which was robbed from the gentle Pio in the sacrilegious breech of the Porta Pia, the Popes as a rule followed Bethlehem's celestial message of "Papage or parts". sage of "Peace on earth." Pontiff ceased to be arbitrator, the fi and bloody canon succeeded, diminished his social influence, despotism in Casar, and in the mob, produced a reign of

History will show you Leo the Great redeeming Europe from the huns and the vandals. The sweet presence of the same Pontiff checked the designs of the fierce Attila and saved immortal Rome from pillage and desecration. Another Leo resisted the Saracens and rescued

The Popes civilized Europe, kept learning alive when the western empire was fast declining and made the Kaisers respect humanity. Henry IV. was hum-bled to go to Canossa and Napoleon was eclipsed and his muskets fell. Look back on the black landscape of the past and there, midst the bones of fallen soldiers and the tottering records and monuments of perished greatness, you will observe one bright spot, one verdant place—an oasis in the desert rayaged by destroying time. That spot is located where, in the words of the divine Dante "sits the successor of the great Rock."

Dogma and history then will cause us to grow fervent in love and gratitude for and to the Holy Father — our pride, our glory and our friend. Obedience to the Holy See will ever be our motto and prayer for the Pontiff our daily practice, o shall the days of the Church when in such a spirit is interpreted the 'sine qua non" of our Lord—that there be one fold and one Shepherd.

Let us serve God well today, He will take care of to-morrow. Every day should carry its own burden. Have no anxiety about to-morrow; for God Who eigns to-day will reign to-morrow.

Where is the soul that does not par wed and thoughtful, before the short word—God.—Lacordaire.

He who worships the golden calf is but burning incense unto himself.

JU PREROC

EUBJECT FLUC INAL preache sponsibi said : " Jest saying:

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Wha

pris to h he e law and his unl: roa SUBJECT DESERVING SERIOUS ATTENTION ELUCIDATED BY HIS EMINENCE CARD-

In a recent sermon Cardinal Gibbons reached on "The Prerogatives and Re-ponsibilities of Moral Freedom." He

Jesus commanded the blind man to be brought to Him, and He asked him, saving: 'What wilt thou that I do for saying: 'What wilt thou that I do for thee?' And he said: 'Lord, that I may receive my sight.'" (Luke, xviii., 31-

None is so blind as he that will not All are spiritually blind that are not enlightened by Him Who is the light of the world, Who is the true light enlightening every man that cometh in-to the world.'

Is not he stone blind who is entirely engrossed by the desire for earthly riches and shuts his eyes to the pearl of

great price?

"Is not he blind who is wallowing in the mire of sin, who is leading a life of sensuality which leads to melancholy

Is not, he blind who is bending all his energies to the acquisition of honor and fame, and when he acquires it it fails to satisfy the cravings of his heart? "Is not he blind who looks up to Heaven and contemplates the works of eation, but discerns not the existence

of a Creator?
"Is not he blind who sees the hands moving in the clockwork of time, but fails to recognize the invisible hand which keeps these works in motion?

"Is not he blind who counts the days of his years as they flow by, but does ot consider the ocean of eternity that Now Christ says to each of you what He said to the blind man: What is thy will? What wilt thou that I do for

Let your answer be to-day like that of the blind man: Lord, it is my will that I may see and follow Thee. This is eternal life that we may know Thee,

the only true God, and Jesus Christ. Whom Thou has sent.'
"How sublime is the faculty of free will! It is a gift which distinguishes you from the brute creation, for man is the only creature on earth that enjoys ral freedom. It is a prerogative which you possess in common with the angels and which makes you like to God self. God and the angels and man

are the only beings that have free will. "What a tremendous responsibility is attached to this perilous gift! If righteously employed, it becomes an instrument of unending bliss. If abused, t becomes an engine of endless destruction. If kept within the bounds of the moral law, it is a heavenly stream, en-riching the kingdom of the soul with fruits of grace and benediction. If it leaps its legitimate barriers, it covers

the earth with ruin and desolation.
"It is the exercise of the will that distinguishes the saints from the sinner, the martyr from the apostate, the hero from the coward, the benevolent ruler from the capricious tyrant. The names f Nero and Diocletian, of Achab and Jezabel and of Judas and Herod are execrated by mankind because they abused their free will in gratifying their passions and inflicting sorrow and misery

their fellow-beings.
"And it is so with us. If we are destined to be of the number of the elect, we shall owe our salvatinn under God the right use of our freedom. If we are to incur the vengeance of Heaven, it shall be due to the abuse of our librty; 'Thy destruction is thine own O Israel.' In a word, our liberty is a weapon with which, like Saul, we will inflict a deadly wound upon ourselves, or it is a sword with which, like Michael the Archangel, we can conquer the infernal enemy and win our way to

freedom? We should employ it:

"1. In resisting temptations and our icious inclinations. We should be 'as free, says St. Peter, 'and not as making liberty a cloak for malice, but as the servants of God.' Whom to serve is to reign. And St. Paul says that we are the envented by him where we have the servants of bin where we have the servants of the are the servants of him whom we obey, whether it be God or satan. 'Whoso-ever,' says our Lord, 'committeth sin is the slave of sin.' What a degradation to fall from the sublime estate of free-born children of God to become the slaves of satan! What a humiliation to slaves of satan! What a humiliation to be heirs of our Heavenly Father's Home and to become, like the Prodigal Son, the hirelings of a heart-less taskmaster! 'Man when he was in honor did not understand. He is compared to senseless beasts and is become like unto them.'

Our Savior told the Jews that the

nowledge and practice of His precepts ould secure for them true freedom. d secure for them true freedom.

Jews were indignant that their reedom should be called in question: 'We are the seed of Abraham,' they exclaimed, 'and have never been slaves to any man. But our Lord replied that though children of Abraham, they were in sin. 'Amen, I say to you; whose ever committeeth sin is the slave of sin. Do not Americans sometimes talk this way? We are free-born in this way? We are free-born citizens and yield to no despotic power. But what will it profit us to enjoy the blessings of civil freedom if we do not enjoy the glorious liberty of children of end by which we are rescued from ignorance and can trample on sin? What will it avail us to be recognized in the public walks of life as free and independent citizens if in the circle of own family and in the sanctuary of temperance, pride and vain glory, aves of public opinion, the most capricious of all tyrants ?

the kingdom of God that was within

"2. We should exercise our moral freedom not only in repressing tempta-tions, but also in pursuing virtue, and particularly by an entire conformity to the will of God. We should study and ' prove what is the good and acceptable and the perfect will of God.'

"The perfection of sanctity consists in the love of God, for love, says the Apostle. 'Is the fulfilling of the law.' And the perfection of the love of God consists in absolute conformity to His holy will. Union of heart, of sentiment this is the closest bond that can subsist between the Creator and the creature.
"Jesus Christ is the highest ideal of

Christian perfection. He is 'the way and the truth and the life.' He came to teach us by word and by example Now, if there is any one virtue our Saviour inculcates more forcibly than another it is this: That our heart and will should be in harmony with God's will. 'I came down from Heaven,' He says, 'not to do My own will, but the will of Him that sent Me. My food is to do the will of Him that sent me that I may finish His work.' He became subject to Mary and Joseph, the creatures ject to Mary and Joseph, the creatures of His own hands, because He regarded them as the representatives of His Father. In His agony in the Garden of Gethsemane, He thus prayed to His Father: 'My Father, if it be possible, let this chalice pass from me; nevertheless, not as I will, but as Thou.' Every fiber of His sensitive heart recoiled with horror from the appalling and humiliat-ing sufferings which awaited Him. But though His feelings revolted His will remained steadfast, and again, after praying to be relieved, He added, 'Not My will but Thine be done.'

"What our Lord practices He preaches to us. He tells us that, though we prophesied and wrought miracles in his name, though we converted nations, He will know us not if our heart and affections are estranged from God. 'Not everyone,' He declares, that saith to me everyone,' He declares, that saith to me Lord, Lord, shall enter into the Kingdom of heaven, but he that doeth the will of My Father who is in heaven.' He tells us that the harmony of our 'will with the will of God is the key that will unlock the golden gate of the heavenly Jerusalem and admit us to the fellowship of the children of God: "Whoseever shall do the will of My "Whoseever shall do the will of My Whosoever shall do the will of M Father who is in heaven, he is my brother and sister and mother.' And in that beautiful prayer which He dictated to His disciples and with which we are so familiar He bids them to ask that thay may accomplish the will of God on earth as the blessed do in heaven: earth as the blessed do in heaven Thy will be done on earth as it is in

"And in exhorting us to make the will of God the supreme rule of our actions our Lord is echoing the voice of His eternal Father: 'My Son,' says Almighty God, 'give me thy heart.' He does not say give me thy riches, thy lands and thy possessions, for these belong to him already; 'The earth is the Lord's and the fullness thereof, the world and all that dwell therein. He does not say, My Son, give the service of thy body, for that also belongs to Him. 'Thy Hands,' says the prophet, have made and fashioned me.' And, besides, we readily bestow the service of our brain and hands on one who has already gained our affections. But He says: 'Give Me thy heart and the affections of thy will, for this is all that you can call your own.' This is the only free, unmortgaged property you can offer Him.

"If you lay on the altar of God a gift of gold or silver or precious vestments, you make to Him an agreeable offering. But if you lay on the altar a heart sub-dued and attuned to the will of God you make the most acceptable offering that a creature can offer to his Creator: 'A sacrifice to God is an afflicted spirit. A fernal enemy and win our way to sacrine to God is an ameter spirit. A humble and contrite heart, O God, Thou will not despise.' And should you with eedom? We should employ it: the poor a gift once made you would be conscious of doing a great wrong. But is it not a sacrilege to withdraw from the Lord a heart or will you had once the consequent of the lim?

There are Catholic temperance societies in many dioceses, doing excellent work in their respective communities, but there is no bond of union between them, and there is, therefore, a lack of

consecrated to Him? "But perhaps you will say: 'How am I to know the will of God that I may comply with His good pleasure?' It is true, indeed, that God does not make a special revelation to any of us, as He did to the prophets of old. Neverthe-less, He gives to each of us a clear and positive manifestation of His will.

"I. God reveals His will to us in the Holy Scripture. In the parable of Dives and Lazarus, Dives entreats Abraham to send someone from the dead to his five send someone from the dead to his hive brothers on earth. 'Let him admonish my brothers,' says Dives, 'to avoid my sinful life, so that they may escape the forments I suffer here.' Abraham reforments I suffer here. Abraham replied to Dives: They have Moses and the prophets. If they will not hear them, neither will they believe if one speaks to them from the dead. You will hen discover the will of God in the

to heart the words that are spondaryou in the Temple of God.

"3. God reveals to you every hour of the day His will by the voice of constant of the day His will by the voice of word the day His will be the word. science speaking without noise of word within your heart. Scrupulously follow the admonition of this secret monitor.

"4. You should discern the hand of

God in the daily occurrences of life. You should regard all the events hapour own hearts we are lashed as slaves to a petulant temper, slaves to lust, to intemperance, pride and vain glory secutions arising from the malice of men: you should regard all these, I say, not as accidents and real evils, but as visit-

will never enjoy solid tranquility till of the League of the Cross for the

"Our Saviour insinuates the same comforting doctrine, When he is arrest-ed in the garden before His crucifixion Peter draws a sword in His defense. Our Lord thus rebukes him: 'Put thy sword into its scabbard. The chalice which My Father hath given Me shall I which My Father hath given Me shall I not drink it?" He does not say the chalice which Judas and Caiphas and Herod and the Jews have given me. No. He regards them all as the uncon-

scious instruments of God in the work of man's redemption. God used these vile instruments for the sacrifice and glorification of His Son, just as a father uses a securge to chastise his child and then throws it into the fire. 'Do you not know,' says Pilate to Christ, 'that I have the power of life and death over you?'
You would have no power over me,' r •
plies our Lord, 'if it were not given thee from above.

Blessed is the man who in every occurrence of life preserves in his heart an unalterable adhesion to God's will. through honor and dishonor, through evil report and good report, in sickness and in health, prosperity and adversity. Blessed is he who hears the paternal voice of God in the thunder of tribulations that resounds over his head. Happy is he who has this short head. Trappy is he who has this short but comprehensive prayer often in his heart and on his lips: 'Thy will, O Lord, be done.' Thrice happy are they who can say with the confidence of the Apostle: 'Who shall separate the Apostle: 'Who shall se us from the love of Christ, us from the love of Christ, and a loyal attachment to His will. 'Shall tribulation or distress or danger or per-secution or the sword? I am sure that neither death nor life nor angels nor projection. principalities nor powers nor things present nor things to come shall be able to separate us from the charity

of God.' "Whoever of you are animated by these sentiments are free indeed. Then, in all your movements you will be guided by the Spirit of God, 'And where the Spirit of God is there is liberty.' Then, indeed, you may be truly called the children of God. 'For whosoever are led by the Spirit of God they are the sons of God.' Then you will experience a foretaste of that happy condition and unalterable peace promised in the life to come when you shall be delivered from the bondage of corruption into the glorious liberty of children of God.' "—Church Progress.

### "A TEMPERANCE CRUSADE NEEDED."

To the CATHOLIC RECORD:

It was with a great deal of delight that I read the article under the above caption in your issue of July 11th. A thoughtful reading of it should arouse in every Catholic heart throughout the Dominion a feeling that a national temperance crusade is needed, that really "there is a crying need for an awakening on the part of those who have at heart the welfare of the community.

The evil of intemperance is a national evil, an evil that attacks every class of society, and every home, from the cot-tage of the humblest laborer to the palace of the millionaire, and the influence of those engaged in the liquor traffic is most powerful, and aims at controlling every form of legislation in the country, federal, local and municipal. The traffic is getting organized from the Atlantic to the Pacific; it is wealthy and perniciously active in gathering strength for evil. For these reasons a national movement is necessary to com-bat the evil influence, and the time is at hand when the Catholics of Canada should become organized from Louis-burg to Vancouver, and in one solid phalanx, under the banner of the Cross, march to fight the one great evil that threatens the destruction of home and

country.

There are Catholic temperance socithem, and there is, therefore, a lack of national influence. The Catholics of Canada have a most admirable lesson to Canada have a most admirable lesson to learn in this respect from their co-relig-ionists in the republic to the south of us. From the time the great Father Mathew, of sacred memory, aroused the people of the United States on the temperance question, and moved them to look upon the drinking habit as a curse. until 1872, temperance organization among the Catholics of that country was until much as it still continues to be in Canada, without national unity, and consequently its spasmodic efforts were of little avail to stem the ever increasing spread of intemperance. That year, however, witnessed an event that |shook the rum-selling influence of that country to its very foundations, and that event was the formation of the Catholic Total Abstinence Union of America. A glance at the history of that organization for the past thirty six years cannot fail to convince anyone of the great good it has accomplished, and that its influence then discover the will of God in the Holy Scriptures, and particularly in the Gospel of His Son, of Whom He says:

'This is My beloved Son, hear ye Him.'

'2. God reveals His will to you by the voice of His Church and her ministers, of whom our Lord says: 'He who heareth you, heareth Me.' Take, then, to heart the words that are spoken to you in the Temple of God.

at the history of that organization for the past thirty six years cannot fail to has accomplished, and that its influence for doing good arises from its national character, because its principles of ection are not confined to any one section, but spreads all over the country, and its resources are not dependent. upon man or one society, but upon the whole Catholic temperance population of the United States, organized in every diocese and in every parish for the same noble purpose, the application of every available means against the drink evil.

The diocese of Antigonish, Nova Scotia, has an organization, which has Scotia, has an organization, which has been, during the thirty years of its existence, doing splendid work for the cause of Catholic total abstinence. It is the society given to the Catholics of England by the great Cardinal Manning, the League of the Cross. The League was first organized in this diocese, probably in Canada, in the year 1878 in the town of Glace Bay, then a small mining village, and now the "big."

you accept with composure and equanimity all the visitations which come from His loving hand.

County of Cape Breton was organized.

Four years later it was found expedient to extend the usefulness of the ent to extend the usefulness of th Grand Council as a central authority and its jurisdiction was made co-ex tensive with the diocese of Antigonish To-day thirty two branches are organ ized under that Grand Council, holding the same form of charter and working under the same constitution and by issued every month as the official organ of the League, a general Convention is held every year, and the Catholic temperance people of the whole diocese are working unitedly for total abstin-ence as the only safe remedy for in-

temperance.
Now, why can not this organization be given a national character and in-fluence? Instead of it being the League of the Cross of the diocese of Antigonish, let it be the League of the Cross of Canada. A total abstinence movement cannot possibly work under a more ap propriate emblem than the Cross, the representation of the highest sacrific ever offered, and if the Catholics of Canada were to unite under the League of the Cross to promote the cause of temperance, a condition of things would be brought about that would mean a great deal for the future of our country

and people.

If the project is feasible, I know of n better agency to bring it about than the CATHOLIC RECORD, which controls a very large circulation in every diocese in Canada. If your excellent journa can bring about the organization of a national Catholic temperance movement it will place the people under a deep debt of gratitude.

Yours for temperance, A TOTAL ABSTAINER.
Cape Breton, July 13th, 1908.

### THE STORY OF A MASTERPIECE.

Mouldering away on the wall of the old Monastery in Milan, Italy, hangs the famous "Last Supper" of Leenardo da Vinci. Like every masterpiece, the painting required many years of patient labor, and as a result of that labor, i is perfect in its story of love. In addi-tion to these qualities it has an incident in its history that contributes not a little towards making it the great

teacher that it is.

It is said that the artist in painting the faces of the Apostles, studied the countenances of good men whom he knew. When, however, he was ready to paint the face of Jesus in the picture he could find none that would satisfy! his conception; the face that would serve as a model for the face of Christ mus be dignified in its simplicity, majestic i its sweetness. After several years of careful search the painter happened to meet one Pietro Bandinelli, a choir boy of exquisite voice, belonging to the Cathedral. Being struck by the beautiful features and tender manner that bespoke an angelic soul, the artis induced the boy to be the study for the painting of the face of Jesus. All wa done most careful and reverently, bu the picture was as yet incomplete, for the face of Judas was absent. Again the painter with the zeal of a true lover

of his art, set about in search of a countenance that might serve for the face of the traitor. Some years passed Some years passed before his search was rewarded and the vas about to dismiss the miserable and legraded wretch who had been his awful choice, the man looked up at him and said, "You have painted me before. Horrified and dumb with amazement, the painter learned that the man was Pietr

Bandinelli. During those intervening years Pietro had been at Rome studying music and met with evil companions, had given simself up to drinking and gambling had fallen into shameful dissipation and crime. The face that now was the model for the face of Judas had once been the model for the face of Christ.-The

### A WORD ABOUT CONVERTS.

The Ave Maria quotes a striking cassage from the "Memoires" of Mr. C. Paul Kegan, the well-known English onvert, which throws considerable light convert, which throws considerable light on the state of mind of those received into the Church in maturity: "Those who are not Catholics are apt to think and say that converts join the

Roman communion in a certain ex-altation of spirit, but that when it cools they regret it has been done, and would return but for very shame. It has been said of marriage that every one finds when the ceremony is over that he or she married another, and not the bride and Clough takes the story of Jacob as a parable representing this fact. We wed Rachel, as we think, and in the morning, behold, it is Leah! So the Church bears one aspect when seen from a distance, ab extra another when we have given ourselves into her keeping But the Church is no Leah, rather a fairer Rachael than we dared to dream: her blessings are greater than we had hoped. I may say for myself that the noped. I may say for myself that the happy tears shed at the tribunal of penance, the fervor of my First Communion were as nothing to what I feel now. Day by day the mystery of the altar seems greater, the unseen world nearer, God more a Father, our Lady more trader the grant of the strength of the st tender, the great company of saints more friendly (if I.dare to use the word) my guardian angel more close to my side. All human relationships become holier, all human friends dearer, because they are explained and sanctified by the re-relationships and the friendships of another life. Sorrows have come to me in abundance since God gave me grace to enter His Church, but I can bear them better than of old, and the blessings He has given me outweighs them all. May He forgive me that I so long "Who possessed the greater liberty, Herod on his throne or John in his prison? Herod could move according to his good pleasure from place to place; he enjoyed civil freedom. His will was law to others; he had the power of life and death over his subjects. And yet love God all things work together unto his soul was bound in the claims of an unlawful attachment. John's body was confined to a dungeon, but his soul roamed in unrestrained freedom through

### THE INFLUENCE OF THE PRIEST.

Canon Richardson preaching recently Mancaster (England) made some ver nteresting remarks on the power and influence of the priesthood. Catholics, ne said, realized that the priest had a certain amount of power over them which they could not understand. Such rom the earliest time. Everywhere and all times, in every country, the priest had been a power which the world could neither understand nor compre hend. It had been so even though Priest was one whose life was not ex t acrdina: ily good, and had not depend ed in many ways upon his worldly possessions. The influence was there whether the priest was the son of an the priest was the son of at nobleman or of an ordinary work ing man. Canon Richardson further observed that upon countries that had rejected the power of the priests had come a curse. France was a cas in point. The one thing the Revolu

tionists made up their minds to do wa to muzzle the priests, and they tried by every means in their power to lesse that supernatural influence which God had put into the priest's hands. Con sequently, France, as far as its large rrible immorality and internal dissent England had thrown over the priest hood and taken to itself a Hierarchy of its own, had taken to itself parsons instead of priests, with the result that at the present moment a great part country was swamped by infidelity and

immorality. They might examine any country they would, and in the same way hey would find that wherever men had attempted to take away from the priese that influence which God had meant him to have over the souls of men and over the direction of their conduct and over those things which concerned the better ment of their supernatural life, those countries had invariably been cursed by

France and England are examples the one side. There are examples, of course, on the other, and among them we have no doubt Canon Richardson would give a prominent place to Ireland. Where else in the world is the priest so respected and reverenced and thereore so powerful and influential with the people ?-N. Y. Freeman's Journal.

### CATHOLIC MISSION DESTROYED.

TWO PRIESTS DROWNED. has been received that the large Catholic Mission house at Chippewayan on Lake Athabasca, was totally de-stroyed by fire, on July 13th, together with all the supplies for the year, which had just been received a short time before the fire. Some twenty or more train dogs belonging to the mission were also burned, together with all their large stock of fishing nets and other necessaries. The priest's house had a narnow escape as it caught fire, but by hard work the men of the place succeeded in getting the fire out before much damage was done. It is also learned by the ame messenger that two priests were drowned at Smith's Landing, about five hundred and fifty miles down the Atha basca river from here, while out in small boat in the bay. The bodies had not been recovered when the messenger left. The two priests were the Fathers in charge of the mission and oriest who went down there this sum

#### PROTESTANTS REBUKE JR. O. U. A. M RIGOTS

TENDER THEIR CHAPEL IN SECAUCUS TO FATHER MCGINLEY FOR MASS SUNDAY MORNINGS.

Secaucus, N. J., has through its pastor, Rev. H. W. Noble, offered Father Roger McGinley the use of its chapel for the celebration of Mass on Sunday mornings. This is by way of rebuke to the intolerance of the Junior Order of

tion of Secaucus are all Protestants and by an unanimous resolution they granted to Catholies the use of the pub-lic school on Sunday mornings for three lie school on Sunday mornings for three months. The Junior O. U. A. M. have tried, in their usual stealthy manner, compel the Board of Education compel the Board of Education trescind that resolution, their last three being to have taken away the \$13,000 annual State appropriation, if the Catholic priest is allowed to continue to say Mass in the school. The newspaper publicity given their exhibition of bigotry has been particularly distaste-ful, for Secaucus being such an out-of the-way place they never expected their dark lantern doings would reach day-light. At the regular meeting of the Board of Education in July representa-tives of the secret society will be in-vited to come out in the open and de-clare themselves before the board. Father McGinley has received many

suggestions. One who signs "F. M. S., a Protestant in the Cause of Christian-

## "FRUIT-A-TIVES" CAN BE HAD IN 25c. TRIAL SIZE

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There is only one reason for this reat success-they cure sick people. But still there are homes where Fruit-a-tives" have not been triednomes where they still suffer from Constipation, Biliousness, Kidney Trouble, Skin Diseases, Neuralgia, Rheumatism and kindred painful and weakening ailments — often because they have not cared to risk 50c. to try "Fruit-a-tives" when other medicines-supposed to cure - could be

had for 25c. This last objection to trying "Fruita-tives" has now been overcome. We have put out a new trial size to retail The price no longer stands in the way. Get a trial box and see for yourself that "Fruit-a-tives" will help you.

If your dealer has not the 25c. trial size, let us know. Give us your name and address and we will send you a booklet-free - containing valuable recipes and stories of what "Fruit-atives" have done. Fruit-a-tives Limited, Ottawa, Ont.

ity," recommends that he hire a gospe? tent and camp chairs. Another suggests that he celebrate Mass under the trees as the early missionaries did. week he purchased a site for his future church. Mr. Francis Ward, a Catholic convert, of Secaucus, in commenting on that decision of the Supreme Court of that decision of the Supreme Court of Illinois in the case of the school of Illinois in the case of the school of Winchester, Ill., where they declare that a Protestant service in a public school is legal during school hours, said: "What is sauce for the Winchester goose should be sauce for the Secaucus gander."—Philadelphia Catholic Standard and Times.

If I have not a cross I will make no progress toward heaven. A cross—that is to say, all that disturbs us — is the sting which stimulates us, and without which we would remain stationary, receiving all the dust of the road, and perhaps sinking by degrees into evil. A cross is the spring which pushes us forward in spite of our apathy and our resistance. - Golden Sands.

You have already passed through many dangers, and it was by the grace of God you did so; the same grace will be near you in all succeeding occasions, and will deliver you from one difficulty after another, even though an angel from heaven should be required to guide your wavering steps.

Since at every season of life, early or late, in youth or in old age, I can expect my salvation from the pure good-American Mechanics, who are attempting to oust Father McGinley and his congregation from the public school building, which they now use.

The members of the Board of Education of the Board of Educatio

When we happen to fall, let us cast down our heart before God, to say to-Him in a spirit of humility, "Merey, Lord! for I am weak." Let us arise in peace, unite again the thread of our affections, and continue our work.

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### FIVE-MINUTE SERMON.

FRUIT THE TEST OF THE TREE.

From the general tenor of our Lord's words given in the Gospel to-day, His intention was, as we see, to give us a standard, a rule to judge others and also a rule to judge ourselves. He fore-saw that the state of things which existed in His day would with some modi-Acations occur over and over again : namely, that certain men clothed with me share of authority, men gifted with learning—as were the Scribes and Phari-sees—men able in some way to attract attention and give themselves prominence would step forward as moral guides, as dogmatic teachers, as expounders of law and principles; but he warns us that they are not to be heeded, much less to be fol-lowed. Their root is pride or disobedience, it is denial or profane novelty; and their fruits, that is, their works and words, are evil. How often, alas! in the past his tory of the Church, with what marked clearness even in our times, have these words been fulfilled, "By their fruits ye

shall know them."

But as our most necessary, most frequent, and safest judgment ought to be upon ourselves, let us so apply it. The very nature and activity of our minds, the of our lives, the range of our duties the dealings of God with us make the comparison to nature, to the earth, a happy and suitable one. The farmer or husbandman who goes forth day by day on his land to plant, to cultivate, to on his fand to plant, to cultivate to prepare for, etc., expects results. Now he has the spade and plough, again the axe and the pruning-knife. Having chosen the fitting place and prepared the ground and planted, he turns and grafts, he cuts away and uproots. So in our lives, day by day, year by year, fruit of some kind, good or evil, is growing; and the Master expects, nay, demands good fruit, and plenty of it.

Are our lives, our words and deeds such; solid in root, true and orderly in

the branches, goodly and wholesome fair and abundant in the fruit?

Are our lives rooted in faith and love!

Does the sunlight of God's approval shine on them? Do we ask by frequent prayer for the needful showers to de

Do we ever use the axe of God's divine commandments, the pruning knife of denial and restraint in the garden, amid the products of our souls Remember, brethren, our Lord does no want merely ornamental trees, nor those which simply bear leaves, nor yet trees with poor fruit, sour, scanty, worm-eater —for every tree that bringeth not forth good fruit shall be cut down and cast into the " ... What is, then, our presmalice, weakness, unfaithful-is? Or is it pure and upright actions kindly thoughts and words, lasting and pleasant fruit worthy to be gathered in?
"For blessed is the man whose will is in
the law of the Lord. He shall be like a tree that is planted near running waters, which shall bring forth its fruit in due season. And his leaf shall not fall off, and everything he shall do shall

#### THE CHURCH OF ROME THE CHURCH OF HISTORY.

An English Protestant, Mr. George An English Protestant, Mr. George Sampson, recently reviewing Ranke's History of the Popes in the London Daily Chronicle wrote as follows on the Catholic Church in European history: "It is simple fact that in the history

of Europe the Church of Rome is the Church of the centre, the other bodies being merely provincial institutions. The Church of history is not the Church of England, nor the Wesleyan Methodist Connexion, nor the Society of Friends, nor the Union of Ethical Societies. The Church of history is the Church of Rome Gibbon ' is our only worthy ecclesiasti eal historian. But I will go further, and say that the Church of English history is the Church of Rome; for it gave u our Cathedrals, set the form of our prayers, marked out our parishes taught us our duty to the poor, nurse our laws and our learning, won us much of our liberty, and laid the foundation of our last four centuries of progress Without knowing something of this grea Church, you can understand very little of English history, and to minimize the historic importance of the Papacy be-cause you happen to be a Protestant is cause you happen to be an Englishman."
There is a great deal of that stupidity
in modern so-called history when refer-

### A LOBSTER STORY WITH A LESSON IN IT.

We are indebted to The Lamp (Anglican) for the following: Archbishop Agins illustrates the now happily declining prejudice of Englishmen toward everything Roman by the following There was a time when to name

There was a time when to name a Catholic was to name a bogy; they knew nothing about Roman Catholics; or they knew only as much about them as they knew about sea fish in the midland counties of England. Before th time when fish were sent by express and by railroads throughout the country sea fish was almost unkno sea is was almost unknown in midland counties. On one occasion there was a fisherman going through a midland county with a basket of fish on his back. A lobster fell out. The villagers saw this awful thing creeping backward and forward. They turned and looked and wondered, and no one could make out what the monster was. Whereupon the village schoolmaster was called out to give his opinion. He looked and studied. "Yes," he said. "I can tell you what that thing is—that is a Roman Catholic!" The villagers were quite satisfied; they had heard before what a Roman Catholic was, and now they had seen one!

Comment would merely add: There are people to-day who pretend to have "Lobster" ideas of Roman, Catholics.

any such, simply show them this story and, of themselves, they will pick out

### VOCATIONS TO THE PRIESTHOOD.

The intention of this month, for associates of the League of the Sacred Heart, is Seminaries. Consequently we are to pray very earnestly for our sem narians. We should pray that they ma be trained to become priests after the Heart of Jesus Christ, "priests of fire.' What does this expression mean? Surely that they shall become priests who are filled with the fire of the Holy Ghost strong, wise, zealous, holy, humble, all keenly alive to the interests of the Church, the welfare of souls, the glory of God. Pray for the seminaries implies also

prayer for vocations to the priesthood, since our seminaries would mean but it by insisting that a youth shall choose at by insisting that a youth shall encose a calling for which he has little or no inclination? Is it by constantly talking before him of the dignity of the priesthood and of nis parents' wish that he should enter upon the path leading to it? No these efforts may do more harm than good. Is it by pointing out any motives of temporal ambition? No, surely not. But, deep in the hearts of parents, should there not be the wish that God

may condescend to choose at least one child of theirs to minister at His altar in the highest and holiest of callings? Should not parents strive to be them-selves models of prayer and of goodness and of zeal, so that their sons may love and prize the beauty of holiness as exemplified daily in their homes? Should there not be ever among us the manifes tation of reverence, towards our priests in work and word and will, seeing in them

the ambassadors of Christ?

Let parents examine their consciences on this serious matter; God calls us to work for His honor, for His Church. In the Lord's Prayer we say always, "Thy Kingdom come." But the coming of Kingdom come." But the coming of that kingdom is connected intimately with the work and office of the priest nood. Priests are the officers eaders in God's army where pishops are the generals, and the Su-preme Pontiff is the commander-in-chief. Are the laity, the rank and file of the army, to have no concern o loyal care for those who guide then towards the coming of God's kingdom Shall fathers and mothers desire only the worldly prosperity of their sons? Or shall they ask for them the higher gifts, grace to hear Christ's voice say, "Follow Me—come up higher—serve at ny altar-feed My sheep;" ear that divine voice and heed it, and

Worldly riches and fame and joy will pass like the morning dew; but the souls won to Christ by his priests shall form a crown of glory for the priesthood, that never shall fade away. "The priest's life is Christ's life; the priest s another Christ "—so says St. Am prose. What shall a father or a mothe ask more than this, that they have given and hallowed and extraordinary manne Christ's helper, Christ's imitato another Christ!—Sacred Heart Review

### OUT OF THE DARKNESS.

It was summer in the foothills of th

going, and among them, were a charm ing old lady and her two lovely daugh pers. This amiable and sweet old person was of unusual piety and goodnessteal for the salvation of those wander ing souls that were not members, like herself, of the "enlightened" Protest-ant Church. More than anything else she was full of pity for the poor "Papists" for those precious souls misguided pastors led h devious ways to perdition. er sincere zeal, she pondered over their aisfortune, and almost felt herself to be ess, sent by God to warn then

f their danger. of their danger.

The more she dreamed, the more unxious she became for an opportunity. The was oblivious of the beauty of the ountains, the royal woods, the crispiney odors of the hills, and the delight of their wooded pathways. Her only chought was—Religion! and how she could place some soul on the right path

Her opportunity came! The Catho ie pastor of the vicinity had a mixed ngregation of French-Canadians, t ich race he himself belonged; an although his church was fifteen miles away from the town where our venerable lady stayed, she determined to pay him a visit and state her "mission He received her cordially, and from cor complace topics they drifted to relig-

"Do you know," said the lady with all courtesy and gentleness, "I have been thinking much of you, since I saw you in your church? Forgive me if I say, that grieve that one so intelligent should be led away, with all his people, from e purity of the Gospel (as we read it the Bible), to the errors of Rome!

"And are you so sure of that, Madam?" said the priest. "Indeed, I am, or I would not dare to ntroduce the subject! Feeling myself o entirely right, I do not think it preumptuous in me to calculate the subject is action when something the subject is action. amptuous in me to acknowledge this trong, unquenchable desire to see you Fight, too; Fleel it is an inspirator light, even a Mission from the Holy Ghost, to guide you to the Lord Jesus."

The priest respected her evident sincerity, and knew it would be useless to

fully:
"My dear Madam, I believe you to be entirely sincere in your desire to convert me, and if you can convince me

egin a controversy; so he said, mirth-

orphan, who was a pious Roman Catho-lie; when I asked her if she prayed, she told me she said the 'Our Father' and the 'Hail Mary.' I never interfered with her, for I consider all prayers have

ome good in them !"
"And so they have," said the priest "And now, since you have heard of the Hail Mary' I promise that I will listen to your 'mission,' if you promise m that you will say or read that little prayer, every day till we meet again

The old lady was so eager to conve the affable pastor, that she gave her word. She actually gave her word, to

word. She actually gave her word, to say the 'Hail Mary 'every day.

And then she poured out her mission with all the fire of a prophetess. The substance of her speech was—that he was in darkness; He must come forth was in darkness; He must come form from that darkness by studying the Bible and preaching it alone; and he and his people would see the light, and leave the shadow of death for life everlasting

The priest listened attentively, neve interrupting, and courteously pro-ised he would certainly think of who she had said, and would assuredly pray for the light of the Holy Spirit in al his undertakings.

"And, now," said he, "I have r

deemed my promise. I have listened tyou. It remains for you to fulfil your You will daily say that prayer, the 'Hai Mary."
"I certainly will," said the poor old

lady, delighted that the priest seemed so favorably impressed. "I hope to eall soon again!

The good priest politely showed he to the door, and as she passed out of sight, he said smilingly to himself. The good God will pity your sincer well-meaning efforts, my dear lady and you will be saved anyway, because you are working according to yo lights. But that 'Hail Mary' will ta

And he was right. The dear old lad never called again. She passed awa to the presence of God, still dreamin of the Holy Spirit's message. She w in good faith, and so she was judged a merciful God. But she did not for get her promise to say the "Ha Mary" every day. And now, beho

After her death, strange to say, unconquerable yearning seized heldest daughter to know something the Catholic Church. She found t opportunity to inquire and her inquire es led her to be instructed and to l paptised. She is now a fervent co

Her'vounger sister is inclining th he, too, will follow in her footsteps, an ere long fulfil the heartfelt wish of he dear departed mother-although inta manner far different-she will cor of darkness? to the true path, that eve leads to light.

### WEAK FAITH.

There seems something strange in the gospel narrative where our Lord re-proached the ruler for his want of faith, and yet!it is not strange. He had, in-deed, some faith in Christ, or he would not have come to Him and asked Him to come down and heal his son; but his faith was not a full and ready faith, since wonders must be performed before he would believe, and hence our Lord

How different in the case of the cen mentioned in another part of holy He, too, had a child ill unto death at home; but God's words were nough. "Say but the word," he said and my son shall be healed." Our Lord praised him for his faith and held had not seen such faith in all Israel.

These two men had the same op-portunities for having faith, since the airacles of Christ confirming His diine character and the truth of His doctrine were seen and spoken of on every side. All were saying, "Who is loaves and fishes; not only had the sick been healed, but even the dead had been raised to life, and yet how little and how weak the faith of this one who was still looking for signs and wonders and nust have ocular demonstration of it, ince he asks Him to come down and But is this not the case with many of

as? We have faith, it is true, but is it a full and abiding faith? Is it a faith like the centurion's, that trusts for its confirmation all to the word of God, or is it like the ruler's weak and wavering? Is our faith resting for its permanency not on the signs and wonders done not only in the tim of Christ and since, but even of creation of the world? But faith dependent on some indeed of all that has gone hof o our own insignificant selve weak of faith, for that term below the pagan and infidel, but weakness of faith among those fess to have the faith. How Church, have their faith shake though Christ has promised Holy Ghost would enlighten His and teach her all things, so would hear her would be hear faith and religion and virtue that is good through faith be tioned in this way, and the rebellion to its rules and regulations following it!

Again, how faith is weakened in in-dividuals because some trial overtakes that I am wrong, I am most willing to them, or some adversity is met with, and they rush off and declare there is that I am wrong, I am most willing to listen, but only on a condition."

"Name it, my dear sir," said the delighted lady.

"Have you ever heard of a prayer called the 'Hail Mary?"

The lady reflected.

"Yes," she said, "I had a little greathing and in my family. a French-Canadjan they are some adversity is met with, and they rush off and declare there is off od, of, and they rush off and declare there is off od, and they rush off and declare there is off od, and they rush off and declare there is off od, of, and they rush off and declare there is off od, and they rush off and declare there is off od, and they rush off and declare there is off od, and they rush off and declare there is off od, of off, and they rush off and declare there is off, and they rush off and declare there is off, and they rush off and declare there is off, and they rush off and declare there is off, and they rush off and declare there is off, and they rush off and declare there is off, and they rush off and declare there is off, and they rush off and declare there is off, and they rush off and declare there is off, and they rush off and declare there is off, and they rush off and declare there is off, and they rush off and declare there is off, and they rush off and they rush of

And how different their words from St. Paul's who exclaimed. "What shall separate me from the love of Christ? Shall sorrow, shall tribulation, shall imprisonment, shall stripes, shall the sword? No, not one, or all of them shall separate me or cause me to give up that love. I live for Christ Jesus our Lord?" Must God tell us again and again that He loves us with a mother's love and that He has loved us from all eternity, and that it is because He loves us so much that He will sometimes afflict us and try us in order that He may love us the more, because of our loving Him more in suffering for His sake? Let us away, then, with selflove and have a generous love of God, prompted by a faith in Him that nothing can shake and with the apostle exclaim,
"Here cut! Here burn! Here try in every way you will, but spare, spare in ternity!"
But though there is so much to

blame in the ruler's conduct, yet there is something to praise, and that is his readiness to profit by the presence and the power of God. The opportunity came and he took advantage of it. At was the favorable moment, the time of God's visitation, the acceptable time and he embraced it and his son's soul was saved. A day's delay, a putting off the time would have passed and death would have him for its victim.

Here, then, is a lesson for ourselves to take advantage of the grace of God. 'There is a tide in the affairs of man," says the poet, "which, taken at the ebb leads on to fortune," and so it is with urselves, there is a grace, a day and ccasion, a circumstance which contains its folds our eternal salvation. It is a mission, a retreat, a good book, a holy word comes to us among the daily-things of life and this is God's grace for us, a grace the like of which may never com ngain. Let us ask God the grace to be ever faithful to grace.—Bishop Colton n Catholic Union and Times.

THE ANCIENT GLORIES OFI THE CATHOLIC CHURCH.

William Winter, the noted dramatic critic, pays this tribute in the Catholic Church in the New York Tribune in connection with the centennial celebra-

"To think of the Roman Catholic Church is to think of the oldest, the most venerable and the most powerful religious institution existing among nen. I am not a churchman of any aind; that, possibly, is my misfortune out I am conscious of a profound obligaion of gratitude to that wise, august ustere, yet tenderly human ecclesias tical power which, self-centred amid the vicissitudes of human affairs and provident for men of learning, imagina-tion and sensibility throughout the world, has preserved the literature and art of all the centuries, has made archi-tecture the living symbol of celestial aspiration and in poetry and in music has heard and has transmitted the authentic voice of God.

"I say that I am not a churchman but I would also say that the best hour: of my live have been hours of medita passed in the glorious cathedral ruins of England, I have worshipped in Canterbury and York, in Winchester and Salisbury, in Lincoln and Durham, n Ely and in Wells. I have stood in white daisies were waving in the sum mer wind, and have looked upon those gray and russet walls and upon thos ovely arched casements-ar rt-around which the sheeted iv droops and through which the winds o eaven sing a perpetual requiem.

I have seen the shadows of evening slowly gather and softly fall over the gaunt tower, the roofless page 11 tower, the iant pillars and the shattered areades giant pillars and the shattered areades of Fountains Abbey, in its sequestered and melancholy solitude, where ancient Ripon dreams in the spacious and ver-dant valley of the Skell. I have mused non Netley. and Kirkstal stead, and Bolton, and Melrose and Dryburgh; and, at a midnight hour, I have stood in the grim and gloom chancel of St. Columba's Cathedral, re looked upward to the cold stars and heard the voices of the birds of night, mingled with the desolate moaning of

"With awe, with reverence, with many strange and wild thoughts, I have lin gered and pondered in those haunted holy places; but one remembrance was always present—the remembrance that it was the Roman Catholic Church that created those forms of beauty and breathed into them the breath of a divine life and hallowed them forever; and, thus thinking, I have felt the unpeakable pathos of her long exile from the temples that her passionate devo-tion prompted and her loving labor

### THE BISHOP'S ISOLATION.

The loneliest of men is the Catholic Bishop. From the day he was added to the successors of the apostles he ceased to have friends. His new office forbade itimacy, and like a statue upon a pedestal he was destined to be marked for criticism by friend and enemy. This was a sentiment uttered by the eloquent world? Bishop Spalding, himself a sufferer o an overworked life. He suffers alon like his Divine Master in the Garden of Olives, while those upon whom he would depend are asleep. The awful responsi bility of the care of thousands of soul appalls him, and like a faithful captain on a storm-tossed ship, wearied and anxious he dares not desert the heln How little do our people think of this is question to the pomp and tinsel with which conventiality naturally surrounds the office it in in-

Few look deep down into the heart-oppressed interior. It has been well said that the episcopal office is a continued martyrdom. No other order in the Church has given so many martyrs for the faith in the ages past. The lives of those that suggest this reverie are worthy examples of the heroic men that have laid down their lives for their sheep.—Catholic Advance.



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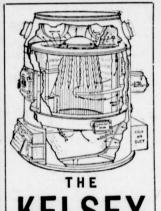
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### A GOOD SUGGESTION.

An earnest writer in a Catholic exhange makes a suggestion well worthy f consideration. Deploring the negect of the amenities of social life by nany Catholic families, he says:
"If Catholic entertainments were

given less frequently in halls, and oftener in homes, it would be better from every point of view. The atmosphere of a refined home acts insensibly chose who breathe it. The loud voice is softened, the coarse nature purified, he inert roused to ambition and the air of which circumstances have de prived them. If more effort were made by Catholics who have it in their power, nuch real good might be accomplished Church. houses, filled with rare books and beau ate but equally appreciative, to their treasures? Not bidding welcome as if they were superior creatures, condescending from some lofty height, but as equals, seeking a recipro-

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CHATS WIT

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when his w his very fa "Keep away not come ne you, but you ed for me. have the g fortunate e them. It i them, but I tain them." Abundan

### CHATS WITH YOUNG MEN

A Pygmy or a Giant.

A soldier once took a message to Napoleon in such great haste that the horse he rode dropped dead before he delivered the paper. Napoleon dictated his answer and, handing it to the messenger, ordered him to mount his own horse and deliver it with all postule speed.

one messenger looked at the magnifi-cent animal, with its superb trappings, and said, "Nay, General, but this is too gorgeous, too magnificent for a common soldier."

Napoleon said, "Nothing is too good or too magnificent for a French soldier. or too magnineent for a renea soldier."
The world is full of people like this poor French soldier, who think that what others have is too good for them; that it does not fit their humble condithat it does not expected to have as good things as those who are "more favored." They do not realize how they weaken themselves by this mental attitude of self-depreciation or self-effacement. They do not claim enough for, do not expect enough, do not demand enough of themselves.

You will never become a giant if you only make a pygmy's claim for yourself, if you only expect a pygmy's part. There is no law which will cause a my's thinking to produce a giant estatue follows the model.

Most people have been educated to think that they were not intended to the best there is in the world that the good and beautiful things of life were not intended for them; that were reserved for those especially favored by fortune. They have grown up under this conviction of their inferiority, and of course, they will be com-paratively inferior until they claim superiority as their birthright. A vast number of men and women, who are really capable of doing great things, do things, live mediocre lives, because they do not expect enough, do not demand enough of themselves. do not know how to call out their best One reason why the human race as whole has not measured up to its possi bilities, to its promise; one reason why we see everywhere splendid ability doing the work of mediocrity, is be-cause people do not think half enough of themselves. They do not realize

### The Stimulus of the Affirmative

their divinity, and that they are a part of the great causation principle of the

We do not think highly enough of our aperb birthright. We do not realize to what heights and grandeur we were intended and expected to rise, or to what extent we can really be masters of ourselves; that we can control our desting make ourselves do what is possible to us, make ourselves what we long to be. myself, am good fortune,"

If we could only realize that the very attitude of assuming that we are the real embodiment of the thing we long to be or to attain, that we possess the good things we long for, not that we possess all the qualities of good, but that we are these qualities — with the constant affirming. "I myself, am good luck, good fortune; I am myself a part of the great creative, sustaining principle of the universe, because my real, divine self and my Father are one," what a revolution would come to earth'

"Nerve us with incessant affirma tives," well said the Sage of Concord. Few people understand the tremendous force there is in a rigorous, perpetual affirmation of the things we long to be that we are determined to accom plish. Great things are done under the stress of overpowering conviction of one's ability to do the thing he undertakes, under the stimulus of a vigorous affirmative expressed with unflinching determination. One might as well have tried to move the Rock of Gibraltar as have attempted to turn Napoleon from his course or to change his decis-ion. What did he care for the Alps, for impassable?" rivers, or for desert

The very intensity, the force of your

### You Create Your Conditions.

We often wonder how such men as Pierpont Morgan, John D. Rockefeller, and Andrew Carnegie manage to make so much money; and we are apt to think that there is some magic in the matter; that they must be great genithat luck has had a great deal to do with their success.

But, if we analyzed the causes, we should find that when these men first started out in active life they held the confident, vigorous, persistent thought of, the robust belief in their ability to omplish what they had undertaken eir mental attitude was set so stubbornly toward their goal that the doubts and fears which dog and hinder and frighten the man who holds a low estimate of himself, who asks but little, demands but little, expects but little, of, or for himself, got out of their path, and

the world made way for them.

We are very apt to think of men who had been unusually successful in any line as greatly favored by fortune; and we try to account for it in all sorts of ways but the right one. The fact is that their position and their condition represent their expectations of themselves, the sum of their positive, creative, habitual thinking. Their success is their mental attitude outpictured, made tangible in their configuration. made tangible in their environment. They have wrought, created what they have and what they are out of their con-

structive thought.

Think of a man trying to create wealth when his whole mental attitude, when his very face and manner seem to say, "Keep away from me. Prosperity; do not come near me. I would like to have you, but you were evidently not intended for me. My mission in life is a humble one, and, while I wish I could have the good things which the more fortunate axion.

perity is a product of the creative mind. The mind that fears, doubts, depreciates its powers, is a negative mind, one that repels prosperity, repels supply. It has nothing in common with abundance, hence can not attract it.

Of course, men do not mean to drive opportunity, prescrite.

opportunity, prosperity, or abundance away from them; but they hold a mental attitude filled with doubts and fears and lack of faith and self-confidence, which virtually does this very thing without their knowing it.

Oh, what paupers our doubts and fears make of us !—O. S. M. in Success.

### OUR BOYS AND GIRLS.

BEN'S INVESTMENT.

"Pa, will you give me the key to my savings box? I want to see how much there's in it," said Ben Heriot on New

Year's day.
"You want to take stock of your wealth, eh?" said Mr. Heriot, fumbling in his pocket for the key which he had in charge.

"Yes, just like all first class business men do at the beginning of the year," aughed Ben.

He dumped the contents of the small metal safe upon the table.

"Well, how much is it?" inquired Mr.

Heriot pleasantly.
"Just three dollars and fifty cents." "And what do you intend to do with

"Oh, nothing just now. There are good many things that I should like to get for it, but what I should like to get most is too expensive. It would take a dollar and a half more to buy it."

What is that?" "That's Tom Dolan's camera. He go ne last summer from his father and nov he got another from his uncle for Christ The one from his father he want to sell, but three fifty won't do. He wants five dollars for it, and not a cent

ess. It is a pretty good one you know.'
Presently Mrs. Heriot entered the sitting room and interrupted the conver-sation. At seeing Ben she exclaimed angrily: "Why Ben, it is simply awful that you will never mind what I tell you. I warned you not to leave the door of angrily : I warned you not to leave the door of the chicken coop open after you feed the chickens and to-day you have done it again. All the chickens got out and we had to chase after them in the snow When will you ever learn to think?'

"Did I leave it open again?" asked Ben with scared countenance.

"Of course you did. It is the san with you every day. You forget all you are told. Nearly all my preserves are spoiled, because last week you opened the cellar window and forgot to close it The day before yesterday you lost your nice new umbrella, leaving it standing in the grocery store, and when I send ou down town, you come back without

"I can't help it, Ma," said Ben penitently. "I don't mean to be careless. I

just forget."
"A big boy like you, thirteen years forget." said Mr "A big boy like you, thirteen years old, should not always forget," said Mr. Heriot sternly. "That is just a bad habit and you should train yourself to remember. What will become of you when you are grown up, and go into business, if you always forget things you are entrusted with. You cannot be deconded upon by anyhody." epended upon by anybody.

Ben hung his head. The next momen

his face brightened.
"I just think of something, papa, that might help me to remember. I don't want to tell you just now, but you will find out afterwards.

When Mr. and Mrs. Heriot saw Ben's earnest desire to reform, their vexation waned, although they had little confidence in his secret scheme. To their silent surprise, however, during the following days, Ben gave no more reason for complaint. All his little duties were promptly attended to.

promptly attended to.

When two weeks had passed without any recurrence of Ben's habitual thoughtlessness, his parents were so pleased at this, that they resolved to give him a pleasant surprise. They intended adding one dollar and fifty cents The very intensity, the force of your affirmative, of your confidence in your ability to do the thing you attempt, is definitely related to the degree of your achievement.

tended adding one donar and inty cents to his money in the safe, and get him the camera he coveted. Mrs. Heriot went to get the box from the shelf where it had been placed together with the tender of the covered that it is the discovered that it key, but litting it, she discovered that it was entirely empty. This was almost a shock to her. It was evident that Ben had disposed of his money without saying anything about it to his parents. She held the just opinion that boys ought not to have secrets from their mothers, and to his mother's knowledge Ben had never had one before.

That same afternoon Mrs. Heriot went to the store and on the way met little Richard Plom, one of Ben's younger schoolmates. Richard's father had suf-fered an accident some time ago, in conequence of which one of his legs had to amputated. Ben's mother stopped to ask the boy how his father was getting

along.
"Oh, he is very much better now," said Richard with a saile. "Since he has got the crutches, he can walk around, and perhaps he will get a job now. We are very grateful to Ben that he gave us

Did Ben give you money for crutches?'

queried Mrs. Heriot.
"He gave me three dollars and a half on New Year's day, to buy crutches for Papa, because I told him that we had no money. Didn't you want him to give us

money. Didn't you want him to give us the money? You will not punish him for it, Mrs. Heriot, will you?"

"Oh, no, indeed, not. Don't worry, Richard," said Mrs. Heriot.

"Why didn't you tell me Bennie, that you gave your three dollars and a half to Richard Plom?" she asked Ben when she came home.

ame home.

Ben's face colored. "Oh, mama, did

"You
"You Ben's face colored. "On, mama, did you find that out?" he cried. "You don't disapprove of it, do you? You see that's part of the secret plan I made to train myself to remember. I only carried it out a little different from what I had at first intended. I had read a story of a young man who was in the

"That was a good idea," interrupted Mrs. Heriot. "How did it happen that

you did not carry it out?"
"Well, a little later in the afternoon I met Richard, who was crying as though his heart would break. I asked him his heart would break. what was the matter, and he told me how poor they were, since Mr. Plom was sick. He said his papa felt so down-hearted that he cried, because he could not walk, and had no money to buy him-self a pair of crutches. Then I thought that I might just as well pay my fines beforehand, for it seemed sure to me that I would fail to remember once in a while, and I gave Richard all my money But what do you think, mamma, since that time, I did not forget once what I

things in my mind."
"That is because of your earnest re-"That is because of your earnest resolution, which God gives you the grace to keep in order to reward you for your act of charity. You made an investment with our Lord, and are drawing high interest," said Mrs. Heriot.
"Perhaps it helped, too, that Richard and his people prayed for me. He said they would, when I gave him the money, He was so awfully glad, mamma, it did me good to see it."

me good to see it."

Because of Richard's manly sacrifice of his savings, Mr. and Mrs. Heriot felt even more pleased with him than before. The next day when he came home from school, his mother presented him with the camera, which she had bought from Tom Dolan. The unexpected gift put Ben in such a state of exultation, that he could not abstain from executing a sort of war dance around the room. "By Jimminy!" he cried. "If other

oys, who are under the bane of a bad habit, knew how happy a fellow feels when he is conquering it, and how well I got rewarded for my efforts, they would all surely try their best to reform."—
M. R. Thiele in Christian Family.

### SAVED BY THE SIGN OF THE CROSS.

There are no better Catholics in the wide world than the Highlanders of Bonny Scotland; and their descendants in America, we are glad to know, are worthy of them. The Rev. Father Campbell. S. J., who, during the autumn of 1907 conducted a series of missions to the Gaelic inhabitants, was enthusiastic i ent piety. The Pilgrim of Our Lady of Martyrs relates an interesting story which he heard from some of the pioneers among these Scotch Canadians:

"A company of a dozen men took a boat from Pictou and crossed the Gulf of Antigonish into Cape Breton. They were busy at work clearing the ground to make a home for themselves and their wives and children, left behind at Pic tou, when all of a sudden they noticed a flotilla of Indian boats making straight for them. The Indians landed and came up to the Highlanders with menacing looks, while their chief demanded in broken English, by whose authority they were cutting down those trees. The re ply was that they were doing so on the authority of the King. The chief repied that he was only king in those parts, and as they had not sought his leave they should all suffer death for this offence. He then gave orders that his men, who were over a hundred strong, should approach and carry out his sentence. The Highlanders were meansentence. The Highlanders were meanwhile making acts of contrition in preparation for death. One of their number openly began his act of contrition with a big Sign of the Cross, when all of a sudden the tomahawk fell from the grasp of the chief, who exclaimed to his men: "Stop, we brothers, we children of the Great Father!" He took each of he Highlanders by the hand and gave them the necessary permission. Ther his followers drew near, and the High-landers had to shake hands with each of

The Indians themselves (Micmacs), several reservations of whom exist in Nova Scotia and around Cape Breton tempts to proselytize them have been without avail.-Ave Maria.

### THE FUNERAL OF AN ELK.

The Monitor of Newark, N. J., had, the other day, the following well-bal-anced consideration of a recent occur-rence in New York City:

The other day Pete Dailey, a well-known and popular actor, died. Peter Dailey was a genial soul. He jollied his way through life and his friends jollied his body to the grave. Peter's name tells his nationality; and he was brim-ful of all that makes the Celt the most lovable of men. He had a big, warm heart and a magnetic personality that won him friends by the thousand. And these friends he retained, and they mourned for him when he died. Many were the stories of his kindness and his generosity that trembled from lip to lip many the quip and joke of his that made eyes twinkle through the tears his death

had bidden. " And on every side," wrote a Sun re porter, "as little groups discussed the dead jester you learned that his friends never had heard him swear, never had heard him tell an 'off color' story among all the countless yarns he used to spin and never was known to be angry. Pete would be the last, they said, to accuse himself of sanctity, but these things were true, and so Broadway knew him only as the happy-go-lucky jester who was fine and white and Pete Daileyish, and who, at a time when on every side the muck raker and what not scream that everything that it is is wrong, could make you laugh and show you that things weren't so deplorable after all."

Few men, we may well argue, possessed have the good things which the more fortunate enjoy, I really do not expect them. It is true, I keep working for them, but I do not really expect to attain them."

Abundance can not get near a person holding such a mental attitude. Pros-

him to part with the dollar, but he gave it every time he had a relapse into his bad habit, and after three or four times, Church." He could not, if he wished he always remembered and never swore he always remembered and never swore any more. That made me think. I his funeral! There was little Catholi would make a vow to give fifty cents of my money to the poor, every time I forgot something I was told to do."

about it. There were Elks and Lambs and Friars and White Rats galore present at it; there were orchids and roses ent at it; there were orchids and roses and lilies and violets and jonquils a foo and lilies and violets and jonquils a foot deep; the orchestra played "Dinah" and "When Chloe Sings." It was a stage funeral. There was no Mass; there was no chanting of the Church's solemn "Requiem;" there was no blessing of the body, the temple of the Holy Ghost, as it was laid away in the grave. No; instead of this, the service of the Elks was held. In the background was a delegation of Masons, wondering whether the dead actor had renounced membership in their order before his death, as he was bound as a Catholic to It was not the kind of funeral that Pete Dailey's good old Irish father and mother would have wished for him. that time, I did not forget once what I mother was pomp and there were discussively my mind."

There was pomp and there were flowers. There were celebrities from stage and court and political arena. There was music and there was gush. The Lambs bleated and the White Rats gnawed and the Elks, good

### MASS DURING VACATION.

souls, swung their antlers o'er the opene grave, while "white-souled, joyous Pete

was buried.

Catholics go to Mass on Sunday be the Church, and because they know that to break that command would be a mortal sin, since the Church speak ity of Almighty God. All the year round this command of the Church rings in the ear of every Catholic, bu some Catholics seem to think that a the vacation season approaches are, somehow or other, dispensed the law. And so when they plan the usual summer vacation for a few weeks they take no pains to discover whether or not there is any church or any pos bility for hearing Sunday Mass at the place they intend to spend their days of recreation. They think of every thing else very carefully, and consider very closely the terms, the food, the location, the possibilities of all kinds in their chosen summer resort, but they never think of Sunday or of the obligation which rests upon them as Catholics of attending Mass on that day. They do not bother to inquire whether the house at which they intend to stay in one mile or fifty miles from a Catholic

This is a greet mistake. Catholics are Catholics in summer as in winter, in the country as in the city, in strange places as in their own parish; and the obligation of hearing Mass on Sunday still rests upon them in vacation as when they are at home. Of cour people who are sick, people who through o fault of theirs find themselves too far from a Church, people who have duties to attend to upon which their living depends—to none of these do our re depends—to hone of these do our remarks apply; but the Catholics who, of their own accord, and in pursuit of pleasure, place themselves outside the possibility of attending Mass on Sunday and the control of the contr

day are certainly blameworthy.

There is no longer any need for Catholics who go away for a few weeks vacation in summer to hide themselves away from sight or sound of everything Cath-olic. There are many excellent summer resorts nowadays which are supplied with church and priest. Catholics should remember this when they are planning their summer vacation. Apart rom complying with the obligation to hear Mass, there is a comforting sen-sation in knowing that in case of sudden and serious illness, it is possible to have the priest. This means a great deal to Catholics in their home parishes. It should be just as important to them when they are on vacation. — Sacred Heart Review.

### A BEAUTIFUL STORY.

A beautiful story is told in the Catholic Virginan, in describing the life of an aged couple, whose first purchase on the eve of their marriage was a crucifix. was given in their home the place onor over the mantelpiece, where it seemed to reign as true ruler, the un-disputed master over the whole lives of these humble and courageous workers who had asked God to

who had asked God to protect and bless the union of their hearts, Weeks and years passed and the crucifix was never taken down, Now the man and his wife are old. Their whole family is exemplary and edifying; they are esteemed and loved by all who know them. Nobody has ever heard any quarrel amongst them; the love each other tenderly, because the have learned to practice the domest virtues. It happened that a friend coming asked the old grandmother, nov bent with age, how her children were kept so good and walked so uprightly. And the old woman pointed her hand to the white crucifix nailed to the wall above the mantelpiece for half a century, "You must ask Him," she said, her face lighting up with a serene smile, as of one who knew the secret of true Christan happiness.

### BRUCE'S HEART.

legend has it that when dying, Robert Bruce, King of Scotland, ordered that his heart be taken to the Holy Land, since in life he had been unable to oin the Crusaders. Lord James Douglas ith one hundred knights, set out on the mission with the heart encased in gold mission with the heart encased in gold.
Passing by Spain and finding the Moore's
making inroads, they lent their aid to
the Spaniards and led the attack. In
the midst of battle, when sore pressed,
Douglas hurled the heart of Bruce far into the ranks of the infidels, and the fought his way after it, followed by the other Scots. This turned the tide of

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1. They must put aside prejudice of every kind. They must be desirous only of finding out, the truth, no matter hat it is nor where God has placed it If they will not do this, they are wilfully blind. How can they expect God to show them the truth when they do not

eally wish Him to do so?

2. They must strive to put out of heir heart every sin and every tend-ncy to sin. They must remember that ey are seeking from God the greatest avor He can bestow upon the ereafter rests, and must endeavor t out away from them their state of in so offensive in God's eyes. They must pray to Him for a true and thorough repentance. They must never sease doing this till God grants their

They must pray directly, earnestly and perseveringly. Their continuous, earnest, persevering cry must be: "Lord, that I may see! Lord, what wilt Thou have me do?"

This point of praying-earnestly and perseveringly — is, we might say, the great point. Here, if anywhere, apply the words of our Lord. "Seek and you shall find; knock and it shall be opened to you." Our Lord has promised, on His infallible word, that if we pray for what is necessary for salvation we shall surely obtain it.—From Truth, North Carolina

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#### OUR NON-CATHOLIC NEIGHBOR.

Each of us has a duty towards his mon-Catholic neighbors. We are bid-den by Jesus Christ to love our neighher as ourselves. Our Lord in giving as this commandment does not say we should love none but those of our own Taith. On the contrary, just at the time He gives this commandment, He makes it clear by a striking example that our charity is to extend beyond the mere boneds of our own household.

When He lived, and for many years before, there was a deadly enmity be-tween the Jews and Samaritans. In the eyes of the Jews of that time no people were so much hated as the Samaritans.

The cause of that hatred does not now concern us. It is enough to say that our Lord, talking with one of these very Jews, after having told him he should Jove his neighbor as himself, immediate-ly related the parable of the good Sazzaritan, in reply to his question:

"Who is my neighbor?" By this par-able He made the Jewacknowledge that the true neighbor to the man attacked on his way from Jerusalem to Jericho was a Samaritan.

Now were the non-Catholics as disagreeable to us as the Samaritans were to the Jews, yet would we be obliged to Fove them. But they are not so. They are hind and charitable. Many of them have a high standard of morality and live up to it. They are as faithful to the light they have as we are. They are good citizens, kind neighbors, people in such libraries are not only the work of good, solid common-sense. Do we of good, solid common-sense. Do we love them as ourselves? Are we doing example? Do we try to bring them to a knowledge of the truths of faith? Do we pray to God that He may make them as we are, partakers of the Living Bread? If not, then surely we do not Tove them as we ought. Do we give thought to the truth of judgment, hell,

you really love, you need not fear but it will be found out. Do first what Christ says, what He makes the second of the two great commandments. Love thy neighbor as thyself. When this is done, means will not fail of showing him would lead one to think that this command of Christ was given to be ful-filled, or not, according to our whim. But it is not so. Just think—He made it only second to the greatest of all. Can we then neglect it?—The Paulist

#### THE ROMAN INDEX.

SOMETHING ABOUT CHURCH LAWS AND PROHIBITED BOOKS.

Since the publication of the late Encyclical of the Holy Father, and of the Syllabus of Errors which immediately preceded it, public attention has been arrawn in a very marked manner to the constitution and operations of the Congregation of the Index of Rome. This general congregation has been from ets foundation an object of much angry expitizion and pleasant satire on the part of non-Catholic historians and controwersialists; whilst it is lamentably true that a great many Catholics, ill-instruct-ed in the history and tenets of their Saith, had come to regard it as a mediaeedate, and shorn by the liberalism of twodern times of all those terrors and repressive powers that it yielded in the ages of faith.

the sarger and more liberal feeling toward the Holy See, visible in the writings of Protestant theologians of the sterest day, has created a truer and more recerate impression of the constitution set functions of the celebrated congregatier than that which existed in more The number of the sister hood in an electronic and political economists, if they will not accept the decision of the larger cities of the country, of the section at least, are generous schools of the order, including Kemper in the control of the sister hood in an electronic acceptance of the country of the section of the larger cities of the country, of the section of the sister hood in an electronic acceptance of the country of the sister hood in an electronic acceptance of the elect they will not accept the decision of the country, of the larger cities of the country, of the theistical literature that is penred from the press at the presen

In pre-Christian times, even in pagar More, at the summit of its licen EREE, authors of books whose teachings regret sortiors of books whose teachings the school at Teekskin, and we have still in the institution of Lord Chamberlain in Engineering the school at Teekskin, and we have a fearned that he was a teacher of Romanier Bernelling in the school at Teekskin, and we have a fearned that he was a teacher of Romanier Bernelling in the school at Teekskin, and we have a fearned that he was a teacher of Romanier Bernelling in the school at Teekskin, and we have a fearned that he was a teacher of Romanier Bernelling in the school at Teekskin, and we have a fearned that he was a teacher of Romanier Bernelling in the school at Teekskin, and we have a fearned that he was a teacher of Romanier Bernelling in the school at Teekskin, and we have a fearned that he was a teacher of Romanier Bernelling in the school at Teekskin, and we have a fearned that he was a teacher of Romanier Bernelling in the school at Teekskin, and we have a fearned that he was a teacher of Romanier Bernelling in the school at Teekskin, and we have a fearned that he was a teacher of Romanier Bernelling in the school at Teekskin, and we have a fearned that he was a teacher of Romanier Bernelling in the school at Teekskin, and we have a fearned that he was a teacher of Romanier Bernelling in the school at Teekskin, and we have a fearned that he was a teacher of Romanier Bernelling in the school at the was a teacher of Romanier Bernelling in the school at the was a teacher of Romanier Bernelling in the school at the was a teacher of Romanier Bernelling in the school at the was a teacher of Romanier Bernelling in the school at the was a teacher of Romanier Bernelling in the school at the was a teacher of Romanier Bernelling in the was a teacher of Romanier B and at least a relic of some tradition controlling power over the literature that passes into public hands. Quite Chart passes into public hands. Quite the Companions of the Saviour, into the Catholic Church, Mother Katharine geressed a wish for an English Index and it is a matter of common occurrence to have plays interdicted the stage, a offensive or dangerous to public morals, whilst translations from the French and Atalian are subjected to a rigid censorship, and very often compelled to be withdrawn from sale.

The principle of the Index, therefore Ex practically admitted amongst civil-ixed peoples; and, if there is still misconception in the public mind as to Roman Congregation, it can now be castly dispelled by the many commen-caries that have lately appeared on this Experient, and just now, engrossing

It is well known that many books, that were formerly placed on the Index, are now removed, and that, whilst the Holy See is quite determined to enforce its legislation on the lines indicated in recent Encyclicals, there is also a Cendency to a lenient interpretation of

Dr. Chase's Oint ment is a certain and guaranteed cure for an of the cure for an of the cure for an of the cure for an order to the cure for an order to the cure for an order to the cure for the cure

its rules, whilst a rigid adherence to the main principles of the Index is main-tained. Thus, it remains still a fact that any Catholics retaining or reading with-out permission the books that have been placed "nominatum" on the Index, are liable to the penalty of excommunication reserved to the Holy See; but, on the other hand, to incur that excommunica tion it must be known by the reader that the book is condemned by name in an Apostolic Letter; that the book pro-poses and defends heresy, that the book was forbidden under pain of censure. Here we have two things—a rigid rule

and a liberal interpretation. It is a most important fact, so freely forgotten, or so culpably ignored by Catholics in our days, that the Natural and Divine Law takes precedence even of Canon Law, which is but the form and interpretation of the former, in sternly prohibiting the promiscuous reading of heretical or dangerous books. It is not easy to convince young people at the present day that they committ mortal sin in retaining and reading such books as are now pouring from the press in all directions, and which are directly antagonistic in their teachings to the mysteries of the Christian Faith and the dogmas of the Catholic Church.

Every month sees a new library projected by enterprising publishers to cater for the growing wants of a public educated at Public schools, and it may be safely said that the leading volumes in such libraries are not only the work written with the avowed intention of discrediting and casting scorn on doctrines that are the very life and essence of Catholic faith. Now the idea is pre-valent amongst Catholic laymen that there is no prohibition against the indiscriminate reading of such books, and criminate reading of such books, and young men and young Catholic women think they are quite up-to-date if they can boast of having read Tolstoy's Essays or Renan's Life of Tolstoy's Essays or Renan's Life of Christ. They are quite unconscious of the fact they are violating the natural law by imperilling their faith, and exposing themselves to the censures of the Church by insubordination and contempt of authority in so important a way we will be few you need not fear but the constraint of the Church by insubordination and contempt of authority in so important a matter.—The Dublic Estates the contempt of authority in so important a matter.—The Dublic Estates the contempt of authority in so important a matter.—The Dublic Estates the contempt of authority in so important a matter.—The Dublic Estates the contempt of authority in so important a matter.—The Dublic Estates the contempt of authority in so important a matter.—The Dublic Estates the contempt of authority in so important a matter.—The Dublic Estates the contempt of authority in so important a matter.—The Dublic Estates the contempt of authority in so important and contempt of authority in so im

### A REMARKABLE CONVERSION.

MOTHER EDITH, AN ANGLICAN SISTER BECOMES A CATHOLIC.

Kenosha, Wis., July 12.—A conference was held here to-day of the leadng members of the Protestant Episopal Order of the Sisters of St. Mary consider the case of Mother Edith Superior General of the Order, who left the Mother House of the Order at St. Gabriel's School, Peekskill, N. Y., to enter the Church of Rome. The conversion followed the recent transfer of allegiance of Dr. McGarvey, former pastor of the St. Elizabeth parish, of Philadelphia, one of the most notable Episcopal priests in the East. He was

chaplain general to the sisterhood. The movement toward Rome is said centre in Nashota Semmary, near Milwaukee, many of whose students and instructors have recently gone to the

Mother Claire, Provincial of the Western Province, at to-day's conference, said she could say that none of her associates would leave the Episcopal church for Rome. Mother Claire and Mother Catherine, in charge of the southern distriet, will probably both go to Peekskill to prevent any further desertions from he Order among the nuns there. Mother Claire, it is believed here, will be chosen succeed the Mother Superior.

Mother Claire received notification

to-day that Mother Edith had been formally received into the Roman Catholic Church at Philadelphia on last Satur-

Mother Edith's conversion to Romanism is causing one of the biggest sensa-tions ever known in the Episcopal Church, as the Mother Superior General gavier than that which existed in more was a woman of deep learning and of production and legislators and wide influence. She was nominally the till, N. Y., and St. Mary's school at Memphis, Tenn., as well as the great homes for children in Memphis, in New

York, and in Chicago.
"For some time," said Sister Claire, " a young chaplain has been working in the school at Peekskill, and we have learned that he was a teacher of Romanshe has embraced the Roman faith

Shortly after the reception last May of Dr. McGarvey and six associates of Drexel, superioress of the Sisters of the Blessed Sacrament, and herself a convert, called on Dr. McGarvey and tendered the hospitality of her community to such Episcopal nuns as contemplated changing their faith.

Three nuns from St. Gabriel's school accepted them. They were Mother Edith and Sisters Eliza and Marina. It is said that the purpose of Mother Edith to quit Peekskill was unknown to her community, which was as a cons quence nearly demoralized upon hearing of her whereabouts.

### Catholies' Best Investment.

The best single investment any Cath The best single investment any Cath-olic household can make is a Catholic paper, costing but 3cts. a week. A man who deprives himself, or 'his wife or his children of a good religious home weekly on the plea that he "can't afford it," should hold up a mirror to his face and laugh at himself. Economy is good, but let it be practiced if people good, but let it be practiced, if needs be, in cutting off the luxuries of life—of which there are many that cost more than \$2 a year — and not in depriving the home of a soul necessity like the Catholic paper. — Northwestern Chron-

Duty is a prickly shrub, but its flower OR. CHASE'S OINTMENT. will be happiness and glory.

### WITHOUT HEART OR CONSCIENCE.

STATE OFFICIAL TELLS WHAT IS WRON WITH PUBLIC SCHOOL SYSTEM.

At the semi-centennial commencement of St. Francis' College, the At the semi-centential commencement of St. Francis' College, the oldest Catholic college in Brooklyn, N. Y., a noteworthy address was made by Hon. Bird S. Coler, president of the borough of Brooklyn. Though not a Catholic, Mr. Coler discussed the weakness of the Public schools in the matter of moral training, speaking with a frank-ness, and fearlessness rather startling in a public official. He went so far as to advocate public aid for denominational schools—in order to encourage the teaching of religion.
"You have come to this important

stage of your development," he said, "through a school in which ideals are nurtured, in which the valuable truths of secular education are vitalized with religious feeling. You have been for-tunate in having attended a school that has in it a heart and a soul. You have received a splendid mental equipment for the battle of life, but, better still,

you have received a moral equipment.

"And compared with that sublime in-struction, how cheap and trivial the precepts of those educators who think the selves masters of their craft because they have filled our elementary schools with sewing classes and classes in hygiene, and psychological classes and cooking classes and classes in everything except the really useful things that the mind of the child needs.

WHAT'S WRONG WITH THE PUBLIC SCHOOL.

"And this brings me to the thought, an expression of which some of my friends believe to be politically suicidal. As to the political aspect of it, I need only say that I have been killed politically suicidal. ally so often that I don't mind it at all.

I am well aware that it is a fashion among our public men to bow down and worship a certain idol which we call a public school system, and I would hesit ate—because frankly, I do give heed to that there was anything wrong with the public school system if I did not believe from the bottom of my soul that there i

something wrong within.

And this is the wrong. That it has be come a system without a heart or a con science, and such a system, instead of being a blessing, must necessarily become a menace to the State. The edu cation of the child is the most sacred duty of the State. The government owes it to the people that every child shall be equipped for the duties and privileges of citizenship, and if that citizenship is to be worth while, the equipment must be mental and moral; the intellect in its plastic state must be impressed with lessons that are ethica as well as lessons that are secularly educational. The conscience must be trained as well as the brain.

"HEART AND CONSCIENCE NEEDED.

"It has been my experience that the State cannot do this work through its ordinary agents; that mere civil vice examinations do not qualify city or State employees to deal with the youth of tender years. When I became a controller there was a system of city nur-series to care for unfortunate babies. They were taken from the streets and the city attempted to save them for seful citizenship through its civil service. An investigation revealed an astounding death rate among these foundlings, and there was other evi-dence that a cut-and-dried system was bearing fruits that were evil. We were at that time, in the city of New York dealing also with private charitable en terprises, and it was found that in in-stitutions of charitable or religious character there was that thing lacking training, which, to some extent, took the place of motherly affection. And so far as we could we substituted institu-tions of this kind for the civil service guardians of the foundlings; and the result has been not only a saving in money to the city but a saving as well of the lives and moral natures of thousands of unfartures of thousands of unfartures of thousands of unfortunate children. A

school system; when we must try put a heart and conscience into it. tendency recently has been to drive God out of the schools, and I do not believe a Godless school satisfies a vast majority of the parents of the city New York, or that it tends to the in provement of the quality of our citizer ship. It seems to me that some method must be devised whereby the children whose legal guardians prefer that they shall receive a moral training as well as a secular education in the school room can obtain for their children that trainng for the payment of which they con tribute in taxes.

A SIMPLE SOLUTION.
"I do not think that such a proposion involves the slightest violation of the spirit of non-sectarian government All that the State need do would be t insist that each child receive a secular education, and pay for that and that alone, leaving the selection of those w are to form the character as well as instruct the mind to parents and le guardians. A Lutheran child might attend a Lutheran school, an Episcopal child an Episcopal school, a Jewish child a Jewish school, a Catho-lic child a Catholic school, the State making to each school an allowance for each child which that school are each child which that school shall so educate as to enable it to pass a stand-ard examination held by State officers. The State may also insist upon determining the question of the competence of the teachers by compelling them to qualify for that work through examina-tions. Thus would the State fulfill its obligations to provide for each child an education, while those whose duty it is to minister to its moral welfare we be left free to do so.—Catholic Universe.

Cast not your eyes on your infirmities and insufficiencies, unless to become more humble; never to be discouraged.

### WHAT IS FAITH?

What is faith? We answer, in the what is fath? We answer, in the words of the great Cardinal Newman who gives the following definition, or rather description, of the first of the theological virtues: "Faith is not a mere conviction in reason; it is a firm assent, it is a clear certainty, greater than any other cortainty, and this certainty; and this is wrought in the mind by the grace of God, and by it alone. As, then, men may convinced, and not act according to their convicand not act according to their conviction, so may they be convinced, and not believe according to their conviction. They may confess that the argument is against them, that they have nothing to say for themselves, and that to believe is to be happy; and yet, after all, they avow they cannot believe, they do not know why, but they cannot; they acquiesce in unbelief, and they turn away from God and His Church. Their reason is convinced, and their doubts are moral ones, arising in the root from a fault of the will.

"In a word, the arguments for religion do not compel any one to believe, just as arguments for good conduct do not compel anyone to obey. Obedience is the consequence of willing to obey, and faith is the consequence of willing to believe; we may see what is right, believe; we may see what is right whether in matters of faith or obedience of ourselves, but we cannot will what is right without the grace of God. Here is the difference between other exercises of reason and argu-ments, for the truth of religion. It requires no act of faith to assent to the truth that two and two make four; we cannot help assenting to it, and hence there is no merit in believing that the Church is from God; for the are abundant reason to prove it to us, yet we can, without an absurdity, quarrel with the conclusion; we may complain that it is not clearer; we may doubt it, if we will; and grace alone can turn a bad will into a good one."

#### NOT A TRUE SYSTEM OF EDUCATION.

"So far as we are aware," says the New Zealand Tablet, "most of the leg-islators and of the newspapers that stand for a purely secular system, do so rather as an expedient than as a principle
—rather as a compromise to secure (as
they think) 'educational peace' than as a complete and ordered principle of youthful training. For a merely secular system can not be called 'education n its true and proper sense. cate' is (as the term signifies) to 'draw out' the faculties—to exercise them by training, by discipline, so as to develop the natural powers and render them efficient; it necessarily implies the exer-cise and development, not of the mental faculties alone, and not of the bodily faculties alone, but of the whole man, the mind, the body, theheart, the will—the physical, the mental, and the moral powers of the child. Education, then, is the systematic development and culti-vation of the religious and moral, as well as of the mental and bodily, faculties of youth. A merely secular system of public instruction is not, therefore, properly called a system of 'education'; its method of development is lop-sided, for it leaves out of consideration that which constitutes the best and most essential part of true education, the training of the heart and will of the child, and the formation, in him, of

### KNOCKING AWAY THE PROPS.

"See, father," said a young boy who ras walking with his father, "they are "See, lather, said a sther, "they are was walking with his father, "they are knocking away the props from under the bridge! What are they doing that the bridge!

for? Won't the bridge fall?"
"They are knocking them away,"
said the father, "that the timbers may rest more firmly upon the stone piers which are now finished."

God often takes away our earthly props that we may rest more firmly upon Him. He sometimes takes away a man's health that he may rest upon Him for his daily bread. Before his own industry for that which he asked of God. That prop boing taken away he rested wholly upon God's bounty. When he receives his bread, he receives it as a gift of God.

God takes away our friends that we may look to Him for sympathy. When our affections were exercisedupon objects around us, when we rejoiced in their abundant sympathy, we did not feel the need of divine sympathy. But when they were taken away, we felt our need of God's sympathy and support. We were brought to realize that He alone can give support, and form an adequate portion for the soul. Thus are our earthly props removed, that we may rest firmly and wholly upon God. — Ave Maria.

### True Devotion.

We can learn devotion from the "idola-rous" Filipino. Father Berbrugge, a trous" Filipino. Father Berbrugge, a Mill Hill missionary, tells a tender story in the Field Afar, about as follows: He was called one day to administer the Viatieum. "Nearly two hundred children were waiting for me. As soon as l began to walk with the Blessed Sacrament they started the Rosary. Where ever we passed through the village doors flew open and scores of women came out with candles and followed me; soon was a crowd of at least five hundred people. The house of the sick person lay about a mile and a half outside the village. It was a very poor thatched hut, surely not much better than the of fifty yards bamboo mats were spread the house was hung with clean white cloth, and next to the sick bed a little altar was made, nicely decorated with pictures, statues and flowers." We in enlightened America are too advanced to thus honor our divine Lord. The Filipinos truly have "become as little children." Their faith is like that of We must have patience with everyone, and particularly with ourselves.—St. Frances De Sales. children.

### Honor For A Priest.

The Kaiser-i-Hind medal was recent ly bestowed by Sir Arthur Lawley, Governor of Madras, India, upon the Rev. Father Muller, a missionary priest. In his address the Governor said that the puspose in view in the bestowal of the medal is to make known as widely as possible the recognition of services of exceptional merit rendered by the of exceptional merit rendered by the recipient to India and her people, and he felt his words would be inadequate to describe the work accomplished by the priest. The Church to which he belonged, the Governor asserted, has, decade after decade, been a practical and living exposition of the teachings of Christ—self-sacrifice, self-obligation, self-devition to the welfare of others. self-devotion to the welfare of others and no exponent of those doctrines had been more faithful, more consistent, more conspicuous than Father Muller.

#### DIOCESE OF LONDON. VER JUBILEE CELEBRATION OF REV. D. 1

Holy Sactimes

In Set and Age

During the Mass, the choir ably rendered a priate music, solos being sung by Miss Lena Mr. Thomas Morkin, Miss M. J. Marrin, Mr. A., mican, Miss A. and Mr. J. Dewan and Miss Chimican, Miss A.

Immediately Dr. T. D. Orme, Mr. John Fox an Mr. J. J. Hodgins, on behalf of the members of the Protestant faith of Lucan presented a beautifull mounted sterling silver service accompanied by the ollowing address:

Rev. Father McMenamin, P. P. Biddulph:—As the six the first occasion in which a clearware of the procession in which a clearware of the control of the procession in which a clearware of the procession in th

### Honors for Galt Separate School. on by Miss Edith Hogan, who ha

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WANTED TEACHER FOR THE ST. umban Separate school, Duties to commet the 2nd Monday in August. Please state salar qualifications to Patrick Flannery, St. Colu

APPLICATIONS FOR PRINCIPAL OF ST.

SECOND CLASS PROFESSIONAL TEACHER, for Separate school No. 5, Raleigh. Salary \$400,00 per year. Applications to be received by August 15t. Apply to J. D. Lambe, Sec. Treas, Chatham, Ont. 1551-4

WANTED A FEMALE TEACHER FOR R. C. Separate school No. 11, Hay township. Duties to commence Aug. 17th. State salary. One with knowledge of French preferred. Apply to O. Bissonnette, St. Joseph P. O., Huron County, Ont. 1553-2. TEACHER WANTED FOR S. S. NO 8, TAY.
Duties to begin Aug. 17th. Salary \$350 per
annum. Catholic and with knowledge of French preterred. Apply stating qualifications to Noah Morrow,
Sec. Treas., Port Severn, Ont. 1553-1.

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WANTED FOR ONE OF THE ROOMS OF the Seaforth Separate school, a second class female professional teacher. Duties to commence September 1st, 1998. Apply, stating salary, experience and references to 25th inst to James McNamara, Sec-Seaforth, On.

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