## The Catholic Record.

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#### THE PAPACY.

REV. DR. HENRY A. BRANN ON "OUR HOLY FATHER."

Amongst the distinguished speaker at the recent golden jubilee celebration of Seton Hall College, South Orange, N. J., were Bishops O'Connor and McQuaid, and Rev. Dr. Henry A. Brann. Dr. Brann's address, which contained a number of facts interesting

contained a number of facts interesting to Catholics, was as follows:

"Monsignori and Gentlemen: I deeply appreciate the honor conferred on me by the authorities of Seton Hall in asking me to respond to-day to the toast of 'Our Holy Father.' The place, the occasion and the theme suggest to me pleasant recollections and the thoughts. I am asked to gest to me pleasant reconscions and inspiring thoughts. I am asked to speak about our Holy Father; and, as the first priest of a great Pontifica college (the American College at Rome) and as one who in these classic halls and as one who in these classic haris first tried, long ago, to teach the sciences of mataphysics and of theo-logy I had learned at Rome, I have special reasons for loving Rome and its Pontiff. I rejoice that I have lived to see Setons Hall's golden jubilee; and to see present to day, honored and honorable, and some of my old pupils. They, like myself, feel that no matter pleasant environment, even in nost honored of exiles, we always feel the sentiment so well expressed by the gentle and graceful poet—

"Where'er we roam, whatever realms Our hearts untravelled fondly turn to thee.

"Our Holy Father Joseph Sarto, the son of a Venetian peasant, the faithful curate of Tombolo, the zealous parish priest of Salsano, the prudent Vicar General of Treviso, the devoted Bishop of Mantua, by Leo XIII. created Cardinal of San Bernardo alle Terme, Patriarch of Venice, and now mble and learned Pius X.

the humble and learned Pius X.

"This is my theme; and it naturally reminds me of the other Popes of his name. Ten of the name of Pius have governed the Church. The first was a saint and Pope, A. D., 142; the second came thirteen centuries later, A. D. 1458, Pius II., Bartholomew Piccolomini ("Aneas Sylvius"), one of the greatest scholars of his time, and the efficient organizer of the Christian powers of Europe against the Turks; the third, another Piccolomini, A. D, 1503, ruled only twenty six days. Pius 1503, ruled only twenty six days. Pius IV.. John Angelo de Medici, A. D. 1509, terminated the Council of Trent after its twenty-fifth session, and left us as his greatest legacy the formula of faith to which every beneficed clergyman must subscribe. He was the uncle of St. Charles Borromeo. Then came, A. D. 1565, the grand old Dominican monk, St. Pius V., who excommunicated Queen Elizabeth of England, the illegitimate daughter of Henry VIII.; inspired the coalition that routed the Turks in the Gulf of Lepanto. and, greatest work of all, compelled the negligent clerics of his time to be more zealous in teaching the people the Christian doctrine. In A. D. 1775 we have Pius VI., John Angelo Braschi; and in Pius VI., John Angelo Braschi; and in A. D. 1800 Pius VII., Barnabas Chiaramonti, two Pontiffs, the history of whose lives reads like the Gospel story of the Passion of Our Lord. They were both victims of the brutality of the French Revolution-the ter, after imprisonment, first at Savona and then at Fontainbleau, died at Rome throw of his cruel persecutor, the greatest product of the Revolution and the most unprincipled European despot that ever lived, Napoleon I. The eighth Pius, Francis Xavier Castiglione, was Pope in A. D. 1829, and governed the Church for a year and eight months only. After him came John Mastai Ferretti, Pius JX., in 1846—the history of whose long reign of suffering and of sorrow is so familiar. He gave to the Church as his greatest legacy the dogmas of the Immaculate Conception and of Papal Infallibility. The recent Popes of the name of Pius and the Church have suffered so much at the the old phrase, reflecting so much honor on the early French Catholics, 'Gesta Dei per Francos, may new with propriety be changed to 'Gesta diaboli

"In this age, which is witnessing the apothesis of the proletariate, there are many who eulogize the Church for elevating to her highest dignity a simple proletarian. But the Church, when her action is untrammelled by political intrigues, never recognizes any class as having a monopoly of her honors, either in this world or in the next. Among the hundreds who have worn the mitre and the tiara, and among the thousands who have been canonized, many were of noble blood; but the son of the plebeian was never rejected if he were worthy of a pontifical throne or of a throne in heaven. The Invisible Head of the Church was, by law, a carpenter's Son, who for twenty certuries has been busied in making coffins for empires, kingdoms and republics that have persecuted His Church. The first Pope was a fisherman, and in his royal dynasty may be found represented the highest nobility and the lowest occu the nighest nobility and the lowest occupation, even that of swineherd, as in the case of Sixtus V. The vision, the beneficence and the power of Him Who founded the Church is Catholic. He sees all, He is beneficent to all, and He is all-powerful, with no one but Himself to control or limit His will. In bestowing the special gift of intellect in the order of nature, or the gift of in the order of nature, or the gift of to the thousands of Irish soldiers in sanctity in the order of grace—the two that mighty non-Christian empire."

gifts necessary for a place in the hierarchy on earth or in the hierarchy in heaven — He is impartial. The tomes that record the names of those whom He has crowned in heaven show that no class has been excluded from His bounts, and the rages of history from bounty; and the pages of history, from Peter to Pius X., show a similar mode of action by His Providence.

" Although only a few years govern ing, the magnetic personality of Pius the Tenth has won the esteem and the affection of the world. If his predeces-sor of noble birth astonished men by his luminous writings, as remarkable for their sublime matter as for their for their sublime matter as for their beauty of form, Pius charms by his simple, straightforward, popular ex position of Catholic doctrine and by his unswerving courage in face of the enemies of the Church. Well has he taken the name of Pius; for, in his conduct of the affairs of the Church, we see the spirit of the gentle but unyield-ing Pius VII., whom the haughty con-queror of Europe could not intimidate; queror of Europe could not intimidate and in the ringing tones of our beloved Pontiff's defence of the noble Church of France against the robber and apos-tate clique who now misgovern that miscalled republic we hear again the clarion notes of Pius IX.'s immortal

"Where he stands is the centre of "Where he stands is the centre of the world; to him truth looks for cer-tainty and infallibility—two essential requisites of truth; to him authority looks for stability and law books for sanction, morality for safety and pro-tection and material progress and civil-ization for light, inspiration, support and development. Logic and history attest the importance and the glory and the beneficence of his office. and the beneficence of his office.

and the beneficence of his cilice.

"Gentlemen, the Eternal Creator of the universe, Who has made all things out of nothing, when He pleases can unmake them. He can send the ocean rolling in mountains upon the land. He can send His destroying messengers, the averagence and the lighting from the hurricane and the lightning, from the skies, or send one of His angels to shake the ground. He can tell the angel who is commissioned to send through space this ball of dirt which we inhabit to turn it a little to the right or to the left out of the ordinary course; and in a second the mighty fleets of war and the argosies of commerce would be submerged; the tall towers of the greatest cities would be laid low; mills, factories and banks, as well as the museums of art and the libraries of culture, would be burned up; and the conquering army, the mighty armored fleet, the wealthy classes as well as the suffering peasantclasses as well as the sthering peasantery, would be destroyed. The Creator has promised neither perpetuity nor stability to this earth. All things human may be destroyed before the earth itself is destroyed. Decay is the earth itself is destroyed. Decay is the universal law of all things human. But should the wreck come there is one power, one office, that will survive until the last day, and that is the power and the office held by Pius Tenth. The fire may consume, but it will stop at one exempted, guaranteed and privileged spot. Where the Pope is, there will always be an evergreen oasis, watered by a perennial fountain of truth and morality; and from that oasis and from that fountain the rest of the world, no matter how barren or desolate, will always be renovated and rewill always be renovated and rematerial civilization, and that in the spiritual world has put a new soul into philosophy, into religion, into science and into art, no cataclysm, no revolution, no apostacy, no warfare can de-stroy. The clouds of adversity may sometimes obscure the shining of the Papacy; but the rainbow of promise ever gleams through the gloom. Then long live Pius the Tenth! Vivat fioreat,

#### APATHY AND INDIFFERENCE.

From a Manchester, England, paper we gather that the same apathy exists on the other side of the water that formerly characterized the Church in the United States, says the New York Catholic News. This torpor has passed away from a great part of the land, and slowly but surely it will pass from the rest. There are some things however, rest. There are some things however, written by this critic from which we

may draw a lesson:
"How lamentable to think of the selfish isolation of most British Catho lic parishes, where from years end to years' end not a word is heard of for-eign missions. The contributions reeived are usually the result of indiv idual subscriptions as opposed to par ochial collections. Probably this is why we make so little progress in Great Britain, for God cares for those who themselves care for others. our late lamented Cardinal Vaughan, having, despite plenty of ' cold water, founded as a young priest his glorious missionary society on behalf of England's pagan millions across the seas, lived to behold as Metropolitan his own great Cathedral of Westminster built or him. Curiously enough, the aver age English Pretestant (especially Low Church Anglicans) seems to take far more interest in missions, and anyhow, realizes more the 'imperial' aspect of the matter. If we British Catholics pride ourselves on our colonizing apt itude, we deserve all the more the reproach for our want of missionary zeal, leaving out duty in this respect to the clergy of other nations, whom we are apt to deride for their stay at

#### MICHAEL DAVITT.

At a public meeting in Manchester, Mr. T. P. O'Connor, M. P., delivered a touching panegyric on the life of this noble son of Ireland. He said:

"It was a day of sorrow for them all, for though there remained many other patriotic Irishmen, there was only one Michael Davitt. (Applause.) It would be unbecoming on such as occasion to

be unbecoming on such an occasion to make any attempt to divert the mind of the meeting from what he was sure was the uppermost thought, and therefore he would not make any allusion to their ordinary political topics, but confine his observations to a slight sketch of the career and character of Michael avitt. Lancashire, continued Mr. Connor, was peculiarly associated ith his memory. Referring to the inwith his memory. Referring to the in flux of Irish into Lancashire in their flight from hunger and disease, and eviction, the chairman said a vast army of the Irish race came to Lancashire because they had not the means to emigrate to the great Republic of the West. They landed here bare of all the equipment of life; and of that wast army there was no family more typical than that of Michael Davitt. He ther proceeded to relate the eviction and emigration of the Davitt family. A Michael Davitt, the little child of four ye r of age, walked hungry and tired, by the side of his father and mother, as they tramped to the vessel that was to take them from Ireland, his burning nome was almost the last sight that met his gaze. That little family was expelled in hunger against its will, from a land that at that moment was rich in corn fields. They were banished from corn fields. They were banished from the land which they loved, and banished by an alien section who hated their people. It was unnecessary to go into the story of that parting. They into the story of that parting. They could see it in their mind's eye. Many of those present at the meeting had passed through similar partings in the days of their childhood, when they first left Ireland, and if they had not, their fathers and mothers had. Proceeding, Mr. O'Connor said it was rather difficult to deal with the first days of the Davitt family in Manches ter—it was too poignant for words. The most remarkable figure in that family, with the exception of Davitt himself, was his mother. She was a stalwart, brave, and true hearted Irish woman, a fitting mother to the heroic son, and a splendid type of the unconquerable race to which she belonged. If any proof of that was wanted it could be found in the ardent love which her son had for her memory. "I remember once hearing him say," told Mr. O Connor reminiscently, "that he would be glad to lie upon the earthen floor of an Irish cabin if he only knew that his living mother was still in the next room. And yet this mother, this noble type of woman, begged in the streets of Manchester, as Davitt him-self declared in this very city, to get bread for her starving children. The grave of Davitt's mother is in America, while thousands of miles away from her side Davitt himself sleeps his last sleep in the same little village where he had his first sleep sixty years ago."
Davitt, continued Mr. O Connor, was one of those marvellous statesmen who one of those marveilous statesmen who arise once or twice in a century. He brought a great epoch of wrongs to an end, and opened up another great era of reform and blessings to mankind. It was the vengeance—the noble vengeance—of Davitt to destroy the system of which he and his had been the victime. During the sixty wars tem of which he and his had been the victims. During the sixty years that had elapsed since the child who walked by his parents' side had become a great force, and had brought into existence an entirely new world of hope and freedom. Little, indeed, could any of that class that was ruling reland and destroying or exiling her people, in all the security of apparently omnipotent and everlasting tyranny, have suspected that the child was to grow up to overthow child was to grow up to overthrow them and theirs and make it impossible for evermore in the history of Ireland that such a tragedy as that on which he and his were victims could be repeated. "In all the big revenger that time sometimes gives to the oppressed there is no more remarkble instance than the vengeance which the eviction of Michael Davitt at four years of age brought in the overthrow of Irish landlordism." Mr. O'Connor passed on to speak of Davitt's life in Lancashire. Irishmen, he said, would know that it was inevitable that a man with such a training should grasp at any honorable means which promised to bring to his country rescue from such tyranny as had made him and his beggared exiles. The terrible punishment in Dartmoor, so nobly borne, accounted largely for the hold Davitt always had upon the affection of his countrymen. When later he started risk of being sent back by a stroke of the pen to that hell of penal servitude, the terrors of which he knew so well, and the blow of imprisonment again fell upon him. Of his Parliamentary career, Mr. O'Connor said Davitt had remarkable Parliamentary gifts, and it was a mis-fortune, and indeed an injustice to Ireland and to himself, that he did not remain longer a member of an assem bly where his voice could have helped to achieve great things both for England and Ireland. As to the work which he did outside the House, he might be described as being almost as much a founder of the new Labor movement in Great Britain as of the Land League. They might not realize it yet; but the day would come when the English masses would realize that to no man did they owe so heavy a debt of gratitude as to the Irishman who, for

most of his life, was supposed to be the enemy of their country. He should

have died hereafter. They were in sight; they already saw the dawn of a New Ireland. Before many years had passed, nay, perhaps before many months they would see the new fabric of Irish Liberty rising, under whose dome there would be an assembly where Irishmen would rule the destinies of Ireland. It was at a moment like that that reland would require guidance in her young, new steps. Their country, old and scorned, would in the manner of nations, renew her eternal youth, and the wisdom, the courage, and the prestige of her ancient rulers would again be required. Though Davitt was dead he was not lost to Ireland. He spoke from the grave, in his writings, n his speeches, and, above all, in his noble life. Long after they and the generations that followed them had turned to dust the name of Michael Davitt would guide, illumine, and inpire the course of the history of her

#### IS THE INVENTION OF PRINTING A BOON OR A CURSE?

By Very Rev. P. A. Sheehan, D. D. For all who are acquainted with Father Sheehan's literary productions it will be interesting to read what one who knows so well has to say about the bane of evil reading. He treats the subject from the viewpoint of the eduated Catholic, and his remarks are

minently practical. There is one evil which has injured God and His Church more than any other, against which the efforts even of the Church must be always partly unavailing, and which it is especially needful to be guarded against, as it is probably the most attractive means by which the arch-enemy can propagate sin in the world. I mean bad books, sin in the world. I mean bad books, bad literature of any kind. I do not exaggerate the evil influence of corrupt literature when I say that it is the most powerful ally of His enemies. It has been the chief agent in that awful revo lution, the effects of which are now visible in the demoralization of all soci-

And if the present reign of sin and infidelity in the world is to have any stability, it will owe it entirely to the perseverance with which bad men will continue to issue from the press the experiences and suggestions of their own depraved minds. It will always remain an open question whether the invention of printing was a boon or a curse to mankind. Up to this present moment, however, it may be safely averred that its evil effects have more than neutral-

ized its good effects. Dealing with the offenses of different countries against good taste in the matter of literature, Father Sheehan declares that it is precisely bad literature that has made the France of to day infidel. You may pass from end to end of France and you will hardly find a single book in a single public book stall that you can touch without committing mertal sin. The writings of the infidels of the last cenwritings of the indees of the last century and of this are printed and published in every form and variety: they are published in cheap editions, in leaflets, as well as in morocco bindings, blazoned with gold, and there is not a village or hamlet in France that is not languageted with them. Dramas, cominundated with them. Dramas, com-edies, tragedies, works on philosophy, edies, tragedies, works on philosophy, moral or natural, poems; in every way in which a lesson can be taught, faith destroyed and morality injured, the infidels of France are doing their devilish work, and with a success that is

known only to themselves.

Nor are other countries exceptional. In Germany, outside the Catholic Church, almost everyone that can read philosopher - r other words an atheist; and this, too, is attributed to the pernicious writings of a few dreamers who have substituted shadowy Christianity that was left them

y the "reformers."
In America the venality and corruption of the press is proverbial, Infidelity is unblushingly advocated and immorality as openly countenanced and suggested. It is not at all a pleasant task thus to stir up the sink of the task thus to stir up the sink of the world's iniquity. It might be better, perhaps, to let it rest. But I regret to say that it is strongly to be suspected that there are many Catholics to whom corrupt literature is not altogether unknown, and I speak to show them the danger of its attractiveness, as well as their unfaithfulness to God in countenancing the efforts of those whose vocation it is to blot Him out of the

vocation it is to blot film out of the minds and hearts of men.

The newspaper press is considered by Father Steehan as the great offender against the true mission of the printing press, and while he exceriates it unmercifully, his words have the ring of well deserved censure.

With regard to newspaper literature,

With regard to newspaper literature, I wish to caution you against those sheets that are sent about the country to pander to the sensationalism are sensuality of the multitudes. What-ever freaks human weakness or human wickedness may have indulged in are sure to find place in the columns of these journals, and you have a ghastly list of all the suicides, executions, and, worst of all, the scandals that crop up eek after week-sad indications enoug that all our rigid respectability only covers a state of national depravity

that is simply appalling
With regard to the better conducted with regard to the better conducted class of newspapers in England, many of them are characterized by a hatred and insane fear of everything Catholic. Now, as all these journals have very high pretensions, they speak in very decided, dogmatic tones. They occupy a very high position, their editors and staffs of writers are men of high literary abilities; they pretend to have means of obtaining precise information

on every possible subject; and their modes of dealing with Catholic sub-jects especially are often so over-bearing that there may be weak-minded Catholics who will be induced not indeed to doubt matters of faith, but to yield to the temptations of be-coming "liberal." Indeed, to most of the uninitiated, the editor of a news p p r is as aw ul and mysterious an in dividual as can well be imagined, and his utterances are only less than in-fallible. It is no exaggeration to state that the Church has been always superseded by the press as a public teacher. Men do not seek opinions nowadays from the pulpit, but from the paper. As a distinguished writer re-marked many years ago: "The Church is now relegated to the organ loft and to psalm singing, its place as public teacher, moralist, etc.,

is assumed by the press." The press, therefore, in our age, wields tremendons power : and, unhappily, that power s used in the cause of evil, and not in the cause of God. As I must be brief, I would remind

you of a few things it would be well to remember. The editor of the ordinary

daily newspaper is an individual of flesh

and blood whose opinion is not worth more than that of any other man; that he writes, not to preach the truth, but to earn his livelihood; that he therefor eshapes his opinion according to the opinions of the party he represents; that, therefore, his is the most servile of all professions; that in treating of Cotholic subjects, the ignorance of average newspaper writers is only equaled by their ingenuity in framing falsehoods and their fluency in calumniating, that the paper must please the people or the people will not buy the paper; that, therefore, as the public still demand the periodical joke, the periodical lie, the periodical misrepre-sentation of Catholic faith and Catholic practice, the paper must insert them; and that, therefore, on all Catholic subjects, they are utterly untrust-worthy, ignorant of our doctrines, of our practices, misrepresenting our principles and moral maxims, scurril-ous, false and libelous.

With regard to the literature of magazines and novels, it is impossible to give absolute advice. There are two classes of novel writers—they who write for money and they who write because they must write. They who write for money must please the editor and the public. The taste of the pub lie is deprayed, and therefore this class of literature is bad and corrupt. Vice is openly recommended, or so nicely gilded that it looks attractive; the vilest passions of a corrupt nature are shown in the light of amiable follies. These novels have as their one end and aim to destroy Christian morality, and therefore their one subject is Have you ever noticed how carefully is the name of God excluded from the novel of the present day? It is never mentioned except as an oath. Have you ever seen the beautiful Christian virtues of patience and purity and self variates of patients and present searches and humility recommended? No; but everything that is low and vile and groveling and sensual.

A still greater condemnation must be passed upon those who write because they must write. These are the demigods of literature, the men who have made for themselves everlasting reputations. Now, what do I mean by men who write because they must write? I will explain to you in the words of Father Hecker. "What else," he Father Hecker. "What else," he says, "is the great mass of our modern popular literature but an examen of readers and the whole world? And so deeply are his vices rooted in his heart that, not sat-isfied with presenting them under the attractive disguise of imagery, they must be spread out to cater to the tastes of his readers, in all their filthy and disgusting details."

The number of infidels and licentious back mailtenance.

books written by our authors and read by our people presents no flattering picture of the boasted progress of our nation in civilization. How many nation in civilization. How many crimes would have been unknown in society if such men as Goethe, Schiller, Rousseau, Bryon, Shelley, Bulwer, had for their consciences in the divine sacrament of penance in-stead of flooding society with the details of their secret vices and miseries, and thus feeding men's passions until they ripen into crime! They rid their hearts of the passions and miseries of which they are filled by infecting the innocent and unsuspecting; they gain to their own minds a so-called peace and freedom by corrupting the pure

and the virtuous Let me repeat, then, what I said : Avoid the novels of the day, because they are godless. The devil's imprimatur is upon every one of them cause they treat of subjects with which a pure-minded Catholic ought not to be acquainted; because the writers of them are depraved, mercenary wreaches, who hate God, and whose mercenary avowed mission is to inaugurate a reign of infidelity and viciousness, and be-cause the effects of novel reading are most pernicious and hurtful. It weakens the mind, degrades the mind, it preaches the worship of creatures, it subverts Christian principles, im plants pagan principles, and leads in-evitably to a shameful idolizing of vice.

It is specially painful to a priest to go into the houses of the poor and to find the scandal mongering, sensational papers, irreligious, or even immoral books on the same shelf, but much better cared for, with the Imitation of Christ, if indeed, these books find there a place at all. It is very suggestive,

indeed, and a melancholy sight.

Do not be indifferent to the poison that destroys your faith and ruins your morals, and the faith and the morals of

those for whom you will be responsible to God. Lock your doors against irreligious and bad literature of any sort. Do not underestimate its poison. It works slowly but surely. Let your Christian homes be undefiled by the foul products of a godless press.

#### CATHOLIC NOTES.

Through the activity of the Rev. John Mockler, pastor of St. Ignatius" church, St. Ignace, Mich., all the saloons are now closed on Sunday.

Many of the Sisters of the Sacre Co. urs, of Paris, have gone to Argentina, where they are conducting day schools for poor children.

In Philadelphia, on a recent Sunday afternoon, Archbishop Ryan confirmed a class of sixty grown-up negroes and seventy-five negro children.

The Holy Father, we are told, say the N. Y. Freeman's Journal, owns the humble little home in Riese where he was born, refusing always to sell it, so that his sisters may be sure

For twenty-four years the Catholic party has ruled Beigium. Elections are biennial. This year a "cartel" or combination was made between the Socialists and the Liberals. But it failed to unseat the Catholic ministry.

The Rev. Charles Cormack, whom the Sisters of St. Joseph's Orphange, Halifax, received at their institution, an orphan, when he was but three years old, said his first Mass for them the other day. Father Cormack is now a priest of the Eudist order.

The Catholic Times of London, Eng., is of the opinion that the school agita-tion in England seems destined to evolve a Catholic party or organization in that country for self-protection and the defense of the constitutional rights of its members through political action. Some nights ago a gang of men knocked down at St. Jouan des Gueretas

(Ille of Vilaine), France a fine granite Calvary, which has stood there by the roadside for more than a century. In the morning one of them was dug out half crushed beneath the fragments, abanconed by his companions. Canada has produced a new Damien. The self sacrifice of H. P. Anderson, a

necessful Canadian accountant, who has given up a prosperous career to devote his life to work among lepers in India, is, in every respect, as great as that of the Belgian priest's. Mr. Anderson sailed for India a few weeks ago. Last week at Rutherglen, Scotland, Archbishop Maguire blessed and opened two new Catholic schools. The schools cost \$35,000, have twenty

class rooms and will accommodate at

least two thousand children —another instance of the Church's advance in Owing to the recent death of Archbishop O'Brien, of Halifax, Most Rev. Joseph Thomas Duhamel, D. D., Archbishop of Ottawa, has become the senior Metropolitan of the Charch in Canada. He was mitred on October 29, 1874, but his See was not raised to

To see their son ordained to the priesthood, Mr. and Mrs. Lawrence Blaznik came from Austria to New York. The Rev. Aloysius Les Blaznik is the first Slavonic priest ordained in the diocese of New York.
The ceremony took place on
Saturday, June 9. He is twenty-four
years old and came to the United States
five years ago at the request of the late Archbishop Corrigan.

the archiepiscopal dignity until June

Rev. Ludwig Bonvin, S. J., of Canisius College, Buffalo, having dedicated to the Pope a Mass of his own composition after the ideal suggested in the Motu Proprio of 1903, has received a very gracious acknowledgment from the Holy Father which embodies a high tribute of praise to the musical work of Father Bonvin. The distinguished Jesuit is one of the greatest contemporary musicians and composers.

Cardinal Gruscha Archbishop of Vienna, has issued a strong pastoral condemning the proposed reform of the marriage laws in Austria, and declares that Parliament threatens to deprive that Parliament threatens to deprive Catholic marriage of its character of indissolubility, in defance of the law of God and of moral law. "An indissoluble Christian marriage," he writes, which the "is the firm foundation on which the family and social order are based, and, besides, it is the strongest protection against immorality.

The religious sincerity of Spain's convert Queen was admirably illus-trated, says the London Catholic Times, on the day of her departure for that country, which was Ascension Day. She was up at 6 o'clock in the morning in order to hear Mass and receive Holy Communion at the Carmelite church at Kensington before starting on her jour ney, whereby her Majesty example in those Catholics who neglect this solemn duty before undertaking a voyage.

When Father Luke Wadding, the Irish Franciscan, founded the monastery attached to the Church of San Isidore in Rome in the seventeenth century, one of its early pastors, says the N. Y. Freeman's Journal, was Fra Bonaventure, a Spanish Franciscan, whose hidden virtues have found him out and caused him to be placed on the altars of the Universal Church for the edification and help of struggling humanity all over the world, but especially of his Fransciscan brethren. He was solemnly beatified in St. Peter's on June 10, and St. Isidore's made a gala,

#### A VICTIM TO THE SEAL OF CONFESSION

A TRUE STORY BY THE REV. JOSEPH SPILLMAN, S. J. CHAPTER IV. A SCHEME OF GUILT.

Loser reached the "Four Ways inn soon after the children, and stood by while Charles, with frequent inter-ruptions on Julia's part, gave his friend the baker the reasons why his grand-mother was remaining for the night in the Convent, whilst he and his sister re to return to Aix. The account were to return to Aix. The account he gave was not very clear, and at the story of the ghost the stout baker shock his head increduously. One thirg however was evident; the children were afraid of spending the night in the dearraid of spending the right professes. serted Convent and therefore wanted to return home; but why their grand-mother should not go with them re-

mained a mystery.
"Why," Charles said, "Uncle has a whole lot of money in his desk-"You know you were to say nothing about that," interposed Julia sharply.
"Why not?" her brother retorted. about that," interposed Julia Saarpy.
"Why not?" her brother retorted.
"Mr. Lenoir is not a thic."—
"That I certainly am not," the
baker interrupted. "But make haste

baker interrupted. "But make haste and jump up, it is already late. You shall sit one on each side of me in the front seat and we shall see how fast my good horse can run. Yes, I understand now why your grandmother sends you Yet this very morning was saying her son, your Reverend Uncle—never mind, it is no business of mine. Can I do anything for you Sir?" These latter words were addressed to Loser, who had been near enough to overhear the main part of the conversa tion, and who now stepped up to the cart just as the horse was in the act of starting, and asked if he could be driven to Aix for a trilling compensa-

"How came you by that scar all across your face?' inquired the baker, who did not much like the look of the

"I have to thank an accursed Prus sian Hussar for that, in the course of

late war," was the answer.
Up with you then, Sir you must sit
a by me and tell me the whole story. Make room for the gentleman, Charle all honor to the brave defenders of our

So Loser seated himself in the place Mrs Montmoulin had occupied a few hours previously, and romanced so freely about the exploits he had achieved in the Franco German war, that he positively fascinated the worthy baker. In fact Mr. Lenoir went a good distance control his way to see the hore baker. In fact Mr. Lenour went a good distance out of his way to set the hero of many battles down at the station, and far from taking anything from him he treated him to a glass of Bordeaux at the buffet, and shook hands heartily with him on parting. As he left the heard Loser asking at the booking office for a ticket to Marseilles, and being informed that the train did not go for another hour. A few min-utes later Lenoir put the children down at their mother's door, and went home quite elated to repeat to his wife the wonderful deeds of the brave vet-

the wonderful deeds of the sabre cut-eran with the scar of the sabre cut-Meanwhile Loser provided himself at Meanwhile a flask of brandy and the station with a flask of brandy and some sandwiches which he put into his pocket, and then pacing about the waiting room, he made himself as conspicuous as possible, asking one rail about hi official after another ticket and the time of the train, until one of the porters told him that if he could not wait like other people, he had better have a special train put on for him. Loser laughed and said it he could have it at the expense of the Company he would only be too glad, as was in a hurry to get to Marseilles. At length the train was signalled, and as it came into the station, Loser, to gether with a crowd of other passengers, pressed forward to find a place. The train was very full, and hearing the porters call out "plenty of room behind," he hastened to the of the platform, less brilliantly lighted " Room in here, than the upper. quick, there is no time to lose," said guard, opening the door of one of the last compartments, observing as he did so, the ugly scar on the face of the passenger, whose ticket he at the same time clipped. Almost immediately the sounded, and the engine began Before his fellow-passengers to move. had settled themselves in their places, Loser contrived to slip out of the riage, and make his way out of the on unobserved before the commo tion caused by the out-going train had subsided.

"There," he said to himself as he emerged into the darkness, "all has turned out just as I wished! Now it any body should assert that I was in Ste. Victoire to night, I could bring forward a couple of witnesses to prove that I left for Marseilles by the last train. Certainly neither guard nor porters will remember having seen me on the way, but when a train is so full one man is not noticed. At all events shall escape suspicion at first and that will give me time to get off with the money. What I have to do now, is the money. What I have to do now, is to get back to Ste. Victoire without to get back to Ste. Victoire without being seen. Nine o'clock," he mused after a glance at the illumined face of the station clock; "I can easily get into the Convent before midnight, and long before daybreak make off with my So saying he turned his steps booty. towards the town, choosing the most ill lighted streets, and presently reached the open country.

Walking at a brisk pace, and avoid-

ing the most frequented roads, Loser made his way back to Ste. Victoire.

He had nearly reached the village, when the rising mistral dashed the first drops of rain in his face. He took shelter under an open shed by the way side, hoping the weather would improve. But when midnight tolled out from the church tower, he again proceeded on his way, despite the stormy wind and "My booty is well fast-falling rain. drops of rain," ere is this advantage himself. at least, in the bad weather, I shall not be liable to meet any one in the

Under cover of the darkness, he

actually did reach the long rambling building unperceived, and going round to the back, entered by a gate in the outer wall which was always unlocked. Passing through the garden, he came to the quadrangle of which the church and convent formed three sides, the other being shut in by a high wall; the door leading to the inner courtyard was bolted, but Loser knew where there was a broken window through which he could easily gain access to the old kitchen, now used sometimes for the manufacture of olive oil. Groping about between empty casks and presses he found his way to the flight of stairs leading to the second floor. There he other being shut in by a high wall; the he found his way to the flight of stairs leading to the second floor. There he stopped, listened awhile, and then taking off his boots, crept up the stairs. Stillness reigned everywhere; only the wind howled dismally in the empty corridors.

And now the man's courage suddenly failed him. This was the first really criminal act of his life, for which perhaps he would incur imprisonment Long years ago he had cast his belief in God and in a future life to the winds; in God and in a future life to the winds; but if a child receives a truly Christian education, the fibres of faith deep down in the soul, are not lightly eradicated, and Loser had had a good mother. Now all at once, as he stood listening in the pitch dark passage, the remembrance of the mother whom he had lost but the serve came healt to his mind. too soon, came back to his mind; he seemed to hear again the words she said to him on the eve of his First Communion, after his confession: My boy, promise me now, and promise our Lord to-morrow, that you will try to be steady, or your headstrong ways will surely get you into trouble.

promise he then gave with tears The promise he then gave with had alas! not been kept, and his had alas! not been kept, and his had alas! prophecy had indeed come mother's prophecy had indeed come true. On account of his wild pranks he had been expelled from the gymna-sium, and only been forgiven through the intercession of a priest to whom he was related; once he barely escaped taken before the magistrate; a the University he squandered the slender fortune his parents left him, lost his faith, and acquired a bad name through his vicious habits. Finally, to elude his creditors, he had hastily enlisted; and the rough life of a soldier had drawn him deeper into the abyss listed; and of social degradation and moral turpi tude. And after the war, as we have seen, he had gone from one situation to seen, he had gone from one states another, losing each in turn through his unprincipled conduct, until, for the sake of a living, he had accepted the post of sacristan in a village church. Now he was on the eve of committing an actual crime, and the memory of hi mother rose up before him like a warn

ing angel to deter him from it.

Alas! in vain grace made this appeal to his heart. "Don't be a fool." peal to his heart. "Don't be a fool, ne said to himself. "How many me who are highly esteemed rob their neighbors of hundreds of pounds through stock jobbing! The struggle of exist ence compels one to it. Besides I am taking it out of no man's pocket, n one will be the poorer. If the hospital is not built by charitable contributions. the government will build a far better and larger one. Now for it!" Loser felt his way along the wall

Loser felt his way along the wan until he reached the corner formed by the junction of the two wings of the building. When he stood in the space between the little kitchen the priest's apartments, he and in the table drawer. Should he go and fetch it? It might be useful self defence. He found his way to the table with some difficulty; on putting his hand in the drawer he touched the nis band in the drawer he touched the knife directly. But he thrust it back somewhat roughly. "I do not want to do any harm either to Montmoulin or his mother," he said, "besides I might stumble in the dark with the stupid thing in my hand, and cut my self. I will light the little lantern which his Reverence carries though, which his Reverence carrie with him to the church of a morning. riking a match, he found the lantern immediately, for he was thoroughly acquainted with all the priest's habits. Covering it with his coat, Loser cautiously stepped across the corridor, and after listening at the door took occasion of a violent gush of wind, open it gently. By the light of the lantern he perceived that there no one in the room. Noiselessly crept on tip-toe to the place where the desk stood, and taking the key his waistcoat pocket, with heart he was about to put it into the lock when-he could hardly believe his eyes—there was another key in the lock- he turned it and found the treasure was gone !

The thief was furious in being outwitted. He had laid his plans so cleverly, as he thought, and now this stupid priest had seen through it all, and in the simplest way possible, had according healthed him. "Who would completely baulked him. "Who would have thought," he broke out in his "that the canting fool would rage, have taken his money-bags to bed with him like an old miser! I would sconer strangle him with my two hands than go out of this convent without his pelf. I will have the money," and he stepped with an oath to the door of the bed-He turned the handle, but found it was bolted; at the same time a woman's voice called out, "Is that

you, Francis?"
"Confound it all!" murmured the disappointed man. "What can I do now? If I burst open the door, the old wretch will set up shricking so loud, that she will be heard in the village. Besides I cannot be sure that the priest will not come back at any moment. It will not do to use force, at any rate not now. I must await some other opportunity." Acting on Acting on this conviction, he moved stealthily away, replaced the lantern in its former position in the kitchen, and withdrew to one of the empty there to concoct fresh schemes for the accomplishment of his object.

After spending some time in thought he went back to fetch his boots from the place where he left them; then he took the larger knife out of the kitchen drawer, and proceeded, guiding himself wall and creeping along on tip e, to the tribune, where he descended the winding stairs to the little room adjoining the sacristy, where poor Charles had been so terrified at the

sight of the death's head. "I am safe here," he said to himself. "Nobody will come near this lumber room, and I shall be able to keep a look out over the church and the cloisters and watch for a favorable opportunity. It is very cold here, though. Ah, there is the pall!" He laid the knife down upon the ground, took a good draught from his flask of cognac, wrapped the pall round him and sottled himself to sleep. "Bah, I am emancipated from all fool ish superstitions," he muttered. " believe that there is nothing more after death. Yet there is something very uncanny about this wretched pall. What a coward I must be, to fancy the dead can come back." And yet for all his brag, he was unable to sleep, until he had nearly emptied his flask, then he lay in a half besotted state until daylight recalled him to himself.

TO BE CONTINUED.

#### A TIGHT FIT.

Mr. Halliday Manners, banker and public personage, stopped dead on the pavement and spoke with determination to the good looking young fellow who was walking with his

was walking with him.
"No," he said firmly; "you have had your answer, and I don't change my "But Ella has promised to-"

"Then Ella has no right to promise without my consent. I am her father, and I will not have for a son-in-law a man who cannot earn his own living."
"But, sir, I do! You very kindly pay me \$3,000 a year for acting as your

private secretary."
"All of which you spend on clothes and fancy waistcoats. No, Percy, my lad, your prospects are well enough for a secretary, but not well enough for a son in law. There, give me a paper

Mr. Manners took a paper from the newsboy and waited for the half penny change.
"I suppose you'd have given the boy expence, wouldn't you?" he added as

he took the coin.
"Very likely," answered St. John But, seriously, sir, mayn't I have some hope? I shall be better off direct-

"When your uncle dies-and he will probably live till eighty. No, Percy; there are two things you can do. One is, stop with me and give up Ella, and the other is, leave me and when you're earning—mind, I say earning—a sub-stantial income come back and ask

again."
"Then I'll resign at once," said St.
"Then I'll resign at once," This is John, buttoning up his coat. "This is rather a public place, so I'll say good-by without any fuss. Good-by, sir. I

shall hope to come for Ella very soon."
He held out his hand, and Mr. Manners, rather astonished at being taken ners, rather astonished at being taken at his work, inadvertently dropped the half penny which he had been holding. It tinkled on the pavement, and then rolled between the railings that fronted the office of the Board of Locomotion, outside which they were standing.

outside which they were standing.

The half-penny lay within easy reach, as it seemed, and Mr. Manners pointed

is out to St. John.
"Now," he said, "I don't particularly want that half-penry, but I'm going
to have it because it belongs to me, and I don't like wasting anything. ber that, St. Johr, when you're making that fortune for Ella."

that fortune for Ella."
St. John thought the pleasantry rather ill timed, and rejuiced to see that Mr. Manners could not quite reach the coin with his stick.

"Good by, sir. I'm going now, I've resigned," he said.
"Wait a minute," panted Manners. "I'll give you a lesson in persever ance. I'm going to have that half ance.

He stretched his arm through the railings, but still the half-penny was

out of reach.

But this time a few people were interested, and stood wondering what an gentleman was so

elderly gentleman was scooping in that eccentric manner for.

"It's no good, sir," whispered St.
John; "you can't reach it, and there's a crowd collecting."

"I don't care if there's half London,"

replied the old gentleman, rather irri-tably. "I'm going to have that halfpenny if it's only to show you what can be done by trying."
With that he took off his hat and

holding it in his left hand, inserted his head through the railings.

It was rather a tight fit at the sides of the skull, and his ears seemed to

scraped as they went through; but it was with a feeling of triumph brought his hand and stick through and scraped the half-penny to him.
"There," he said, "I've got it, St. John!

In his pride he tried to twist his head, and was speedily reminded of his position by the railing catching on the point of his jaw.

turned his head again, with the intention of slipping it through the railings.
To his horror, he found it wouldn't

go through! He gave a frenzied back-ward pull, and found that if he persisted he would choke himself, and most

pertainly cut his ears off.
"St. John!" he called, with a husky voice, his eyes fixed upon the ground where lay the fateful half-penny. St. John leaned over the railings and

spoke down sympathetically.
"I'm afraid you'll have to stop there for a bit," he said, "while I see if I can get some one to saw you out. It'll take about an hour, I expect." As St. John hurried off in search of

help, the crowd gathered round for in-

It was dinner hour-a splendid time for a free show—and the pavement quickly became blocked. As he wriggled round in unspeakable

agony he felt a hand descend on his "Now, then, pass along, please!"

The familiar words roused the unappy man to fury.
"I can't!" he shrieked, his voice taking a strange and unrecognizable key under the stress. "My head's stuck

and I can't get it out. "We'll see about that!" was the unfeeling reply. And seizing the prisoner

by the shoulders, the policeman pulled igorously.
A loud and anguished shrick went up to the sky as the railings gripped the banker's jaws.
"You'll have my ears off!" he

velled. Then we'll try the other way,'

and the policeman, who was getting angry at the remarks of the crowd.

This time he pushed from behind, and Manners yelled again till the policeman took a rest and wondered whether he should send to Scotland Yard for assistance.
"Cut his head off!" shouted a wag

in the crowd "Fetch some dynamite!" advised another. "Tickle him and see if he'll move!"

was a third suggestion.

Manners heard all these remarks,
and in his agony wished for an earthquake or anything that would remove
him—even if it was only in bits.

"E's one of the old cabinet," cried
the wag of the crowd, "and don't

the wag of the crowd, "and don't wan't to give up 'is office!" One humorist, bolder than the rest,

eached over and tickled under the left arm.
Goaded to desperation, the banker kicked out backward and caught the

policeman on the kneecap.

The policeman took off his helmet wiped his forehead and tried to think of a regulation that fitted the occasion crowd was fast becoming un manageable, and a costermonger a barrow of fruit pulled up in hope of trade. Leaving a small boy to guard the barrow, he edged his way

to the railings.
"Lumme!" he said. "The old cove's got 'is 'ead stuck in the same cove's got 'is 'ead stuck in the same way as wot my little boy did. Soap 'is 'ead—that's what we did."

In a few minutes Manners felt a lib eral dose of cold water poured over his head, while what seemed to be fifty pairs of rough hands soaped him vigor-

In vain he yelled, or rather croaked that it would be useless. The policeman, with his ideas of un-necessary revenge, went to work with

He soaped Manners thoroughly. Even the top of his head was liberally

treated, and, as the soapsuds trickled into his eyes and mouth, the crowd lmost fought for the privilege of trying to pull him through. But the policeman and the coster

honor, and nearly pulled laimed the Manner's head off without affecting he position. shall chuck it !" at length said the policeman, regretting that he daren't club the unfortunate Manners

to death. "Just pop off to Scotland Yard and tell them how it stands." Shortly the tramp of many feet was eard, and a dozen policeme

meard, and a dozen policemen, under the command of a sergeant, made their ay through the crowd. The pavement was cleared; as much the crowd as possible was moved on, and the sergeant examined the railings

to see what could be done. Better go and find a smith, Jack-"and we'll have the he said, ailings wrenched open."
"Not one in the neighborhood,"

nlied Jackson. Well, take a cab and find one !" By a series of wriggles that would ave done credit to a professional Manners supported part of acrobat, his wearied body against the railings. Freed from the attention of the crowd, he was now able to think, and a bitter

hatred seized him for St. John, who had deserted him in his hour of need.

He had already forbidden him to think of Ella—that was one consolation and when freedom arrived, if ever it did, some other punishment would be

thought of. He was in the midst of these charitable reflections when he became aware of a voice speaking behind the railings. May I go round, sergeant?"

heard. " Certainly, Mr. Everett." In a few seconds a yo in front of him.

Do you mind holding your head "Do you mind nothing you have up?" was the polite request.

Manners dropped his head, and the young man promply dropped on one knee and looked up in his face.
"Ah, yes," he said. "Mr. Halliday

"Ah, yes," he said. "Mr. Halliday Manners, the banker. I represent the Evening Wire, and should just like a few facts. Are you doing this for a wager or for a joke?"

Mr. Manners looked down in speechless and helpless wrath, and wondered if he could in any way get his foot through the railings and permanently

injure this young man.
"I never heard of such impertinence!" he said, in a voice weak with suffering and strain. "Instead of want-ing to interview me, you might try and

Afraid I haven't the time ; I want to get this in the next edition. Nothing you'd like to say, I suppose?"

"Yes, there is!" gasped Manners.
The young man listened for two minutes, and then rose from his knees with an expression of admiration.
"I never heard anything like it," he said: "but I'm affected from the said is the said in the said is said in the said in the

but I'm afraid I can't print it. said : Good day. Much obliged to you, and I hope you won't let the other news-paper fellows interview you. I want exclusively.'

The sergeant, attracted by his groans kindly fed him like a caged animal with brandy and biscuits, and so prevented collapse. In a dazed state Manners leaned

against the railings and wondered wha would be the end.

Suddenly his heart leaped. Over his shoulder he heard the familiar voice of

St. John.
"I'm awfully sorry," said the young
man; "I've been trying to get help
everywhere, and the nearest I can get
is a blacksmith, who will be here in an St. John.

hour's time. Is there anything I can do for you?"

"Nothing!" snapped Manners. "I don't ever want to see you again! It's

all your fault!"
St. John gallantly forebore to retort and stooped and examined the railways.

As he looked his eyes glittered, and he knelt and with his eye measure space between the two railings at the

"Quick!" he whispered. "Slide our head down!"

your head down!"

Manners promptly slid his head up, and met the bar at the top.
"No, down—down!" cried St. John excitedly, when Manners had finished his remarks. "Get on your knees!"

Manners dropped in a dazed sort of way.

St. John seized him by the neck st. John seized him by the held, pulled toward the pavement, and the banker's head slipped easily through the railings. They were wider at the bottom than at the top, and Manners

was free.

Before he could realize his freedom St. John pulled him to his feet and had him in a cab, to the intense disappointment of the crowd and the joy of the sergeant, who was beginning to think

sergeant, who was beginning to this seriously about the matter.

The cab stopped for a moment in a block of the traffic, and a newsboy jumped on the step and flourished a paper.
"' Umorous plight of the banker! He

uses 'orrible language! Shocking de-tails!" he cried.
St. John bought a paper, and Man-ners preserved an awful silence till the

use was reached.
"Come into the study," he said you mean to tell me," he went

on, "that you were the only one out of about twenty thousand people who found that out about the railings?"

"I'm afraid it looks like it," laughed

St. John.
"Very well," sighed Manners; "you'll find I'm not ungrateful. I shall have to put up with the scandal, I suppose. Better go and see Ella and leave me to myself. And, here you can have the half-penny as a remembrance if you

like Mrs. Percy St. John sometimes wears half penny set with brilliants but never when her father comes to dinner. -Answers.

#### " MAI GARET."

REMARKABLE STORY BEHIND THE SIMPLE INSCRIPTION ON A MONUMENT IN THE CITY OF NEW ORLEANS.

In one of the fairest parts of the ity of New Orleans, at the beginning one of its finest streets, a unique monument. But one word is inscribed on it. That word is "Mar-garet." The monument is on a triangular-shaped grassy plot named by order of the City Council "Margaret Place." It is noted also as being the first monument to a woman erected in the United States.

The monument is an interesting one. A short, plump woman is seated upon an old splint bottomed chair, its egs wrapped about with a cloth reachlegs wrapped about ing to the floor, as you may have seen a kitchen chair in some old fashioned kitchen. The dress is a plain, every day calico dress. A crocheted sack, faithfully represented by the sculptor's chisel, covers her ample shoulders. Her hair is combed back tight from her full round forehead and is fastened in a close coil at the back. Her face is strong and kindly. By her side and leaning confidently against the woman, is a child, an orphan, who looks grati-tude into the face of the woman, a

face that one looks at with admiration.

And what did Margaret Haughery do to deserve so fine a monument and to have the honor of the first monument erected to a woman in this ever

"There is not much to tell," says Grace King in her "New Orleans, the Place and the People," and yet the story is as sweet and simple as love itself. "A husband and wife, fresh altering a first and a story is as sweet and simple as love itself. Irish immigrants, died in Baltimore of yellow fever, leaving their infant, named Margaret upon the charity of the community. A strong, young Welch couple who had crosssed the ocean with the Irish immigrants took this little orphan and cared for her as if she were their own child. They were Baptists, but they reared her in the faith of her parents, and kept her with them until she married a young Irishman in her own rank in life. Failing health forced the husband to move to the warmer climate of New Orleans, and finally, for Orleans, and unally, for the sake of the sea voyage, to sail to Ireland where he died. Shortly afterwards Margaret in New Orleans lost her baby. To make a living she engaged as laundress in the St. Charles Hotel. This was her equipment at twenty for her manument. twenty for her monument.

"The Sisters of a neighboring asylum were at the time in great strait to provide for the orphans in their charge, and they were struggling de sperately to build a larger house, which was daily becoming more necessary to them. The childless widow, Margaret went to the superior and offered her humble services and a share in her earnings. They were most gratefully accepted. From her savings at the laundry Margaret bought two cows and opened a dairy, delivering the milk herself. Every morning, year after year, in rain or shine, she drove her cart the rounds of her trade. Returnshe would gather up the cold ing, she would gather up the victuals which she begged from hotels, and these she would distribute among the asylumns in need. And many a time it was only this food that kept hunger from the orphans. It was during those deadly periods of the great epidemic, when children were orphaned by the thousands, the new, larger asylum was commenced, and in ten years Margaret's dairy, pouring its profits steadily into the nts pronts steadily into the exchequer, was completed and paid for. The dairy was enlarged, and more money was made, out of which an infant asylum—her baby house, as Margaret called it—was built, and then the St. Elizabeth Training Asylum for grow girls. With all this Margaret still could save money to invest.
"One of her debtors, a baker, failing,

she was forced to accept his establishment for his debt. She therefore dropped her dairy and took to baking, sub stituting the bread for the milk cart. She drove one as well as the other, and nade her deliveries with the regularity that had become as characte istic her sunbonnet was. She furnished the orphan asylums at so low a price and gave away so much bread in charity

that it is surprising that she made any money at all; but every year brought an increase in business, and an enlarge-ment of her original establishment, which grew in time into a factory, worked by steam. It was situated in the business centre of the city, and Margaret, always sitting in the open doorway of her office and always good humored and talkative, became an in-tegral part of the business world about No one could pass without a word with her, and, as it was said no enter-prise that she indorsed ever failed, she consulted as an infallible oracle was consulted as an infallible oracle by all; ragamufilms, paper boys, porters, clerks, even by her neighbors, the great merchants, and bankers, all called her 'Margaret,' and nothing more. 'She never dressed otherwise than

as her statue represents her, in a calico dress, with a small shawl, and rever wore any other head covering than a sunbonnet, and she was never known to sit any other way than as she sits in marble. She never learned to read or marble. She never learned to read or write, and never could distinguish one agure from another. She signed with mark that will that distributed her thousands of dollars among the orphan asylums of the city. Shedid not forget one of them, white or colored; Protestants and Jews were remembered, as well as Catholics, for she never forgot that it was a Protestant couple that cared for her when she was an orphan. They are all orphans alike, was her oft-repeated comment.
"When she died it seemed as if the

people could not believe it. 'Mar-garet dead?' Why, each one had just garet dead ?' een her, talked to her, consulted her, asked her for something, received some thing from her. The news of the death of any one else in the city would have received with more But the journals all appeared in mourn ing, and the obituaries were and these obituaries, could s r ad them, would have struck Margaret as the most incredible thing in the world to have happened to her. The statue was a spontaneous thought, and tound appearance in the status was a spontaneous thought, and found spontaneous action. While people were still talking about her death, the fund for it was collected; it was ordered and executed, and almost before she was gone she was there again before the asylum she sitting on her same old chair that every one knew so well, dressed in the familiar calico gown, with her little shawl over her shoulders, not the old shawl she wore every day, but the pretty one of which she was so proud which the orphans crocheted for her.

"All the dignitaries of the State and city were at the unveiling of the statue. A thonsand orphans representing every asylum in the city, occapied the seats of honor; a delegation of them pulled the cords that held the canvas covering over the marble, and as it fell and 'Margaret' appeared, their delight led to loud shouts of joy and hand-clapping The streets were crowded as far as the eye could see, and it was said—with, no doubt, an exaggeration of sentiment, but a pardonable one—that not a man, woman or child in the crowd but knew Margaret and loved her.'

Such is the story of Margaret, as told by New Orleans' historian. The orator at the dedication of her mou-ment said: "The substance of her life was charity, the spirit of it, truth; the strength of it, religion; the end, reace—then fame and immortality."

#### A DAY AT A TIME,

THIS IS THE BEST WAY TO LIVE. Worry is one of the worst curses of modern life. I say of modern life, not because people a thousand years ago did not worry, because as civilization advances men become more highly strung, more sensitive and less capable of detachnent. Thus we often say in a very expressive phrase that a thing "grates upon our nerves." Something distressing our nerves.' happens to us, and we cannot shake it treats us rudely, off. Some one treats us rudely, harshly, or unkindly, and the word or deed rankles in our minds. We think it over until it is magnified into a grievous and intentional insult. take it to bed with us and no sooner is the light put out than we begin to ecall it, and turn over in our minds

all the circumstances that occasioned We sleep feverishly, haunted all the time with the sense of something disagreeable. We wake, and the accursed thing is still rankling in our minds, This is one form of worry, which is very common among peop of sensitive minds.

Another form of worry is the tendency to brood over past errors. The business man or the public man is suddenly overwhelmed with the conviction that he has made an awful mess The worst of all calamities of things. The worst of all calamities is the lack of energy to grapple with calamity and in most cases it is worry that breaks down a man's energy.

A third, and perhaps a more form of worry, is the gloomy anticipation Th of future calamities. men who however happy they may be to-day, are perpetually frightening themselves with the possibilities of a They live disastrous to morrow. They live in terror. When actual sorrow comes upon us most of us discover unexpected resources of fortitude in ourselves. nothing sickens the heart so much as imagined sorrow. Of this form of worry we "It's wicked!" may well say

I have no doubt that most people know by experience what some of these things mean. No doubt also many of them have many real causes for anxious thought, and they will ask me how I propose to deal with it. One of the best ways is to be content to live a day at a time. Sydney Smith counsels us with rich wisdom to take short views of life. Each day is an entity in itself. It is rounded off by the gulf of sleep; it has its own hours which will never return; it stands separate, with its opportunities and pleasures. Make the most of them.—W. J. Dawson. Make the

The religious orders are ornaments of the Church. Their wonderful disversity of vocations, the virtue versity of of their numbers, their service the erudition of so many of their sub je ts, etc., endear them to it. their good works speak their praise.

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#### THE LESSON.

WHAT CHRIST ON THE CROSS TEACHES US

On the occasion of the unveiling of the Sorin monument at the University of Notre Dame, on May 3, Archbishop Keane, of Dabuque, Iowa, preached a

Many people were fortunate erough to hear Archbishop Keane deliver the sermon on April 30th before the convention of the Christian Brothers Alumni Association, in which he dealt Alumni Association, in which he dealt so forcibly with the problems in modern religious education; and they, knowing the manner of man he is, understanding his gift of great oratory, will the more appreciate the following extracts from his sermon of May 30th.

The opening words dealt briefly, but fittingly with the chequered career in America of Father Sorin, and his final glorious achievement in the erection of Notre Dame, after which he goes on to show that the life of Father Sorin was in every particular an absorption and a practical living example of the Lesson of the Cross, and he pleads with his hearers that they learn and apply the great lesson. He said in part:

e, then, at Father Sorin's feet we will this morning take to heart, more lovingly and earnestly than ever before, that lesson of the Holy Cross which his whole life was spent in teaching. And, in the first place, it is a note-

worthy fact that the lesson of the Cross was not entirely of his own choosing. It was manifestly given to him and his as-sociates by the Providence of our Lord. For Providence gave them as the cradle of their Order the village of Holy Cross, a suburb of Mans in France and it was the simple peasantry among whom they first labored who called them Priests of the Holy Cross. Thus it was not by their choice but by Providence that the title of the Holy Cross was given them as the name of their egation and the lesson of the Holy Cross as the perpetual theme of

their teaching.

Nor was it by his own choice, but by the Providence of God, that Father Sorin's first Mass in America was offered up on the Feast of the Exaltation of the Holy Cross. His own in tensely spiritual nature, ever sensitive touch of the divine, recognized clearly in these facts the pointing of the finger of God. His soul was filled with the conviction that the lesson of the Cross of Christ was the lesson which he and his Order had to learn for their own sanctification, and which it was their special duty to teach the world, for the world's greatest good. Hence during all his life, his every word and act seemed to breathe that declaration of the great Apostle: 'I consider myself to know nothing among

you but Christ Jesus and Him crucified.
"Here, then,' he says to us, 'is the
lesson which you must try to fathem, and to impress on the mind of your age, and especially your country—the lesson that Christ crucified is the wisdom of God and the power of God; that in vain will the intellect of your age and country seek wisdom elsewhere than in Christ crucified, and in vain will its boundless energies seek power where; that the achievements both of the intellect and of the energies of the future will be great and beneficient and glorious, just in porportion as they are inspired and moved and guided and controled by Christ crucified.

Turn we then to our blessed Lord, and ask Him to unravel to us this mystery, to teach us what is the inter meaning of this assertion, that Christ power of God unto mankind.

And our divine Lord answers us: 'I lay down My life for My sheep. Theree, doth the Father love Me, because I lay down My life that I may take it No man taketh it away from Me; but I lay it down Myself; and I have power to lay it down, and I have power to take it up again.

then is what is meant by Christ crucified. It means the voluntary acceptance of death by Him over whom death had no dominion. That death He accepts and offers up in His capacity as the Good Shepherd—as the ity as the Good Shepherd—as the Head and Guide and chief of mankind, as "the Second Adam." That death He accepts and offers up as an act of supreme homage and love and atonement to God, in the name of humanity, ment to God, in the name of humanity, which thus acknowledges that it has chosen the things of this life, the things of earth, instead of God, and that it repents of the folly. That death accepts and offers up as an act of supreme love to humanity. Mankind, were, says the poet like 'swine of Epicurus' pigsty,' seeing in one another only rivals and enemies; but Christ crucified proves the almost infinite worth and lovableness of humanity. That death He accepts as the ity. That death He accepts as the penance for sin, when 'God laid on Him the iniquities of us all.' But He Him the iniquities of us all.' But He 'lays down His life that He may take it up again,' flinging off the death of in iquity, of self-seeking. of self-indulgence and heartlessness, to take up, in the name of all humanity, that rew life which alone is truly life animated by those two supreme loves—love of God and love of humanity. In that death to evil and that new life of love, is found the wisdom of God and the power found the wisdom of God and the power

Does not a glance at history show us that this is the truth, that this is the summing up of all the philosophy of humanity? For ages before our Lord taught that wondrous lesson, mankind had been crying out despairingly:
'Give me understanding that I may know what I am, and whence I come, and whither I am going, and wherefore I am here, and what is expected of me during my brief span of years!"

The philosophers, one after another.

during my brief span of years!"

The philosophers, one after another, had tried to answer these mighty questions of humanity. And Cicero reviewing them all, concludes by saying: 'It would take a God to tell us which of these things is true, or whether any of them is true;' and beneath the written words we read the unwritten thought—'if indeed there be a God.' Thus life seemed to be a nor r. struggling thing. seemed to be a poor, struggling thing, flung out of darkness, to be again soon swallowed up in darkness. No wonder then that the Epicureans exclaimed: "Let us squeeze out of life what we can of pleasure and of profit;" and no won-der that the Stoics growled: "And of profanity.

then fling it back in the face of the

gods, if there be any gods!"

And while it was thus with human thinking, so also was it with human striving, and endeavor. The world had beheld wondrous achievements of human energy as of human genius. But have a surprised the surprise of human genius. But have set in judgment, and asked Fate always sat in judgment, and asked Cuibono? And when matchless daring and energy, coupled with vastest re-sources, had done their best and grandest, it proved to be the colossus whose downfall Daniel explained to the heath en king. Its feet were brittle clay, and therefore the end thereof was ruin, be cause the fundamental principles, which must inspire and direct human action, were wrong. And so, no matter how sublime the structure, its end was necessar ily disaster. The wisdom of God and the power of God were not in it, and so it could only fail.

Such was, in brief, the history of humanity from the Garden of Eden till the coming of Christ. Mankind had listened to the tempter, had chosen the wisdom and the power offered by satan, rather than the wisdom and power of God. And God has permitted mankind to make the great experiment, to test practically what would be the result of be lieving such a teacher, of following such a leader and serving such a master. Sa-tan, was according to the expression of our Lord, 'The prince of this world.'
And the great experiment of the ages had proved disastrous, had shown the truth of the Prophet's word: thou and see that it is an evil and a bitter thing for thee to have left the Lord

But just before our divine Lord gave Himself up to the death of the there happened one of the most thrill-ing and significant events of His life. Certain Gentiles came asked to see Him. As they approached Him the Lord was rapt in ecstacy, contemplating the heathen nations from which they had come, those nations in which satan had so long been permitted to reign su-preme. And He exclaimed: "Now is the judgment of the world; now shall the prince of this world be cast out. And I, if I be lifted up on the Cross, will draw all things to Myself. Father, glorify Thy Name. And a voice from the heavens like thunder proclaimed:
'I have both glorified it and will glorify it again.'

There was the turning-point of history. Thenceforth, the wisdom of God was to be the world's teacher and guide, the power of God was to control and aid mankind. Thenceforth, the wisdom of God was to shine from the cross o Christ, teaching that man was not made to eat and drink and starve and die like the animals; that he was not made for any destiny that this world can either bestow or take away; that God, th beternal, the infinitely good and true and beautiful, is man's beginning and man's end. Thenceforth, this is proclaimed to be the dignity of human nature, this the responsibility of human conduct this the comfort and uplifting inspira tion of humanity as it journeys through thorns and briars and pitfalls toward

light eternal. Within the shining of that wisdon there likewise radiates from the Cros the power of God, making man not only wise, but brave, generous, nay heroic to strive after the real utilities and greatness of life, the true objects of ambition, the fitting aims of energy, the worthy goal of endeavor. Thenceforth the world recognizes that in the final judgment of God, true greatness of achievement depends on greatness of character. It does not consist in love of self but in love of God and humanity; not in lust and greed, but in purity and unselfishness; that the more Christlike a man is in motive and in charac ore will his life-work be an ter, the more will his life-work honor to humanity and a blessing generation; that the very highest ideal of human greatness is the conse-cration of life and death to supreme love

of God and devoted love of humanity. This was an ideal that heathenis was incapable of, because it had no notion of God as worthy of supreme love and no notion of humanity as worthy of devoted, unselfish service. The Cross of Christ was the teacher of this wis-dom and the inspirer of this heroism by what it taught both of God and of man.
It was into this sublimity of wisdom,
this heroism and power of life, that hu manity had to be, as our Lord declared "born again." This is "the new life" brought into the world by its Saviour.

This is the life that He "took up again," when, having cast off the world's iniquities and follies which He had born in His body on the Cross, He rose glorious from the tomb. This is to be henceforth the life of Christen-

dom.

But the prince of this world, although cast down from his throne by though cast down from his throne by our Lord has during all these centuries remained ever hostile, ever alert, ever seeking evil to the kingdom of Christ. The history of the errors and the waywardness of these ages has been the history of satan's endeavors to lure mankind back from the spirit of the Cross—the spirit of self-immolation, to the spirit of self-indulgence, self-seeking, self-assertion; from the spirit of heathenism; from the wisdom and power of God to the wisdom and power of God to the wisdom and power of satan.

of satan.

He too has had his "new birth," the renaissance of heathen ideals and tastes and philosophies in the thought and the literature of modern times. And history has shown how, in the lives both of individuals and of races, it has brought forth the fruits of death which brought forth the fruits of death which made the prophet exclaim of old: 'Know thon and see that it is an evil and a bitter thing for thee to have left the Lord thy God'— it has always ended in pessimism, misanthropy, and despair. The spirit of Epicurus has always led to the bitter gloom of the Stoics. Though clad in all the fascinations of sentimentalism, it has but tions of sertimentalism, it has but taught the old familiar lesson, that human life is a failure when it is not guided by the wisdom and the power of God; that the lesson of the Cross of Christ is the only salvation for the

It is just as easy to contract the pure speech habit as it is to take on that

## THE UNION OF TWO GREAT SCOTCH

Not for many years has an engagement been announced which has caused such general satisfaction in London as that between the young Marquis of Graham and Lady Mary Douglas Ham itton. The marquis is the eldest son and heir of the Duke of Montrose. Lady Mary is the only child of the late traffit Duke of Hamilton, and the richwelfth Duke of Hamilton, and the rich est titled single woman in the United Kingdom. Their marriage will link to gether two of the greatest houses in Scotland, which for centuries were con-picuous in the making of Scotch his-From the more human point of the match appeals still more strongly to sentimental feeling. It is strongly to sentimental feeling. It is entirely capid's work, and both the lad and the lassic embody the best tradi-tions of their lineage. They are proof that aristocracy can still produce as dne, healthy specimens of virile man-

hood and womanhood as democracy.

"Bonnie" is perhaps the word that
best describes Lady Mary. She is good-looking, but it would be an exaggeration to call her beautiful. has the frank, open countenance that bespeaks kindness of heart and sinceri y and a wholesome, sunny nature. of complexion, the outdoor life that she has led has imparted a ruddy glow to her cheeks and given grace and elastic her carriage. She is one of the best horse-women in the kingdom; is always in the first flight in the hunting field, and is one of the few women masters of hounds in the country. With rod and rifle she is equally expert, and has humbled the pride of many a man who has gone deer stalking with her. She is natural and unaffected in manner,

one is natural and unanected in manner, dresses simply and cares nothing for what is called smart society.

There is royal blood as well as the choicest assortment of blue blood in Lady Mary's veins. One of her ances-tors, the first Lord Hamilton, married in 1474 Princess Mary Stuart, e'der daughter of King James II. of Scotland, through whom his descendants became next heirs to the crown after the Stuarts. In fact, according to the laws of hereditary succession, she has a bet ter claim to the English throne than ker claim to the English throne than King Edward VII. By other ties of consanguinity she is closely related to some of the present royal families of Europe. Her father's mother was Princess Stephanie of Baden, the younger daughter of Grand Duke Carl, who died in 1818, and was married to the Viscountess Stephanie de Beauhar nais, the adopted daughter of Napol I. She is therefore the great great grand daughter of the ill-starred Empress Josephine and a cousin of the Grand Duke of Baden, the king of Wurtemburg and the Crown Princess

The Marquis of Graham is a strap ping fine fellow, standing six feet tall with athletic frame and well modeled, clear-cut features, that bear the un-mistakable stamp of distinction. He began the strenuous life early, and when the Duke's heir does that he de serves a lot more credit than ordinary plebian folk, because the temptations that beset him to take life easy are vastly greater. When he left Eton College instead of passing on to Oxford or Cambridge, he voluntarily sought the nore practical kind of education that only real life, with plenty of hard knocks gives. Resolved to make a thorough seaman of himself, he shipped as common sailor, served a full apprenticeship in the mercantile marine, ob tained his master's certificate when he was twenty one, and proved his competency by navigating Lord Brassey's percently by harvigating Doubleam," from Australia to England, and later to Canada. He completed his nautical education in the navy, and the better to qualify himself for the command of the Clyde division of the Naval Volunteers, he went through a course of gunnery at Portsmouth.

of De Wet he was in action no less than twenty nine times in thirty-one consecutive days—something of a record even for those days of endless skirmishes. For his gallantry he was mentioned in dispatches and was rewarded with a medal and three clasps.

A fluent and effective speaker he took to politics a few years ago, and at the General Election he contested Stirlingshire as a Uniquist candidata.

at the General Election he contested Stirlingshire as a Unionist candidate, but Demos was on the other side and he was defeated. He is far better qualified for Parliamentary career tran any of the other young lordlings who managed to escape being submerged by the democratic flood, and there is little doubt that he will some there is little doubt that ne will some day succeed in winning a seat in the House of Commons. Meanwhile, the businsss of making a manly man of himself leaves him little time for dawdling about drawing-rooms.

English society journals have ex-pressed satisfaction that the Marquis did not have to go to America to find

one.

Lady Mary is a very wealthy woman, but since her coming of age last November many grossly exaggerated reports have been published, here and in America, concerning her wealth and possessions—some estimating the former at anything between \$500,000 and \$1,000,000 a year; others crediting her with 2,000,000 or 3,000,000 in cash and estates yielding enorlast November many grossly exaggerated reports have been published, here and in America, concerning her wealth and possessions—some estimating the former at anything between \$500,000 and \$1,000,000 a year; others crediting her with 2,000,000 a year; others crediting her with 2,000,000 or 3,000-000 in cash and estates yielding enormous revenues in her absolute control. As a matter of facts, she owns not an acre of land in fee simple or at her own disposal. Under her father's will her estates, comprising some 107,000 acres, are held in trust for her, the income

therefrom to be paid to her during her life. Should she marry and have male issue the later will inherit the property but failing such issue, it will revert, on her death, to the then Duke of

From lands alone Lady Mary's in come, at a liberal estimate, does not exceed \$175,000 a year. Her father bequeathed to her \$500,000 in cash, to e paid to her either on her marriage day when she attained her twenty fifth rthday. Since 1895 she has received the interest on this capital sum. Sh is by no means the richest heiress in the kingdom, but she is by long odds the richest titled spinster, for as a rule the daughters of noble families, which are hedged about by the law of entail, receive a comparatively small share of the ancestral wealth and acres.

Had she been born a boy instead of a girl, she would now be two dukes, two earls, three marquises and eight barons, all rolled into one. Her 107,000 acres would have stretched to 150,000 and would have included Hamilton Palace, the magnificent ducal seat. The man who has gained what she lost through being born a girl was, at the time of her birth, plain Lieut. Douglas Hamilton, of the Royal Navy. He is her fifth cousin only; his nearest ducal an cestor lived in the time of Cromwell. and so remote seemed his chances a peerage of Scotland that he did not hyphenate his name or sport a But death swept from his path one by one, the several relations who ntervened between him and the dakedom, and, by the time it became evident there was no chance that the stork would pay a second visit to Hamilton Palace and perhaps bring a boy with him, the naval lieutenant was heir presumptive to the longest string of titles in Scotland. Tae duke made the hest of what he naturally regarded as a bad job by so fixing things that his distant kinsman should get not an acre nore of land than the law of entail entitled him to, and not a dollar in cash did he bequeath to him. In consequence the reigning Duke of Hamilton is wretchedly poor—for a duke—and in Hamilton Palace are many rooms which re absolutely bare because he cannot afford to furnish them. He would be hardly human if he does not cherish the secret hope that the stork will bring only girls to the future Duke and Duchess of Montrose. That would make a big difference to his own heir.
Lady Mary, meanwhile, has a bounte-

ous heritage which is hers to enjoy for life. The biggest part of her domain is the picturesque island of Arran, in the Firth of Clyde, sixty miles in circumference, and with five thousand in habitants, whom she rules as a virtual queen, with the feudal title of the Lady of Arran. She is much beloved by the imple island folk, who regard her as the head of the Douglas clan, and, as such, would fight for her to the death if need be. And yet, strange to relate, she owes her possession of the island to the treachery against a Douglas of that same Lord Hamilton who endowed her with the royal blood of the Stuarts. He joined a rebellion against King James under the leadership of Sir James Douglas, but on the eve of battle he deserted to the royal side with all his followers. In consequence the Douglases were defeated, and Lord Hamilton was rewarded with a large share of their possessions, including the Isle of Arran. Marriage united the two houses again some two centuries later, and on the death of the Duke of Douglas in 1761 without issue, fourth Duke of Hamilton, be the heir male and head of that grand old house, and annexed the name

of Douglas to his own. Lady Mary has two residences on Arran Island. The chief of them is Brodick Castle, a grand old place, com-manding a magnificent view of mountain and sea. In earlier times a fortress stood on the site of it which the heroic Bruce captured from the English. Acly terms a shooting box, but so well is it equipped, and so romantic is the surrounding scenery, that when the King went on a cruise on the west coast of Scotland, four years ago, he was glad to put up there for a few days. At Eaton Park, Suffolk, in England, she has another large estate, with a magnificent residence and stabling accommodation for fifty horses. Truly the dation for fifty horses. Trul Fates have dealt kindly with Mary, barring the little matter of mak-ing her a girl instead of a boy. Walter de Hamilton, the first of the

line to attain prominence in Scotch history, was one of the barons who adhered to the English cause in the war of independence, but after the battle of Bannockburn he changed his politics. made his peace with Bruce and received several large grants of land. The barony had become a dukedom when Charles I. ascended the throne. He dawdling about drawing-rooms.

He will be twenty eight years old next May. His father is fifty-four. If he survives his father he will inherit half a dozen other titles in addition to that of Duke of Montrose, and will come into possession of 115,000 acres of land. But like much of the land in Scotland, the Montrose property does not yield a very large rental, and there is little money from other sources which finds its way into the Montrose exchequer. In fact, the Montrose dukedom stands in great need of a rich chatelaine and several English society journals have exbattle of Worcester, 1650.

The family to which the Duke of Montrose belongs goes back to the time of David I, King of the Scots. Sir David Graham was one of the Scottish leaders employed to negotiate

# Guarantee

# Against

#### Unsatisfactory Harvesting

It was the first Marquis of Montrose,

greatest of all the "fighting Granams"—the most brilliant soldier, perhaps, that Scotland ever produced, who made the name forever famous in Scotch song and story. Everybody knows—or is supposed to know—how well he founds for his royal master. Charles L. fought for his royal master, Charles I., and perished for him on the scaffold. It was not until 1795 that the family reached the topmost round of the ladder, the fourth marquis being made first Duke of Montrose for conspicuous service to the State.-E. Lisle Snell,

#### CATHOLICS IN BALTIMORE.

in Independent.

Cathedral:

Henry Morgan in April Donahoe's. If Lord Baltimore, in applying for priests for the colony in America, could have foreseen a tithe of such results what hope would have inspired his work of colonization! "The baron himself is unable to find support for the Fathers," he wrote, "nor can they expect sustenance from heretics hostile to the Faith, nor from Catholies for the most part poor, nor from the savages who live after the manner of wild beasts." And yet sustenance was provided. To day the Archdiocese of Balti more numbers two hundred and fifty thousand souls, ministered to by four hundred priests under the direction of the Cardinal Archbishop, whose wise, beneficient administration has won the love of his people, and excited the ac-miration of all classes and denomina-tions in America. With deep tender-ness the revered Cardinal recalled his personal associations with the historic

As for myself, I need not tell you that my most hallowed associations are entwined around this venerable cathe dral. Every stone of the building is sacred to me. It was in this church that I was regenerated in the waters of baptism at the hands of the venerable Dr. White. Under its shadow I was raised to the priesthood. In this temple I was consecrated Bishop by Archbishop Spalding, of happy memory. It was here that the insignia of car-dinalitial rank were conferred on me by a representative of Leo XIII. Here I have labored as a priest and prelate, and ministered to you and your fathers

for thirty-two years.
"I intend to continue to offer the
Holy Sacrifice and to preach within
these walls as long as God will give me life and strength. And when my earthly career is ended—which in the course of nature and in the order of Providence is not far distant gunnery at Portsmouth.

Naturally this stalwart representative of the fighting Grahams jumped at the chance the South African war offered him to take the field and get under fire. During the famous hunt of De Wet he was in action no less the chance times in thirty one of the Arran caves that the chance the South African war offered him to take the field and get the chance of the Arran caves that the chance the same of the Arran caves that the chance the same of the Arran caves that the chance of the chance of the Arran caves that the chance of the chance o

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THOMAS COFFEY.
Publisher and Proprietor, Thomas Coffey LONDON, SATURDAY, JUNE 30, 1906.

BISHOP WILLIAM McDONELL,

The CATHOLIC RECORD sends

sincerest greetings to Right Rev. Wm. McDonell, the newly consecrated Bishop of the Diocese of Alexandria. He has become the Chief Pastor of a historic district in the Catholic life of British North America-one which has occupied no inconsiderable place in the minds of those who have supplied us with the stories of Canada's birth and progress. Never, perhaps, in the history of the Church on this continent were we brought face to face with more manly, upright, God-fearing and sturdy examples of uncompromising Catholic faith than was and is yet to be found amongst the stalwart Highlanders of old Glengarry. Since the day when they braved the storms of the Atlantic in the primitive sailing ships, and landed on Canada's soil, they have been remarkable for the tenacity with which they have clung to the traditions of the Church of their forefathers in Scotland, and their firm attachment to the laws and institutions of their adopted country, and, though Jacobites in the days of Prince Charlie, none have been more truly loyal to the British crown. Well have they treasured the lessons so firmly implanted in the hearts of their fathers by the first and second great Bishops who bore the same name as the present incumbent of the See. May his days be long in the land! May the faithfulness and love and obedience of his flock be ever a balm to his fatherly heart! May every blessing be with him and about him as he fulfils the great duties of his exalted station !

We will next week publish a report of the ceremonies attending the consecration on Sunday last.

#### CHURCH UNION.

At the session of the Presbyterian General Assembly held in London on June 9th deputations from the Baptist and Methodist churches presented the greetings of similar assemblies or conferences. On the part of the Method ists, Rev. Jas. Livingstone was spokes man, and Rev. J. J. Ross for the

All the speakers expressed the most cordial interest and sympathy with the work being done by the Assembly and the Presbyterian church generally.

Even though a union is contemplated between some of these denominations, as well as with the Congregationalists. the union must be now regarded as being in the air loaded with some false or dabious doctrines taught by all the bodies which have it in their minds, even as a possibility to give up some doctrines on the occasion of the completion of the prospective union.

St. Paul tells us in Eph. iv. that we 6 should walk worthy of the vocation in which we are called. . . . Careful to keep the unity of the Spirit in the bond of peace. One body, and one Spirit . . . in one hope of your vocation. One Lord, one Faith, one Baptism, etc."

Surely such unity is lacking where we are directed to believe a diversity of doctrine as revealed by Christ Who directed His Apostles to teach the observance of all things whatsoever He had commanded.

We are also told (Eph. iv.) that for this very end the various offices of the ecclesiastical hierarchy were appointed, for the perfection of the Saints, for the work of the ministry, till we all meet in the unity of Faith . . . that we may not now be children tossed to and fro, and carried about with every wind of doctrine in the wickedness of men, in craftiness by which they lie in wait

But we may be told, that the lost unity of the Church will be restored after the completion of the prospective union. But in this case there has been mo true Church of Christ, at all events not since the great persecution of Diccletian in A. D. 303 to 313 and especially during the last three hundred and eighty-nine years, since the Protestant sects began to emerge from their bacteria or bacilli. And in the meantime, what has become of the true Church of Christ against which the of constitutionally governed Monarchies gates of hell shall not prevail? (St. Matt. xvi., 18.)

In the meantime, the three or four hundred sects existing, all anathematizing each other until now, and even they have scarcely ceased to do so

while they are seeking a reunion ! The proposed reunion will only extend to a few denominations, leaving the hundreds as they stand opposed to New Old and Wet, Tunkers and Dunk- ous acts — committed which must ing offered to back up the demand.

ards, Hook and Eye, and Suspender Mennonites, etc. But we cannot forget that the Church of England as one of the parties to the

proposed arrangement at the present

moment thus condemns sectaries : "Whosoever will be saved: before "Whoseever will be saved: before all things, it is necessary that he hold the Catholic faith; which Faith, ex-cept every one do keep whole and un-defied: Without doubt he shall perish (Athanasian Creed.)

verlastingly." The Kirk of Scotland in its General Assembly on Aug. 27, 1647, approved the Westminster Confession as "most orthodox . . . . and "being agreed upon in both kingdoms is a great strengthening of the true reformed religion against the common enemies thereof.'

It will be remarked that Holy Scripture nowhere tells us that we are to seek the true Church among a number of diverging sects which teach contradictory doctrines but whosoever will not obey the decisions of the one true Church which He established, must be regarded as a heathen or a publican.

There is only one such Church which Christ has established, and to which the Lord added daily such as should be saved." (Acts ii. 47.)

The prospective unionists have set about their purpose in quite a different manner. They have determined that the negotiating organizations shall put out of the way some doctrines and modify others till they produce something which will be best in accord with public opinion, and the Church thus patched up from much discordant material will be called by some fanciful name never before heard of, and lo! the resultant piece of patchwork will be a bran new Church of Christ and as true as the assembly formerly decreed the Westminster Confession to be the only true religion of Almighty God.

#### A HERESY TRIAL.

The trial of the Rev. Dr. Algernon Sidney Crapsey, Rector of St. Andrew's Protestant Episcopal church of Rochester, N. Y., took place in Batavia the week before last, the charge against Dr. Crapsey being that he taught a doctrine of the physical non-resurrection of Christ from the dead.

The good life of the rev. gentleman was not at all in dispute, and it was admitted that in his parish and else where, he manifested very great charity toward the poor : it is stated as a mat ter of fact that he makes it his practice to distribute to the poor his whole salary, amounting to \$3,000. He is admitted to be a scholarly man, and an effective and earnest preacher. The Church authorities held that a preacher has no right to teach doctrines which are opposed to the declared belief of the Church, as contained in the Apostles' and Nicene Creeds. Mr. Crapsey has maintained and still maintains the right of the individual Protestant Episcopalian to differ from other individuals of his church, and even from the decisive teaching of his Church, in regard to statements in the Bible on what doctrines are to be believed or rejected.

Dr. Crapsey maintained that Christ rose spiritually from the dead, and that His spiritual resurrection, not "the physical one," is the keynote of the Christian religion.

Our interest in this trial does not arise from any pleasure we take in the squabbles over dogma as understood by our separated brethren, but we admit that it gives us pleasure to see the sects maintain in full "the faith once delivered to the saints," or at least that they do not easily give up so much of the ancient faith as they do still maintain. We are glad to notice that the Protestant Episcopalians continue as a whole to believe in the Life, Death, Resurrection and Ascension of Jesus our Redeemer, for it gives additional strength to our faith when we see that even a much weakened faith in Christianity, is able to make a fairly good fight in maintaining the teachings of "One Lord, and one Faith," even though Socinianism or Unitarianism has made considerable havoc in its ranks.

The London (England) morning papers severely criticize the report of the Congo Commission which was appointed by the Belgian Government, and, of course, the appointment was approved by King Leopold after the usual manner and Republics, such as England and

the United States. Now that this Committee has given its formal report in the usual manner the Protestant papers say, and re-echo with great perseverance, the cry that this Commission was called into existence to whitewash the Belgian King and Government before the face of the European powers, and that it has done as New Lights, Blue Lights, Quakers, there were some—that is, a few scandal- coolly, no other power but Turkey hav-

be attributed to Belgium officials is the discharge of their duties in governing the country, and the rec ation is made that immediate steps should be taken to bring the government of the tribes more immediately under the control of the king and the Belgian government, and this has been done already, and though the time is not long since the investigation was completed most of the recommendations of this commission have been already put into force.

Only a few days have passed since with the proved connivance of and even direct approval of the Russian Czar and his Council, a fearful slaughter was perpetrated upon the Jews of that country, and when in the British House of Commons the Government was

questioned whether remonstrances would be sent to Russia against these outrages, the Government replied that ecording to the usages of nations, no Government has a right to remonstrate, and still less threaten another with punishment for neglecting to keep up strict justice, or to blame that Government for its treatment of its own subjects, even though such treatment were most cruel. In fact the reply was that the Government of Great Britain has no mandate from its people to intervene between any Government and its subjects for their protection against their own rulers.

But the government of Russia is a powerful one, whereas that of Belgium is weak, and England has acceded to the request of a junta of Liverpool merchants so far as to ask the European powers to intervene for the protection of the natives of the Congo territory against cruelties inflicted by Belgium while attempting to govern that country. A crusade is also being preached by ministers of various sects to the same ends which is to deliver the Congo from the cruel rule of Belgium. The purpose here is evidently to strengthen the hands of England in the demand for improvement, and ultimately to hand over theCongo to the rule of theBritish rather than of the Belgian government. But the demand is readily traceable to the Liverpool merchants who constitute the "Congo Reform Association," and this organization has gained over about one dozen English missionaries to aid it by preaching a crusade in America so that by the united influence of Great Britain and America, England may be asked by the powers to replace King Leopo'd, and his Government there; and some few atrocities which have been committed by the savage troops, though contrary to orders given them, have been attributed to orders given by the Belgian rulers, so as to make it appear that the Belgium Government is fully responsible for these and other savage deeds committed in the act of govern-

It was at a meeting of the powers assembled in Berlin in 1885, or twentyone years ago, that Belgium was requested to take up "the White Man's burden," and to make accessible to the world the natural riches of the country, and to civilize it.

Within that short period of time, the cannibal tribes have been induced to ive up their cannibalism, and to become Christians for the most part, and as but few Protestant missionaries were sent, the great majority of these converted cannibals are Catholics.

Another reason for this is the fact reported by the British Consul, Mr. Casemont, who had been himself a trader, and had travelled much of the time with the Protestant missionaries, that the part of the Congo land which was administered by Belgium was flour ishing, whereas in the Uganda and other provinces where Protestant missions were established, were torpid and

sickly. But the Liverpool Congo Reform Association saw a grand opportunity of trade if the Congo Free State could be brought under British rule, and having enlisted on their side the Protestant missionaries to represent the Protestant portion of the Congo country as flourishing both spiritually and temporally while that which is under the teaching of the Catholic priests of Belgium is misrepresented as cruelly domineered over by Belgian officials.

1. The first fact to be noted in connection with this matter is that King Leopold has abolished the Arab Congo Slave Trade.

2. The Hon. John Campbell stated in the British House of Commons that the anti-Belgic agitation was raised through jealousy on account of the rubber and ivory trades being man aged by another nation than the British. These trades are very remunerative to those engaged in it, and the British Company would be glad to monopolize them. They hope that by means of a strong agitation in England and America they may succeed in gaining this monopoly, whereas the other powers in Europe have no desire to bring about such a state of affairs, and have treated the English demand rather

But here, let us see what some disinterested witnesses have to say on the subject.

neaning of inspiration, Canon of Major Harrison, an English officer, Scripture, the original text, and the travelled not long ago through the most important variants, and the whole Congo State, and after his reanalysis, exegesis and history of both turn home, declared in the London Testaments. Moreover the Pope de-Times : clares that the Chair of Scriptural Teaching in different seminaries must

"I am not alone in discovering so much that is good in the Belgian Ad-ministration. It is vouched for by other English officers who have hunted and travelled among the natives beyond the

Referring to Major Cromer's previously issued on this matter, Major Harrison said:

"Lord Cromer contrasts the peaceful busying themselves for the nonce with settled state and the confidence of the tribes under English rule on the Nile the work of Protestantizing the French as compared with those on Belgian territory; yet within a few months of his visit a whole British force was anni hilated on the Bahrel Ghazel, while in the Game Ordinance published last year it is stated: The whole of the left bank of the Nile is at present closed to sportsmen owing to the unsettled state

Contrasting that part of the Congo with the Belgian part, Major Harrison says:

"Through the whole of my Congo trip, absolutely alone, I wan dered about, visiting fifty different tribes and hundreds of villages armed, as a rule, with a camera, umbrella and a collating gun; yet I had no unpleasant experiences. On the contrary, I was received with kindness far differences. ent to any I ever met with when hunt ing among British African natives. He continues:

"As for the way in which the Belgi ans have opened out the country, it is The posts are now a wonderful. built brick houses, excellent roads connect many of the posts, while all sorts of vegetables and fruits are being grown cattle and sheep being introduced in many parts \* \* \* My views are many parts \* \* \* My views are shared by Major Gibbons and Captain Bell, both of whom have had chances of seeing life inland from the Nile."

Dr. Christy, a scientist who spent two years in the Congo, studying the "sleeping sickness," says he did see sometimes men without noses, or ears, or hands, but in a country in which cannibalism has been rampant only a few years ago this has to be expected, and he saw as many such persons in Uganda, the English settlement, as in any other part of that country. This is not to be wondered at where there are thirty-four million natives who were once cannibals and only a few thousand Europeans.

Lord Cromer's opinion founded upo sure facts is undoubtedly worth a good deal, but it has been ascertained and he has admitted that he only spoke so far as he saw the facts, and his opinion was formed after a few days' voyage on the Congo side of the Nile where he had rtunity to see more than eighty no oppo miles in length of Belgian territory which lay beside the Congo river.

THE BIBLE AND THE CATHOLIC CHURCH.

Our Holy Father, Pope Pius X. issued on the 27th of March an interesting brief dealing with the question of the course of Biblical reading and study which is specially needed for young clerics preparing for ordination to the priesthood.

The Pope says: "The Biblical Question has, perhaps, never been of such importance as it is to day, and it young clerics should be assiduously trained in the knowledge of the Scriptrained in the anomaly not only know and understand the force and character and teaching of the Bible, but that they may be skilfully and rightly trained in the ministry of the Divine Word, and able to defend the books written by the inspiration of God from he attacks of those who deny that any thing has been divinely handed down

"To this end, Our illustrious predecessor in his encyclical 'Providentissimus' decreed: Let the greates care be taken in ecclesiastical seminar es and academies, to have the Sacred Scriptures taught in a manner befitting the importance of this study, and the necessity of the present moment."

It needs no new definition of our Holy Father to impress upon Catholics the deep importance of an acquaintance with the Holy Scriptures on the part of Catholic people in general, and such an acquaintance should be had by all English speaking Catholics owing to the fact that at the beginning of all our English Catholic Bibles there are two documents inculcating this. One is a letter from his Holiness Pope Pius VI. addressed to the Most Rev. Anthony Martini, Archbishop of Turin, praising his very great piety insomuch as he had translated anew the Bible into the Italian tongue for the use of his diocesans. The Pope says in this Epistle that "The faithful should be excited to the reading of the Holy Scriptures: for these are the more abundant sources which ought to be left open to every one, to draw from them purity of morals and of doctrines, to eradicate the errors which are so widely disseminated in the corrupt

times. The other document is a decree from the Council of Trent containing a similar recommendation, and naming the Books which are received by the Catholic Church as Sacred and Canoni-

THE JESUITS IN SCOTLAND. "In Scotland, where the figure of the Jesuit flits through every page of its stirring history, the numbers of the Brotherhood are by no means large; but their work is all the more within the blaze of public light, their labors pursued with a lofty disregard of human motives. Even within our own city motives. Even within our own city there exist many interesting rec there exist many interesting recollections of work pursued with singular vigor, and of successul missionary enterprise achieved under difficulties.

"The Scottish Jesuits come prominently into the picturesque incidents of pre-Reformation history. In the year

pre Reformation history. In the year 1589 the Jesuit was the mainstay of ecclesiastical life. After the upheaval, his existence has become a sort of blank, for in 1611 there is record of only one Jesuit priest. But, wearing the garb of laymen, they nevertheless existed in great numbers, and few houses of the nobility were without, 'the Jesuit in nobility were without, the fold. Their services the fold.' Their services were punishable by death. We read of one Ogilvie who was executed in Glasgow, in 161 Some two centuries later the community obtained proper re-establishment within the capital. It was at the invitation of obtained proper receased and the capital. It was at the invitation of Bishop Gillis in 1859 that they came to Edinburgh, making their first chapel out of a maltster's premises in the Grassmarket, with the Rev. Albany James Christie as the pioneer. The came Father Vaughan, who designed the church in Lauriston street, which in interior at least, is one of the finest churches in Catholic Scotland. From create a false impression on Canadian its pulpit several of the best orators the Jesuit race have thundered—Father Stevenson, the historian, whom the British Government selected for reto contribute more generously to the spread of the mutilated Gospel in search in the archives of the Vatican Father Humphreys, whose lucid exposi Quebec. We are very grateful to our Holy Fati the Pope that he has and dogma still tions of doctrine and dogma still ring in the ear; Edward Whyte, the be ssued his decree for the circulation of aignant patron of the chi the truth and knowledge of the Gospel Even now one can hear the truth of Biblical revelation expounded with learned force by Father the mysteries of text dis-Father Widdowson, or the the rector, closed by Father glories of the Church triumphantly monstrated by the trumpet eloquence of Father Power."—Edinburgh Dis

#### BEER AND ATHLETICS.

The Holy Father Pope Pius X. orders

that instruction in Sacred Scripture in

all seminaries should be given on the

be filled according to their means, yet

no student is to be deprived of the

means of learning those things of which

a priest may not lawfully be ignorant."

For some time past some so called

Divines of various sects which are

Canadians, have been making special

efforts to spread in Ontario the belief

that Catholics in Quebec are forbidden

to read the Bible. This, of course, is

specially a falsehood; but its object, we

should think, ought to be clearly enough

seen even by a majority of those whom

it is intended to deceive. The recent

decree of Pope Pius X., which is in-

tended for the use of priests and students

for the priesthood everywhere, will

tear away from the faces of the deceiv-

ers in Canada who are endeavoring to

Protestants, that they may be induced

at so opportune a moment.

It has been a very general belief that German athletes when brought into competition with stalwarts of other countries, the heavy body of the German gives him a great advantage over those of other nationalities. But the failure of German athletes to gain athletic honors in the recent Olympian games at Greece has been remarkable, their physical achievements having been very low among the nations. German writers acquainted with the athletic art do not hesitate to say that the beerdrinking habits of the German are the chief cause of this deterioration of the race, which is sapping their natural vigor which has been so conspicuous an attribute of the German tribes of the seventh to the ninth and even to the

sixteenth century. There is a general agreement among medical men that this is the cause of the failure, as it is an obstacle to the tautness and stiffness of the human muscles among Germans in comparison with American and English athletes.

Another correlative cause of this failure is that the frequent use of beer causes superfluous fat and affects the heart injuriously. Surely in the face of medical expert testimony to this state of the case, the only cure of the falling away of the race in vigor as a testimony by modern anatomists on this question is to give up the custom of beer drinking. Other races will be affected in precisely the same way, from the same causes. And as beer-drinking is but one form of the use of alcohol as a bever age, the consequences of the use of this form should lead to th disuse of all alcoholic drinks as a bever-

#### INFLUENCE OF THOUGHT.

WHAT WE THINK IS WHAT WE ARE.

Very few people realize their responsibility as thinkers. A person may think that so long as he makes no outward sign of an ignoble thought that he has a perfect right to think what he pleases. He may entertain beautiful He may entertain hateful, leases. jealous, angry thoughts and think he is keeping these feelings to himself, and that no one else knows that he is envious, jealous or angry; but neverthe less, even though he makes no out less, even though he makes no out-ward sign of what he is thinking, yet the mind spreads its contagion from his mind to every other contagion from his mird to every other mind that come

within his influence. Thoughts are just as real as action and whether we carry our thoughts out in action or not, it has a potent force and goes out whether we want it to or not. Thoughts have a greater influence on human life and destiny that most people have any idea of, and the unseen and unheard influence of thought is often far more irresistible than words or deeds. That man who thinks that by suppressing the utterance of anger malice or envy, that he is doing harm to no one, unless it be himself, has a wrong idea entirely. Everything we think has its influence not only upon ourselves, but upon all around about

It is not what we say and do that determines what we really are, but it is our thoughts that make us. Evil or unclean thoughts manifest themselves in the very bones and sinews of the They stamp themselves upon the features and leave their imprint upon the whole physique. On the other hand, if we think kind, helpful, wholesome thoughts their influence is no les marked upon the body; they speak from the eyes and write them upon the countenance. What we think nore directly affects ourselves than that no man lives to himself alone; and what we think is what we are, and our real influence on the lives of others is according to what we think.—Evelyn Pickens in Medical Talk.

recipient of the Prizes, why not seed only the works of Catholic authors for such honors?"

## SEND THE BOY TO COLLEGE.

Whether a boy shall go to college or not is, in nine cases out of then, deter mined by the financial circumstances his parents rather than by the question has he the brains and the talents that justify giving him a university course? The money of his father, not the brains of the boy, predestine him for a higher

education.

The regrettable thing about this is, not that second rate polished off in college, but that many first rate intellects are neglected and

With us Catholics, this fact is particularly regrettable, because it is so large a fact. Let us not waste energy deploring the statement that hundreds of our boys go to secular colleges rather than to Catholic colleges. Let us rather deplore and seek to remedy the act that not a due proportion of our boys seek or are put in the way of seek-ing a higher education. Let us not bother about shifting some of the boys from one class of colleges to another

Let us endeavor to double the number that go to colleges, of any kind.

We will take a decisive step towards this end if, recurring to ground for giving boys a higher educa-tion, we do all we can do to stir the ambition and promote the advancement of these youths who in our parochial and high schools evince intellectual promise that is, combine natural brightness with industry and perseverance. Their parents should be made to realize that it will pay to keep them at school. If the parents happen to be in particularly stringent circumstances, still a way

hay be found.

A boy cannot earn much money beween his sixteenth and his twentieth earn or what he may save during that four years is a very minor consideration compared with such considerations as learning a trade or acconsiderations as learning a trade of acquiring that fundamental culture which will fit him for a larger success in life.

A narrow parental frugality at this innerture is particularly unwise in the case of a boy recommended by his teachers as eminently worthy of a higher education. The boy should have his chance in the larger scale of life, and not be hald to fritter his life, and not be held to fritter his natural abilities on the shoals.

Our congregations and our communi-ties need, and would be better for the influence and leadership of coilege-trained men. Not all alumni turn out to be forces for the social uplift of out to be forces for the social upint of their fellow men; but out of five or ten or twenty, there may be the single de-sirable one who unites public spirit with true culture, and in him his people have the right leadership. And the importance of the Catholic community importance of the Catholic community is determined by its representative laymen. We are strong in the ranks. We should occupy our place in the higher walks also.—Catholic Citizen.

### A TIMELY SUGGESTION

"The sooner we get to the support of our own literature the better," says Church Progress "the better for ourselves and for our literature. methods to attain desired results are many and easy of application. So readily do they suggest themselves that mention of them here is wholly unnecessary. There is one means, how ever, quick and fruitful of results, men tion of which the present opportunity makes most timely. It is the memorable occasion of prize distributions in our Catholic institutions of learning. Every year thousands of books are distributed in our primary and higher schools of education on those who have won distinction in their studies. What an impetus could be given Catholic literature if none but the works of Catholic authors were selected for distribution at such times As such a course would mean reward for the Catholic pen and profit to the recipient of the prizes, why not select It has usually think of science which the word time—of knowled — as the crea recent years. T of it. It is not great things in than three censo-called Reform was supposed to of the question l opposition to it irit of inqui nature should se regard to the my gether with m ever, this por tradition which the Reformatio nld come or centuries before appearing in t inal docume than the supp

JUNE 30,

SCIENCE BEFO

Anyone who work done thry in the gr doubt abou vith which physical scien Italy anaton studied with the southern and other 8 medicine rece Oxford Roge physics that tion of the very wonder most modern It is curious hat from h Friar Bacon sion that me the immense work in hi calmly wrot travel along and withou that boats water wit ut oars. was that he would some supplying such moves it is exactly

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#### SCIENCE BEFORE THE REFORMA. TION.

It has usually been the custom to think of science in the narrow sense in which the word is used at the present time—of knowledge of physical nature—as the creation of comparatively recent years. The nineteenth century is supposed almost to have a monopoly of it. It is not usually considered that great things in science were done more than three centuries ago. Before the so-called Reformation physical science was supposed to have been utterly out of the question because of ecclesiastical opposition to its development lest the spirit of inquiry into the secrets of nature should set men to doubting with regard to the mysteries of religion. Together with many other things, howregard to the mysteries of religion. To-gether with many other things, how-ever, this portion of that Protestant tradition which dates everything from the Reformation, and considers it quite impossible that any scientific good should come out of the Nazareth of the centuries before the sixteenth, is disappearing in the light thrown upon it by modern research in history, and especially by the consulation of original documents and authorities rather than the supposed authorative histori ans of these times. Anyone who has read any of the re-

cent contributions to our knowledge of cent contributions to our knowledge of the work done in the thirteenth cen-tury in the great universities, can have no doubt about the sincerity and ardor with which certain phases of the physical sciences were cultivated. In physical sciences were cultivated. In the southern part of France chemistry and other sciences associated with medicine received special attention. At Oxford Roger Bacon did work in physics that has attracted the attention of the world ever since and in a very wonderful way anticipated not a few of the scientific principles that are most modern in our scientific progress. It is curious, for instance, to realize that from his studies in gunpowder Friar Bacon had come to the conclusion that men would be able to harness sion that men would be able to harness the immense energy which he saw at the immense energy which he saw at work in high explosives, and so he calmly wrote in his Opus Majus that some time or other carriages would travel along the roads without horses and without men pulling them and that boats would go through the water without sails and without oars. His reason for saying this was that he considered high explosives would some time serve the purpose of was that he considered high explosives would some time serve the purpose of supplying the energy necessary for such movement. At the present time it is exactly by means of high explosives that our motor cars and motor boats are propelled, and it is said that the problem of suburban traffic is to find its solution in the same way.

It must not be thought, however, that It must not be thought, however, that the thirteenth century or the earlier days of the universities enjoyed the exclusive privilege of developing the physical sciences. The fourteenth and fifteenth centuries saw many an advance made by quiet workers whose object was the development of knowledge and not any personal satisfaction in hope of either fame or more substantial reward. A typical example of edge and not any personal scattering in hope of either fame or more substantial reward. A typical example of this class of scientific workers was sketched by Dr. James J. Walsh in his article in the recent number of the American Catholic Quarterly Review on Basil Valentine, the great pre-Reformation chemist. Valentine was a Benedictine monk who lived during the fifteenth century and whose works were very widely known and were among the first during the century after his death to receive the honor of being put into print immediately after

the use of various chemicals in medicine. He is really the founder of chemical pharmacology, the science of drug giving, and was so greeted by Prof. Michael Foster, the head of the Department of Physiology at Cambridge University in England, when bridge University in England, when the came to this country several years he came to this country several years ago to deliver the Lane lectures at the ago to deliver the Lane lectures at the Cooper Medical College in San Fran-cisco on history and physiclogy. Val-entine's name has been especially as sociated with antimony, and some of his nvestigations with regard to this substance have become the theme of curious stories. He is said to have tried antimony on the swine of the monastery in order to determine its effect and found that it had a tendency when given in small quantities, to produce preliminary digestive disturbance and then cause fat to be taken on. Valentine next tried it on the monks some of whom were rather thin, but the antimony did not act so favorably them, and so he is said to have called it antimony, that is, opposed to monks—a sort of monk's bane, as it were. Unfortunately for the truth of this story the word antimony is derived Greek root and not from the

Latin derivative.

The fable, however, is true in its essence, for Valentine's main object in essence, for Valentine's main object of essence, for Valentine's main object in life always was to find out the effect of things on men in order to try and obtain remedies for their ills. He studied many other things besides antimony, discovering muriatic acid, showing the properties of sulphur, adding much to properties of sulphur, adding much to properties of sulphur, adding much to the previous knowledge of mercury and investigating the position occupied by salts of various kinds in the chemical world. He was the first, too, to show how metallic copper could be obtained from copper pyrites, and he invented a method of removing water from spirits method of removing water from spirits so as to obtain alcohol of high strength. Surely that is enough for a single man to have accomplished in an ordinary ifetime, and his successful labors serve to show at once how much was being done in physical science in this neglected period of history and how little of ecclesiastical prejudice there

CREDIT WHERE CREDIT IS DUE.

At the moment when we hear of the elevation of the Hon. Charles Fitz-patrick, for the past four years Minis ter of Justice, to the Chief Justiceship of the Supreme Court of Canada, we find some interesting remarks concerning him in the Toronto correspondence of the London Morning Post. We are told that he is one of the three men of outstanding distinction in the Cationt the other two being Sir men of outstanding distinction in the Cabinet, the other two being Sir Wilfrid Laurier and Mr. Fielding. Mr. Fitzpatrick, this correspondent says, "although essentially a practical politician of the American type, is a man of commanding ability.

. As a debater, he has hardly an equal in Parliament. Moreover, his conduct as Minister of Justice has been admirable. He has been strong, con

conduct as Minister of Justice has been admirable. He has been strong, con sistent, and generally indifferent to sectional clamor where the high interests of justice were concerned. This is probably due more to the pride which Mr. Fitzpatrick has in his own profes-Mr. Fitzpatrick has in his own procession than to any other motive. But we cannot remember that his administration of the Department of Justice has ever been made the subject of an attack over been made the support of the country to think that as Chief Justice of the Supreme Court, to which office he will shortly be appointed, he will maintain the best traditions of the Bench Court some tain the best traditions of the Bench and give to the Supreme Court something of the character and virility which it needs and in which it is now sadly lacking." This is a valuable certifica'e of character, coming, as we understand it does, from one who is not in sympathy with Mr. Fitzpatrick's politics. We have only to remark that as Catholicism is expected to bear the reproach when a public servant of that reproach when a public servant of that faith proves himself unworthy, it would only be fair to give it a little credit when the contrary is the case.—Antig onish Casket.

CATHOLICS URGED TO ACTIVITY NO GOVERNMENT CAN EXIST IF BASED ON IRRELIGION AND MATERIALISM.

The Knights of Columbus New Haven The Knights of Columbus New Haven convention last week was notable for the striking addresses made at its ban quet. Of all these perhaps the most remarkable was that of Judge Morgan J. O'Brien, of the New York Supreme Court, who boldly pointed out the duty of Catholics in helping to shape the future unto righteousness. In part he said: "We can truthfully say that not a land was found, not a mountain was crossed, not a valley was entered nor a crossed, not a valley was entered nor a stream forded, but Catholic mission stream forded, but Catholic missionaries or pioneers led the way. And
wherever from the depths of primeval
forest cities, towns and states sprang
up; wherever instead of the savage there appeared men longing for
freedom, there will be found the mark
of the missionary's and pioneer's footsteps. And from that time down to the
present. whether groaning under the steps. And from that time down to the present, whether groaning under the heel of despotic government; whether amidst the trials of our revolutionary struggles; whether amidst the wars that succeeded wherein the autonomy of our nation was threatened, there, sharing

succeeded wherein the autonomy of our nation was threatened, there, sharing with their fellow countrymen in the trials and tribulations and in the subsequent triumphs, was to be found the Catholic. "Our country, therefore, is doubly dear to us. We were here at its first discovery, we participated in its struggle for civil and religious liberty, struggle for civil and religious liberty, and in return have participated in its glories and enjoyed its peace, security and liberty. It is doubly dear to us because in this land above all others the "old faith" has fair play. Its schools, its churches and its cathedrals are not the result, as in other countries. being put into print immediately after the invention of printing.

Valentine is known especially for his work and investigation with regard to the use of various chemicals in medicine. He is really the founder of chemical pharmacology, the science of a work and investigation with regard to the use of various chemicals in medicine. He is really the founder of chemical pharmacology, the science of a work and investigation with regard to the contributions of unstable governments, but are the gratuitous offerings of millions of freemen.

added to their hardy and rugged physi-cal natures, laid the foundation and gave the impetus to that splendid civil ization which is now the heritage of

"While, therefore, g'orying in our triumphs and proud of our wonderful development, we could not, if we would, fail to discover those ominous clouds which hover over our national firmament and which are the inevitment and which are the inerto-able fore - runners of a violent storm. The presence of these clouds is not difficult to account for. The hardy and rugged virtue of our forefathers no longer exists in its prestine vigor, for the history of our country will show that the moral decadence of our records have been been transfer or the state of the s our people has kept rapid pace with the augmentation of our material wealth. That we have steadily advanced mater-ially is unquestioned; our towns, cities and States have multiplied; our citizens have amassed wealth running into the millions and hundreds of millions; our corporations are striding a conti but under the shadow of this ment; but under the shadow of this magnificent prosperity we find incipient pauperism and discontent; men, women and children deprived of religion and education and prevented from partici-pating in those blessings which the God of Nature seemingly intended for

"The thoughtful states nan America, the hopeful patriot and the virtuous citizen knows and feels that the evils that menace our national prosperity, that the apparent social inequalities, that the rights of capital and labor, can all the rights of capital and labor, can all be reconciled in some way consistent with the preservation of law and order, in some way consistent with the prese vation of vested rights, consistent with the preservation and upholding of the Constitution and fundamental apon which our peace, our liberty, our

little of ecclesiastical prejudice there was against the cultivation of scientific investigation of the highest order.—
Buffalo Catholic Union and Times.

How happy is he who, in hours of discouragement and sadness, can have recourse to work and prayer !— work which forcibly distracts us, and prayer, which sweetly reits us—Golden Sands.

It must be reme abered that materiand the materian developing or direction of the safety of distracts us, and prayer, which sweetly reits us—Golden Sands.

have animated our past and secured our present, we can render a signal service at this time to our country by suggesting the remedies for evils which threaten our national existence, and which can be applied so as to destroy the tendencies which menace those blessings of cies which menace those which our life, liberty and property which our Constitution guarantees and in this constitution guarantees and in this way emphasize our loyalty and devotion to that country whose glory, interests and prosperity are linked with every fibre of our hearts."

#### POWER OF PARENTAL EXAMPLE.

The propagation and perpetuation of animal and other life has attending it animal and other lite has attending it close and rigid physical resemblance. The leaves on the trees to day are iden-tical in form and color with those which died and were scattered by the previ-ous winter's winds. The seed which ous winter's winds. The seed which falls from the withered flower comes back to us through bush and blossom another flower of similar hue and perfume. And so it is through all the forms of life. Child study discloses the fact that

in the human family by even stronger characteristics. We see it exemplified in the sound of the voice, in carriage, in the sound of the votes, in gesture, in peculiarities of action and most vitally in the similarity of habits. To the child the parent is perfection. Hence a model to by copied

n all particulars. It is quite apparent, therefore, that the future life of the child, because of its rigid imitation, depends largely and its rigid imitation, depends largely and vitally upon parental practices, that is, example. Herein, then, lies the serious responsibility of the one and the probable character of the other. Hence the imperative duty devolving upon parents of so ordering their lives and actions that nothing but what is good, noble and honorable be observed by

their children. In all things parents teach by example, and not by precept. Catholic parents, therefore, should teach by their thoroughly practical Catholic lives. Moreover, in these days of bad literature and worse companionship, a close watch for both is a positive neces-sity. Over confidence in these respects

sity. Over confidence in these respects is not only dangerous, but also a security for contracting habits which may be vicious and forever beyond correction. But all such dangers may be reduced to a minimum if Catholic parents cling to a rigid practice of their faith and make their children companions in the discharge of those duties which it imposes. Positive commands and rigid discipline may bring a compliance with religious may bring a compliance with religious requirements on the part of children. At best, however, such compliance is uncertain as to its duration and unsatisfactory as to its results. The only power which excites lasting emulation and leads to positive conviction con-cerning Catholic truth in this relation-ship is parental example. — Church Progress.

THE TRUE FOOD OF OUR SOULS.

Processions and public honors are suitable and useful and even necessary to show our loyalty to our Lord in the Holy Eucharist, but the most advantageous and most practical way of honoring our Lord and benefitting ourselves is to receive Him worthily and frequently. And this is the most earnest desire of the heart of our Holy Father, Pope Plus X. When he was elevated to the high dignity of Christ's Vicar, he at once proclaimed that it would be his most earnest purpose "to restore all things in Christ;" and one of the special means he has urged to secure that end is to invite all the faithful to receive our Biessed Lord frequently suitable and useful and even nece receive our Blessed Lord frequently and worthily in Holy Communion.

and worthly in Holy Communion.

There is no longer any doubt as to what is meant by frequent Communion.

Our present Holy Father in a recent decree has declared that frequent Communion is daily Communion. This is munion is daily communion.

not only for religious or the young, but
for every one who is free from mortal
sin and who approaches the altar not
sin and who approaches the man motives. ough vanity or from l but to gain grace to fight against sin and to struggle against their passions. "Give us this day our daily Bread" shall be a petition not only for temporal needs but especially for the wants of our soul, and all should pray daily that at least Christ may come into their

at least Christ may come into their hearts spiritually.

Let us, therefore, listen to the appeal of our Holy Father urging us to receive the Body of our Lord as often as we may, for it is our true food. Let us prepare curselves and keep ourselves free from mortal sin, and ask our confessors when we approach the tribunal of penance to direct us in this matter so that we may more frequently approach the altar and receive worthily the Body of our Lord, the true food of our souls.

THE ARMOR OF CATHOLIC LIFE

How intensely absorbed men seem to How intensely absorbed men seem to be with the present! How strange that so few give serious thought to the future! The fact is as potent in things material as in things spiritual, though it is in the latter that it manifests itself the strongest. With the exception of the religious state no walk in life of the religious state no walk in life

appears unaffected.
So engrossed is man with the task of so engrossed is man with the cask of extracting money from the conditions that surround him that civic duties have become trifling considerations; religious ones are performed perfunctions to the complex place for orily; the house is a stopping place for orily; the house is a sopphing place to food and lodging, and children are left largely to the care of the State, through the school system, for their training. That an unhealthy citizenship and an rreligious nation will be the inevitable

consequence there can be no denying.

Happily Catholic, teaching and Catholic admonition are sternly set against this tendency. The Church by her laws puts many pauses in the inclina tions of those following the common

needed it is to be found on every hand. Children so fortified may in their years of maturity turn from God to attain the common ambition—money. They may chain themselves to the chariot of unlawful pleasures, or become the

unlawful pleasures, or become the slaves of bestial passion, yet there always remains the seldom disappointed hope of turning back to God. Who has not repeatedly witnessed such conversions? Who has not been such conversions?

surprised at the strange hour in which this grace has been meted out to many? But wherefore is it vouchsafed? The answer, of course, rests largely upon conjecture. Is one, however, not with in safe lines of probability who asserts that it is the response to some prayer taught in the curriculum of the Cath-olic school? Such it was in numerous cases that have come to our own ob-servation. But be that as it may, it servation. But be that as it may, it is the common opinion of competent judges that there is nothing so last ing, nothing so wholesome, nothing so essential and salutary to Catholic life as Catholic primary education. Catholic parents, therefore, whose ambition above all things else is the eternal salvation of the souls of their children, should see to it that they receive such should see to it that they receive such an education. It is the armor of Cath-

#### FALSE STANDARDS.

EXALTING THE MONEY VALUE.

olic life.-Church Progress.

The greatest mistake that is being ade in the training of the children of the exaltation of the money to day is standard—the exploiting of the price mark as it were, on everything, until mark as it were, on everything, until in their youthful minds a false picture is formed of the real things of life. Young people are prone to surface impressions, and at the best need careful guidance to distinguish the real from the assumed; and if they are trained up with a false valuation, their mistakes through life will be many and grievous. For it comes to us all sooner or later. through life will be many and grievous.

For it comes to us all sooner or later, that the best things of life are unpurchaseable by any tender so far minted by the hand of man. Friendship, love, affection, kindly consideration—these have no money value: the unselfishness that removes many a stone from our nathway, the gentle. stone from our pathway, the gentle act that helps out a trying day, the tender thought that makes itself felt in

some small unnamed service—such are the lasting values of life whose price is above rubies to the intuitive soul. above rubies to the intuitive soul.
Young people should be trained in the giving of such service. Learning to think of others sweetens the nature and helps in the unfolding of the rose of character which should one day show a perfect bloom. Start an apostolate of small kindnesses, and teach the boys as well as the girls to be thoughtful. There is nothing more beautiful than the sweet, spontaneous courtesy of the young toward their elders; and that heart is sound at the core that is willing to render respect to grey hairs.

heart is sound at the core that is willing to render respect to grey hairs.

It is a sad thought that there are so many sorrowful hearts in the world—so many lonely and alone, to whom a word, a smile, a little act of kindness, would be as a ray of light in their darkness and depression—and yet we are all so chary of kind words and smiles except perhaps to those who do not always need them. A word of encouragement has been known to turn the current of a life; why not be ready always to give life: why not be ready always to give it, since the hour may be at hand when Providence will use you as an instru-

Providence will use you as an instru-ment of salvation.

Not all are born with the instinct to help their fellow-beings: it is God-given. And with this thought there comes the memory of a golden heart, now stilled these two years to all earthnow stilled these two years to all earthly harmonies, but hearkening to those of the eternal spheres, whose first impulse was one of helpfulness, and whose whole life was given to the alleviation of the ills of humanity. Her large heart went out to those in suffering, and so wonderful was the power of her magnetic personality that healing came with her very presence and comfort, with every word she uttered. Dark indeed was the cloud that her presence could not dispel, and unregenerate the heart that was not bettered by her words of cheer was not bettered by her words of cheer

nd helpfulness. Such souls are rare, and their quali-ties cannot be had for the asking; but we can emulate their beautiful example by trying to do what little we can to lleviate the sorrow of the world-such sad old world, if you look beneath the a sad old world, if you fook beneath the surface—so eager for help and comfort and encouragement. It should be the happy privilege of every Catholic to give of his largesse to all who come within the circle of his influence, and o those others whom he will make it is duty to seek out for their uplifting. Catholic Columbian.

#### SOME OF ITS RESULTS.

At the beginning of the century, before At the beginning of the century, before the founding of the Society for the Propagation of the Faith, Propaganda numbered scarcely 5,000,000 Catholics under its jurisdiction. For the present century the number has risen to about 26,000,000. Generations of missionaries have spent their lives in bringries have spent their lives in bring-

g about this result. Seventy-three of the archdioceses, loceses, and vicariates in the United tates have received grants of money om it, and at the present time— 1906 venty are participating in its distri

Cardinal Gibbons wrote in the name the hierarchy: "Gratitude imposes pon us the highly pleasing duty of knowledging publicly the signal ervices rendered to the infant Church f the United States by that hely work, "Gratitude imposes Society for the Propagation of the

"If the grain of mustard seed sown the virgin soil of America has struck eep root and grown into a mighty tree, lose branches spread from the borders of the Atlantic Ocean even to the Pacific, it is owing chiefly to the co-peration of this admirable work that e are indebted for this happy result."

A SELF-EXILE.

Good works and heroic deeds are always appreciated. "Not to the preaching, but to the doers of good works" is the promise of blissful immortality made. The intelligence of the age can see through the thin gauze that covers the hypocrisy of those whose daily lives contradict their profession. What grander compliment fession. What grander compliment than that paid by the Salt Lake Herald to a Catholic priest who assumed a life of voluntary exile for the sole benefit of suffering humanity! The Herald

or suffering numbers, says:

"The Philippine Government has established a model colony for lepers on Culion, a small island about a days sail from Manila to the south. Arrangements have been made for the housing of six hundred unfortunates with the view-ultimately of removing all the lepers from the main islands in the colony, although that will take some time. some time.
"Apart from the fact that the colony

Apart from the fact that the colony to have perfect sanitation, a complete water and sewer system and practical self - government, the significant fact about it is the heroism of Father Valles, the Jesuit priest who volunteered, like another Damien, to live and die with the colony which will be in his care. With several Sisters of Charity, this noble man will go into exile knowing he

noble man will go into exile knowing he can never return, knowing he must eventually be smitten by the disease, suffer its tortures and die the loathsome death — all for the love of his Master and his fellowman.

"Greater love hath no man than this, 'that a man lay down his life for his friends.' And for his friends, Father Valles has chosen the most helpless of the race—those utterly without hope. Not for glory or wealth or place among men, not for the plaudits that spur some to high deeds, not for the pleasures of life, but only for the great love that a profoundly unselfish religion has inspired life, but only for the great love that a profoundly unselfish religion has inspired does he welcome the call for self-immolation. There can be no monument worthy to mark such deeds, no commemoration great enough to teach their full significance. But all the world will recognize the power of a faith that will recognize the power of a faith that can move men to the supreme sacrifice involved in the life of Father Valles, and all the world is better for the knowledge that such lives are possible in these days of selfishness and skeptic-ism."—Intermountain Catholic.

#### SOCIETY WOMEN IN CONVENTS

The conversion of Princess Ena, now Queen, to the Catholic faith, recalls to mind how many recent converts there have been. Among those who have recently joined the Catholic faith may be mentioned Theodosia Lady Cottenham and her daughter, Lady Mary Pepys. The latter is a noted singer, a French scholar and an amateur actress, and has studied under Mme. Thenard of the Comedie Francaise. The Hon. Mary and Hon. Margaret Russell, of Killow en, are now both nuns in the Convent of the Holy Child at Mayfield, Sussex; and also the Hon. Violet Gibson, the pretty daughter of Lord and Lady Ashbourne. The conversion of Princess Ena, now

bourne.

The Duke of Norfolk has two sisters who are nuns: Lady Minna Howard belongs to the Carmelite order, and Lady Etheldreda Howard is a Sister of Lady Etheldreda Howard is a Sister of Charity. Lady Edith Fielding, sister to Lord Denbigh, is another Sister of Charity, and cheerfully endures exile at a convent in China. Lady Maria Christina Bandini, daughter of Lord Newburgh, is at a Sacre Coeur convent on the continent; Lady Frances Bertie sister to Lord Abingdon, resides in a convent at Harrow, and Lady Leopoldina Keppel, sister te Lord Albermarle, is a nun of the Sacred Heart.

#### OUR HOLY FATHER'S BIRTHDAY.

The 2nd of June was the Pope's birthday—his seventy second. It was celebrated quietly, or rather not celebrated at all, except in extra devotion by the Pope and his court in Rome Telegrams and letters of congratulations of course poured in all day. But at Riese, where His Holiness was born in 1335 it was a heliday. Riese is instla Riese, where His Holiness was born in 1835, it was a holiday. Riese is justly proud of being the birthplace of Pius X. When the news of his elevation to the Papacy reached the quiet little town, August 4, 1903, the patriarchal spirit of the place was well illustrated in the quaint proclamation issued by the quaint proclamation issued by

the mayor:
"It is an honor for this our land, to have been the birthplace of him who is now raised to the highest place on earth. Our honored countryman alearth. Our nonored countryman always cherished a loving remembrance for the place in which he first saw the light. Notwithstanding his great distinctism, he never laid aside the amiable familiarity which characterized his intercept with his countrymen. Wa intercourse with his countrymen. We all remember his presence among us, loved and venerated, looked upon as a father, a friend, and a benefactor. His modesty invested the Cardinal's purple with a halo of popularity, and few names are uttered with such affection as the name of our glorious compatriot whose transcendent qualities, high wisdom, and scriptural gentleness and humility, and whose constant practice of the most distinguished religious and social virtues have made him worthy to be elevated to the pontificate."-N. Y. Freeman's Journal.

Prof. Huxley's Memorable Words. "The late Prof. Huxley," says the New World, "paid a memorable visit on one occasion to the College at Maynoth. Having inspected the various classes and interviewed the students, he addressed the professors after lunch eon substantially in the following terms: 'The students are the men terms: 'The students are the men whom the enemies of Christianity have to reckon with. The Protestant Church of England is rent asunder by internal dissensions. She does not know her own mind. She has no solution to offer of the vexed philosophical and social questions that imperatively Some idea of the results accomplished demand the attention of the modern y the society for the salvation of souls world. But your Catholic seminarians by the society for the salvation of souls may be gathered from this. During the past year, 1905, there were recorded more than 150,000 adult baptisms, not to speak of the children.

demand the attention of the modern world. But your Catholic seminarians world. But your Catholic seminarians with profound and definite convictions that engender dauntless enthusiasm for the Christian cause."

## **Bowel Troubles** of Childhood

It is impossible to exaggerate the value of FRUIT-A-TIVES as a medicine for children. They contain no alcohol - no morphine or cocaine-no dangerous drugs of any kind.

Fruit-a-tives are fruit juices—con-centrated and combined with the most valuable tonics and internal antiseptics

valuable tonics and internal antiseptics known to medicine.

Fruit-a-tives are free of calomel, cascara, senna and the host of violent purgatives that simply act by irritating the bowels. Fruit-a-tives are made from fruit and tonics and are pleasant to take, and so mild in their action that they power oripe or pain.

never gripe or pain.

During the summer, when children are so apt to eat improperly, mothers should have a box of Fruit-a-tives

always handy.

At the first sign of Diarrhoea, Indigestion, Headaches, Biliousness, Peevishness, Vomiting—give Fruit-a-tives according to directions. These splendid fruit liver tablets will instantly correct faulty digestion—clean and sweeten the stomach—regulate the bowels, kidneys and skin—and so invigorate and strengthen the whole system, that the little ones can quickly throw off the temporary filness.

Get a box now—to-day row

det a box now—to-day, 50c. a box or 6 for \$2.50 Sent on receipt of price, if your druggist does not handle them.

FRUIT-A-TIVES

LIMITED,

OTTAWA.

TO THE GRADUATE.

Pain and effort are the yardstick not only of earthly success, but of virtue itself. It is well for the graduate to begin in the belief that suffering is the begin in the belief that sunering is the portion of the good. It has ever been so; it will forever be. We have the testimony of Holy Writ for it, and there is no escaping the truth that "God loves whom He chastens."

The infidel often sits down to-day and enjoys a hearty laugh at the expense of our God. He says: Is this thy God, O Caristian— He thy first friend, thy best benefactor; thy fond Father, who looks out from His heavenly kingdom and sees the children of His adoption ragged and beggarly in tears at His gates? How is it that your God is not so kind to you who profess to know and love Him as He is to me whosutterly ignores His existence and loves not, because I believe there is nothing to love? The infidel often sits down to-day loves not, beca nothing to love?

So does the infidel carp and sneer at what is often a puzzle to the thought-less Christian, a puzzle that they who serve God best get apparently least for their labor—that acts of Christian heroism received no badges from the world's hand—that the pure are careworn in the struggle of grace opposing nature, while the impure laugh in their revelries—that the revengeful are deemed wise in their vicious victories, and the wise in their vicious victories, and the charitable crushed out of the way of progress with broken hearts and clouded lives. Yes, a puzzle is all this, and will so present itself to the thoughful mind of the serious graduate—a ruzzle which cannot be solved by nature but becomes an axiom in its nature but becomes an axiom in its clearness when viewed by the light of

If there were not two periods of life, It there were not two periods then the fact of the wicked laughing and the righteous of time grieving would remain an inexplicable riddle. We know, however, that time is the porch of eternity—that death is not the end you, and I bear this stander was to may write my name in the Book of Life, which man's hand cannot reach—which his pen dare not sully.

When we see noble souls crushed beneath woe, and wonder and wonder

neath woe, and wonder and wonder again why such things should be, let us regard the earthly sorrow as the herald of a heavenly joy. When we see God's children kneeling in dirt "and telling their prayers with the beads of their tears," while grim and ghostly poverty throws its dark shadow on the bare blank wall, let us not say God's finger 'did not draw the nicture. God's finger did not draw the picture. They may be rich in grace and then, after a little, a Home will be theirs surpassing that of the millionaire, whose paths sparkle with foaming fountains and from the windows of whose palace, bright with gold and tapestry, there floats forth the music of a thousand

chords.
How should we bear our suffering? Patiently, as our burden grows heavy when the heart faints. Let us trust Him Who gave us the strength we have, ton't it against the strength we have, for it is easier to perfect than to create. Let us bear our cares meekly, for if we grow angry, sin will be added to suffer ing and our cross will be doubled. Let us bear them with Christ, Who fell under His three times, when ours hardly bends our back. These little items Christian philosophy will, for our new graduates, change life from what it is with what they would think it ought to be, and help them to correctly take the first step, which we hope will be half the journey. - Catholic Union and Times.

According to recent figures Alaska contains about 15,000 Catholics; it contains seven parishes, sixteen missions, twenty three churches or chapels, two academies, three hospitals, one orphan asylum and one industrial school. Nearly all these institutions are under the direction of the Jesuit Fathers, the Christian Brothers and the Sisters of St. Ann and of Providence.

r years is a very ompared with such ning a trade or ac-ntal culture which er success in life frugality at this rly unwise in the mended by his tly worthy The boy should the larger scale of he shoals.

and our communi-be better for the ership of coilege-all alumni turn the social uplift of t out of five or ter y be the single denites public spirited in him his people dership. And the atholic community representative lay-g in the ranks. We blace in the higher c Citizen.

UGGESTION.

get to the support re the better," says "the better for ur literature. desired results are of application. So suggest themselves hem here is wholly re is one means, how itful of results, meny. It is the memor-rize distributions in tutions of learning. nds of books are dis primary and higher ion on this day to ion on won distinction nat an impetus could c literature if none Catholic authors were bution at such times would mean reward en and profit to the

rizes, why not select Catholic authors for Fourth Sunday after Pentecost.

GOOD WORKS DONE IN MORTAL SIN. Master, we have labored all the night, and have taken nothing. (Gospel of the Day.)

The Gospel of to day tells us, my dear brethren, how St. Peter and his companions, after wearying themselves with dragging their heavy nets the whole night, had caught nothing for all whole night, had caught nothing for in-their pains; and how, as soon as our Lord appeared, and they were able to work with His guidance and help, they took more fish than their boats would

There is a most important spiritual lesson contained in this simple story. This miraculous draught of fish is, as it were, a parable, acted out instead of told by our Divine Saviour. And its vecaning is this: that those who work in the night of the soul which is caused by mortal sin have indeed much trouble, sorrow and labor, but it is all for nothing ing. All that they do and suffer while remaining in this state counts for nothing in their favor in the eternal account of God. Whereas, on the other hand, the slightest action of one who is in the state of grace, and who, therefore, works in union with Christ, has attached to it a great and imperishable glory in

the kingdom of heaven.
St. Paul also teaches us this quite explicitly. "If I should distribute," explicitly. "If I should distribute,"
says he, "all my goods to feed the poor,
and if I should deliver my body to be
burned, and have not charity" (that is,
the love of God, which makes the state

of grace), "it profiteth me nothing."
Whereas, on the other hand, he says,
for himself and others who are united to
God by grace, that "what is at present momentary and light of our tribulation worketh for us above measure exceedingly an eternal weight of glory."

This is, I say, my brethren, a most important truth. Do you fairly understand it? Do you take in its full meaning and application? Let us look at and study it as much as possible in thes lew minutes; then let us take it home with us, meditate on it, and make it horoughly our own.
All of us have our labors, trials and

pains; some are heavily burdened with them. To work and to suffer is the lot of all, from which there is no escape. We cannot avoid our destiny; we must

we cannot evolution the description when the best of it.

Yes, that is just it; we must make the best of it; if we have any prudence, any true love or care for our happiness, we will make the best of it, and not the worst. Why suffer this poverty, this sickness, this worry and distress of mind? Why do all this hard work? Why go through all these long and days, and get nothing in reward labor and suffering but the painful and toilsome life, and to sweeten it, perhaps, with some fleeting sensual pleasures? Why not have something to show for all our trouble at the end of our time here on earth? Why not make it, as we may, into a crown to take with us into that life which has no end?

This is what those do who remain in the grace of God, who commit no mortal sin, or who, if they ever fall into it, repent and free themselves from it with out delay. All their pains and all their labors are recorded in heaven, and treasured up to be woven into a crown of merit for such as persevere to the end. God is with them, as with St. Peter on the lake of Genesareth; they work for Him, and in the light of His presence, and their slightest actions obtain a rich reward.

But those who foolishly think that to remain thus is a task beyond their strength, who pass their lives in mortal sin, and only seldom and for a short time rise from it, have the same trouble; and at the end, if indeed they come to God then and enter heaven, being saved as by fire, they find no treasure of good works gone before them. "Master," they have to say, "we have worked all night and have taken nothing. We have worked in the night of sin all life.'

Let us not, then, follow their example Let us not run their fearful risk of not obtaining salvation at all; and let us also determine that when we are saved we will have a life well filled with the ruits of grace to lay at our Saviour's feet, for which we may merit to hear Him say: "Well done, good and faithful servant; enter thou into the joy of thy Lord.'

#### TALKS ON RELIGION.

" THE WAY OF THE CROSS." THI STATIONS IN JERUSALEM.

We are called upon at all times "to take up our cross and to follow our suffering Lord, but the call comes with especial emphasis during Lent—the penitential season. The fruitful and the beautiful devotion of the Stations of the Cross brings the passion and the Crucifixion of our Saviour graphic-

ally to our attention.

The devotion of the "Way of the Cross" is a book that all can read with spiritual profit. The learned will find precious wisdom in its pages, and the unlettered will find in it a book that they can read at all times and obtain therefrom spiritual refreshment. There is no better way of meditating on our

The "Way of the Cross" is a popular devotion, at least during Lent, and it ought to be popular at all times. It attracts more strongly than a sermon, because it is a talk to the heart by our Lord Himself. In it He shows us His wounds and impresses upon us His great love, and the great value of our souls is brought home to us by the manifestation of the great price paid for them.

There are fourteen Stations, the pic tures of which are seen in almost every Catholic church. Yet the picture is not the essential part of the Station; picture is really the Station and its

essential part.

A few years ago we made the Stations on Good Friday afternoon in Jerusalem.

There the scenes or places actually sanctified by our Lord during His journey from Pilate's palace to Calvary are the Stations. A large crowd of all nations and peoples went in procession,

yard of Pilate. A short instruction and an exhortation were given and the first Station was begun. The Turkish sol-diers stood in the doorway of the diers stood in the doorway of the barracks as the Christians knelt and prayed. There is the spot where our Lordstood wearing His crown of thorns. "From the sole of the foot unto the top of the head there is no soundness in Him." (Isalah i, 6.) We could, as it were, hear the shouts of the mob: "Not this Man but Barabbas!" "Away with Him, away with Him! Crucify Him! Crucify Him!" "We have no King but Cresar." There stood Pilate, weak and washing his hands and hypocriticbut Cresar." There stood Plate, weak and washing his hands and hypocritically saying: "I am innocent of the blood of this just Man, look ye to it." This declaration was answered back with the cry and the curse: "His blood be upon us and our children."

Those shouts are mingled with the voices of men's sins, past, present and future. "The Lord hath laid upon Him the iniquity of us all." (Isaiah liii, 6) Many in that vast crowd bowed their heads and shed tears of sympathy and of compunction.

Out in the courtyard and near by to the place of the condemnation, our Lord was laden with the heavy cross and here began the second Station. We were reminded of the physical and mental condition of the Man God.
Spent with the loss of blood and exhausted by the pain and cruel treatment of the night, He takes up the cross cheerfully for man's salvation. Should not we be willing to bear some part of the cross? "He that will part of the cross? "He that will come after Me, let him deny himself, and take up his cross and follow Me."

We went out of the court yard sing-

ing the Stabat Mater and entered upor the Via Dolorosa. We came to the place where our Lord, weak and exhausted, fell under the cross and we knelt at the third Station. There He fell to atone for our falls and our relapses. Our Lord fell that we might rise. He took up His cross again to hear it to the end. We, too, must take up our cross and our burdens for His sake, though sometimes they may appear too heavy to carry.

As we entered the Via Dolorosa, we passed the place where our Lord, crowned with thorns and bearing the marks of the cruel scourging, was shown to the populace with the works "Ecce Homo." But the hard hearted people were not moved to compassion We passed on, and near the house o Dives, we knelt at the fourth Station, where our blessed Lord met His most holy Mother. The tender pathos of that sad meeting might be imagined, but it could not be described. Holy Simeon had predicted that a sword of sorrow would pierce the heart of Mary. She shared in the passion of her Son and became the Oueen of Sorrows and the Queen of Martyrs.

While at this Station a carriage with

outriders came clattering over the pavement. It stopped and a distinguished looking man alighted and joined the procession and knelt on the cobble stones with the rest of us. He was the Austrian Consul. Near us there knelt a Count and Countess on the pavement in a street not over-

We had come down the bill from Pilate's court-yard, and were about to turn into a narrow street when we came to the fifth Station. "And going out, they found a man of Cyrene, named Simon: him they forced to take up His Cross." The Jews did not compel this man to bear the cross through compassion, but because they feared that Jesus might die before they could reach Calvary, the place of execution. Simon bore the cross unwillingly and hence without profit. St. Paul says : "God forbid that I should glory sav in the cross of cur Lord, Jesus Christ." At the sixth station we knelt on the

spot where Veronica presented the towel or handkerchief in compassion to our Lord, and received it back with the miraculous image of His sacred face mpressed upon it.

On the narrow way we went until we reached the scene of the seventh Sta tion—the second fall of Jesus under The procession angered the Jews and the Mohammed ans, as they broke in from a cros street with a tumult, seeking to imped or to destroy the procession. It made the scene more realistic as it recalled the rabble of the first Good Friday. Guards had to be called to repress the disturbance, but the procession of pilgrims continued on toward Calvary. We soon reached the spot where is the eighth Station. Our Lord met and consoled the weeping women of Jerusalem. The ninth Station is near the gate of the Copt Convent. The other Stations the removal of His garments, tenth: the nailing to the cross, eleventh; the raising of the cross and the death of Jesus, twelfth; and taking down from the cross, thirteenth; the placing o His sacred body in the Holy Sepulchre, all enclosed in the large basilica of the Holy Sepulchre.

O love of God! O sin of man! In this dread act your strength is tried; And victory remains with love. For He, our Love, is crucified."

The distance from the court of Pilate to Calvary is about two thirds of a mile. Several Bishops, many priests, a number of nuns and members of the nobil knelt side by side with artisans and laborers in the pavement in making that way of the cross. The Church in the plenitude of her power has arranged that the "Way of the Cross" may be performed in our churches. To this de votion innumerable indulgences attached.—Catholic Universe.

The grace of God, health, a sufficient income for frugal comfort, con at home—if you have these, be happy, enjoy your blessings and count your self among the fortunate; for you wil never have any greater happiness on earth and very few have so much.

How dark and sad the world would be if there had never been sin and sorrow and we had to lose Christ from

If Christ is not the promised Saviour of mankind, then is the nations and peoples went in procession, promise vain, for the time of its fulfi's accompanied by a priest, to the court-ment has passed away.

#### THE CHRISTIAN FAMILY.

ARENTS AND THEIR CHILDREN-SERMON BY FATHER BEST, OF THE ORATORY.
London Catholic Herald. Preaching at the Brompton Oratory Rev. Father Best said :

I.—Because God is our Creator He has a right to our gratitude and obe-dience: the voice of nature, and the light of reason make this evident. His light of reason make this evident. His right over us as Redeemer is the same, only made obligatory on the redeemed to a thousandfold greater degree. The first and greatest commandment inculcates this. And the second commandment is like the first, and it tells us that our relation to our neighbor nust the like our relation to our perighbor nust have the like our relation to our period we that our relation to our beignor hust be like our relation to our God, we must be just and accord to our neigh-bor all to which he has a right, and we must do this with benevolence or kindly feeling in our heart.

kindly feeling in our heart.

II.—That we have neighbors is be cause by the will of our Creator the life of man was to be social, a family life, a domestic life. "It is not good for man to live alone" and so Eve was given to him as a partner; and those two founded the first the counters families, which the first of the countless families which

fill the earth.

III.—Thus it comes to pass that the human beings with whom we are first in relation are our parents: to them, as to God Himself, obedience and gratitude are due; they are, under the Divine Providence, the source of our existence; to their care we are indebted for our preservation, in helpless infancy; from them during adolescence we receive that instruction, education, those helps which enable us to pass through life. It is evident by the light of nature alone, it is inculcated as a Divine Commandment that God has transferred to them His authority, since He has made them the characteristics. He has made them the channels of His benefits and protection. So long as they continue to be to us in the relation of protectors, disobedience to them is nothing but an unnatural vice; even when we emerge from childhood, they retain by virtue of the fourth command retain by virtue of the fourth command-ment a right to our obedience; nor does the independence of manhood release us from the obligation of gratitude. The parents pass through infirmity towards death; the misery of old age is allevi-ated, the closing scene brightened by filial piety, by services which repay those done to the children themselves on their entrance into this life. THE "DESCENDING AFFECTIONS."

IV.—There is no express command laid on parents to love their children It is unnecessary, for rarely do parents neglect or forsake the children. The 'descending affections,' as they are called, are stronger than the ascending; and parents are more frequently excessive in indulgerce, through ill ordered love, than deficient in kindness towards their children. The hen rathers her chicken under her wings, the pelican nourishes her young with her blood, but these strong instincts in the brute creation are outdone by the maternal tenderness in the human race.

V .- The existence of a family ough to be—and for the most part is—the cause of increasing and intensifying the love which there has its home the loye which there has its holds. The larger the family the happier and the better for parents and children alike. The teaching of the Old Testament has not been contradicted by the New. Modern ideas on this point as on so many other points are entirely different to the law of nature, the commandments of God, the teaching of the Church of Christ, and do not de serve to be mentioned in this sacred Fraternal affection is then one place. Fraternal affection is then one of the chief ornaments of a family, especially of a Christian family. Among these children of nearly the same age, between these brothers and sisters is formed a friendship which may last during the greater portion of the natural life of the parties; and yet it is formed under circumstances that render it at once intimate and sincere. In infancy the character is displayed without disguise. "Children ask not of interest whom to love or hate."

Each one of those associated by the family union desires the welfare of all. Many recollections in common, many scenes of joy and grief in which all have borne a part, common object of kindness, veneration, similar habitudes, the same prejudices, a solidarity or united share in the repute and consideration in which each member of the family is held in society—all these elements foster and promote the amiable affections of domestic life. But above all is the love and close union which grows as the children and parents of a family kneel and pray together in the morn-ing and evening of each day. Many perhaps cannot accomplish the united family morning prayer, but each ing it could and should be done in

every Christian family.
OBSTACLES TO CHRISTIAN HAPPINES VI.—There is an ever-increasing obstacle to the happiness and holiness of Christian families. The voluntary surrender by rich parents of their chil dren to schoolmasters and professors, and the seizure by the State of the children of the poor under the pretext of elementary education. At the present time the Government proposes invade not the actual homes of the poor, but the schools where the Chris tian child spends so many hours of its life, and overriding parental rights, it claims to decide how much or how little religion, whether some religion or no religion shall be taught, and what kind of religion, dogmatic or anti-dogmatic shall be taught. Practically the ernment has set on its Minister of Education to expel Christianity from

## IQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Youge Street, Toronto References as to Dr. McTaggart's profes standing and personal integrity perm

y! Sir W. R. Meredith, Chief Justice. Hon. G. W. Ross. ex-Premier of Ontario. Rev. John Potts D. D., Victoria College Rev. Father Teefy. President of St. Michael'

College, Toronto, Righ, Rev. A. Sweatman, Bishop of Toronto Hon. Thomas Coffey, Senator, CATHOLIC RECORD, London.

Dr. McTaggart's vegetable remedies for the ilquor and tobacco habits are healthru, safe inexpensive home treatments. No hypodermic pections; no publicity; no loss of time from a sinesa, and a certainty of ours. Consultators or correspondence layies.

the schools to which parents are cox-pelled to send their Christian children. The absence from home, the daily drud-gery of school life, the substitution of others instead of parents for semany hours during childhood — this is in itself an unavoidable weakening of the family feeling and the donestic love, but when to this is added the pro-hibition of the Catholic faith to Catholic children, it is time to protest! It is to be as if there were no fathers and mothers, that the children are to be dealt with at school like so many chick-ens hatched in Mr. Birrell's new patent ens natched in Mr. Bireil's new patent incubator, plenty of food, but no rest, no mother to gather them under her wings. The Church of Christ has never, could never, so interfere with the rights of parents. She can urge them to fulfil their duty, she can and does assist them, she encourages various orders of men and women to dedicate themselves to the work of Christian education, but only as supplemental and subsidary to what parents ought to do themselves were it in their power. You hear of Ecclesias-tical tyranny, of clerical despots, you are told all manner of such nonsens day after day in the newspapers; but believe me, it is the State that is nov arrogating an authority over Christian schools just as anti-Catholic, just as monstrous as was the attempt of Henry and Elizabeth to change the Catholic churches of this unhappy land into Protestant churches. The school is Protestant churches. The school is only an annexe to the home. Each must be truly Christian, and you and your children in your family life be like the Holy Family at Nazareth.

#### THE IDEALS OF ST. FRANCIS.

Father Cuthbert, O. S. F. C., writer in the Catholic World for June on the resent need and efficacy of the ideals St. Francis of Assisi:

"But first I would remark that St. Francis belongs to the order of those who bear witness to large ideals; he must not be taken as a propounder of small regulations. He was a prophet pointing the way of life, rather than an ordicial regulating the traffic. He was not, strictly speaking, an administrator nor was he a logician. He was a man born to live rather than to rule. He was an apostle rather than a director of souls in the modern sense of that word. Hence we do not come to him for petty rules of daily life, but for those higher principles which underlie exterior action and passing circumstance. The Poverello's teaching has this in common with that of his Divine Master, that it deals with the more elementary motives and forms of conduct, rather than with the mere problems of the hour. He was neither theologian nor lawyer, but was neither theologian nor lawyer, but a prophet setting forth fundamental truths which endure under all changes of time. It is the duty of lawyers and theologians to apply great principles to the needs of the moment, and clothe truths in the language of the hour; but the prophet has the higher task of witnessing to the elemental truth itself and of appealing to the deeper human-

and of appealing to the deeper humanity which abides.
"The message of St. Francis is commonly summed up in the phrase Holy Poverty — and if one must have a good word sign for the saint's teaching, unword sign for the saint's teating, in-doubtedly no better can be found than this; for St. Francishimself often spoke of 'Most High Poverty'—'Altissima Paupertas'—as the sum of his ambition and the object of his deepest affection. As St. Bonaventure puts it: 'None was ever so greedy of gold as he was of povever so greedy of gold as he was of poverty, nor did any man ever guard treas ure more anxiously than he this Gospel pearl' (Legenda Major vii.) And yet it is easy to misunderstand the word and to take it in a significance alien to St. Francis' mind. Poverty was, in truth, the rule of his life, but 'Most High Poverty' meant for him a good deal more than the absence of material comfort or lack of this world's goods. Poverty—the state of the poor—was to

spiritual life. What our religion most needs to day is just that element which St. Francis revived so marvelously in his own day the sense of the living Christ as the Lord of all life, the sense of His opera-tion in the visible Church, the sense of our immediate relationship with him.
To the multitude Christ is the Christ
Who lived and died; hardly the Christ
Who lives. We need to knit all our
religious exercises and forms more closely with the consciousness of His presence amongst us, whether in the acramental life of the Church or in the ordinary life of the world; for 'the earth is His and the fullness thereof.'

"The sense of discipleship-of our immediate dependence upon Him—needs to be more cultivated. And this deendence must be one not only or chiefly of external acts, but a dep dence of spirit—the informing of our spirit with the spirit of Christ. What ever conduct flows from this informing of a man's spirit with the spirit of his Lord is Christian conduct; unless informed by Christ's spirit our deeds may bear a resemblance to Christian conduct, but they lack the living force, they are not the real thing, and serve but to delude the unspiritual. To bring to an unspiritual generation the 'life in Christ,' to make Christ live as the informing principle in the individual and in society—that is the Franciscan mission.

"And the way to this is by the Gospel of Holy Poverty, by that in difference to and detachment from material possessions—that poverty of the senses—which Christ taught so unmistakably in his life and words, and by that meekness and humility—that poverty of the will—in which Christ came to His own creatures, making Himself the servant of all."

"A contrite heart makes joy heaven." It also makes jay on earth. The father, mother, son, daughter who have approached the holy table are always supremely happy. To retain always supremely happy. To retain this happiness go to Communion this happiness go often.

He who is leading an exemplary Catholic life is exercising a most powerful influence for the extension of Christ's kingdom on earth.



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## THE MUTUAL LIFE OF CANADA

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#### TAKE HEED WHAT YOU SOW-

BY THEODORE CLINTON FOOTE

In childhood and youth we have the most precious opportunities. Youth is the springtime of life, when the sower goes forth to sow and when the spirit ual life, if present at all, is a tender seedling, struggling with the crop of lusty thorns so sure to appear in us all. But it is possible to weed them out. It is not difficult at first to give the spiritual life a chance to grow. The plant may be bent, but it can be traightened again. There are abundant opportunities to foster its growth, to supply the requisite nourishment, to cultivate and irrigate with the quickening streams of grace.

Remember, then, how your youth was passed. How easy it is to form

habits in early days; how certain it is that habits of some kind are being formed all the time, bad ones or good ones—habits that will be your environment throughout life. If they are good habits, of regular, recognized, religiou-duties—habits of prayer and worship, of maintaining honoral honest self respect—then they will be nonest self respect—then they will be a bulwark against sin, a refuge in stormy days and a comfortable assurance for the future. If they are bad habits, of unfaithfulness to conscience, the storm of t of frequent yielding to temptation, of careless indifference to that which is best, of recognizing no master but your own desires, then they will be like the serpent in Laccoon, like the fetters of the galley slave, but ten thousand times more galling; for the one can imprison but the body, while the other has forged shackles for the immortal

Remember the advice of too indulg ent parents; remember the warnings of true friends, of those whom God has to care for your sou the neglect of prayer, of the priceless privileges of religion and the many opportunities cast aside, and then re opportunities cast aside, and then re-call the influence your neglect has exerted over others. It will be vain to cry out with Cain "Am I my brother's keeper?" Do we not hold others responsible for the influence which they exert upon those dear to us? Surely, we are all called to be careful of those around us, to set no evil example, but rather to be living instruments in God's hards by which He may reclaim the fallen and strengthen those that do stand. How have you answered this call? "Son, remem-

#### THE SOUL OF THE CHURCH.

While heartily rejoicing over the es-tablishment among non Catholics of a confraternity of prayer with the object to promote Christian unity, we dislike its appeal to the soul of the church—a phrase which though frequently used, is to our mind both unwarranted and misleading. It is often said of deceased non-Catholics, even though unbaptized he (or she) belonged to the soul of the church and outsiders are frequently heard to say of themselves, "At heart I am a Catholic," "If I were to join any church it would be the Catholic," etc. To belong to the soul of the church is to belong to its body as well for they are inseparable. The separation of the soul and body of the church would be its death. The sin of unbelief consists in being culpably, not geogra-phically, outside of the church. No doubt a great many non Catholics die in good faith, but they can not be said to have be orged to the soul of the church. To belong to the church is to hear its voice and submit to its authority. Of course we do not forget God's uncovenanted mercies to those who never belonged to, or who strayed from, the fold of Christ.

"The men of good will form the soul of the church," is another expression to which we object. No; the men of good will are they who form its body,—who remain united to the vine. To say 'I am a Catholic at heart, " or " If I vere to join any church it would be the C tholic," are assertions that may be utterly empty or a cloak for indecision or in incerity. Any one who really

loves the church will take steps to fulfil its commands—one who feels that he ought to submit to it and fails to do simply sins against his con

"Perfect submission of each to the will of God is the one thing that can make reunion possible." This we like. Light to discern and strength to follow the divine will are assured to all who atition for them-who are sincerely desirous of knowing and firmly resolved nnon doing. St. Paul's soul cry, "Lord what wouldst Thou have me do?" was answered as soon as uttered. We heartily echo this petition of the ments occasioned by past sins, by self love, wilfulness, historical incidents, rivalries, worldly methods, may by Gcd's wisdom be disentangled, and the way made open for Christian His own good time."—Ave M

#### A Remarkable Admission

Why do not some churches in the ty succeed? Why do they move up town or out to the suburbs? not people everywhere? Do not these who ever they may be need the Gospel. some sections given up to business where there are crowds during the week, are practically deserted on Sunday. Neighborhoods change their populations. What can a Reformed church do in a locality where the Jews buy up all the residences, or where the colored people crowd out the white or where the Italians predominate? The Church of Jesus Christ has a mis sion there but the Reformed Church has not. These people prefer another type of religious life. To such an ex-tent is this true that the question that confronts some city churches is simply removal or death.— Reformed Church Messenger.

#### Learn to be Satisfied

Let us learn to be satisfied with whatever heaven sends us. To day we yearn for a thing, to morrow we have it, and are not content. We want it a little different from the particular form in which we received it. We are never satisfied with what we have. The great lesson of life is to learn to submit our human wills to that of the Divine. Christians sometimes think their prayers are never heard. Let me tell you no prayer ever goes unheard. The sup-plicant may not realize the answer, but his prayer is not lost. Something infinitely better than that for which he asked may have been given him. What-ever God sends His children is for the best .- Rev. Dr. O'Reilly.

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JUNE 30,

CHATS WITH

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mind that God, ever the Protector,

is watching over us and guiding our footsteps. And if we thus bend all our energies towards this great virtue every

drop of sweat which we shed in striving to become self reliant will be turned

into gems and pearls for our crown of

success, and we will plant within our-selves the elements of usefullness and honor.—T.J.C. ('08) in the Schoolman,

OUR BOYS AND GIRLS.

Work of a Girl Farmer.

York Correspondence Baltimore Sun.

Miss Ada Glatfelter, seventeen years

Some Famous Boys.

low who amused himself making draw-

A Little Girl's Experience

Japanese Girl Baptized.

took place on last Monday evening in the chapel of the Mission of the Immac-

Jones street, when a Japanese girl re-ceived the sacrament of baptism at the

Japanese exhibits and in serving visi

An unusual and interesting ceremony

those things?

St. Jerome's College.

## CHATS WITH YOUNG MEN.

Luck means rising at 6 o'clock in the morning, living on a dollar a day if you earn two; minding your own business and not meddling with other people's. Luck means appointments you have never failed to keep; the train you have never failed to catch. Luck means trusting in God and your own resources. own resources.

More Than Money. There is nothing that gives such pure delight as helping a fellow crea pure delight as neiping a fellow creature. It is a great mistake to think that this can be done only by means of money, food, or raiment. Invaluable as these may be in certain cases, they are after all, but a very small pro-portion of our available resources. Sympathy, encouragement, hope, advice and experience may all come under the head of gifts which can be advantageously bestowed upon a struggling fellow

Not a few essays have been written to show young men how they may become rich, but it is very doubtful whether they serve the purpose in a single instance. A more practical subject for essayists is, "How to keep a ject for essayists is, How to seep a situation." It is quite a common thing for an intelligent clerk to be dismissed, while a more stupid one is retained. This may seem strange, but it is true: nor is the cause difficult to discover. It is the result of a disposition of the contract of tion of the one to do as little work as possible, while the other not only per-forms his allotted task probably not so intelligently, but faithfully, and in addition does not lose an opportunity to convince his employer that he believes the interest of one to be the interest of both.

What System Will Do. It will produce more work and of a

better quality.
It will clear the mind of cobwebs and of brain ash. It will increase your business and de-

crease your expenses.

It will increase effectiveness, lengthen life, and make it worth living. It will foster the habits of prompt.

ness, thoroughness and det ision.

It will increase the respect of your employees and your popularity with

It will enable the mediocre man to accomplish more than others of much

greater ability.

It will make you happier, because your life will be more orderly and ore harmonious. It will increase your efficiency, be-

at will increase your emiciency, because it will increase your self-confidence and self-respect.

It will simplify a mass of perplexing details and give you freedom for larger execution work.

creative work. It will save the results of your labor, so that you will not have to do things over and over again.

over and over again.

It will increase your self respect, self-faith, and hence will increase others' respect and confidence in you. It will increase others' confidence in you, because everybody believes in the man of system and of order.

It will enable you to make better use of your experience, and save you from

of your experience, and save you from pitialls and business disasters.

It will enable you to find anything you want immediately, instead of losing valuable time hunting for it.—Suc-

Busy Lives Are Pure Lives. Busy lives Are Pure Lives.
Busy lives, like running water, are generally pure. Nothing will do more to improve the looks than sunshine in the heart. Endeavor to keep your life in sunshine—the shadows will catch it soon enough. A child's mind is often much like a piece of white paper upon soon enough. A child's mind is often much like a piece of white paper upon which anything may be written. Don't blot it. Those who have the "best times" when they are young begin the soonest to nurse their rheumatism. soonest to nurse their rheumatism. Happy is he who learned this one thing toil for it. Toil is the law. Heastire comes through toil and not by self-in-dulgence and indolence. When one gets to love work his life should be happy and useful. Therefore learn to enjoy your work. "Triumph and toil or to the law." enjoy your work. "Triumph and toil are twins." — Pennsylvania School Journal.

Make This a Day. Make This; a Day.

Make this a day. There is no gain,
In broeding over days to come;
The message of to day is plain,
The future's libs are ever dumb.
The work of yesterday is gone—
For good or ill, let come what may;
But now we face another dawn,
Make this a day.

Though yesterday we failed to see
The urging hand and earnest face
Inat men call Opportunity.
We failed to know the time or place
For some great deed, what need to fret?
The dawn comes up a silvery gray,
The go den moments must be met.
Make this a day.

This day is yours; your work is yours;
The odds are not who pays your hire,
The thing accomplished—that endures,
If it be what the days require.
He who takes up his daily round,
As one new armored for the fray,
To-norrow steps on solid ground.
Make this a day.

-The Talisman.

A New Recruit.

In an article on "Frequent Communion," which is the general intention for June, the Canadian Messenger of the Sacred Heart tells the following tory, which cannot fail to interest our

young men.
"St. Philip Neri, who devoted his life to the sanctification of the young men of Rome, and whose testimony comes to us with the double weight of sanctity and exceptional experience used to say that frequent Communion together with devotion to the Blessed together with devotion to the Blessed Virgin, were not only the best, but that they were the only means of preserving the faith and morals of young men and of helping them to rise again after their falls. How he carried out this prin ciple in practice will be seen by the following example:

"A student came to him one day and begged his assistance in ridding him.

begged his assistance in ridding him-self of some evil habits to which he had self of some evil habits to which he had long been a slave. The saint encour-aged the young man, gave him good advice and after hearing his confession absolved him and sent him on his way happy, with the permission to receive work. Let us wield our own sword and said of Holy Communion on the morrow. If carry our own shield, always bearing in

you should be so unfortunate as to fall you should be so unfortunate as to fail again, 'come and see me at once,' he added, 'and in the meantime put your entire confidence in God.' The next evening the youth returned to the saint to confess a relapse. Philip treated him exactly as before, encouraged him to struggle bravely, absolved him, and allowed him to approach the holy table the next day. The student, harrassed by the tyranny of the evil habit, and yet eager to return to God, from this compassionate direction and from the reception of the Holy Eucharist such an energy and constancy of purpose that for thirteen days in succession he re-turned daily to the saint's confessional. Finally charity carried the day, and Our Lord gained a new recruit. The young man made such rapid strides in the way of perfection that St. Philip soon judged him worthy of aspiring to soon judged him worthy of aspiring to the priesthood. He eventually became an Oratorian, edified all Rome by ris zeal and his virtues, and died still young in the odor of sanctity. To the end of his life he never wearled of tell-ing the story of his conversion in order to encourage sinners and to make young to encourage sinners and to make young men understand that their only hope lay in frequent Communion.

Self-Reliance. One of the most important virtues to One of the most important virtues to be cultivated by every man who would be successful in his undertakings is self-reliance—that determination to be ones own helper and not to look to others for aid. This virtue has been defined as the secret of all individual growth and vigor and as the master key which unlocks all difficulties in every profession or calling. The French saying, "help yourself and God will help you," is as true now as it was in the time of the Ancients, and should be the motto of our young men of to-day.

motto of our young men of to-day.

One of the greatest evils than can
befall a man is to be continually looking to others for help. He who becomes a prey to this evil is like the child learning to walk; it must cling to a chair, a table or some other means of support, before it can pluck up courage to move from its resting place. An observation grounded on widespread An observation grounded on widespread experience is that "help from within always strengthens, but help from without invariably enfeebles those who receive it." We well know that it is on the Alpine cliffs, where the storms blow fiercely all year around, that the toughest plants are reared; not in the blow fiercely all year around, that the toughest plants are reared; not in the sheltered het house where every possible care is given. We have observed that in learning to swim, more rapid progress is made by plunging into the water and buffetting it, than by the use of cerks or other artificial means. The man who, instead of following his own independent judgment, continually runs to others for advice, becomes in a short time a moral A boy used to crush the flowers to get their color and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist Titian.

An old painter watched a little fellow who amused himself making draw. advice, becomes in a short time a moral weakling; his channels of individual effort and lofty ambition are stagnated,

and his intellect is undeveloped.

No doubt you have often heard the story of the lobster, which, when washed high among the rocks, has not sufficient instinct to work its way back. and his intellect is undeveloped. It lies there waiting for a wave to toss it into the sea. If such does not hap-pen there it remains and dies, although with slight effort it could reach the with slight effort it could reach the water which is perhaps but a few feet away. Now, there are many human lobsters existing to day. They lie dormant on the rocks of life waiting for some one to lift them off. If aid does not come, there they remain stranded to their own destruction.

In walking through the streets of our

A Little Girls Experience.

Among the children who made their First Holy Communion at the church of Our Lady of Angels, in Los Angeles, California, was a little girl who expected to have made it in San Francisco, in St. Patrick church. But fate In walking through the streets of our cities, what do we observe? Countless young men, with broad shoulders and young men, with broad shoulders and healthy looking faces, standing with their hands in their pockets sadly lacking that initiative which bids them be up and doing. Their friends suggest, in vain, some independent endeavor, but, no! that will not do, they want a place where they not do, they want a place where they are not obliged to depend on them are not obliged to depend on them selves; they have a dream, or as it were, a vivid imagination that some day a rich uncle or aunt will die and leave them an immense fortune; for hisppy is ne who learned this one thing —to do the plain duty of the moment quickly and cheerfully, whatever it may be. If you want knowledge you must toil for it, Toil is the law. Pleasure them an immense fortune; for know you—dependency lies in bed wishing the postman would bring him news in the postman would bring him news ing the postman would bring him news of a legacy. Self-reliance gets out at 6 a. m., and with busy pen or ringirg hammer lays the foundation of a com-Now Gol never intended these young men to cling to others for help, He meant them to hew out their own passage, through the rocks of stern opposition, with the chisel of self integrity, the same as all our young men who become successful in life.

All the difficulties, trials and hardships, which obstruct us on our course through life, are indeed blessings. At first approach they seem very odious, but after we have once overcome then but after we have once overcome them
they are to us as it were a bulwark of
strength; they teach us to be self
reliant, and render us gigantic in will.
In glancing about the mart of the
world's commerce, what men do we
observe holding the highest positions?
Are they the sons of wealthy men, who

observe holding the highest positions? Are they the sons of wealthy men, who never knew what it was to struggle for themselves? Are they men of leisure, who were never in pecuniary want? Indeed No! They are men of poor parentage, men who have buffeted against the storms of adversity and the whilelying of appreciation; who have whirlwinds of opposition; who have often stumbled over the rocks of fate whilst trodding the path of life, but quickly regaining their footing started forth again with a more determined

will.

Whilst this is an age of phenomenal industrial progress, and even claimed by some to be a period of remarkable social development, nevertheless it is not all advancement; and individual retrogression is by no means an unknown quantity. So now, be not one of those who are always awaiting some usual good luck; be not ranked with such as are continually raise to determine the source to the source good luck; be not ranked with such as are continually going to do this or that great deed, if they were only in better circumstances. Be not of the subjunctive mood, but of the imperative. Brace up, convince yourselves that you are fit to battle with fortune; believe that you can conquer if others have conquered, for what man has done man

can do. Make your pass word "I'll do what I car." I can is a hero, never afraid of exer-tion. I can't is a luggard, too lazy to work. Let us wield our own sword and

The gentleman wished he had some thing in his pocket, but it was empty. At the next stopping place he went self and bought something for the

children to eat.

When he handed it to the child, "I knew it would come," she said, looking up with a blush of joy on her face.
"Did God send you, sir?"

"Did God send you, sir?"
Yes, God sent the gentleman. The child did not see how the cars were to furnish the "daily bread," going so fast and no pentry. But the Son of God taught her to pray, "Give us this day our daily bread," and the little girl believed it. She asked Him, and God well knows ever so many ways to answer our knows ever so many ways to answer our prayers. You see he let a kind gentle man bring her some. A Little Girl's Adventure.

A pretty story of the Duke of Norfolk is related by the Catholic Herald of India. It is only one of many stories showing how simple and kind hearted the Highlengished Catholic continuous. this distinguished Catholic gentleman is, and how fully he deserves the title of nobleman. He is noble by rank and noble by nature.

A woman residing at Brighton took her little girl on a cheap excursion to see some friends in Arundel. The train see some friends in Arundel. The train was full, and the woman and child who had third-class tickets, were hastily placed at the last moment in a first-class compartment. The little girl lost no time in getting into conversation with a gentleman who was the only other occugentleman who was the only other occur pant of the carriage. The gentleman put his paper down and seemed so very kindly disposed that finally the child opened her luncheon basket and offered him a banana which he took and ate. Just as the train drew up at Arundel, he handed the mother a card which he said would admit her and her little girl to see all parts of the castle. After he had alighted, the woman looked at the card, and the little girl opened big eyes of wonder when told that the gentleman who had eaten her banana was the Duke

Boys do not judge as boy by his clothing. An incident occurred on one of the street car lines of this city a few days since which is worthy of notice. A poorly clad woman entered the car carrying an infant in her arms. As she sat opposite I observed she seemed troubled about something. When the conductor passed through the car for the fares she said, in a very low voice;—
"Please, sir, I have no money; let me ride this time and some other time I will pay you." Do Not Judge By Clothing. Miss Ada Glatfelter, seventeen years old, has just completed the task of planting thirty five acres on the farm of her father. She is the daughter of the late A. H. Glatfelter, who was killed a short time ago by being caught in the wheels of a threshing machine. The only male member of the family is a crippled brother, and the work of farming one hundred and fifty acres was left to the young man and young woman.

time I will pay you."
"I can hear that story every day."
said the conductor, in a loud, rough
voice. "You can pay or get off."
"Two fares please," said a pleasant
voice, as a toil worn and sun-browned
hand passed the conductor ten

low who amused himself making drawings of his pot and brushes, eacel and stool, and said, "That boy will beat me some day." So he did, for he was Michael Angelo.

A German boy was reading a blood and thunder novel. Right in the midst of it be said to himself; "Now, this will never do. I get too much excited over it. I can't study so well after it. nt is the heart of our divine Lord that most appeals to us, for it was from it, as a centre, flowed that burning and consuming love that prompted Him to die for us. "Behold," says our Lord, "the heart which hath loved men so much that it hath consumed itself with was but a trifle, it proves that we can not, with safety, judge a man by his clothing "for many a true heart bears because a second lacket." over it. I can't study so well after it. So here goes!" And he dung the book out into the river. He was Fichte, the great German philosopher. peats beneath a ragged jacket.'

THE CATHOLIC CHURCH AND CHURCHLESS CHRIS-TIANITY."

"No one who has kept abreast of the times can have failed to remark the great change that has come over the teeming millions of our country, in the matter of religious belief. We were, not many years ago, a reverential, church going people; at present, the great majority of those who are not "churchless" multitudes. Writers of various shades of belief, misbelief and unbelief have not failed to notice this fact, and not wishing to brand the pected to have made it in San Francisco, in St. Patrick church. But fate decided otherwise. She went through the terrible ordeal of fire and earthquake, but in all the peril and exeitement, she did not forget that she was going to make her First Communion some time, if she lived. So, while every one else was running away, the little maiden, with commendable prud ence, gathered up her First Communion dress and her crucifix and beads, which she carried with her until she reached Los Angeles. Don't you know that little girl will always treasure those things? necessary deduction from conceded premises. "Religion," it is said, "is ing more and more differentiated m church-going; our people have ased in great measure to be churchalate Virgin, Lafayette place and Great hands of the rector, the Rev. Malick J. Fitzpatrick.
The girl, Minnie M. Abbi, twenty years of age, was one of the many geisha girls sent by the Japanese government to the St. Louis Exposition. These girls were employed in explaining the tors with dainty cups of tea. Among the official visitors from New York was Dr. Daniel C. Potter, of the Department of Finance Dr. Potter sought the privilege of putting some of the geishagirls in American institutions, and, after much opposition he was successful in placing two or three, and was made their legal guardian. Miss Abbi was in placing two or three, and was made their legal guardian. Miss Abbi was sent to St. Elizabeth's Home, Mount Loretto, Staten Island, immediately after the closing of the Exposition, and after the closing of the Exposition, and for the past year and a half has applied herself to the study of the Catholic faith, under the careful direction of the Sisters of St. Francis. She proved

to be a very bright pupil and has made wonderful progress, not in the study of religion, but in the English language. Her baptism was witnessed by Dr. Potter and many of the priests and Sisters connected with the mission. A gentleman saw two children before him in a car, a boy and a girl. Both looked tired. They were dressed poor-ly, but neatly, and were travelling alone. Toward noon the little girl got alone. Toward noon the state of the found up from her seat; presently he found her kneeling on the floor, with her head her kneeling on the gloon. Was she sick? Did she find this an easy way to sleep? No, she was praying.

"What are you doing my little girl?"
he asked when she got up.

"I was saying 'Our Father, Who art
in heaven,'" she said.

in heaven," she said.
"And what are you saying it for

now?" he asked again.
"I'm so hungry," she said.
"We've been travelling two days," said the boy, "and our luncheon is all said the boy, "and our luncheon is all certain stripe to be "highly intellect-

The Answered Prayer.

READ THE DIRECTIONS ON THE WRAPPER. ST. CROIX SOAP MFG. CO., ST. STEPHEN, N.B. Now we consider it might that of the halt on such shallow talk and writing, and to ask the men and women of our day to demand proof of what they hear and read and not to be satisfied with mere assertion. Before forming a serious and assertion. Defore forming a serious and thoughtful judgment on the connection between a church and christianity, we must have a clear idea of what is meant by Christianity, and of the function which a Church is called upon to fulfill in such an organization. If Christianity in such an organization. If Christianity in such an organization. If Caristianty is only another name for humanitarianism, and if a church differs from a lecture-hall only by its peculiar style of architecture, then the whole question is easily settled. If man and women frequent their churches only in order to have transferred from pulpit or platto have transferred from pulpit or plat-form to the occupants of the pews some

body's comments on the passing events of the day, then indeed have the churches outlived their destiny and hereafter the great cathedral of nature may do away with all more elaborate and more expensive ecclesiastical edifices. But if the Church is the real House of God, if it is the hallowed spot where God's life giving sacramen's are dispensed to His loving children, if it is the school of divine truth where, not man's views but the unchangeable word of God is proclaimed with authority, then indeed

HEART.

It is the heart of our divine Lord that

the centre whence proceed the good acts and good thoughts men do atd

FATHER KOENIG'S NERVE TONIC

Was In Untold Misery.

Was In Untold Misery.

ANTIGONISH, N.S.

I should have written before now about that precious Pastor Koenig's Nerve Tonic, but I thought I would first see what effect it would have. I have used only one bottle this time and im happy to state that I have improved wonderfully. I was notable to leave my bed and could not sleep nor eat, and was in untold misery. Now I care sleep the whole night and am feeling better, and getting stronger every day.

Had it not been for my faith in Pastor Koenig's Nerve Tonio my life would be too much to bear for the last while, but having used it before I know its value too well to doubt the God-sent redef it brings. Would that the world knew more about it, for it is just wonderful.

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Christianity must not be churchless."

From Sermon of Rev. Father Pardow S. J. in St. Patrick's Cathedral, New York. DEVOTION TO OUR LORD'S SACRED

cents.
"Heaven bless you sir," said the woman, and long and silently she wept the language of the heart so elequent to express our hidden thoughts.
This man in worn and soiled garments was one of God's noblemen. He possessed a heart to feel for the woes of others, and although the act was but a trifle, it proves that we

acts and good thoughts men do at d think for one another, and their worth is in proportion to the feeling and dis position that reigns in their hearts. And so we often excuse the mistakes and faults of the judgment, because the heart is all right. Our Lord's love for us is a perfect love—there is nothfact, and not wishing to brand the people of the United States as altogether unreligious, have sought out different loopholes, in their efforts to with this He will be fully satisfied. We show our love for one another by our de what would seem to be show our love for one another by our deduction from conceded goodness and kindness, and so we show goodness and kindness, and so we show our love of our Lord by being good and well disposed to Him and to all His in-terests. We love Him for His infinite perfections and His perfect lovableness, ceased in great measure to be churchgoers, but religion is as deep as ever
in their hearts." Following on the
heels of this statement, to the startling and oft - repeated question "Is
Christianity Dying in Our Midst?"
the answer is glibly and unhesitatingly
thrown back "Dogmatic Christianity,
yes; real Christianity, no." Now
what are we to think about this
churches, undogmatic Christianity?
It cannot be denied that religious ques
tions do arouse a certain amount of interest, and many persons there are
who really wish to have near at hand
some ready-made opinion on such topics. and we interest ourselves in all that in-terests Him, and help to advance these terests Him, and neip to advance these interests in any way we can. As the greatest interest of God is the salvation of man's soul we show our love of Him by doing all we can to save our souls and the souls of our brethren. True love must be acted out in deeds. It cannot be a mere sentiment. a pass It cannot be a mere sentiment, a pass i g word, a thoughtless look; it must be I g word, a thoughtless look, it must be something that has life and vigor and shows it by good deeds, noble words and gracious acts as occasion gives the opportunity. Let us, then, practise our love for our Lord by our one ready made opinion on such topics. ut as the great mass of our people, must toil for a living, who have no me to think out their religious holdings or themselves they turn in many cases the daily newspaper. Travellers in ar fast express trains—fliers they are alled—are much interested in our output of filling the water tank of the thod of filling the water tank of the nethod of filing the water tank of the ocomotive without the inconvenience of stopping the train. By an ingenious levice, the water along side the track plashes up the inclined plane into the eservoir. A somewhat similar proreservoir. A somewhat similar process, along mental lines, we see going
on every day, morning and evening
in the subway. Live men and women
are being hurled to their places of
business and back; but not wishing to
waste time, they are anxious to secure
a so-called thought-supply for the occasional cent of the morning and the a so-catted thought-supply for the occa-sional chat of the morning and the longer talks of the night. Hence they do their best to have a few ideas splash in upon them from several watery journals. No lone, however, will dig-nify this process by the name of think-ing; and vet it is precisely such an nify this process by the name of thinking; and yet it is precisely such an
un-atisfactory mode of proceedure
that gives rise to the many superficial views concerning churches and
undogmatic Christianity of which we
hear the echoes on all sides of us. This
absence of real thinking also explains
how it comes to pass that the moment

ual"; and how it is continually insinuated that if some of us still hold to the faith—once delivered to the saints—it is only because our reason has become partially or entirely atrophied. Now we consider it high time to call a halt on such shallow talk and writing, and to such shallow talk and writing, and to such shallow talk and writing, and the such the means of our day of the such that the such shallow talk and writing, and the such that the such shallow talk and writing, and the such shallow talk and writing, and so make the such states of the saints—the such shallow talk and writing, and so make this loveliest of all the months of the year all the lovelies all the months of the year all the lovelies and brighter by our goodness to all men in return for our goodness to all me and Times.

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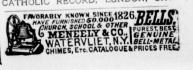
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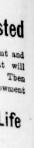
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#### IN THE SUN AND NOT "SO."

N. Y. Freeman's Journal. The New York Sun in an editorial article on the English Education Bill presently under discussion in the House of Commons observes and queries as WASHING Without

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by the Holy Spirit."

Their creed is the Bible—the Protestant Bible—and that creed the new Education Bill proposes shall be taught in the schools at the expense of the taxpayers, including Catholics. And

THE ONLY SOLUTION OF THE WORLD'S TANGLES.

Archbishop Keane of Dubuque, in

making the baccalaureate address at lowa State University last week, dis-cussed a matter that is well made clear

cussed a matter that is well made clear to the average mind of our day.

"It may be urged," he said, "that some of the noblest philanthropists of modern times have made no profession of the Christian religion. But these men were reared under the influence of the Christian principles which genera-tions of their forefathers had held and

corroborate it. The exception proves

"He who, through the religion of

because of the ties of nature, but for the

love of his Father in Heaven, He is the only solution of the world's social tangles and puzzles. Only faithfulness to Him will lead to their solution, and in vain it will be sought elsewhere."

THE CHURCH OF ROME.

TE POWER OVER ITS PEOPLE IS

PUZZLE TO ITS OPPONENTS.

It is estimated that the Catholics in

London number 200,000, and their body includes practically the entire Irish element in the population, just as

the Presbyterian Church counts among its adherents most of those of Scottish

birth. Many of these immigrants from

the sister isle are to be found among the very poorest of the slums, and

according to Charles Booth, constitute in that stratum of the population "a class apart, being, as a rule, devout and willing to contribute something

from their earnings toward the support of their schools and the maintainance

of their religion.

It is one of the strangest character

istics of the Church of Rome that she

alone among the denominations has discovered the secret of grappling to

every grade of culture. Whatever their

compact force in the religious world, and though there is a general tendency

to follow her example of pressing the arts into her service, her converts are

not numerous. On the other hand,

oddly enough, when they do come it is usually from the affluent and highly

educated class, and not a few of the most cultured skeptics turn to her at last in their despair and become her

zealous supporters. - London Telegraph.

TIM " HEALY'S ACT OF FAITH.

One of the most meteoric geniuses in

-Catholic Citizen.

the rule.

From an American viewpoint the "From an American viewpoint the bill seems reasonable enough. Denominational instruction may be given to such pupils as desire it, but it must be given after school hours, and the remuneration for giving it must come not from public funds, whether imperial or local, but from private sources. Why should Anglicans or Catholics object to a regulation which imposes an equal burden upon every sectarian denomination? Why should attendance on religious exercises of a specific kind be compulsory? Why should sectarian instruction be imparted in school hours? Why should the cost of it be levied on local rate-payers or on contributors to

Why should the cost of it be levied on local rate-payers or on contributors to the imperial exchequer? That such questions should even be mooted puzzles a citizen of the United States, wherein has long existed a complete divorce of religion from the civil power."

As to the last statement it may be noted that there are chaplains in the United States paid service—in the army and mavy and in Congress. This is not "complete divorce of religion from the civil power." On the contrary it is the civil power connected with religion and paying for it.

taxpayers, including Catholics. And this the Sun calls an "equal burden upon every sectarian denomination." What has become of the motto: "If you see it in the Sun it's so?" paying for it.

With regard to the Sun's allegation that under the English Education Bill "denominational instruction must be given after school hours" and that "the remuneration for giving it must come not from public funds but from private sources"—this also is incorrect. The Bill provides that "simple Bible private sources "—this also is incorrect. The Bill provides that "simple Bible teaching" shall be given in the schools during school hours and by the same teachers by whom the secular instruction is given, that is, by the regular teachers whose salaries are paid from public funds. And what is "simple Bible teaching?" Of course it is "denominational instruction." It is the religion of the Protestant denomination known as non-Conformist.

tions of their forefathers had need and transmitted as a sacred inheritance; and they were practically loyal to these principles, while too many professing Christians were violating or neglecting them. Such cases, instead of contra-dicting the verdict of history, do but correspond to it. The exception proves known as non-Conformist.

In the case thus truthfully presented In the case thus truthfully presented will be found the correct answers to the Sun's questions. "Why," asks the Sun, "should Anglicans or Catholics object to a regulation which imposes an equal burden upon every sectarian denomination?" But there is no such regulation. There is no "equal burden." On the contrary the burden is very unequal, for the Bill proposes that Nonconformist religious instruction ("simple Bible teaching" to wit), shall be given at public expense, while Anglican or Catholic expense. In other words Anglicans and Catholics must pay taxes for Nonconformist denominational religious instruction in the the who, through the religion of the Christian religion which dispenses his blessings to the world, has ever taught that man must be loved, not only nal religious instruction in the cols, while their own religion is ex cluded from the school curriculum and school hours. Is that an "equal bur-

This answer is answer to the Sun's other questions. "Why should sectarian instruction be imparted in school nan instruction be imparted in school hours?" The bill provides that it shall be so—that non Conformist sec tarian instruction shall be imparted in school hours, and that all other denominations. school hours, and that all other definitions—Anglicans, Catholics, Jews, Agnostics shall help to pay for it. "Why (queries the Sun) should the cost of it (that is, sectarian instruction) be levied on local rate payers or on contributors to the imperial exche-quer?" But it is so levied, or proposed in the bill to be levied, that is the cost of non-Conformist sectarian instruction, and of no other religious instruction is and of no other religious instruction, is to be levied on local rate payers and contributors to the imperial exchequer. Was the Sun aware of all this when making its statements and queries implying and asserting absolute "non-sectarianism" in the sectarianism" in the provisions of the Bill? Of course it was and by its re-marks further on as follows it showed that it fully understood the

that it fully understood the real situa-"The British Non-conformists and "The British Non-conformists and many lukewarm Anglicans take our view of the matter. They insist that the inculcation of specific religious dogmas is not the business of the State, although they are willing that instruction in ethics and certain broad principles which underlie most religions be included in the educational programme."

In the last four lines the cat is let

Included in the educational programme.

In the last four lines the cat is let out of the bag. The non Conformists are willing that instruction in ethics and certain broad principles which underlying the included in derlie most religions be included in the educational progamme," which means that "simple Bible teaching," that is, the religion of the non-Conformists, be included in the educational programme, and as a matter of fact it is included in the Bill, as to which some pertinent and significant views, including the Catholic view, are thus briefly noted in the Tablet:

"Controversy still revolves round the question of the simple Bible teachwhich is established and endowed ing which is established and eacowed by Mr. Birrell's Bill. Mr. Hirst Hol-lowell, for example, is indignant that Mr. Lloyd George should have at last come to see and have publicly declared that council schools (the public State supported schools) give Protestant that council schools) give Protestant supported schools) give Protestant teaching such as is acceptable to a Pro-testant country, and that so they are testant country, and that so they are practically Protestant institutions. He resents also the Manchester Guardian's reasoning that so far the presence of the Bible in the schools is "a formulary of some particular denomination." But he has been effectively answered in a letter from a correspondent to the same journal, who declares that Mr. Hollowell simply begs the question at issue. "The use of a Protestant version of the Bible in the Protestant version of the Bible in the Protestant sense," writes this correspondent, "does undoubtedly constitute a Protestant teaching. The principle underlying the non-Conformist position is that the Bible without any authoritative interpretation is sufficient for all purposes, pretation is sufficient for all purposes, and this is the sectarian principle of Mr. Hollowell's own denomination (the Congregationalists). Their Year-book the common version we con sider to be adequate to all purposes of instruction and edification.' Another manual puts it, "Our creed is the usually still the storm of angry passion.

Every paper, every book, every magazine of the hour, seems to have chosen for the popular theme graft, till we are led to exclaim: Have we lo honest public men, in politics, in trade, in commerce; nay, even in the home! It extends to every station of life. Had we not better pause and consider what effect this must certainly have on foreigners who judge our country solely through the press, what a class of citizens it is not liable to encourage to our

shores?

Have we no honest men worthy of press space? Most of the present investigation appear but as the greatest farces. Why are there we condemnations? It is not "through the mighty power of publicity," as the New York World puts it, that any final convictions can be made, but by the strong and constant series of government investigations. In the long records of public exposures we can look for a strong awakening of the public conscience, but it will take time—years, perhaps centuries—to a comconscience, but it will take time
—years, perhaps centuries—to a complish. One of the strongest side toward
the stamping out of graft, is the influence of the mother. How can she read
the press of to day without trembling
for the future of her children and recelling, only too forcibly her duty calling only too forcibly her duty toward her child? "As the twig is bent, so is the tree inclined."

Inculcate principles of right, truth and honesty. Teach them the nobleness of honesty, the supremacy of truth over every other factor of life. To our charm of the supremacy of truth over every other factor of life. over every other factor of life. To our shame it must be admitted that the average daily paper is not fit to go into the hands of our youth to day. They are not able to discriminate between the honest public man and the grafter. So commercial has our estimate of things become that the man must with the most money is the man most worthy of emulation in the eyes of the present youth. The greatest and strongest solution in our eyes is the olution in our eyes is the conderful life abiding influence of the mother toward training her children to the strictest, most scrupulous honesty of mind and purpose Mothers, look to it! In your hands lie the future glory or downfall of our country.— Intermountain Catholic.

#### Co-Operation in Civic and Patriotic Affairs.

Catholic Americans should not hesitate to co-operate with their non Catholic fellow citizens in civic and patriotic affairs. Over in Germany the Catholic lands of the tic affairs. Over in Germany the Catholic leaders do not hold aloof from their fellow countrymen of other creeds in movements making for good citizership. The Catholic party known as the German Centre works in harmony with many Evangelical Protestants, and at a banquet given by the Centre and at a banquet given by the Centre the other day the toast of "Our Evangelical Guests' was proposed by Herr Fehrenbach, leader of the Centre men bers in the Baden Landtag, and was responded to by Count Bernstorff, a Lutheran.—Sacred Heart Review.

A Lesson.

The late Dr. Carmont, dean of the Scottish diocesan clergy, was in his day one of the most brilliant students of the Scots College at Rome. On one occasion he tied with the late one occasion he tied with the late Archbishop Croke, then a student of the Irish College, for the first medal in dogmatic theology. He was ordained priest in 1847, when just twenty-three years old, and returned at once to Scotland. He always attributed his immunity from typhus and cholera while ministering to and havening hypothese of victims of those burying hundreds of victims of those two dreadful plagues, to his rigid total abstinence.—Antigonish Casket.

Destructive Fire.

herself with hooks of steel men and women from every rank of society and Nicolet, Que., June 22.—A disastrous conflagration broke out here last evenworldly position, whatever their de-gree of intellectual development, her power over them is a real and binding ing, which soon got beyond control of the local fire brigade and utterly destroyed the magnificent new cathedral, the old parish church, the splendid con It is only those with some personal vent of the Sisters of the Assumption knowledge of her adherents who have and the residence of Mgr. Suzor, the retired Bishop of Nicolet. Both the old any idea of the diversity of individual conviction which attains repose under the apparently rigid and unbending system by which her authority is exer-cised. Yet, she is though perhaps the most varied as well as the most united and and the new cathedrals, the L'Assomption Convent and the Hospice St. Joseph are mere heaps of smoking ruins, in places flaming flercely.

There were three hundred Sisters in

the convent, and the flames spread with such extraordinary rapidity that they were only rescued with great difficulty. Latest estimates place the loss a about \$600,000 divided as follows: The two cathedrals, old and new, \$250,000 L'Assomption Convent, \$200,000, and the Hospice St. Joseph \$15,000.

THE CONFESSIONAL.

Non Catholics make confession their great bugaboo, says a contemporary. It is not at all uncommon to hear a nor-Catholic say that if it were not for the the history of modern Ireland is un-doubtedly the irrepressible "Tim" Healy, and one of the grandest acts of Catholic say that it were not to the tribunal of penance they would become Catholics. They say they are afraid to confess to the priest. They protest that they do not think it right to tell there sins to a mere man, and so on. After a non-Catholic has become a controlled the tribunal has a proposed at the tri faith that an English Parliament was ever made to hear, fell from his lips in the discussion of the great school question, now occupying the time of the solons of Great Britain. Catholic and has approached the tribu-nal of penance, his whole notion of con-fession changes. He wonders why he ever dreaded the procedure, Such a load is lifted from his heart! Such a solons of Great Britain.

"I would rather have my children taught the 'Our Father' than the use of the globes," was a sentinent that made England think. Continuing, the fiery orator, subduing into solemnity, gave out his credo in these telling pariods." peace enters into his soul! Such cor-tentment envelops him! He has to d God's earthly representative all about periods:
"I would rather my children would understand their religion, the provision his innermost feelings, about hitemptations to which his poor we knature had succumbed and those which understand their religion, the provision for the eternity that is to come, than that they should be rich, and educated, and prosperons. I care little for your education. But there is one thing which I and mine have got a grip of: I do believe in Christ to come; I do be lieve that cur children, whatever be their misfortune, whatever be their poverty, they listen to the teachings and put in practice the lessons they receive in Catholic schools will receive a rich reward."—Catholic Union and Times. had been resisted, of the doubts and the fears none of which he would have even hinted to every-day friends. He has listened to the kindly advice of the priest who has heard the stories of so many penitents and has counseled so many. He has knelt in the dim'y lighted church and looked up toward the nigh altar in front of which burned the red fire, signifying that the Lord of heaven and earth was in the tabernacle dear Lord would come to him in the sacrament of the altar and would be a help to him in every time of trouble.

Meets on the 2nd and 4th Thursday of every month, at 8 o clock at their hall, in Albica and the people, As his hand.

Meets on the 2nd and 4th Thursday of every month, at 8 o clock at their hall, in Albica and the Thursday of every month, at 8 o clock at their hall, in Albica and the Thursday of every month, at 8 o clock at their hall, in Albica and the Thursday of every month, at 8 o clock at their hall, in Albica and the Thursday of every month, at 8 o clock at their hall, in Albica and the Thursday of every month, at 8 o clock at their hall, in Albica and the Thursday of every month, at 8 o clock at their hall, in Albica and the Thursday of every month, at 8 o clock at their hall, in Albica and the Thursday of every month, at 8 o clock at their hall, in Albica and the Thursday of every month, at 8 o clock at their hall, in Albica and the Thursday of every month, at 8 o clock at their hall, in Albica and the Thursday of every month, at 8 o clock at their hall, in Albica and the Thursday of every month, at 8 o clock at their hall, in Albica and the Thursday of every month, at 8 o clock at their hall, in Albica and the Thursday of every month, at 8 o clock at their hall, in Albica and the Thursday of every month, at 8 o clock at their hall, in Albica and the Thursday of every month, at 8 o clock at their hall, at 10 clock at the true month, at 10 clock at 10 c

After one of these experiences the nor-Catholic that was wonders how he could have been so blind as to steel his heart to the truth because of a foolish feeling of pride in connection with one of the most helpful, satisfying institutions of God's Church.—Church Home Compan-ion.

DIOCESE OF HAMILTON. REV, FATHER BUCKLEY HONORED.

Owen Sound Times, June 15, 1906,

As previously announced in The Times, the removal of Rev. Father Buckley from Owen Sound to take up the duties of the parish priest at Corunna and Courtright in the diocese of London, is marked by universal feelings of regret and gladness—regret at losing one who has won his way into the hearts of Owen Sound citizena, irrespective of religious difference, and of gladness because the change carries with it a well merited promotion. For seven seen years Rev. Father Buckley has labored faithfully—often under great hardship and difficulty, to perform his allotted task and now recognition to some extent has come to him and he goes out from a people who has learned to love and respect him to form new ties and associations which his many friends in and about Owen Sound confidently hope and be live will be as lasting as the ones formed in this locality. In order to give a more tangible expression to their feelings a number offriends waited on Father Buckley at Sc. Mary's parsonage on Sunday evening after Vespers when His Honor Judge Hatton read an eulogistic address, while Mr. M. Scully presented him with a purse of gold. Though taken by surpise, Father Buckley made a suitable reply expressing his gratitude to the donors for their gift and thanking his many friends for the kindly sentiments entertained towards him. The address was as follows:

To the Rev. Father Buckley:

Reverend Sir. "We, the members of the congregation of St, Mary's church. Owen Sound. Owen Sound Times, June 15, 1906.

kindly sentiments entertained towards him. The address was as follows:

To the Rev. Father Buckley:

Reverend Sir:—We, the members of the congregation of St, Mary's church. Owen Sound, while learning with extreme regret of your intended departure from our midst desire to congratuate you upon your appointment to the important position of parish priest at Cortuna. We feel that you have well merited this sign in advance, and that the parish which how some seventeen years since you first came to the Owen Sound mission, and each of the succeeding years has but added to the esteem and affaction in which you have been held by the members of the different congregations of this mission. It could not very well be otherwise. Such respect and affection was commanded by your strict attention to your parochial duties and especially your devotion to the unfortunate sick under your charge. For these no trouble was too great for you to take and no hardship too severe for you to undergo if by such consolation could be given. A priest's life in the Owen Sound mission, which extends from Wiarton on the west to Thorabury on the east and Dornoch on the south, is no easy one, and in the past seventeen years you have had the full share of the hardships incidental to such a life and no one has ever heard you complain. In addition to the love of our own people we believe you have secured the esteem of those of our separated brethren who have made your acquaintance, many of whom unsclicited by us, insisted upon contributing to the presentation we are about to make, We hope and firmly believe that you will be as fortunate in your new charge. We now desire you, Reverend Father, to accept from us this purse of gold not—indeed in any way a recompense for the past seventeen years of devotion on your part to our spiritual interests, but as a tangible evidence, if a slight one, of our feelings of affection for you. Wishing you all blessings, we now bid you farewell. Signed on behalf of the congregation of S. Marys' Church, M. Forhan, M. Scully,

TWO MORE PRIESTS ORDAINED FROM MARYSVILLE PARISH,

FAMILY WHICH COUNTS THREE PRIESTS AMONG ITS MEMBERS. AMONG ITS MEMBERS.

The Saturday preceding Trinity was the date on which two natives of the parish of Marysville, and members of the same family, were clothed with the sacerdotal dignity. These were the Rev. M. Murphy, O. M. I. and the Rev. S. Murphy, O. M. I. The ordination took place in the Cathedral, Ottawa, His Grace the Archbishop of Ottawa being the ordaining prelate.

the Archbishop of Ottawa being the ordaining prelate.

The happy parents of the newly ordained, Mr. and Mrs. Timothy T. Murphy, had come from Maryeville to be present at the ceremony and to receive the first blessing of the newly consecrated priests. Two aunts and a cousin were likewise present.

This makes three members of the family who have entered the ecclesiastical state and the oblate Order, the other brother being the Rev. T. P. Murphy of St. Joseph's church, Ottawa. These three brothers are the grand nephews of the late Rev. Michael Mackey, who for over thirty years was parish priest of Marysville, and had been ordained at Kingston in ISIS—a time when Ontario had in all but welve priests tending to the needs of Catholic settlers scattered over the region from Essex to Glengarry.

If the Irish of this country, either coving to

garry.

If the Irish of this country, either owing to the unwillingness of parent to make the necthe unwillingness of parent to make the necessary sacrible in supplying means for the education of heir sons, or else owing to the too many protunities open in the too many protunities open in the produced with departing from the traditions of the first hards and seem little anxious to help in filling up the ranks of the priesthood, he will be produced with departing from the priesthood, where the produced with the priceshood, and the produced with the priceshood of marystile and Read may claim minusity from this reproach. There are six living, priests who claim Tyendenaga as their birthplace. These are the Rev. T. P. Murphy, O. M. I., of Otawa, the Rev. John Mangher of Madoc; the Rev. John Hanney of Toledo; the Rev. F. W. McCullough, O. M. I., of Vancouver, and the priests just now ordained — the brothers of the first named. Four are engaged in studies for the priest model, viz. J. V. Meagher, of Read; James MeNeil, Daniel McCullough and Edward Doyle of Marysville.

ARCHDIOCESE OF TORONTO.

A DAY OF REJOCING FOR BARRIE.

On Sunday last—the solemnity of Corpus Chr.sti—the church of the Sacred Heart of Mary, Barrie, was in reality, en fete; when the good people of the town were honored with the high privilege of having a young priest sing his first Solemn High Mass in their midst. The reverend gentleman to whom reference is made, is Father John J. Hehir, who recently completed his theological course in St., Paul seminary, and was ordained during Pentecost week, by Archibishop Ireland. Father Hehir is not, however, a stranger to us; being a cousin of our esteemed pastor. Very Rev. Dean Egan who is to be congratulated on his kinsman's success.

Precisely at 10:30 Rev. Father Hehir Intoned the "Asperges," which was continued by the choir, followed by the "Veni Creator Spiritus," Then commenced the grand act of his life—his first Mass; and as he proceeded with the Holy Sacrifice, the members of the congregation were edilled by the plety and reverence manifested during the solemn ceremony, Very Rev. J. R. Teefy, DD., C. S. B., Toronto, acted as sub deacon.

The music for the occasion was "Missa de A DAY OF REJOICING FOR BARRIE

Rev. J. R. Teeft, DD., C. S. B., Toronto, acted as deacon, and Very Rev. Dean Egan acted as bud deacon.

The main of the eccasion was "Missa de Angelis", with "Veni Jeen" for the offertory, all of which were exceptionally well rendered by the choir. Miss Annie Graham presided most acceptably at the organ.

The aliars were very tastefully decorated the main alterablaze with myriad lights and flowers.

After the Post Communion, Prv D. "acfy ascended h pulpit and preacle itn. r and of the day. To say it was a masterface of oratory is like painting the lily! The fame of that gifted speaker is owidespread that our modest meed of praise would seem superflucture on Stunga last. He selected as his text. The sacerdos the description of the day of but one regret among the spell-bound listeners and that was that the voice of the speaker had

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was uplifted asking the best graces of heaven on the assembled throng, many a fervant prayer was offered that the consecrated young priest might live for many, many years to bestow his benedictions on the people and be an honor to the Church of God.

Among the first to receive the bleesing of Rev. Fa'her Hehir were his brother, Mr. Michael Hehir of New York; and his two consins the Misses Kate and Nora Lynch, of New York and Toronto, respectively; who are also to be congratulated on the honor conferred on their exteemed relative.

MARRIAGES AND DEATHS.

Marriage announcements and death notices a condensed form not exceeding, five lines,

RUTLEDGE.—At the residence of her sister Mrs. Mary Storey, Stratford, Ont., on Thurs-day, June 7, 1906, Mrs. Thos. Vincent Rutledge of Barre. Vt., eldest daughter of Mrs. Mary Mailoy of Kinkora, Ont. May she rest in peace!

NEW BOOKS.

'Special Introduction to the Study of the Old Testament' by Rev. Francis E. Gigot, D. D.. Part II. Published by Benziger Bros. Price \$2.50

'The Lessons of the King' made plain for His Little Ones by a Religious of the Society of Jesus. Price @cents. Benziger's N.Y.

C. M. B. A.—A resolution of condolence was passed by Branch 25, Cayuga, Ont., on the death of Bro. Andrew F. Waters,

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Lion No. 13. Township of Dover, a Catholic,
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