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The Catholic Record

LONDON, SATURDAY, JUNE 15, 1907.

A HOPEFUL SIGN.

There will be, we suppose, beer and whiskey men until the end of time. But the number of them is on the decrease. The saloon keeper is, if we read aright the signs of the times, not in honor. His business as such is legitimate, but it is admitted that it is a poor occupation for a man who has either brawn or brain or who wishes to be a factor in the development of his community. The saloon keeper is, albeit, a generous fellow and known for his quips and jokes, a menace to a parish. Public opinion frowns upon him and his business: our societies will not have him in places of honor or distinction. The day is dawning when the bar room will be the last thing to enlist the activities of any man who loves his fellows and who scorns to handle money that stands for misery and unhappiness. We hope to be able to walk the streets without seeing a shop owned by a Catholic, bearing the notice: "Licensed to sell wines and liquors."

WORTH REMEMBERING. The joke-smiths war merry over the

temperance cranks. They are dubbed fanatics and ridiculed to make a holiday for the good fellows who are jubilant enough while in their cups, and who, when the fires of alcohol are gone out within them, are, in their own estimation, fools of a very paltry type. It should be remembered that " fanatics" have seen the squalid houses tenanted by the slaves of liquor. They have seen the ships of youth rotting on the shoals of drink. They are aware of the fact that the moderate drinker of to-day, if not the drunkard of to-morrow, is gradually shorn of his powers and has less power to work with and less time to live than the total abstainer. They who patronize the saloon will have none of this. But employers demand sobriety from their employees; they claim that a man cannot, as a rule, touch alcohol and play for any length of time a successful part in any department of human activity. They assert that the moderate use of alcohol is a cheat, and that morally and physiologically it is keyed to the opposite of moderation. Even a moderate use of alcohol is injurious to vitality. It is out of place when used for any other purpose than a medical, chemical or artistic purpose: it is not a food: it is the most insidious This is the verdict of the physiologist. We commend it to our reader. He may ignore it with the foolish contempt bred of inexperience, but he will rue that day when he began to support the saloon. The pledge is no burden for any man: it is an aid for the Church and a guarantee of happiness and good work. For the present let us say that the Belgian Academy of Medicine, at its meeting of

1896, declared: "We doctors and representatives of "We doctors and representatives of the medical profession, who see every day in private practice, in the hospit-als, the asylums for the insane, the lamentable victims of the great social poison; we, who are witnesses of the degeneracy which affects the progeny of alcoholics, we cannot but protest against every law that touches alcohol otherwise than for the purpose of fighting it and raising a barrier against its ravages."

A BEAUTIFUL PICTURE- BUT.

The addresses of some of our orators anent our progress and future in this country are optimistic. To them s new day is dawning and they discern signs of the splendor of the achieve ments to be. Very encouraging indeed, and an antidote withal to the pessimism that obtrudes itself on our dreams. But, mayhap, some of us see but skies athwart whose grayness shoots no ray of the light which shines upon our

We cannot, for instance, shut our eyes to the fact that some parents strew our way with abstacles, inas much as they will persist in dumping their children, while yet in their teens in the streets. They have been exhorted not to do this by our spiritual chiefs. They have been pleaded with and warned, but the sale of flesh and blood goes on, with the result that lads, immature as to body and mind, are given every opportunity to win a prize in the lottery of failure. They take a post-graduate course in the University of the Street Corner, and emerge therefrom masters in its flippancy and arreverence, and testimoules to present all characters in the strangers fellow members of the strangers fellow members of the drreverence, and testimonies to parent- great old church.

al cruelty. They are lost to society and to Church. They have had their right to a future filched from them by thriftless, mindless, bar-room-frequenting fathers. This is the kind of policy that make us somewhat chary of unqualified endorsement of sundry

addresses.

OUR GRADUATES. The glad Commencements will be with us in a few weeks. There will be brave words: and in many homes will be stories of the prowess of loved ones. Our wish is that our graduates may be ever enthusiastic: that the fire of youth may ever warm their hearts, and that, however the wind may blow, they may be as steadfast as they are to-day. If true to their Alma Mater they will hear themselves in knightly fashion without fear and without reproach gentlemen, always giving, as opportunity arises, of their best for the Church and wearing the white flower of a blameless life. The first months after Commencement test the spirit of the graduate. He may not obtain employment as quickly as he wishes. Success may not, and as a rule does not, crown his maiden efforts. He is without the inspiration and support of college life. He may find friends whose sociability is linked with the bottle. Cynicism may attempt to dispel his ideals. He may throw aside his books, forgetful of the fact that by so doing he is making void the work of his years in college. But, if content to wait and to realize that worthy conduct is his best asset, his ship will come in.

A FEW REMARKS.

The man who treads the primrose path in his youth, has, when his hair is grey, a rough road to travel on. Overdrawing on nature's bank is ruin with a big "R." The wage of sin is always paid; generally with compound interest tacked to it. The young man who patronizes the bar is himself patronized only by those whom a self respecting citizen would be ashamed to talk to. The young man whose stories are sin-streaked is a cess-pool of corruption. The man who frequents the roadhouse, and the woman whose outward behavior has not even a bowing acquaintance with modesty, represent one class of idols. The man who combines business with liquor is always popular because he is not in the way of ano her's business. But temperance is not the only virtue. An old rounder may have sense enough not to drink and he may be a master in the art of seduction. A man may keep the destroyer of health, happiness and life. World's commandment not to be found out, and ignore God's commandments.

MONTH OF THE SACRED HEART.

INDULGENCES GRANTED FOR THE MONTH OF THE SACRED HEART AND FOR THE SACRED HEART.

Our Holy Father Pius X, "desiring most ardently that the pious Exercise of the Month of the Sacred Heart be daily more widely propagated, and that deeply rooted amongst the faithful it may grow in strength and fertility," having had full notice of the Great Apostleship of the month of the Sacred Heart ship of the month of the Sacred Heart and its intentions, to those already granted by Leo XIII, has benevolently added such vast and rare Indulgences, that nothing similar can be found in the history of munificence of the Church. These most precious favours for the pious exercise and its promoters were granted in perpetuo on the date of August 8th, 1906, and are as follows:

1. Plenary Indulgence Toties Quo-ties, applicable to the souls of the dead on the 30th of June in those church

where the Month of the Sacred Heart has been solemnly celebrated.

2. The privilege of the Gregorian Altar ad instar, in their Mass of June 20th, to the Preachers of the Month of the Sacred Heart and to the rectors of

the Sacred Heart and to the rectors of churches, where the pious exercise has been solemnly celebrated.

3. For all those, who help in the diffusion of the pious Exercise, the Indulgences of 500 days, to be gained by any good work for the propagation of the cause, or for obtaining the more morthly celebration of the cause. worthy celebration of the same: a Plenary Indulgence for their Commun-ions in June: all applicable to the holy souls in Pargatory.

Crossing Fifth avenue, New York, on Thursday of last week, many were arrested by the sight of the observation cars crowded with sightseeing, Japanese sailors from the two visiting Japanese satiors from the two visiting Jap cruisers. As they passed the Cathedral the man with the megaphone announced it as one of the attractions of the city. The last but one of the wagons had passed when three diminu-tive sailor boys looked at the building

Henry C Day, S J.

"Theology," writes Mr. Campbell in an opening chapter of his book, "is the intellectual articulation of religious experience." And speaking in particular of the "New Theology," he describes it as "a name which has long been in use, both in this country and in America, to indicate the attitude of those who beligate that the attitude of those who believe that the fundamentals of the Christian faith need to be re-articulated in terms of immanence of God. Those who take this view do not hold that there is any need for a new religion, but that the forms in which the religion of Jesus is commonly represented are inade-quate and misleading. What is wanted is a re-statement of the essential truth of the Christian religion in terms of the modern mind " (The New Theology Chapter 1) The "New Theology" Chapter 1) The New Ideology therefore professes to be substantially identical with the old religion which was first forshadowed to the Jews, and later, "in the fullness of time," was was first forshadowed to the Jews, and later, "in the fullness of time," was completely revealed by Jesus Christ. It claims acceptance, therefore, principally on the ground of its being the simple truth of that venerable religion, but it also implies a further claim on the title of the intrinsic excellence of its teaching. I will endeavor to show you that both these pretensions are utterly false. In the first place the "New Theology" has no kindred nor any sort of affinity with the old religion. It is a distinct denial of it. The proof of this assertion is not far to The proof of this assertion is not far to seek. The root idea of revealed religion is that of an obligation whereby man the creature is bound to God, his invisible and omipotent creator. In the Bible this idea is manifested in al most every phrase and sentence. In the first chapter of the Book of Genesis a personal God is represented as creat ing an individual man and woman:
"And God said. Let us make man in our own image after our likeness. So God created man in His own image, in the image of God made He him; male and female created He them." (Gen. i. 26, 27.) And in the 17th chapter of the same book it is written: "The Lord appeared to Abraham and said unto him, I am the Almighty God; walk b fore Me, and be thou perfect.

And I will make My covenant between Me and thee." (Gen. xvii. 1 and 2.) In the New Testament the same personal God remains, but He is seen incarnate in Jesus Christ. Hence a religion both Jewish and Christian is described as a covenant between the 27.) And in the 17th chapter of

described as a covenant between the parties, a bond between the soul and God, or a personal communion between the creature and his Creator. "That which we have seen and heard," says St. John, "declare we unto you, that ye also may have communion with us, ye also may nave communion with us, and truly our communion is with the Father, and with His Son Jesus Christ." (I John i. 3) Now, does this personal relation anywhere exist in "the religious experience" of the "New Theology"? No, there is no room for it in the extent. It is necessarily procluded. its system. It is necessarily precluded. The relation of the religion which we have considered is a real one. It is also a personal and creative one. person created, and also the act of creation. All these must be realities and not mere figments of mind or fictions of fancy. If any one of these elements fail, the relation falls to the ground. An illus tration of this is the parental relation, which is also real and person al, and founded in generation. To constitute this relation there must be a Father distinct from his son and the act of generation, and these three elements must be realised in the order of ments must be realised in the order of actual being. If any one of these faits the parental relation ceases to be. Now, in the "New Theology" the distinction and reality of the terms of the relation of the Creator and creature are utterly destroyed, and its cause or foundation is completely denied. The omnipotent Creator and the infinite God are lost in this system. Hear what Mr. Campbell has to say of the nature of the Deity in the second chapter of his book, which deals with chapter of his book, which deals with "God and the Universe." There it is stated that "This fluite universe of ours is one means to the self-realization of the infinite. Supposing God to be the infinite consciousness, there are still possibilities to that consciousness which it can only know as it becomes limited. To all eternity, God is what He is, and never can be other: but it will take Him to all eternity to live out all that He is. In order to manifest even to Himself the possibilities of

fest even to Himself the possibilities of His Being, God must limit that being." ("The New Theology, p.p. 22. 23) How can the consciousness or knowledge of God be infinite and embracing all objects of thought if through all eternity there are before it possibilities er consciousness to which it can of further consciousness to which it can only attain by a process of self-limita-tion? A god who has to evolve his knowledge by limiting himself and be-coming finite in his own universe was coming antice in his own universe was finite from the commencement. He could never have been infinite. The absurdity of this New Theology state-ment concerning God and the Universe is sufficiently evident, but were further proof needed it is at hand and supplied

A JESUIT PREACHING TO BAPTISTS.

An address delivered at the Baptish Mens Conference Jubilee Drive. Kensing on. Liverpool. Sunday, April 7, 1997. by the Rev. Fr. Henry C Day, S J.

"Theology," writes Mr. Campbell in an opening chapter of his book, "is the intellectual articulation of religious experience." And speaking in particular of the "New Theology," idea of progress, but that the infinite includes the particular of the "New Theology," idea of progress, but that the infinite entirely rejects it. It also proves the futility and childishness of Mr. Campbell's appeal to our own experience in support of his assertion concerning the self-limitation of God in creation. Of course, finite consciousness is evolved, and the condition of human self realiza-tion is an upward progress from remote possibilities to ever heightening and widening actualities. But what is in the nature of the finite and limited is for the very reason out of harmony with the infinite and limitless. God according to the New Theology, is not the infinite being, he is not omnipotent. He is not the creator of the world. The God of the New Theology is rather dependent on the world than the world on him; such a God is in no sense a

With the disappearance of the subject of the relation, its term and foundation necessarily cease. They go by implica-t on. Yet it will be instructive to fur-ther show how the New Theology strikes at the root of human personality, and also does away with the whole idea of creation. The third chapter of Mr. Cambell's book deals with man in rela-tion to God, and opens with the pertin-ent quotation: "What are we to think about ourselves? Who or what are we? The answer is that we are a part of the universal consciousness—that "the soul is man's consciousness of himself as apart from all the rest of existence, and even from God; it is the bay seeing itself as the bay and not as the ocean. Where, then, someone will say, is the dividing line between our being and God's? There is no dividing line except from our side. The ocean of consciousness knows that the bay has never been separate from itself, although never been separate from itself, although the bay is only conscious of the ocean on the outer side of its own being." (Ibid. p. 34.) Thus human personality is merged in the divine. It is also identified with the life of the race. "Indeed, all life," writes Mr. Camp-bell, "is fundamentally one, but there is a kinship of man with man which precedes, that of man with any other precedes that of man with any other order of being. Here again that spiritual truth cuts across what seems to be the dictates of common sense. Common sense assumes that I and Thou are eternally distinct, and that by no possibility can the territories of our respective beings ever become one. But even now, and on mere every - day grounds, we are finding reason to think otherwise. . . "All being, remember, is conscious of being. The Infinite consciousness sees itself as a whole: the finite consciousness sees the same whole in part. Ultimately your being and mine are one, and we shall come to know it." (Ibid. p. 33) The writer concludes the paragraph with a delightfully self evident contradiction which is typical of his para doxical work, but which, with the apotheosis of Mr. Blatchford and other humorous passages, might seem to be more fitting a place in a popular jest book. "I shall not cease to be I, nor sonal subject, a distinct personal term, and the foundation of a real creative action. In other words there must be the person of the Creator distinct from the that you and I are one." (Ibid. p. 34.) Such an experience outside of panto-mime or fairylan I regions seems, to say the least, somewhat improbable. It might in ordinary life be a little per-plexing. But quite apart from the practical difficulties, the assertion

> dependent existence of each individual the foundation of the relation which essentially constitutes revealed religion. This is the act of creation. Is there This is the act of creation. Is there room for this act in the New Theology It has already been implied that there is not. A further proof of this is contained in the Pantheism of its teaching Mr. Campbell admits it to be a form of the contained in the campbell admits.

Mr. Campbell admits it to be a form of Panthelsm in spite of the added saving clause where he says:

"With Tennyson you can call this doctrine the Higher Panthelsm, if you like; but it is the very antithesis of the Panthelsm which has played such a part in the history of thought." (Ibid, p. 35.) Now, every form of Panthelsm excludes the idea of causality, and above all of creation. It cannot toler. above all of creation. It cannot tolerate the doctrine of creation because creation implies a real distinction be-tween cause and effect, and interposes an immeasurable chasm between the Creator and the creature; between that infinity and divine life which is in-debted to none else for existence or support, and our finite life of dependence and weakness. The first article of the Christian creed: "I believe in God the Father Almighty, Creator of Heaven and earth" is therefore entire ly swept away by the teaching of the New Theology. With the removal of that basis the entire edifice of Christianty must fall to the ground. And so it does. The Divinity of Jesus is denied. He is not the Deity. The eternal Christ is the archetypal divine man-" the aspect of the nature of God who is eternally man." (Of "The New Theology," pp. 90, 92.) Bat Christ after the flesh was but the first born among many brethern." He was one who aspired to the highest ideal, and by the artless author. On pag, 44 of Mr. Campbell's book occur these words:

"God is being, and evil is not being. When consciousness of being seeks further expression, and finds itself hindered by its limitations, it becomes aware of evil. . . . Instead of asking how.

yond recognition. Sin is selfishness, but not a transgression of law. "Atonement is the assertion of the fundation and the fundation of the fu mental oneness of man with man and all with God." (1bid, p. 165) Scripture is uninspired. Salvation is love as interpreted in the life of the infidel editor of the Clarion and General Booth.

Judgment is the final verdict of our own opinion of our lives. The life to come is the confusion of our being with the consciousness of the universe. But to crown all, the Church is non-

existent. I think I have said enough to refute the first pretension of the "New Theology," and to disprove its claim to the acceptance of Christian faith on the ground of its identity with the old religion. What has been said is sufficient to show that the "New Theology" is the merest travesty and a blasphemous parody of the super-natural revelation of Jesus. It remains to disprove its title of intrinsic ex ce lence. The "New Theology" claims to be "essentially a moral and spiritual movement, a great religious and ethical awaking, whose chief dynamic is faith in the immanence of God." (Ibid, p. 14)

Its starting point is a re-emphasis of the Christian belief in the Divine im-manence in the universe of mankind." (Ibid, p. 4) It is supposed to be a setoff against Atheism and Materialism. The whole of this claim is untrue. The "New Theology" is not a spiritual re-ligion at all. It is a purely natural and merely human substitute for religion. It is at best the religiosity or thinly veiled Pantheism. At worst it is a fatal allurement calculated to lead the would be religious on to the rocks of Materialism and Atheism. It is destitute of all spiritual or ethical inspiration. A god is only the spirit or consciousness of the universe. How can he fulfil the yearnings and aspirations of the soul? Can man love and worship that which is neither a person nor a cause? Can he trust a consciousness which has its fulfilment in himousness which has its fulfilment in him-self? Can he worship his own self-consciousness or bow down before the altar of his innerself into which evil pene-trates so constantly and so pervadingly? Where is the inspiration of morality in a principle of universal consciousness whose activity is no less necessarily manifested in lust, ruffianism, and in murder than in love, urselfishness, and heroism? Between the Pantheism of the "New Theology" and true morality there is a wide gulf set, and this gulf is by itself a sufficient bar to that communion of spirit with the All Holy which true religion, answering the demand of all which is best in us, ever enjoins. But there is a yet wider chasm. The "New Theology," as we have seen, denies creation. Now, belief in creation is a necessary condition of any theism at all. If God is not the omnipotent maker of the universe; heroism? Between the Pantheism of omnipotent maker of the universe; if He is not above it and independent of it, then He is not alone infinite; and if any spirit or matter or conscionsness has eternally co existed with Him, He is not alone the Eternal. Nor is the difficulty overcome by the supposition of the eternal and infinite supposition of the eternal and infinite con-ciousness expressing itself in terms of finite reality. Reason equally rejects the idea of mind transforming itself into matter and of matter being a form of thought. Every Pantheistic attempt to explain the being of God eventually must sink back through materialism into rank infidelity and utter atheism. But this will be found to be the necessary fate of the "New The correction of a new building St. Joseph's College, Dunfries, Scotland, Joseph's College, Dunfries, Scotland, others on a new phase in its history. The building which has hitherto housed the college was old, limited and deficient in some of the appointments generally found in new building St. Joseph's College, Dunfries, Scotland, others on a new phase in its history. The building which has hitherto housed the college was old, limited and deficient in some of the appointment generally found in new building St. to be the necessary fate of the "New Theology," or rather is not that fate already fulfilled? Is there not only too much truth in Mr. Robert Blatchford's words: "I am as much a Christian as is the Rev. R. J. Campbell and the Rev. R. J. Campbell is as much an evidently denies the fact of human per sonality which is the distinct and in infidel as the editor of the Clarion.'

After what has been said there is little to add about the doctrine of im manence. The plea to express the abiding thought of God's presence in this world has always been the most plausible recommendation of Pantheism old and new. It has always claimed to do what the divine Incarnation has al-ready achieved, viz., to make men par-takers of the divine nature. It has attempted to fulfil the words of the Apostle's sermon to the Athenians. He is not far from any one of us, for in Him we live and move and have our being." (Acts vii. 27, 28.) But how significantly it has failed! The reason is that it is one thing to assert, as Christianity always has done, the pres-ence of God in all His works; it is another, and a very different thing, to declare His identity with them. For while the proposition of the omnipot-ence of God is a correlative of His in-

finite being, the declaration of His identity with the world is a denial of His Deity.

In conclusion, I will only add that in Christianity alone is contained the fulfilment of this doctrine of divine immanence, and, indeed, of every other spiritual truth. And perhaps nowhere is this doctrine more beautifully set forth than in the well known passage of the Confessions of the great Christian, St. Augustine, wherein he tells us how St. Augustine, wherein he tells us now nature impressed by God, yet not divine, led him by its very loveliness to the highest beauty and infinite perfection of its creator. "I asked the earth, and it said: I am not He; and all that is upon it made the same con-fession; I asked the sea, and the depth, and the creeping things that have life, and they answered: We are not thy God, look thou above us; I asked the breezes and the gales, and the whole air with its inhabitants said to me: Anaximinus is in error, I am not God;

said to me of my God that ye are not He, tell me somewhat of Him, and with a great voice they exclaimed: He made us." (St. Aug. Conf., x., c.)
"Sic itur ad astra." By this path which is Christian philosophy and Christian faith the purest and the holiest have climbed to God and heaven. May this lot be ours. By our constant idelity to the Father and the Son, by our adhesion to the eternal truth, "most ancient yet ever new." may we come to gain the Chrisnew," may we come to gain the Christian's goal and share in the deathless glory of the reign of Christ. For was not the word which Hespoke to us: "This is Eternal Life, that they might know Thee, the True God, and Jesus Christ who Thou hast sent?"

CATHOLIC NOTES.

The Pope has sanctioned the long debated proposal to establish a Cath-olic College for women at Oxford.

Andrew Carnegie has agreed to de-fray half the cost of an elaborate new organ for St. Boniface German Catho-lic Church, Noble and Cornell streets, Chicago.

The will of Frank A. Mehling, of Columbus, Ohio, disposes of about \$30,000 worth of property, practically all going to Catholic institutions of that city.

On the 9th of June took place the formal dedication of St. Barnabas Pro-testant Episcopal Church to Catholic service. Cardinal Gibbons was present on the occasion.

The six feet, three inches of Leavenworth's Bishop has made an impression upon the Romans. The correspondent of the London Tablet says that Bishop Lillis is the most majestic figure seen in a Roman church for many a day.

Thirty-five thousand persons attended Mass in the Brooklyn Navy yard last Sunday. It was an magnificent and imposing ceremony in which many military and Church organizations took part. It was the annual military field Mass.

"Fighting Phil" Sheridan - a nation's hero and Illinois' adopted son
—is to be immortalized in heroic bronze in Chicago. First steps toward the erection of a statue of the man who, by "Sheridan's ride," turned defeat to victory at Cedar Creek, were taken Saturday.

Press despatches from Rome chronicle the death there, on May 28, from ulcer-ation of the stomach, of Rev. James Hayes, S. J., formerly of Liverpool, who in September last was appointed Assistant General of the Society of Jesus, with immediate supervision its interests among English-speaking

The so-called Independent Catholic Church, a renegade trap for unsuspect ing Polish people in St. Louis, has absonded. In other words, Rev. Vincent Josef Lagan, its founder, has left for parts unknown and with him went \$6,000 gathered from would be members of the flock and generous sympathizers.

By the erection of a new building St.

The corner-stone of the new \$2 000 plan of which was origin ted and is being carried out by Arohbishop Ireland, was laid Sunday with elaborate religious and civic ceremonies. The celebrations were preceded by a monster parade, in which 20,000 Catholics from all over the North-West took part. Seventeen special trains brought visit-

On April 30, at the Church of the Sacred Heart, Edinburgh, Rev. James A. Cheeseman, a prominent minister of the Primitive Methodist body for many years, was, with his wife and six sons, received into the Catholic Church by Rev. Father Widdowson. Three of Mr. Cheeseman's daughters are under in-struction. He has four brothers in the Protestant ministry, one being the rector of a well-known Wesleyan Methodist College.

Tfred of the pleasures of life, Joseph Dwight, son of Professor Thomas Dwight of the Harvard Medical College, has entered the Trappist monastery of our Laty of the Valley, at Lonsdale, R. I. Although only twenty one years old, Dwight gave much reflection to the matter, and after a consultation with his spiritual adviser, the Rev. Thomas I. Gasson, S. J., president of Boston College, he announced his in-tention. His decision did not meet with any opposition from his parents.

Rev. Ignatius Koch, S. J., who died the other day at San Remo, Italy, had a remarkable career. Born in British Guiana, of Protestant parents, he took became captain of merchantman. It was at this time that he began to entertain serious misgiv-ings as to the validity of the creed he professed. When on a voyage Captain Koch got shipwrecked and saved his life by holding on to a piece of wood. During these trying hours he vowed that if his life were spared he would lose no time in embracing the Catholic faith. Saved almost by a miracle, the captain was received into the Catholic Church and soon followed up his conversion by joining the Society of Jesus. He was sent to India and held various appointments in the Bengal mission. Among other things he was the architect of St. Mary's Seminary,

GIENANAAR A STORY OF IRISH LIFE

BY VERY REV. CANON P. A. SHEEHAN, D.D. AUTHOR OF "MY NEW CURATE," "LUK!
DELMEGE," "UNDER THE CEDARS
AND THE STARS," "LOST ANGEL

OF A RUINED PARADISE," ETC. CHAPTER XXIV.

THE PHANTOM AGAIN. "It happened in this way. Life is still pretty rough out West, but nothing like what it was when I went out there first, a raw, inexperienced fellow, used to hardship, but a stranger to violence. It's very different giving a fellow a different giving a fellow It's very different giving a fellow a shoulder, and sending him sprawling on the soft grass, and putting the cold iron to his forehead with your finger on the trigger. Yet that's what it all comes to out there where there was no law, no trial, no jury, no judge. You simply heard that you were looked for, and the next thing was to find a lasso round your neck, or the revolver at your head. I did not relish that kind of thing much nohow, so I kept away from these rough fellows as much at your nead. I did not relish that kind of thing much nohow, so I kept away from these rough fellows as much as I could, and worked my own way in silence. But do what I could, I should knock up against them from time to time in a saloon, in the diggings, across the prairies, up amid the anows. They were rough fellows, each of whom had a pretty bad record in his past; but there was a singular code of honor between them. Your claim once opened was respected, until you sold it, or abandoned it. Your little heap was as safe as in the Bank of England. You had only to say:

"Bill, or Jake, there's three thousand there in dust and solid. Keep it for re was a singular code of honor

there in dust and solid. Keep it for me till I return.

And you might not return for six And you might not recurre to six on this or a year, and it would be safe in his hands. He would give his life to defend it. The one that would break that code of honor answered with his life.
"Well, it happened one night up in

Nevada, where the silver mines had been opened up, and rapid fortunes were being made, I found myself sitting round a camp fire with a lot of desper-adoss. It was a cold night and we clustered close around an and we clustered to the constraint of the collows were noisy enough. But the fellows were noisy enough. But one great, burly fellow, who sat on my right, smoked leisurely, and only at rare intervals drank, and then moderately. Many of the fellows, half drunk, had got back to their rude bunks, and still we two smoked and smoked, and, strangely enough, in absolute silence. I was mute, because I knew my man. He was called Big Din, from which, and from the strange dialect he spoke, half brogue, half miner, I concluded that he was an Irishman, but well acclimatized. I the fellows were noisy enough. but well acclimatized. Irishman, but well acclimatized. I knew him to be a desperado, ever anxious to pick a quarrel, which ever anxious to pick a quarrel, which ever ended but in one way. At last, when nearly all had gone away, and the blazing logs were now smouldering into red embers and white wood ashes,

I rose stiffly and said :
"'I guess we had better cut this now !

" He said gr. fly : "Sit down, youngster. I wants to hev a chat with you."

"You wasted a deuced lot of time in making up your mind," I said, gaily. 'I guess you wos a Quaker or a

But I sat down. "You're from the ould dart, I guess?' he said at length. 'So am I. Now what part might you have kem

'He had turned around, and putting his face close to mine, so that I could smell his breath, he screwed his eyes into mine, as if he would read my

"In an instant, I realized the im portance of the question, and said:
"From the borders of the County
Limerick. Now, where do you hall

from ?'
"He flung the ashes from his pipe, and rose up. "'It don't make no matther, young.

ster. Tell me, have you ever kem across in these here counthries a fel-low called Dailey, a hell's fire of a "Dailey! Dailey!" I repeated.

No. I can't say I have.

"' If iver you meet him,' continued Big Din, 'tell him there's some wan

on his thrack, and the sooner he gives hisself up to justice the betther!

"I will," I said. 'But I guess that's not likely. 'Tis a big country re.'
Tis smaller than you think,' he

said. 'And the whole wurntd is smaller than you think, That is,' he added, meaningly, 'whin revinge is on your thrack.'
... But,' he continued after a shor

pause, which I thought would never end, 'ye never heard of the Doneraile conspiracy in your part of the " Never,' I answered, promptly.

What was it about? It must have been a long time ago.

'It was, and it wasn't,' he said.
'Not long enough to be disremem-Not long enough to be distributed bered yet, specially when it comes bered yet, specially when it comes home to yerself. There's an ould say home to yerself. There's an ould say home 'a thrue wan: "what's bred in,' an' a thrue wan: "whain the blood is got in the bone." I heard it,' I said, as calmly as

could. Wal, there it is as plain as a pike staff. Dailey, the—cus, gev hands over there in the ould dart thirty years agone, and Dailey gev my mate into the sheriff's hands here in Sacramento. Thiggin thu? Good-night, youngster, an'

an hones' man ef you can ! The night was cold, but I was frozen and flusted alternately th the snows of Nevada. It was fortunate for me that the fire had burned low, and threw but a few red and black shadows on our faces, for othermy agitation would have be trayed me. I got away as fast as I could, but spent that night and many others, pondering on these strange sayings, and wondering how would his hand. He saw that he was doomed, they ultimately affect me. What puz-

zled me mostly was, who this Dailey was of whom Big Din spoke. It surely could not be my grandfather, unless he had lived to a very advanced age. he had lived to a very advanced ago.
And then, how did this secret history
transpire? I saw at once that he
had effectually concealed his name
under the new pronunciation (Dailey
in under the new pronunciation (Dailey is generally pronounced Dawley in Ireland) more effectually than if he had changed it altogether, because even I, when I heard the name Dailey. I, when I heard the name Dailey, never connected it with the family. But the whole affair made me feel nervous about myself and my future. I determined to leave there at once, and strike north, further away from civilization, but further away also from a great and possible danger. I went to the north of the great Salt Lake City, passed through Idaho, got through a pass in the mountains right through a pass in the mountains right under Fremont Peak, and at last settled down, and bought a ranch near Shoshone Lake, in the extreme north Shoshone Lake, in the extreme north of the State of Wyoming. That is my home now, and there I will take Nora, if she will have me. Say, Father, when may I see her? My time is up here, and I must be going back. I had one hope coming here, and that is now near being realized; and one fear, but that is vanishing."

Tear, but that is vanishing."

"You know, my dear fellow," I said,
"I would take you to her this moment,
but it means a shock. Give me a day
or so to prepare her."

"Wal, then, Father," he said, "let
us say Sunday night."

"Wal, then, Father, he said, us say Sunday night."

"Be it so," I replied. "But you said you had one fear. What fear?"

"The fear that this dreadful thing would follow me here. Or rather, that it would crop up here, where it can never have entirely died away."

"Your slarm is quite unfounded, my

"Your slarm is quite unfounded, my dear fellow," I said, and I fully be lieved it. "The Doneralle Conspiracy is as forgotten here as the famine. We're living now under new conditions of life. What would be the talk the constant reside for menths and of the country fireside for menths and years, when you were a boy, is now forgotten in a week. You should get that dread off your nerves as soon as possible.

I've tried," he said, " but I can't say I have succeeded. When you once get a bad shock— but I did not finish my story."

"No," I said. "I left you com-

fortably settled at Shoshone Lake wherever it is, on your ranch, and amidst your fishing and your cattle."

," he said, "there's not much more. I lived there some years, working hard, but very happy. I was well off, and many an offer of marriage was made me, that would have doubled my means. But no! That was not to be. I had a great deal of time on hands; there the winters are long and terrible, and I had to while away the loneliness by reading. You know I had but little education at home. Wal, there I had to read. I bought every book I could find, and read the whole winter through. Then, from time to time, a French Canadian trapper would time, a French Canadian trapper would cross the border, or a German settler would come along prospecting, and I picked up a smattering of their lan guages from them. So that I have altogether read a good deal, though I cannot call myself an educated man. Wal, one summer I left my little dig ging and went up to Buttes. It is no a big city, and promises to be a capital yet. Then, it was but a rising town, and had an evil reputation for the classes that congregated there. Probably I would have avoided it; but I ably I would have avoided it; but a wanted a few winter necessaries, and especially books. I was very careful to avoid saloons, and the public halls; but fate would have it, that I strock across an old chum, and, as usual, we had a drink together. As we en ered the balls are love of the salous, a young the back parlor of the saloon, a young man, not more than twenty five or twenty-six years of age, rose up, and, after glancing stealthily at us, passed He had been smoking and read-

ing a newspaper, which he flung aside the moment he saw us. ". On the run, I guess,' said my old mate, and we thought no more of it. Late in the evening, and just as the full moon was coming up the valley and making its way slowly valley and making its way slowly through the gorges, I had my team tackled and ready to start. I was passing the saloon at a trot, when again this old chum of mine, now much the worse for liquor, again accosted me. He was surrounded by a number of men grouped here and there at the door of the salcon. I was very angry for the delay and the danger, but I had for the delay and the danger, but I had no alternative but to dismount, hitch my wagon to the rail outside the saloon, and go in. I was not long detained. One of these awful tragedies that happen swift and sudden as a tornado in these lawless places liberated me. We had gone into the parlor of the saloon. Four men were playing power with a gring peak of cards. poker with a grimy pack of cards. ecognized two-Big Din, now gray and grizzled, but apparently as dangerous as ever. Sitting quite close to him was the young man who had left the saloon as we entered that morning. could see he was ill at ease. ands shook as he dealt out the cards. I concluded it was drink. It was deadly fear. Several dangerous-looking fellows lounged about, and occasionally looked at the players.

quiet, passionless Your're chating, mate !' "There was an oath from the young

I heard a voice saying in

man and a nervous declaration of in

denly,

" See here, you Pete, and you Abe, just watch this youngster, and see if I'm right." It was the closing in of the wolves around the doomed man, and I hasten

ed to go. "'Stop!' cried my friend. 'There's goin' to be some fun, I reckon. You may never see this 'ere circus again!'
"The play went on silently. Then

again Big Din said : "'Now, was I right, mates? You seen the darned cuss yersels.'

" In an instant there was the crack of a revolver, and Big Din's hand bung helpless at his side. The young man had arisen, the smoking weapon in his hand. He saw that he was doomed,

hands were seized in a moment and "Allow me, youngster; 'tis too dangerous a toy for a child."
"He took the revolver from him

and drew all the charges, save one.

'Five paces,' said Big Din,
whilst they were binding his wounded
arm, 'and his face to the lamp,'

'In a second the two men were face
to face. I cronched low, fearing the

miscarriage of a bullet.
"'Stand up,' said a "'Stand up,' said a voice; 'there is no danger here. Big Din never missed

his game yet.'
"The word was given. The two reports rang out simultaneously. I heard the crash of glass behind Big Din's head and knew he was sate. When the smoke cleared, the young man was at smoke cleared, the young man was at my feet, and I saw the tiny stream trickling from his forehead. Big Din came over and turned over with his foot his dead antagonist.

"I knew we'd meet,' he said. 'Lie there, you sneak thief; you—son of an informer!'

informer! "I gathered my wits together, and with the dreadful words pursuing me, like demons, I loosed my team, and

like demons, I loosed my team, and sped fast into the night.

"For days and days the dreadful words haunted me. They seemed like an echo of what I had heard that evening in the field at Kildorrery, and I could not help asking myself would they pursue me all my life long, and even to my grave. I knew they had an intimate connection with myself; for putting all Big Din's questions to gether, it was quite clear that these for putting all Big Din's questions to gether, it was quite clear that these Dailey's were my own people, and that probably my mother's father had married again, and that that young lad was my uncle. It seemed too terrible, and yet stranger things have happened. For the world is small and one never knows whom you may knock up against

knows whom you may knock up against in the vicissitudes of life. 'However, time and occupation more or less dimmed my recollection of these things, but the old horror came back when I finally determined to visit this old land again. I argued if such things can be carried across the ocean, an confront you away from civilization, surely the same, or worse, may occur on the very spot where these things happened. However, Father, you have reassured me somewhat. It only now remains to see Nora, learn my fate, and

eave Ireland forever."
I little dreamed that the old phantom would crop up, and in the most unex-pected place. But it was soon exerpected place. But

CHAPTER XXV.

AFTER MANY YEARS. The next few days I was at my wits' ends to discover some way of breaking the eventful news to Mrs. Leonard, and securing her consent to a proposal that would lift her and her children out of would lift her and her children out of poverty forever. And I had also to suggest some little changes that would make the ravages of time and trouble less visible to the eyes of him who had kept his dream so faithfully all these years. This was no easy task, for if always extremely clean and neat, Nora Leonard had bidden farewell to all numan vanities forevermore. I threw out a few little hints that she might have unexpected visitors, that her cousin, Father Curtain, might call, and that really she should tidy up things, etc. I saw my words fall on unheeding ears, and I simply determined to let matters take their course. I told the "Yank" this, and that he should be

his own cicerone on the important occasion. He told me all afterwards. He had dressed himself with unusual care that Sunday evening, and when the night fell he went forth to reconstitute the had an all another than the sunday of the had an all another than the sunday of the had an all another than the sunday of the had an all another than the sunday of the had an all another than the sunday of the had an all another than the sunday of the had an all another than the sunday of the sunday noitre. He had no difficulty about finding the wretched shop. It was un mistakable. The empty package papers in the windows, the dim, parafin lamp swinging from the low ceiling, the strings of onions and red herrings, the tea chests, alas! without tea—all indicated the wretchedness and poverty of the place. As he sauntered up and down in apparent carelessness and list-lessness, although his heart was beat ing wildly, and he had never been se nervous in his life, he caught a glimps nervous in his fife, he caught a grantpse through the window-packages of a great glowing mass of auburn hair. He couldn't see the face, but his heart stood still. It was the same he had een twenty years back beneath the hawthorn tree, with the setting sun glinting upon it. That settled matters. He gulped down something, pulled nervously at the cigar between his eeth, and stepped into the dingy shop. tall, girlish figure arose and con fronted him. Carried away by the extraordinary likeness to the young girl he had parted from so many years ago, he could not help exclaiming

Then in an instant reason came his aid, and he coughed and said: "Can you let me have some cigar-ettes?"

The girl flushed crimson, and then turned pale, as she stared at this unexpected customer. She went over to a little glass door and tapped. The door opened gently as the girl said:
"Mother, a gentleman wants some

cigarettes. Have we any?"
And Nora Leonard, the girl who had bade him good bye so many years ago beneath the hawthorn, and in the light of the setting sun, now came forward wearily into the dingy, dusky shop, beneath the blurred and smoking lamp. His heart gave a great sob, as he saw at once the terrible change; but he said he would go through it to the end. And if she is changed so much me," he thought, "I must be equally changed to her. She can never recog-

"I'm afraid, sir," she said, looking vacantly around the wretched shop, that we cannot oblige you. What we have are worthless. If you would call up at—'s, or at the hotel, you could

get what you require."
"Wal," he said, "I guess I ain't or Wal, he said, I guess I ain't particular. There just behind you is a package of 'Egyptians.'

She turned to look. He saw how the

crease in her hair had widened, and how gray was the knot she had looped up and tied behind. She put the package on the counter, and said :
"I fear they're mouldy and must be

"Wal, never mind, never mind," I said. "How much shall I pay?" Something in his attitude or manne struck the mind of the poor woman, for she got nervous and trembled. But she said:
"Would you consider sixpence too

much ?" The wretched price she asked, denot-

The wretched price she arred, denoting extreme poverty, and her attitude of beseeching humiliation, touched the strong man deeply. He placed a half-crown on the counter, and she said: I fear we haven't got the change, Take it back, and you can pay sir.

when you call again."
She pushed back the coin towards him. He took it and at the same time grasped her hand firmly, and said:
"Nora!" The color left her cheeks instantly,

and her eyes opened in affright, as she said, without disengaging her hand: "Who? What is it?" and then, as the recognition flashed suddenly upon her :

"Yes!" he said. "I'm glad you know me. I thought I should be too

nuch changed." For some seconds these two, so long parted, stared at one another in silence, the strong man's hand resting softly upon hers. The quick recognition gratified him exceedingly, as he looked and looked, and tried to reconcile the changed figure and features with what he had known. At last she said:
"It is just as if you came back from

the grave !"
"I'm glad you had not entirely for-

gotten me," he said.

"How could I?" she replied, almost unconsciously. Then the possible meaning of her words flashed back upon her and she blushed. In the sudden transformation he thought he saw the Nora of his dreams again. But this vanished and it was only a broken, almost aged widow that confronted him.

"And this is your daughter, I suppose?" he said, disengaging his hand and stretching it out to Tessie. "She is so extremely like what you—like you, I mean," he stammered, "I actually called her 'Nora' when I came in."
"An' how long have you been

home?" Nors inquired.
"A couple of months," he replied.
"An' you never called before?" sh

said, reproachfully.
"I was laid up at the hotel," he said. "I received a hurt."

"I was laid up at the hoter, he said. "I received a hurt."

"Then," she said, as a new light dawned upon her, "your're the 'Yank,' all the town was talking about?"

"I suppose so," he said, smiling.
"I was never made so much of before, I think."

"And it was you. I suppose, the "And it was you, I suppose, the

parish priest wanted me to go and nurse?" "I believe so," he said. "I'm sorry

you didn't accept his Reverence's offer. You'd have spared me some suffering.' "Then," she replied, as the light of great solicitude dawned in her eyes,

you were bad?"
"Wal," he rep he replied, "I wasn't exactly bad. But you can guess how lonely and miserable a fellow would feel in a strange place and not a human being to exchange a word with for

She felt a curious kind of remorse a if she were to blame for all that dreary time he had spent, and her face showed

"If you had known it was I," he said, noticing her look, "you'd have come? Say you would." She shook her head. No, Ted," she replied. "I would

not, though I am sorry for you, and all you went through. Let bygones be bygones!" 'You're changed, Nora," he said

sadly. "And I suppose so am I. But I wanted to ask you a few questions about them that are gone."
"Won't you come into the parlor?"

she said, he thought, reluctantly.

'There's no one here but Kathleen.
The place is very small and narrow,'
she added, apologetically.

It was-very small and narrow and ill-furnished. A few shaky, old chairs the cretonne covering them faded and soiled, a dark cupboard in one corner a few prints on the mantelpiece flanke by some paper flowers, and the table at hich Kathleen sat-that was all. wretched hand lamp, smoky and bleared such as would hang from a stable wal gave poor light, and must have straine stable wall the sight of the girl, whose long hair swept the pages of the book she was reading. He thought of his own comfortable cottage by the lake and be-neath the Sierras, of the rich furniture brought all the way from New York, of the veranda, hidden under wild, luxuri ant creepers, of the easy chairs and lounges, the books and pictures; and once again his heart gave a gree Kathleen looked up from her book, Joyce's "Child History of Ireland," and stood up to go as the stranger en-tered. She gave him a long, deep, searching look, and held out her hand in a cold, curt greeting. Her mother

said : id:
"You needn't go, Kathleen. This is
old friend." The girl sat down, an old friend." and without taking further heed bent her head over her book again.

He took the proffered chair and said : "Would you mind my smoking,

Nora ? He didn't care about smoking just then, but his nerves were trembling and he was making great mental atempts to control him

she said simply.

He smoked in silence for a few econds. There was no sound in the com. Kathleen was bent down over her book, yet somehow he felt her keen, gray eyes searching him again and again. At last, with some hesitation, he said:

"I heard that mother died soon after

I left for America?"
"Not very scon," said Nora, rising to kindle the wretched fire, which to kindle the wretched fire, which served for cooking, heating, and every other domestic purpose. "I think you were gone about six months when she sickened. Then she lingered on and for twelve months more. And then she died."
"What was her ailment?" he asked.

"Some said one thing, and some said another," replied Nora. "The doctors said it was a decline, but she herself always said it was a broken heart." It was the blunt truth, but then Nora always was blunt and he liked her not the less for it.

"You kept your promise, Nora," he said. "I know you did."

"What promise?" she whed.

"That you would go see her often. and that you would tell her all that I told you."

told you."

He spoke as of events that occurred yesterday. Twenty five years had rolled back and left no trace to obliter-ate the anguish and passion of that

was hardly a day some of us didn't go to see her. Donal Connors was a great friend in the time of trouble.'' "He was a good man. Is he alive still

"Yes!" she replied, simply. "There

"He is, indeed, and as strong as ever. He has a houseful of children about him now."
"But the other part of your promise!

"But the other part of your promises."
Did you give my mother my message?"
"I did," she said, simply. "But one deed is worth more than many declarations," she added.

Again it was the bitter truth she was speaking. He felt it deeply. He knew that the deadly blow he had given his mother was not to be healed by empty protections of sorrow.

mother was not to be healed by empty protestations of sorrow.

"Looking back upon it all now," he said, in self-defence, "I do not think I could have done anything else.

I think I was right in getting away. I could never undo the injury. I could never get back that one word." 'I'm sorry to hear you say so,'d Nora. "It wasn't the word yo

said Nora. "It wasn't the word you said that killed your mother, but your backing up that word by abandoning her forever."

But how could I go back and face her But how could I go back and face her argued. "I and father again?" he argued. "I faced the world, the sea, the mountains, the prairies, wild beasts, wilder men, rather than look upon her sad eyes

eproaching me.' He had flung his cigar into the grate, and rubbed his hands across his eyes.
These he kept shaded now. Kathleen had closed her book, and was watching

him intently.

After some moments he stood up to Nora said :

go. Nora said:

"Are you going back soon?"

"Yes!" he replied, blinking at the bleared lamp. "What should I do in this unhappy country?" "I hope things have gone well with

you over the water?" she said.
"Yes," he replied, "everything has prospered with me. So far as worldly goods are concerned, I have no reason o be dissatisfied. This implied some exception to his

general happiness which his listeners were not slow to perceive.
"Yet one cannot help feeling an exile and a hankering after old ties!"

Nora said. "True! But it wears away. Especi-

ally," he added, "after you have once come back and seen all your dreams flung to the winds." Nora flushed up and stooped down to the fire to conceal her confusion, al though the Yank had not a thought of

what was in her mind. You dream over there," he continued, "of the blue mountains, the silver river, the white thorn in Maytime, the dance, the hurling match, the boys and girls you knew. You feel that you must see it all again or die. You come back. All is desolation and loneliness and ruin. The mountains are there, and the rivers, and the blossoms, and the wild flowers, and the leaves; but it is a land of the pastno present, no future! Do you know that I walked four miles to Templeru

a human being—not a living thing but a couple of donkeys and a goat!" blame for that?' And who's to said Kathleen, with flashing eyes, nov for the first time breaking silence.
"I'll tell you. 'Tis you, Irish-Americans, who fly from your country, and
then try to make everyone else fly

adhan on last Thursday, and never say

"Thank God!" he said, smiling reastically. "I feared you were sarcastically.

"No, nor deaf, nor blind," she said, angrily. "Tis ye, the recruiting-sergeants of England, that are sweepangrily. ing the people away with your letters 'Come! Come! For God's sake, leave your cabins, and come out to wealth and comfort.' And ye are patriots!"

She spoke with intense sarcasm, her gray eyes glowing with passion.

'I'm almost tempted to say, in your he replied, smiling. own words,' Come ! Come !"

she said, stamping her little No! foot. "If you were to give me all the gold in California, and all the silver in the Rockies, I wouldn't leave my own country."
"There, Ted, don't mind her," said

her mother. "She has picked up all this nonsense from Thade Murphy. I suppose you'll come to see us before suppose you'll come to see us He lingered behind. The moment-

ous question that had been on his lips for twenty-five years remained unsaid. He could not say how he was defeated. Everything was against him. He said good night, lingered for a few moments, talking to Tessie in the wretched shop, and went back to his hotel to fight with his conscience and sense of honor.

"What more can I do?" he reasone "I have had the best intentions and see how they are frustrated. Evidently, Nora regards such a thing as out of the question. And yet—"
The truth was, the old figure and

face had glimmered away into that dream of the past of which he had spoken. He had seen, and been un-deceived. Time, which he thought had stood still, had been marching ever onward and leaving his footprints "I'll bluntly put the question some
"I'll week," he said. "And

day this week, He stood undecided. He was afraid to say what he thought. A new dream had come into his life, and the old

Neverthless, he sat down and wrote the agent of the line he travelled by give him a month's grace.

TO BE CONTINUED

A STORY OF NEWFOUNDLAND LIFE.

A LEAF OF GERANIUM

There were great signs of bustle in many of the homes of the settlements, Mats, pieces of carpet, tablecloths, and other sundry articles of household use other sundry articles of household use were bedecking the fences outside the houses. In some cases they were hang-ing quietly, but in others they were undergoing a severe castigation from broom handles wielded by strong women, whose sleeves were tucked up above the elbow. The mats and carpets did not complain, but the house. wives were strong in their denuncia-tions of the mud patches that had been unceremoniously impressed by the top-boots of Pat or Mick. The language exchanged from yard to yard var in volubility and richness of expr sion according as the "yaller roses," or the multi-colored scrolls of indefinite or the multi-colored serois of indennite pattern were smudged extensively or otherwise by the particularly clinging, adhesive mud that forms wherever snow has melted. One of the women snow has melted. One of the women was bewailing that the mat over which she and her daughter had spent sin weeks' hooking was now destroyed forever; no more could it ornament the kitchen floor on occasions of ceremony. Another was shouting the amount of damage done in hers to the green shamrocks (each the size of a head of cabbage; and not very unlike it in shape) at the last ball they had.

"Tis little they know, mamm," one was lamenting, "what it is to hook such a mat. It took me two years to save the pieces, and Mrs. Dwyer in St. John's gave me a yard and a quarther of green stuff; an' now 'tis all gone for nothin'."

nothin."
"Tis true fur you, mamm," answered her neighbor, "the boys little know and care less about mats. But when they ketch me hooking another one they'll find winter in summer, and sum-

ner in winter, believe you me.
But the whole of the bustle bustle was not onfined to women beating dust out o mats. Apart from the incidental fact that most kitchens were undergoing a miniature deluge and the chairs and tables a-scouring, I could see that even the young men were urged on to exert themselves somewhat more than they do on ordinary occasions. One could be seen standing at the door, boot in hand—that identical boot, perhaps, that had wrecked such havoc drumhead cabbage shamrock - ignominiously applying a blacking brush and vigorously polishing. Another had a coat hung on a nail in the door casing and was endeavoring, and it looked vainly to remove the vainly, to remove the signs of wear and tear. But for every man that had his hand en cased in a boot perspiring in an endeavor to raise a shine, there

an endeavor to raise a shine, there were five to be seen sitting, smoking calmly, oiling and cleaning their long formidable-looking sealing guns.

"Shall I try a guess, Skipper Jim?" said I, on coming to my old friend's house. "We are to have a marriage." "Right, sir! This evening young to marriage young and the state of the sta O'Mara will be married.

now come over and see his father."
The Skipper grasped his stick and we set off for the house of O'Mara. While we were walking along the old man pointed out the various places of interest in the settlement. Where the first house was built; where the old chapel that was blown down stood where the Norwegian barque struck and sunk with all aboard.

we were received with open arms by the O'Mara household, everyone soundthe O Mara household, everyone sound-ly rating Skipper Jim for not bringing me over before. Out of the house we could not go until we promised to be present at the wedding supper that svening. We also visited the new and as yet unocompied house of the intended s yet unoccupied house of the intended bridegroom. I was very much pleased with the house. It was able house for two about to begin

"After all, Skipper Jim," said I, "there's nothing like your custom of making a young man build his own house before settling down."
"Nothing like it to make a young man work, sir; nothing like it."
"All I ask," said O Mara, "is that Cled will bless me how. He was a good

God will bless my boy. He was a good and dutiful son to me, and I hope he'll have success. The marriage took place that after-

The first intimation I had of it was the sound of a volley of muskets echoing through the hills. Shot after "they're just now leaving the house. We'll have plenty of time to get to the

church before them."
Scarcely had we stepped outside fellows jumping over fences, racing fo dear life. Each with a gun in his hand and a horn of powder slung over his slung over his shoulder. They were taking short cuts to be at the church before the wedding party, there to salute them with a volley. At the same time along the

volley. At the same time along the road groups of girls and women were hurrying, and numbers of men swung past at a lively pace.

"Young Tom O'Mara is a great favorite," said the Skipper, "and nearly all the settlement will be at his wedding. The old man is well off, and a good bit of means will disappear toding. The old man is well off, and a good bit of money will disappear tonight. Now, boys, "said he to the gunners, "be careful; no more than two fingers of powder. Hello! Davy, you with a gun, too! You cld dunder beaded ground One of your years headed goose! One of your years among these young fellows firing at a wedding! Well, what are we coming to at all!"
"Why wouldn't I fire for Tom, and of your years

Why wouldn't I fire for Tom, and I his gossip," said Davy.
"How many fingers have you in," said the Skipper, laying hold of the

gun.
"Four and three quarters. There was a time when she could stand six, but I'm afraid she's a bit rusty

"Shame! Shame! Davy, two are "God be with the time, Jim, when

dream was fading as a second rainbow melts beneath the brightness of the first. He was ashamed to admit it.

Davy, with a grin. "But wild like that now. Look nies, here they come. To your old scalp, Jim. Ready The bridal party in sle sight. The horses being f the guns were galloping the occupants enjoyed the The bride held on to the bridesmaid clung to the were laughing merrily at of the horses in the sa skidding and twisting of The Skipper and I quiet to a pew just inside door, to observe the cer-

That evening, as he l Skipper Jim brought me O'Maras to take part in to the marrage. It must be according to the customs ment, for when we enter the place full of visitors;

Skipper Jim was in his is feet. His experience varied that whenever the ering he took advantage tunity to entertain them two. After the usual hu hands with everybody in over, the Skipper held the apart and spoke long with the bride-a handsome gr twenty—came to him and that the old man would l and bring her good luck. "Isn't Skipper Jim a -a knowable man, a man?" whispered old

with a solemn nod of his If the Skipper was Davy Dolan was equal It was a source of gene to see him leading off th of the night with the br.
"Bedad, Davy," crie
"you're as agile on the vere twenty years ago lad: 'tis younger you're As the night wore or folks, who were dancing

tinually, became fatigu that all chairs be draw Skipper for a story. smiled, but shook his he groom begged him. Ting his hand, entreated I can't re child," said he to her, Why bless my soul

Moore used to say, tell to said old O'Mara.
"Why not tell them himself!" said Davy.
The Skipper frow quietly to Davy: "is no occasion to tell J
"Yes, yes, Skipper the bride, "tell us J Don't think I'm afrai Tom and I might ha

jected to hear it. But all trouble is over. Tom?' said she, turni groom.

"My child," said
"you're a rock of sens
have to tell it.
"When I was a boy in the world, in my of tion, was Jimmy Moor boys he was a kind of fell back in a line who as we called him, put

When at play on the suddenly ceased from He always enjoyed the respect or fear. Whice say, for it is now so fa not recall what feeling the act. With the gi rushed to him from at times you would slittle tots clinging of and going along dand And from out those m of his came the de childhood-bullseyes. get two, Janie two me all the little chatteri him. Occasionally he thing to whoever ans

> "The prize for th juvenile teeth, a 'Re Whenever this happe after his departure knees in a circle. vainly indeavoring between two beach of equal size. And you could see as m showing clear signs trickling from the were here and there Evidences that Gib dissolved into the

which it had origins

in catechiem best.

"As we grew up never find any chan To our eves there neither grew bigger hat, which we had miring, held the The gold was a source of be young eyes, seemed And that left has hidden under the of yore. The kindle some face had ne left it for a momen we were ranked as to know Jimmy Mo we would hear the youth, his doings,

He was of med slight figure, and degree seldom fou yes, barring Dav complexion was brought out more rosy bloom that cheek. He had which is not come was a wax-like sh on his small white this shine would b would think it an off the ears as if t Jimmy's good look neat way in whi him as presentable could produce. "By birth he IFE.

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Hello! Davy, You old dunder-

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Davy, two are

time, Jim, when the muzzle, and accident," said

supper that

ather.

Davy, with a grin. "But we can't be wild like that now. Look out, my sonnies, here they come. Take care of your old scalp, Jim. Ready, boys, fire!"

The bridal party in sleighs came in sight. The horses being frightened by the guns were galloping madly. But the occupants enjoyed the wild drive. The bride held on to the best man, the bridesmaid clung to the groom. They were laughing merrily at the plunging of the horses in the snow, and the skidding and twisting of the sleighs. The Skipper and I quietly slipped into a pew just inside the church door, to observe the ceremony at the

That evening, as he had promised, Skipper Jim brought me over to the O'Maras to take part in the festivities of the marrage. It must have been late according to the customs of the settlement, for when we entered we found the place full of visitors; all dressed in their best.

Skipper Jim was in his element. On such occasions he had the settlement at such occasions he had the settlement at his feet. His experiences has been so varied that whenever there was a gathering he took advantage of the opportunity to entertain them by a story or two. After the usual hustle of shaking hands with everybody in the room was over, the Skipper held the bridegroom apart and spoke long with him. Then the bride—a handsome girl of three-and twenty-came to him and bent her head twenty—came to him and bent her head that the old man would lay hand on it

and bring her good luck.
"Isn't Skipper Jim a wonderful man

"Isn't Skipper Jim a wonderful man
—a knowable man, a very knowable
man?" whispered old O'Mara to me,
with a solemn nod of his head.
If the Skipper was in good form,
Davy Dolan was equally to the fore,
It was a source of general amusement
to see him leading off the second dance
of the night with the hyids. of the night with the bride.
"Bedad, Davy," cried the Skipper,

"you're as agile on the instep as you were twenty years ago. Well done, lad; 'tis younger you're growing." As the night wore on the younger

As the night wore on the younger tolks, who were dancing almost continually, became fatigued, and voted that all chairs be drawn around the Skipper for a story. The old man smiled, but shook his head. The bride, not begged him. The bride, holding his hand, entreated him."

"I can't remember anything to night.

"I can't remember anything to night, child," said he to her, " that would be Why bless my soul, as poor Jimmy

Why bless my soul, as poor Jimmy Moore used to say, tell them anything," said old O'Mara.
"Why not tell them of Jimmy Moore himself!" said Davy.

The Skipper frowned, and said quietly to Davy: "You know this is no occasion to tell Jimmy's history."
"Yes, yes, Skipper Jim," exclaimed the bride, "tell us Jimmy's history. Don't think I'm afraid. Last night Tom and I might have, perhaps, objected to hear it. But now, you know, jected to hear it. But now, you know, all trouble is over. Isn't that so, Tom?' said she, turning to the bride-

groom.

"My child," said the Skipper,
"you're a rock of sense. I suppose I'll
have to tell it.

have to tell it.

"When I was a boy the greatest man in the world, in my childish imagination, was Jimmy Moore. Amongst the boys he was a kind of superior being. When at play on the roads often we suddenly ceased from our game, and fell back in a line when Mister Moore and the beautiful him part in a supergraph. as we called him, put in an appearance. as we called him, put in an appearance. He always enjoyed this exhibition of respect or fear. Which it was I cannot say, for it is now so far back that I cannot recall what feelings prompted us to the act. With the girls, even the tiniest, it was altogether different. They rushed to him from every corner, and rushed to him from every corner, and at times you would see eight or ten little tots clinging on to his fingers, and going along dancing by his side. and going along dancing by his side.

And from out those mysterious pockets
of his came the delicious sweets of
childhood—bullseyes. Minnie would
get two, Janie two more, and so on with all the little chattering friends around im. Occasionally he would give something to whoever answered his questions

in catechism best. "The prize for this was ever the same—those monsters of distruction on juvenile teeth, a 'Rock of Gibraltar.' same—those monsters of distruction on juvenile teeth, a 'Rock of Gibraltar.' Whenever this happened you would see after his departure the girls on their knees in a circle, the prize winner vainly indeavoring to crush Gibraltar between two beach stones into pieces of equal size. And another half hour you could see as many little mouths showing clear signs of bolled molasses trickling from the corners, and bibs were here and there slightly spotted. Evidences that Gibraltar had become dissolved into the liquid state from which it had originally sprung.

"As we grew up in years we could never find any change in Mister Moore. To our eyes there was no change. He neither grew bigger nor smaller. The hat, which we had been for ever admiring, held the same angle on his head. The gold watch-chain, which was a source of bewilderment to our young avers seemed to hang with the

was a source of bewilderment to our was a source of bewilderment to our young eyes, seemed to hang with the same identical curve of years gone by. And that left hand of his was still hidden under the tail of his coat, as of yore. The kindly smile on his handsome face had never, to our minds, left it for a moment. It was not until we were ranked as men that we came to know Jimmy Moore's history. Then,

to know Jimmy Moore's history. Then, around the fire on a winter's evening we would hear the full account of his youth, his doings, and the event that fixed his course in life.

He was of medium height, with a slight figure, and good-looking to a degree seldom found in those parts—yes, barring Davy, of course. His complexion was dark, which was brought out more pre-eminently by the rosy bloom that surmounted each cheek. He had one peculiarity, one which is not common among men; it was a wax-like shine on the face and on his small whitish ears. At times

came to this country when about twenty years of age. He had a good education and found no difficulty in procuring a situation in one of our offices in the city. For some years he worked on and became a favorite with his employers. It was during that time that he made the acquaintance of Katie Whelan from down around the Point. She had left here for over Point. She had left here for over three years, and had been in the States for a time. Not finding that place suitable for her health she returned and was living in St. John's, when Jimmy Moore met her. From an accidental acquaintance a friendship arose, and this in turn ripened into a courtship. The inevitable promise of marriage followed. When this was noised abroad people shook their heads silently. Some even ventured to say silently. Some even ventured to say that the marriage would never come off. The women folk, his and her friends, were especially solemn, and many were the whispers that passed between

them.

"Katie was but two and twenty at this time. She was one of a family of five—four boys and herself. All the boys had died; she alone remained. From her earliest years she had not had the best of health, and her father, old Dan Whelan—as fine a soul as ever lived. God rest him — was tooth and lived, God rest him - was tooth and nail opposed to her leaving for the States. But from the child's pleading and the wife's urging he at last gave way, and Katie left for Boston. The girl had a craze for self-improvement, and was full of strange whims. She was constantly saying that she could not learn anything at home here, but would do so in the States. Everyone apparently saw, except herself, that all this time she was—you will pardon an this time she was—you will pardon an old sea skipper's language—flying danger signals; the red at the main. A pair of blue eyes glistening like crystals; a pale white face, and too small crimson flushes on the cheeks could be as plainly read by the knowing ones as C or D can be when displayed at the truck. But as a landsman when he seas some letters of a code aloft cannot. sees some letters of a code aloft cannot read any meaning in them, but some-times thinks that the captain is merely decorating his ship with bunting, so Jimmy Moore could not read like the women folk the hectic blush on Katle's cheeks. But the next winter made the

covering fail from his eyes.

"I have heard the old folks say that that winter was a warm, heavy and damp season, and so unhealthy that hundreds were sick all over the country. It was then that Katie showed signs of heraking down. On leaving signs of breaking down. On leaving home one of her whims was to bring with her a pot of geranium, to have by her as a remembrance of all that was near and dear to her. It was certainly a strange idea, and one would think that she would pitch the geranium to the old boy. She did nothing of the sort, but stuck to it through thick and thin. She brought it with her to the States, and there had a row with the custom house officers, who took her to be a smuggler, and nearly destroyed the plant searching around the roots for jewels. While she lived there she tended and reared the plant, and when she came back to the country the self same old pot and the geranium came with her.

"The first signs of collapse in her health was given by her extraordinary desire to safeguard the plant. She got the idea fixed in her head that the

mistake about it; the people loved him. Dances and parties of every kind were organized by him to cheer up Katie. And if ever a man kept a woman Katie. And if ever a man kept a woman alive he did it. If there is such a thing as stretching one's days here below, the happy and bright Jim prolonged those of the girl. The May days opened. The sun became warm, but life began to ebb fast from Katie. She died early that month, but before she ceased to breathe one promise she attracted from Jimwy.

she ceased to breathe one promise she extracted from Jimmy.

"'I may yet get strong again, Jim,' she said one day. "With the fine weather I may, eperhaps, lose this cough. But if I don't, promise me that when I'm gone you'll take my geranium and that every Sunday morning throughout life you'll cut off a leaf and bring it in your prayer book to Mass to remember me there. When I go some other girl will take my place; but you won't forget me, Jim?"

"'If you should be taken, Katle, I promise that I shall never forget you. Not only will I care for the geranium for

promise that I shall never forget you. Not only will I care for the geranium for your sake, but I moreover promise that I shall never take anyone to fill your place. As long as breath is in my body, Sunday after Sunday I shall remember you until the day when I hope we shall again meet in heaven.

"In a few days Katle was laid in the cemetery among her relatives. Jimmy

cemetery among her relatives. Jimmy instead of returning to the city obtained a kind of agency from his firm to look after their interests here. In tained a kind of agency from his firm to look after their interests here. In slight figure, and good-looking to a slight figure, and good-looking to discrete their interests here. In the complexion of the strength of the same and of the same and on the small whittish ease. At times copied the same as and the specialty of the same and of

hand of a person in sore distress 'not a word; why, bless my soul, I am glad to

have it to give.'
"Half the mothers and fathers in the settlement would have no one else to stand for their children. The result stand for their considerable time there was that for a considerable time there was scarcely a baptism that Jimmy was not found standing as godfather. But not found standing as godfather. But one fine day the Soggarth said to him: "'If you keep on in this way, Jim,

them,' said Jimmy.

"But he took the hint all the same, and great was the indignation of old Peg Maher when Jimmy refused to stand for her grand-daughter.

"Well, indeed and indeed, then, we're coming to something,' said she, with her arms akimbo, 'If my daughter's child isn't as good as that of pagnosed Kit Kevin (whose child Jimmy nosed Kit Kevin (whose child Jimmy had stood for last). God be with the

mag stood for last). God be with the times when her mother was pickin' rags in Cork. Well an' indeed, we're comin' to something at last.'

"The woman folk abandoned with sighs all hope of having Jimmy as sponsor for any more little ones. But they discovered a new and with page." they discovered a new, and, with us, a unique way to have him mixed up in the family history. It was old Peg Maher who started the ball rolling. She was a woman that never gave in that she was beaten. After the torrible of the control of the torrible o was beaten. After the terrible affront offered to her by Jimmy's refusal to 'stand' for her grand daughter she cast about for some means to snare him, and wipe out her disgrace, because in any quarrel the first compliment flung at

"'Geland, ye're not dacent enough, nor any belong to ye, to have Mister Jim touch ye, or any belong to ye, to wid a forty fut pole."
"Peg then was casting about to wipe the brilliant the brilliant.

"Peg then was casting about to wipe out this disgrace, when the brilliant idea struck her of asking Jimmy to give away her younger daughter in marriage at the altar. Dressing herself in her best, she marched down with stern face to Jimmy's shop.

"I've come for to ask ye, Mister Jim,' said she tremblingly, her eternal apputation. I suppose, hanging in the

reputation, I suppose, hanging in the balance, 'I've come fur to ask ye if ye'll take me daughter Fanny to the

altar.'
"Jimmy, who hadn't heard a word
about her daughter's intended marri-

about her daughter's intended marriage, looked at her in amazement, but then laughing, said:

"Why, bless my soul, Mrs. Maher, I'm not in the marrying line."

"There's nobody askin' ye to marry her, Mister Moore, said Peg, flaring np, 'good, dacent, honest husbands isn't as scarce as all dat."

"Only I her a thousand pardons:

"'Oh! I beg a thousand pardons; what is it you want of me then? "' Fanny is to be married next Wednesday evening, an' I've come fur to ask ye if ye'll give her away.

"'Why, bless my soul, with a heart and a halt, said Jimmy. "It was the talk of the place for two solid days the way Peg strutted home, scarcely noticing anyone, but particu-larly high did she toss her head when she met Kittie Kevin. She had gained a complete victory over every one in the settlement. Mister Jim would lead her daughter on his arm up through the church in the presence, aye, under the very noses of all her enemies. When the Soggarth heard of

thing they spied in through the open door of his sitting room was the soli-tary plant on the window, and natur-ally their minds went back to Katie. "For years, Sunday after Sunday, in

winter and in summer, in storm and calm, Jimmy cut a portion of a leaf from the geranium and placed it in his prayer book. But he added to his promise. No sooner was Mass over than away he would go to the cemetery, to the grave of Katie, and there under the cup of a wine glass, with the shank broken off, he would place the leaf, and, dropping on his knees, pray for her soul. In his old days I became very friendly with him, and he told me that he went to the grave to tell Katie that he had kept his promise, and placed the leaf there as a token of its fulfilment. While he had health and strength this was his duty every Sunday. But we cannot all live forever, and Jimmy's time, like that of other winter and in summer, in storm and day. But we cannot all live torever, and Jimmy's time, like that of other

" The fall of the year had come, and wet it was that season. Many amongst us were down with some sort of chest trouble, which spread rapidly of chest trouble, which spread rapidly amongst old and young. It caused considerable commotion in the settle ment to hear that Jimmy was stricken down. The Soggarth was very grave over it, and when he saw Jimmy he shook his head sadly—a sign that made

lumps rise in our throats.

valley. At its sound he started a little

"' 'I, it Sunday, Jim?' he asked.
"'Yes, that is the bell for Mass.'
"'Bring me the geranium, Jim, and

my prayer book.'
"When I set the plant on the bed near him he plucked off a leaf and places if between the leaves of the book.

one fine day the Soggarth said to him:

"If you keep on in this way, Jim, you'll have an unwieldly spiritual family to look after. The next that asks you, say you are indisposed.'

"Why, bless my soul, Father, if I'm spared I'll look after every one of them,' said Jimmy.

book.

"Is Davy with you?' he asked.

"No,' I said, 'but he promised to drop in on his way to Mass.'

"Give him the book, and tell him what to do with it, Jim. You know. Ask him to come back after Mass.'

"Davy brought the book and placed."

"Davy brought the book, and placed the leaf on the grave. During the hour that he was absent Jimmy was conscious and as kappy as a child. After Mass a crowd of men and women came to see him and when Davy re-turned, Jimmy said: "'To the last, Jim, I've kept my

"'Do you now feel happy, Jimmy?

asked Davy.

"Why, bless my soul, I never felt bappier, said he, and turning his face to the wall he sighed heavily, and sank into the sleep of death."—C. Bertha, Newfoundland Prize Story in Davidin Wookly Freeman. Dublin Weekly Freeman.

AGAINST SUPERSTITIONS.

DISTINGUISHED ITALIAN PRELATE WARNS HIS FLOCK AGAINST SUPERSTITIOUS PRACTICES.

The translation into English of the The translation into English of the distinguished Italian Pastoral, warning his flock against superstitious practices for which the Church is in no way responsible, is timely, and cannot fail to effect some good. The chainless prayer and writing letters to St. Anthony came within the scope of the Bishop's ome within the scope of the Bishop's condemnation, and should be discouraged. He quoted the Bolandists in reference to the devotion to St. Expeditus. They say "it originated in a mere play upon a word." Continuing

he says:
"These are devotions which ought
"These are devotions which ought "These are devotions which one not so much as to be named among us, not so much as to be named among us, and yet they go on spreading. Oh, that our holy religion, so sublime in its origin, so pure in its worship, may be preserved from falling miserably into ridicule, or so low as to recall to mind the heathen superstitions!'

WHY HE OBJECTS. the origin spirit and tendency of certain devotions you will find that not infrequently they have for their object the obtaining of certain concessions, some material favor, some removal of this or that evil, e. g., to keep away hailstorms, to obtain rain or fine weather, to drive away obnoxious insects that the cattle may not take a disease, that the harvest may be abundant, that business may be prosperous, and so on without end.

"Is it lawful and right to ask tem-

poral favors of God, and to ask them through the invocation of this or that saint? Yes; it is right and lawful in itself to do so. But in that way? Never under the serious impression that the devotion itself or practice can that the devotion itself or practice can be infallible, or almost so, as so many of the faithful, pious rather than educated lead one to fear they believe. God may listen to them, their faith may be rewarded by Him, but the result is not necessarily bound up with the devotion as grace is allied to the sacraments, and even to think so is both a

"What is to be said of these devotions when it is proposed by means of them not only to obtain material favors and the successful issue of simple, lawful and minor interests, but to en-sure the success of unlawful ones, ed and openly, to all religious

certain men of the primitive church as being 'greedy of filthy lucre.' And why 'filthy lucre'? Because under the appearance of piety and religion their eyes were really fixed on the money which they were striving after and for which they made merchandise of holy things. Before St. Paul, too, our Lord Jesus Christ chastised mercilessly those miserable men who, under pretence of long prayers, devoured the

ouses of widows 'I observe that all these devotions and pious societies for devotions, of all sorts and everywhere, always ask for money, some little offering, either in money, some little offering, either in in a direct or indirect manner. I know that certain honest and necessary ex-penses must be provided for, and are so far good. But do all the offerings go toward the expenses? And these expenses themselves, do they not conveniently transform themselves into profitable industries alongside of the devotions? Again, how many ways are there by which, without raising any suspicion, the provoters and adminis trators of the offerings can derive advantage to themselves from them? I am not accusing anybody. point out the possibilities which exist of material advantages derived from certain devotions, worked with singular ability, sometimes individually, sometimes collectively, sometimes alone, sometimes by means of others, or through the shops and trades which get bound up with the objects of de-

votion. "If ever there was a period when Catholics, both priests and laymen, ought to guard themselves from the 'defling pitch,' the evil of seeking their material interests under the shadow of religion, committing 'simony' with subtle art, it certainly is this of with subtle art, it certainly is this of ours. Nowadays, owing to the thousand channels of the press and facilities of communication of all kinds, owing laiso to the lack of faith, and anti-clerical hatreds now so obstinate and profound, the slightest failing on our part is made much of and converted. our part is made much of and converte our part is made much of and converted into a weapon against religion. The regular unimpeachable conduct of twenty or fifty priests and religious is overlooked, in order to point at and cry out against one who is guilty. It is unspeakably unjust on the part of the world, but so it is, and it is useless to protest against it. All the more is it our duty as Catholics never to give

an opening to such accusations and calumnies, and to render it impossible to make them."

This is one of the great difficulties which the Church has to contend against, viz., to convince the un-Catholic world that what they object to is olic world that what they object to is not a part of Catholic belief. Then devotions are multiplied and so much attention paid to these new devotions, that the great central object of true and solid piety and faith, viz., Blessed Sacrament, is overlooked by the simple minded, and those who are superstitiously inclined.

HOW A TRUE CATHOLIC DIES. Nothing extraordinary, perhaps, may

mark the end, except what astonishes those who see nothing beyond the present life—I mean the screnity of a soul who abandons the world without an effort, writes Monsignor D Hulst. The sacraments ardently desired, hailed with faith, received with love; what she called cold winds. Often she could be seen with moist eyes tenderly stroking the leaves of the plant, and murmuring to it words of sorrow. In the spring of that year the blow fell; she was carried home here to die. The geranium came with her, and in a week or so Jimmy Moore followed.

"The promise of his life Jimmy never the sunshine followed. His very build, particularly in advanced years, when known his well, suggested good humor and kindliness. When he got acquainted with people here he heli the hearts of men, women, and children in the palm of his hand. There was no mistake about it; the people loved him. Dances and parties of average has a standard and the last tender adieux are made; the firm and tranquil hope toolidion that it pleases G.d and that is to be seen it what is of the condition that it pleases G.d and the soul.

"The promise of his life Jimmy never forgot. Inside his shop he had a little striking room, and carefully guarded there stood the pot of geranium on the window sill. Like Jimmy, it never showed any appearance of having changed. It looked to be a plant of the sunshine followed. His very build, particularly in advanced years, when known where she could not have selected a better way than by exacting the promise from Jimmy about the leaf. There were considerable numbers of persons daily entering Jimmy's shop, and the first thing they will also the forgot. This devotion must always be subject to the devotion must always be subject to the devotion that it pleases G.d and that is the please G.d and the study in the condition that it pleases G.d and the soul.

"The promise of his life Jimmy never to got geranium on the window sill. Like Jimmy, it never showed any appearance of having changed. It looked to be a plant of window sill. Like Jimmy, it never showed any appearance of having changed. It looked to be a plant of window sill. Like Jimmy, it never showed any appearance of having changed. It looked to be a plant of the implication that it pleases G.d and the study of the the firs the calm with which the preparation for death and the last tender adieux

A medical authority has recently nttered a warning against the habit of sitting with one knee crossed over the other—a pose which is nowadays almost as common among women as among men. This apparently harmless habit, it This apparently harmless habit, it seems, is likely to cause sciatica, lameness, chronic numbness, ascending paralysis, cramps, varicose veins and other evils. The reason is simple: the back of the knee, it is explained, as well as the front of the elbow and wrist, the groin and the armpit, contain nerves and blood vessels, which are less adeprinciples?

"A subtle, deadly poison," Mgr. Bonomelli declares, "often than we think instils itself, almost imperceptibly, into these devotions, the poison of private interest. There are the interests of self-love, vanity, a desire to make oneself prominent in the eyes of the people or of one's superior, to be spoken of by the populace as a zealous priest, to form a clientele for oneself, to open out for oneself a way to get to open out for oneself a way to get on. There is the low, base interest, which in the times of St. Paul caused him to blaze forth in wrath against Weekly.



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University of Ottawa. Ottawa, Canada, March 7th, 1900. as Coffey:

Mar. Thomas Coffey:

Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RECORD,
and congratulate you upon the manner in
which it is published. Its matter and form
are both good; and a truly Catholic spirit
pervades the whole. Therefore, with pleasture, I can recommend it to the faithful.
Bleesing you and wishing you success believe
me to remain.

No. 1 Yours faithfully in Jesus Christ
† D Falconio, Arch. of Larissa.
Apost. Deleg.

LONDON, SATURDAY, JUNE 15, 1907.

1 St. John's, NFLD .- Mr. Jas. Power is our exclusive agent in St. John, Nfld., and to that gentleman we would ask our subscribers who are in arrears to pay the amount of their indebtedness.

THE CHURCH AND PEACE. In a month the second Peace Confer

ence will meet at the Hague. We do

not make the announcement with the

idea that we are giving news, nor do

we approach the subject for the purpose

of minimizing its importance or depre-

ciating the efforts put forward in the

best interests of mankind. War is

dreadful. Its evils we know only by

reading. And the well grounded hope

in which we live is that these trials

shall never be ours, and that our coun-

try for many a generation shall be

spared the bloodshed and the ruin of

war's devastating march. What we

wish for our own young land we wish

for our mother country and the older

lands whose history is so saddened by

the records of deadly contests which seldom involved principle, and whose example of armaments is a menace to civilization. We have not any of these high ideals in making reference to the Peace Conference. Our quarrel is with the fussy editor of the Review of Reviews, W. T. Stead by name, well known and wel' appreciated. He has taken a prominent part in most of the movements which make for the welfare of the race. In the Peace Conference he has made himself very officiou and somewhat obnoxious. It is with the last point we have to deal. Mr. Stead is especially pointed in insinuating that the Catholic Church is not using its influence for peace and that it has no influence to use anyway. Having arged the English Bishops to take some part in the Conference, he shows his disappointment by concluding that the honor and merit will pass from the Catholic Church to others. That might easily be in such arrangements as the Hague conference provides for. Other churches are national and each one will enter under its own national standard. Their policy will be all mapped out for When Catholic prelates are asked it is on another condition altogether? The English Bishops were simply doing their duty as Bishops of the Catholic Church whose supreme Head has been ignored in the question of peace. As lorg as the Sovereign Pontiff is treated in the way in which, ever since the Italian occupation of so long will the prelates abstain from attendance at any conference to which the Pope ought to be the first to be invited. Mr. Stead is too fussy to keep his place and too prejudiced to do the Church justice. This well intentioned gentleman has been going about from court to court and from club to club until his mind is filled with the idea that without the Hague conference Europe would be a common battle field and without himself there would be no conference at all. To ignore the Holy Father is part of modern Casarism It pleases Italy and flatters the French Republic. Yet Mr. Stead should not forget that the Holy Father is, or was, a temporal sovereign and that his territory was stolen. What self-respecting conference of the civilized world can deliberate with that international out. rage before their eyes, and the very representatives of the plunderers at the Board? It may do for Turkey and pagan nations to treat the Soverign Pontiff with contumely, but it should be resented when the treatment comes from civilized nations and pretentious diplomats. As to the Church itself and its action in peace and war, no one can hesitate who is acquainted with history and who wishes to do justice. No institution has been so earnest in its efforts for peace or so devoted to works of peace as the Catholic Church. Whether we regard the sufferings of the martyrs, the mildness of the Church's discipline, the shortness of her triumphs, the moderation of her rulers, her unconquered patience amidst trials, her counsels to the mighty, her motherly advice to the poor and the oppressed - look at the Church whichever way you will-in history, in teaching, in prayer and practice,

peace to individuals, to nations, to society. Her sanctuaries have been the refuge against war's armed chieftains. And from her monasteries and convents have ascended hymns of praise and prayer for peace among all tribes and peoples before the nations of Europe were in formation, and since that time when many of them turned away from her. The policy of the Church has not changed. It is the nations which have changed. They feel the pressure and are seeking relief by conferences. What results can they expect when from their c nfer ence they leave out the Prince of Peace and His Vicar?

SOCIETY OF THE HOLY SPIRIT.

of the Society of the Holy Spirit down

in New Orleans. Founded twenty-five years ago, it continues its purpose of cultivating aevotion to the Holy Ghost and of helping missionary work in various ways. No more edifying motives can be imagined for a society. Taking the title which it does, and the work proposed, it assumes to itself the most Catholic character imaginable. What is the Church but the Society of the Holy Ghost? And its work is ever missionary. "Go" is the command ringing in the ears of priest and layman. Everyone must go, and everyone must teach. The going cannot al ways be far, yet it can be much farther tion and prejudice. than our first thought admits. A little alms given to such a society as this, a share in its good works, goes quite a dis tance in helping the propagation of the faith, the refutation of calumny, falsehood and error. We are not missionary enough: we are too selfish even in piety, too fond of home. People are at our very door unbaptized, knowing nothing but falsehood about our Church. Countless millions are still in the darkness of paganism. What have we done to enlighten them or remove their prejudices? What are we doing? Each of us is a teacher - not in the technical sense, but in the broader, more influential way of examples. What do we do to teach Catholic doctrine? Our library of Catholic books is not very indicative of zeal. Still we can, and should teach. We can set a good example. And, what is more, we can encourage such associations as the Society of the Holy Spirit. The financial report shows a receipt of about \$1,400 during the year. Some \$500 of this amount has been sent to missionary priests. Catholic tracts, books and leaflets have been distributed to the number of 135,250. A large number of slips urging increased devotion to the Holy Ghost and especially the reception of holy Communion on the Feast of Pentecost, were also printed and distributed. The Most Rev. Archbishop of New Orleans is the honorary president of the society. May its courts expand and its powers widen in that field of the sunny south where so many perish for want of the bread and light of life.

DOUBTFUL INTELLIGENCE.

It is greatly to the discredit of the Associations of the News, and of those Rome the Holy Father has been treated, journals which publish dispatches, that so many are unreliable. There is a class of these telegrams which, as a rule, are primarily unreliable. This class includes reports referring to the Church and more particularly to the Holy Father. Whether journals are bound to publish every item cabled from the central office of the Associated Press people, will depend somewhat upon their contract, not altogether, for false rumors and doubtful gossip are not value received. Why the Church is singled out to be the target of scorn is unjust and incomprehensible when we consider the number of Catholics and the reasonable support which they give to non-Catholic newspapers. The functions of the press are to give information, to form public opinion and discuss questions of common interest. Under none of these heads can this doubtful intelligence to which we refer claim encouragement. The information such dispatches contain is false and uninteresting. It was first given out for money purposes or motives less praise worthy than even stock-bulling and bearing. Its influence on public opinion is of no value except to aggra vate and perpetuate prejudice. And as for the interest they contain for the world at large it is in the inverse pro portion to the zeal of its propagators. If this gossip served any good, or even if it were only harmless, one might pass it over with the curious wonder how news-vendors could charge for such stuff, or publishers serve it up to their readers. This class of goods is not peculiar to yellow journals. At least many a journal which would repudiate the charge of being so tinged is seldom slow to give out these items of doubtful foreign intelligence. An example has been called to our attention in the Weekly Star of Montreal. Whatever may be its religious tenets it ought inshe has made for the peace of the world. Her saints have been the apostles of justice and fair play respect

conscience of its subscribers, whose money it may cherish, but whose feelings it does not re spect. With a double header it gives a despatch from Rome, dated April 11, in which some woman posed as the niece of Cardinal Rampolla and defrauded various people of large sums of money. The Holy Father is said to have ordered a stringent enquiry. At the con-clusion of the trial: "Filomena (so it reads) was sentenced to twenty-five months' imprisonment, the priest, Ferretti, her partner, to nine months, and the Dominican friar, Ciarachi, her lover, to eight months. The latter was liber ated as he had already been in prison for eight months before the trial." That is fragrant for a journal claiming respectability. What amount of truth We have received an annual report is in it we annot pronounce. It re minds us of the fellow who sold more froth than bear. However slow the pro cess we will try and find out from source more reliable than the associated press, how much, if any truth at all, there may be in the story. But there is no excuse for the Montreal Star to publish it. That a woman may descond to such means, or even lower, to obtain money is not limited to Italy. The facts if facts they be-are of no earthly interest to people in this part of the world. And the only impress it makes upon the ordinary reader is the too morbid satisfaction afforded by suggestive items redolent with imagina-

> ASSUMPTION COLLEGE, SAND WICH.

We deem it opportune to say a few words in regard to the new chapel, the corner-stone of which will be laid at Assumption College, Sandwich, on June 13. In this western part of Ontario this noted seat of learning has done work for the Church and work for the country which will be productive of benefits which it were difficult to estimate. For thirty-seven years, we are informed, the priests of Assump tion College "have endured the want of a chapel wherein to lodge Our Lord and keep the festivals of Mother Church. It was one of their dreams that some day and somehow the chapel would become a fact; but the years, as they wore on, brought it no nearer. At last, goaded by their necessities and by the reproaches - kindly reproaches they were-of their friends, and encouraged by the sympathetic attitude of their old students, they have taken their courage in their bands and ventured upon this laudable enterprise." We sincerely trust the assistance they will receive will not be words of encouragement only. These are very well in their way, but they never bailt churches. This western peninsula has reason to be proud of Assumption College and all who have at heart the welfare of the Church and the furtherance of higher Catholic education should open their purses and give practical illustration of their love for the Church and its educational in-

A " MISSIONARY."

stitutions.

We would draw the particular attention of a "weed thrown out of the Pope's garden.' to the Baptists in Stratford, Ont., to the following extract from a sermon preached last Sunday by Rev. W. H. Head, pastor of the Asbury Methodist Episcopal Church, Chicago. While the Rev. Mr. Head states that it is well "we have the Catholic Church to stand out as a continual protest against our laxity," some of our Canadian Protestant denominations are endeavoring to bring about a condition of "enlightenment" amongst the people of the province of Quebec similar to that which has called forth these burning words of condemnation from the Methodist Episcopal minister

of Chicago: " Notwithstanding that Utah is the only commonwealth, and the Mormon church the only church that ever openly recognized polygamy," he said, are fast becoming a polygamous nation. Some one has said successive polygamy is no better than contemporaneous polygamy. I think it is not as good for the latter would seem to have had at one time the sanction of Holy Script ure, and it at least means one house hold, while the other has no sanction

anywhere. Protestantism has swung from the inviolability and sacramental view of marriage to the other pole, and has been moving rapidly to the point of recognizing marriage as a mere mutual contract between two parties to be annulled at the convenience of either.

"It is well we have the Catholic

Church to stand out as a continual protest against our laxity. All hail to the Catholic ecclesiastics, and the Episcopalian Bishop who would not allow the skirts of the Church to be dragged in the Corey Gilman mire, and all condem-nation to the Congregational minister who besmirched the fair name of his

Church with such slusb. "There is a good parallel, in my mind, between this brother and a certain Judas Iscariot who tried to cleanse by returning the thirty

did not read the papers. Well, then, he has no right to occupy the pulpit of a metropolian Church if he is so out of touch with the times as not to read the daily press.'

DEATH OF A GREAT JESUIT.

The very sad intelligence comes to as from Montreal that the Rev. Father O'Bryan, S. J., one of the most distinguished members or that Order in the Dominion, had died suddenly in that city, on the 7th inst. Throughout the country this news will be received with the utmost regret. Father O Bryan's work was well done, and He Whose cause he had so nobly championed during a goodly span of years, will, we pray, receive him into His eternal kingdom with the words of welcome: "Well done thou good and faithful servant." In company with Rev. Father Devlin, the deceased priest had devoted a large share of his time each year to the work of giving missions in various parts of the Dominion and his name has been for years household word in thousands of Catholic homes. In all his discourses there was a profundity of thought, a degree of learning for which the Jesuit Order is noted, a rare power of expression -may we not call it a heart larguagewhich went straight as the arrow from the bow, from soul to soul, beseeching love for the crucified One Who had given His all that the portals of eternity might be opened for us. Few could resist the earnest exhortations of the great Jesnit, and, not only in the pulpit, but in the confessional and in the course of private conversation, were to be found thoughts directing the mind and the heart to things divine. Truly a great man has gone out from us.

He died in harness. For months he knew that the end might come at any moment, but, unafraid, he went his way doing what he could to round out s life worn out in the service of his breth ren and God. Though suffering racked him the kindness and love that bespeak the gentleman and priest were ever at the disposal of others.

But it has shocked us, the news that the brave heart was stilled and the voice which knew not guile was hushed forever. But we have the memory of a manhood that commanded respect and love-of a fidelity to vocation that was ever a source of edification-of a religious whose sympathy was as broad as his faith was vigorous. May he rest in peace!

REDMOND SAYS HOME-RULE IS NOT DELAYED A SINGLE HOUR.

In an interview cabled from London Sunday, May 26, John Redmond, the Irish leader, holds that the Irish con vention's decision in rejecting the Irish council bill had three weighty effect —the devolution idea, he says, has gone by the board, the influence of gone by the board, the inhence of the Roseberyrite group in the cabinet has been killed, and the strength and cohesion of the Irish party has been secured. He says Ireland has won a veto on British legislation.

Interviewed on the future of the Home Rule movement, Mr. Redmond declared his conviction that the con vention's action would not delay Home Rule a single hour. He said a powerful and friendly Government had endeavored to embody the failed, and that no future Government would re-

new the attempt.

Mr. Redmond said he anticipated the present parliament would be dissolved close to 1908 to enable the Government to appeal to the country against the House of Lords. The Lib eral party's Irish programme must now be Rome Rule, while, had the conven-tion accepted the devolution bill, it would have been rejected by the House of Lords, and devolution would have remained the high water mark of Liberal policies.

This, he held, would have been the

case, not merely in the present Parliament, but in the next.

Division of the party, Mr. Redmond said, had been avoided and the bill might have been carried, but only by a majority, and however large that majority, dissension and the rupture of the movement and of the party would have followed. Now, on the contrar he looked for a great rally to the Nationalist opinion and a consolidation

of the movement.

Relations with the Liberals, Mr. Redmond said, will not necessarily be ruptured immediately. He expects the Government to proceed forthwith with evicted tenants bill and probably with the national university

Mr. Redmond declared that an overwhelming majority of the members of the cabinet and the Liberals disap-proved the limitations of he Irish council bill imposed by the Rosebery-ites; and the latter threatened to e-sign, and that their resignation might have broken the Government.

One effect of the Irish action, he con tinued, would be finally to kill the in-fluence of the Roseberyite group. The immediate effect in Ireland was a certain amount of irritation while Irish voters in bye-elections in England would refuse to vote for Liberals unless they were out and out for Home Rule. There was a possibility of a deal of trouble in the west of Ireland not directly due to disappointment at the council bill, but from the delay in action by the Lord Dudley commission in dealing with the congested districts in Ireland.

vention of Nationalists decided the fate of a Government bill at West minster. It was a noteworthy incident Ireland won at least a veto on British legislation to which she objects, and from a negative to a positive influence is but a step."

ROMAN EVENTS.

Correspondence of the Philadelphia Catho Standard and Times, Rome. May 15. One morning last week your correspondent found himself with a few friends in the Court of St. Damasus of the Vatican, waiting for the clock to strike 10 to mount the several flights of stairs to the Papal apartments and enjoy the privilege of a private audience with the Holy Father. At 10 the Cardinals who may be allotted audiences for the day present themselves to Plus X. for the transaction of business, then come private audiences for outsiders.

Past squads of Swiss guards, we meet ouple of Pontifical gendarmes with a c guarding every passage. All was calm an tranquil within the Vatican, as usual, for the day's work for the men had not yet well begun. When nearing the Pope's rooms chamberlains and at-tendants became more numerous. At last a group of Palatine guards. smallsized and dapper, were in sight, and we knew the Noble guards were not far distant—and then the Pope.

A few mirutes' wait outside the room in which Leo XIII. died (through which

in which Leo XI.I. died (through which we presently passed,) and we were ushered into the presence of the Sovereign Pontiff. He was sitting beside his writing desk, looking somewhat overworked; for although many of his vast household were but then commencing work, Pius X. had not been idle since 5 o'clock, and the heat has already and the last o'clock, and the heat has already set

Kindly and fatherly was his recep-tion. So kind is he indeed, that he tries to make one forget the loftiness of his position. One cannot resist feeling a great love for his personality and a great confidence in his goodness of heart. During some salutary advice which followed the customary preliminaries, and the granting of spiritual privileges—which Pius X. does in unstinted measure—we had time to ob serve His Holiness' person leisurely. Still strong and lithe, the Holy Father eems to have got more active and comewhat thinner than he was six months ago. His face, paler than usual, shows that labor and confineusual, snows that labor and confine-ment during this warm weather are making themselves leit. And jet the idea of his immense capacity for work and the belief in his strong will never leave one while in his presence, for his appearance and his soft, serious tone

Among other kindnesses, the Holy Father commissioned us to send his particular blessing to those we wish specially blessed. Knowing that the first in his mind among these would be the journals that are fighting the battle of truth—too often against great odds—we hasten to send the Holy Father's blessing to the Catholic Standard and Times, its editors, staff and readers. It gives us pleasure to have already forwarded the printed form to the office of this journal, bearing the signature of the Sovereign Pontiff.

TWO GREAT ORDERS IN COUNCIL At the present hour Dominican Fathers from all parts are gathered in Council in the town of Viterbo, some forty miles from Rome, for the election of a general. All nations are repre sented there, for the sons of St. Dom-inic have carried the torch into every land. And they are gathered in a town which, small in itself, has wide-spread connections, and which was once able to measure swords even with Rome herself. So interesting and quaint are these historic associations, religious and civil, that we shall deal at some length with the place, shortly, in a particular manner. The fathers hold their council in the famous sanctuary of the Blessed Virgin Mary, com-monly known in Italy as "La Quercia," where, if we don't mistake, Pere Lacordaire made his vows, and where, the miraculous oak bearing the image of the Mother of God is jealously pre-

served. At the same time the chiefs of another great body, repre enting nearly every land, have come to Rome to discuss matters of mement concerning their order. Bishops, abbots and provincials of the Benedictine order may now that their deliberations, for th present, at least, are closed, they are to be found exploring the remains of pagan Rome and tracing the footsteps the primitive Christians and the saints. France, Austria, England, the different States of North and South America, Germany, Belgium, Portugal Spain are represented by them.

Pope Pius X. received a delegation of the order within the past few days, but the precise nature of the affairs on hand has not so far transpired.

CONDEMNATION OF THE "RINNOVA

The Sacred Congregation of the Index has addressed a document to Cardinal Ferrari, Archbishop of Milan, condemning in a strong manner the new periodic city under the title of the vamento." Some one once said, Nihil nnovetur nisi quod traditum est, but his advice is ignored by these renova-Catholic Church! They want to bring her up-tc-date! They will have official religion and private religion, which it was to bring her up-tc-date. (which, if we do not mistake, brings them perilously near the pagan Romans who swore by gods in whom they dis-believed and poured out libations to deities whom they despised.) However, these gentlemen of esthetic

and over refined tastes would confer a boon on the Church if they would leave her and betake themselves to folds. They will not obey her lawful heads; they persist in teaching things contrary to her will, and yet they will

The document deplores the state of pieces of silver.

"Does any one imagine that our brother would have performed that corremony if there had been only \$5 in it instead of \$1,000? But he said he is not agood Catholic. Dr. Guinan the Sacred Congregation condemns a suggested that the questioner was problem. The first concluded Redmond. "For the first it instead of \$1,000? But he said he is not a good Catholic. Dr. Guinan the Sacred Congregation condemns a suggested that the questioner was problem. The first instance could not be passed over. It is seldom and is not a good Catholic. Dr. Guinan the Sacred Congregation condemns a suggested that the questioner was problem. The first instance could not be passed over. It is seldom and is not a good Catholic. Dr. Guinan the Sacred Congregation condemns a suggested that the questioner was problem. The first instance could not be passed over. It is seldom and is not a good Catholic. Dr. Guinan the Sacred Congregation condemns a suggested that the questioner was problem. The first instance could not be passed over. It is seldom and is not a good Catholic. Dr. Guinan the Sacred Congregation condemns a suggested that the questioner was problem. The first instance could not be passed over. It is seldom and is not a good Catholic. Dr. Guinan the suggested that the questioner was problem. The first instance could not be passed over. It is seldom and is not a good Catholic. Dr. Guinan the suggested that the questioner was problem. The first public opinion grows steadily." affairs mentioned above. It is seldom

Tyrrell, Von Hugel. Murri, etc., should be among its writers, who discuss the most difficult questions in theology, critize most delicate matters concerning the government of the Church, and tend to sow a spirit of dangerous independence that goes to build theories on private judgment and create an anti-Catholic spirit. Finally, the editor of the "Rinnovamento" is to be requested by the Cardinal to desist from the publication of such articles, and the warning of the Sacred Congrega-tion is to be announced at once to the faithful of the Archdiocese.

Such is the gist of the document. There are no more contemptible men than those who will perforce remain in than those who will perforce remain in the Church, though not of it. Too timorous to incure excommunication by open rebellion, they will not abandon the promptings of their pride—for they want neither more nor less than that the ,Pepe and Sacred College go to school to them and learn there how to rule the Catholic Church.

Our readers are acquainted with the

Our readers are acquainted with the names mentioned by the Sacred Congregation. They are also aware that Don Romolo Murri was suspended a divinis within the last month. He declares he will remain a good priest—as such he certainly is. But he has been the cause of much trouble in the Catholic ranks in Italy.

When Cardinal Ferrari promulgated

the letter sent by the Sacred Congrega-tion of the Index, he addressed another document from himself to the clergy of the Archdiocese of Milan. He laments that the fair fame of his people should be tarnished by the efforts of a few men. His sorrow is particularly great by reason of the fact that a shadow has been temporarily thrown on his clergy, who have neither part nor sympathy with the condemned paper.

THE HON: C. E. CASGRAIN.

In the person of the Honorable Charles Eusebe Casgrain, the Catholics of Windsor, Ont., have lost from their ranks one of their noblest and staunchest members. On 9th the venerable octogenarian, after a prolonged illness, died peacefully at the Hotel Dieu, surrounded by his nearest relatives. His funeral st. Alphonsus' Church. The edifice could not contain the large concourse that came to pay a last tribute of respect to the exemplary Catholic, of respect to the exemplary Catholic, the upright citizen, and valiant pioneer.

The late Senator Casgrain was a man of duty, working for higher ideals than mere worldly recompense. A skilful physician, his advice and professional services were freely pestowed on the needy, the only recompense asked being

a pious prayer.

In the manifestation of his strong Catholic faith, he elicited the admiration of all. He never failed to place God first, and looked to Him for strength and encouragement in all the vicissitudes of his long career. Faithful in attendance at every religious service in his parish Church, a frequent partaker of the Bread of the his fervor and devotion were, Strong. according to the testimony of his coreligionists, a constant source of edification. Catholic interests were ever dear to his heart, and fearlessly he up-held them in the face of fierce opposi-tion, as was exemplified in a striking manner in the recent agitation for Separate schools in Windsor.

Proud as we are of his unflinching fidelity to Mother Church, which merited for him the dignity of Knight of the Holy Selpulchre, we cannot overlook his qualities as a respected citizen. Appointed to the Dominion Senate, his innate patriotism was ever felt in his country's best interests. Let his life be an inspiration to us for

all that is good and generous.

The late Senator Casgrain was a member of the League of the Sacred Heart. May this incomplete sketch gain for him fellow members throughout Canada. Messenger of the Sacred Heart.

FORTY-ONE CONVERTS.

LECTURES FOR NON-CATHOLICS CROWD BORROMEO-SCANDAL-GIVING CATHO

The third week of St. Charles Borro meo's mission consisted of lectures for non-Catholics by Rev. Dr. Guinan and Father Courtney, of the New York Apostolate band. The attendance was such as to crowd the spacious church Though seats were placed in the sanctuary, many persons were compelled to stand in the aisles and in the rear of the gallery. The central pews were reserved for non-Catholics and those accompanying them, though there were some of "our separated brethren" who preferred to mingle with the crowd rather than to make their presence known.

The lectures entitled "Is One Church as Good as Another?" and ligion of the Fature" seemed to ligion of the Future' seemed to awaken great interest. The question box was liberally patronized.

Forty-one converts were received into the Church and six are left for further instruction by the local clergy, not to speak of the seed sown for fu-ture conversions nor of the removal of

much misunderstanding.

Bishop O'Gorman, of Sierra Leone, administered confirmation on Sunday afternoon to 426 persons, including 46 men and 38 women.

Among the questions taken from the

box and answered on the closing night was one which illustrates how Catho-lics can give scandal to their separated red on the closing night brethren who expect better things from them. The query was, "How can a good Catholic go to confession and munion regularly, and yet not pay lebts?" The answer was that one his debts ?' who wilfully contracts debts beyond his means or who refuses to pay just debits that are within his me commandment, "Thou shalt not steal," and is not a good Catholic. Dr. Guinan

CATHOLIC FDUC SUCCESS IN It is pleasant in th

JUNE 15, 1907.

pant academic atheist a scholar so accomp Emil Reich who grudg to the excellence of training in Catholic or aries. The learned just published a work to the excellen all-absorbing theme of which embodies sever are not less remarkable ness of their generative are for a cert imagination and outl over and over again b lish which is as novel it is careless of the ac the language. Howe Reich is an advo methods as sure mer measure of success ir fair to quarrel with prose, which is, more scope of our review, of is to show what an who follows no accor-broad-minded enough system of education often condemned that Catholics. It is say from him that successif ever it can be sho endent on what is the contrary, we are is so well-balanced provided a man hav Journalism Doctor the only internation cess in this departm on a great respect a fession, constant an

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CATHOLIC FDUCATION AND SUCCESS IN LIFE.

It is pleasant in these days of rampant academic atheism, to fall in with a scholar so accomplished as Doctor Emil Reich who grudges not his tribute to the excellence of education and training in Catholic colleges and seminaries. The learned Hungarian has just published a work dealing with the all-absorbing theme of success in life, which embodies several chapters which are not less remarkable for the shrewdness of their general purview than they are for a certain audacity of imagination and outlook, accentuated over and over again by a style of Eng they are for a certain audacity of imagination and outlook, accentuated over and over again by a style of English which is as novel in expression as it is careless of the accepted canons of the language. However, since Doctor Reich is an advocate of unusual methods as sure means of attaining a measure of success in life, it is hardly fair to quarrel with the quality of his prose, which is, moreover, beyond the scope of our review, the object whereof is to show what a modern philosopher who follows no accepted religion, is broad-minded enough to say of a system of education which is more often condemned than praised by non-Catholics. It is satisfactory to hear from him that success in life is rarely, if ever it can be shown to have been, dependent on what is termed luck. On the contrary, we are told, everything dependent on what is critical to the contrary, we are told, everything is so well-balanced in our world that provided a man have the energy, he will be certain to find his reward at some time or other in his life.

some time or other in his life.

Journalism Doctor Reich defines as the only international university; success in this department of life depends on a great respect and love for the profession, constant and diversified reading, a knowledge of history and economics and observant travel. As to the question of education, here is what he has to say:

question of education, here is what he has to say:

The immense power of education is rarely realized by people in non-Catholic countries. Whatever opinions one may or may not have of the dogmas and liturgy of the Catholic Church, one thing remains quite certain, that that Church has at all times been able to raise efficient men and women for the ends it pursued, and so it has undoubtedly come to be, to the present day, a success of the most marvelous kind. In fact nothing but wilful blindness can prevent one from saying that, as a mere matter of success the Catholic Church is absolutely unique in history. No other organization of men and women, no other polity or bodypolitic of the same high order, has ever been known to survive nearly twenty centuries of European history.

been known to survive nearly twenty centuries of European history. It is scarcely necessary to prove that at the present day as well 1500 years ago, that Church wields an immense

power and influence.
Such an unprecedented success must necessarily imply some fruitful lessons for individual candidates for success,

Now, leaving aside all historical and theological considerations, it is quite clear that the wonderful success of the Catholic Church, with its 300,000,000 adherents, is owing very largely to a peculiar system of education carried to its perfection. This can be studied in no organ of the Catholic Church with greater facility than in the way in which the mightiest of Catholic Orders, the Jesuits, has prepared its individual members for a career of success such members for a career of success such as no single family or class in Europe has ever achieved. It is well known to any serious student of history that the Society of Jeans has repeatedly been supreme in the affairs of the world.

* * * If one stops to think that men
who as a matter of fact did not possess

who as a matter of fact did not possess any capital to speak of, have succeeded in building in thousands of towns in Europe and America, vast edifices, carrying on very large institutes for instruction and education, and allowing thousands of their members to devote themselves entirely to academic pursuits of theoretic studies in all the sciences—when one considers only this one side of their immenselv successful and will ripen better. We wish to add one side of their immensely successful career, one cannot but admire a system that has, these 366 years, enabled mem-bers of that Order to achieve a most remarkable success in all the countries, in different times and under the most

varying circumstances. * * *
The central and fundamental reason of the success of a Jesuit's education Doctor Reich continues, is this, that St. Ignatius took the greatest care to develop in each disciple the two strongest engines of success, namely, intellect and will power. He avoided falling into the fatal mistake of some teachers and of a number of nations who strengthen the will-power and character of the pupil at the expense of all the other faculties of the mind and heart — as is the British method.
The Jesuit novice goes through a
course which when completed leaves
him with a tenacious will and an intellect subtle enough to cope with every move of attack or defence. This combination in men of the world is much more frequently met with in America than in England. Above all, absolute essential of lasting success. Religion teaches man that egoism is not only not right, but that it is of no use in the end. It teaches us that humility helps us more than anything else. Respect for others, husbands for wives, children for parents, employers for employees and vice versa, this can

only come from religion.

As Mr. Gladstone used to say, he As Mr. Gladstone used to say, he had never seen a man engaged in active politics who was not inclined at least to credit religion with a great deal of

The French disasters of 1870 and 1871 are to be put down to the fact that their religion had been forsaken by the people, says the doctor. "They have not been able to muster courage prejudice, namely, that the Church does to repair the deep injury then inflicted on their national heror and in that miserable state of irresoluteness and shame arising from their culpable lack

have only had the effect of stultifying themselves and their originators.
Some of the passages in which he deals
with this subject deserve to be quoted.
"The Bible has been written in tearand not in ink; in burning enthusiasm

and not copied from books; it seethes with life real and overflowing. * * * Life wants life to explain it and arm

Life wants life to explain it and arm chair scholars cannot explain or criticize the Bible. In reality the higher criticism proves nothing. * * * The cflect alone of the Bible proves its own authenticity. If the prophets did not write the books ascribed to them; if these books were forged by some obscure scribes, hundreds of years after the death of the prophets, then we stand before a miracle far greater than any other."—N. Y. Freeman's Journal.

POPE PIUS X. AND THE BIBLE.

ADVISES THE GENERAL READING OF THE

GOSPELS AND ACTS. The official organ of the Vatican, (The Roman Observer), contains an address or letter by the Pope to the Society of St. Jerome, in which he commends the Society for the zeal with which they are spreading the Gospels over the civilized world.

The Pope calls attention to the prejudice which exists as to the Catholic Church not wishing the general reading of the Scriptures.

of the Scriptures.

of the Scriptures.

The Pope's letter is written in Italian and is addressed to Cardinal Cassetta, "Honorary President of the Society of St. Jerome for the diffusion of the Gospels." It says:

"To our Venerable Brother, Francis di Beale of the Sagred Roman Con-

di Paola, of the Sacred Roman Con-gregation, Cardinal Cassetta, Protec-tor of the Pious Society of St. Jerome for the diffusion of the Holy Gospels. "Our Venerable Brother: Greeting and

APOSTOLIC BENEDICTION : "We, who. since the time when Patriarch of Venice, blessed the Pious Society of St. Jerome, and conceived happy wishes for it, now, after a few years, looking at it from the Supreme See of the Church, find reason of high satisfaction, in seeing how, in such brief space of time, it has made so much progress and has brought such notable advantages. For with its edition of the gospels, the Society of Jerome not only has overrun Italy so as to establish action in order to reach as to establish action in order to reach the end more largely but it has also penetrated into America, caring for the dispatching of its volumes where ever the Italian tongue resounds, and aiming to help especially the emigrants. It is certainly Lecessary to recognize that the fact of having published and spread among the people, with the guide of an opportune discernment, about five hundred thousand copies of the gospels, constitutes a splendid proof of the extraordinary zeal manifested by the members in the end more largely but it has also a spiendid proof of the extraordinary zeal manifested by the members in said enterprise, and of the very large sphere of action touched by the society. These facts are evidently worthy of even much more admiration, because the means which the society had at its

disposal have been very limited; a fact also consoling and of good omen, if we consider the object intended by the in econsider the object intended by the in-stitution, which proposes to offer to everybody the opportunity and facility to read and meditate upon the Gospel, in view of the special needs of our age, when, compared with other times, the which, compared with other times, the avidity for reading is too great in general and not wholly without damage to souls; a fact also very healthful, not only in itself as one which brings us to the narratives of an all divine force, namely, to the story of the life of Jesus Christ, of which nothing could be conceived more eminently effective to inform us as to holiness; but also very helpful, chiefly because it renders a signal service to the magistracy of the Church and because the reading of and will ripen better. We wish to add that, considering the present times, certainly it is not the least advantage of such publications to be able to say that, in virtue of their diffusion, and of

their consequent reading, the echo c

the voice of God goes and makes itself

heard even among those unfortunate

persons who, through despair, or hatred,

persons who, through despair, or natived, or prejudice, flee from any contact with the priest. This is a thing which to our eyes, is of precious and very desirable usefulness, in so far as it gives us a way to obtain the salvation of souls; if not with the voice, at least with the books, and with the teachings, emanating from the life of Christ we heal the evils of society and of the individual:
"We well know with what care the
Association of St. Jerome attends to its work; and therefore we deem it superfluous to give its members any commendations and incitements to push forward with growing activity their initiative. But, if we wish the society to make every day more pro pitious advances, it should keep ever

present this maxim, namely that of all the enterprises none is more useful than that which best corresponds to the inclination of the times, and that the inclination of the times, and that when a work, in the brief running of years, has so nobly affirmed itself in the field of benefits, it is necessary to redouble the efforts in order to favor

it. Therefore, now that the Associa-tion has produced among the people so much desire for the reading of the Gos. pels, it must feed that desire and sec ond it with the continuous increase o the copies of the same Gospels, well persuaded that such increase of ecpies will be crowned with advantageous re-

rejudice, namely, that the church does not wish to permit, or opposes, the reading of the Sacred Scripture n the vulcar tongue. And because it is of the Chamber of Deputies during the greatest interest not only to have presidency of MacMahon, France of the Third Republic is the one nation of sname arising from their culpable lack of national courage they again throw belief and religion overboard."

The Bible, Doctor Reich discusses with his usual effectiveness. In his opinion all the attacks made upon it by the "higher critics" in recent years, it will be also opportune that the Asso-

ciation of St. Jereme should retain as a sufficient field of labor to dedicate it self to the publication of the Gospels and the Acts of the Apostles.

"To you, therefore, our venerable brother, is left the promoting, with the prestige of your authority and with the prestige of your authority and with the

prestige of your authority and with the wisdom of your advice, the increase of a work which to us is so much at heart. To the members, then, it remains to dedicate themselves to the good of the institution in the manner in which they have dedicated themselves up to this day, namely, with the highest diligence and with the noblest enthusiasm. Since we have proposed to restore everything in Jesus Christ, there is nothing we could better desire than to introduce among the faithful the custom of the frequent, or rather the daily of the frequent, or rather the daily reading of the Holy Gospels, because this reading precisely demonstrates and makes us clearly see by what way we can and must reach to that desired restoration. As auspices of the celes tial graces and as a token of our benevtial graces and as a token of our bener-olence, we impart very cordially in the Lord the apostolic benediction to you, to the members and to all those who will come in help of the Society. "Plus P. P. X."

> SHRINE OF MONTMARTRE LOOTED.

THE PEOPLE OF PRANCE BUILT THE GREAT BASILICA OF SACRE COEUR, BUT FRENCH VANDALS HAVE SEIZED IT FOR USES OF THEIR OWN-INFAMY AS SHAMELESS AS THE TAKING OF THE TRISH COLLEGE.

When the visitor to Paris, strolling along the boulevards, glances up one of the intersecting streets toward the north he sees far above him what seems a snow white mirage, if the atmosphere is clear; if the day is hazy, what looks like a portion of a glorified Turner painting set in the sky above the city. What he sees is the Basilica of the Saore Coeur, says Ernest L. Aroni in the Evening Mail.

Aside from the Acropolis at Athens.

Aside from the Acropolis at Athens, no city has planned or possessed a nobler monument upon so appropriate a nobler monument upon so appropriate a site. To the foreigner, Montmartre means a place to go at night to see the Moulin Rouge, the cases of hell and heaven, the "Dead Rat" and similar "show-places" which are supposed to be typically Parisian—probably because no Parisian ever sets foot in them.

There is far better proof that it is the "Mount of the Martyrs" and not the "Mount of Mars." Because it was here that St. Denis, the first Bishop of Paris, and his companions paid for their faith with their lives.

Henry of Navarre won his fight for

the throne because he was able to hold this hill. Here was the last struggle of Napoleon's soldiers with the allies. Here the commune began when the cannons were seized by Clemenceau's friends in 1871, and the communards lost the chance to destroy all instead of a part of Paris when they lost Mont-

A Parisian may be cynical, irreverent, careless and pessimistic. But he loves his city. And among the things sacred to the most sacrilegious Parisian linked with the city's whole history, is the "Hill of Montmartre."

Since St. Denis means more to France than St. George does to England, the Catholics of this country always felt a peculiar interest in Mont

ways felt a peculiar interest in Mont martre. But it was only a little more than thirty years ago that their feeling took the concrete form of the most

took the concrete form of the most stately of modern monuments.

The plans were big to begin with.
They provided for a column borne dome 260 feet high, with a campanile a 100 feet higher behind it, among other features of a grandiose byzantine structure. But borings of the subsoil

crown of the height was found to stand upon a deep stratum of treacherous clay it was necessary to spend 3,500, ican architects and engineers find worth studying. To do this, practi-cally all the land and buildings on the slopes of the hill had to be bought.

No state nor city appropriation was asked. This real estate was not a good investment. But it was necessary to carry out the plan of a monument o which all France should be proud.

Then came the question of replacing these millions spent for the unforeseen foundation needs. The money wa forthcoming in a way somewhat impressive when it is remembered that France is not a country of millionaires. How it was done, I could not have under stood unless I had seen the other day a Parisian, who is not a sentimentalist, at one of the beautiful columns that

uphold the dome and heard him say:
"This is ours. This is the colum the Stanislaus college put up. They can't take this away unless they turn

Sacre Coeur into a quarry.

That was the way the basilica was built. The church funds were supplemented by schools and colleges and pri-vate benefactions and something like \$8,000,000 or \$9 000,000—dollars, not francs-was spent. Whether it was a wise and praiseworthy expenditure is a question for economists to settle. The noteworthy feature of it all to an American is that I have found not one of its

past or present possessors who regrets a penny of the cost. This distinction must be drawn, beause Sacre Coeur de Montmartre cause Sacre Coeur de Montmarkre ne longor belongs to the people who paid for it and built it. It is the property of the State. Not the great building only, nor the land upon which buildings stand which are used for useable for church purposes. All the property on the slopes, bought to make the foundations possible, pays its rent to the governments.

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"FRUIT-A-TIVES" differ from any other remedy in the world.

They cure, absolutely, Stomach, Liver, Kidney, Bowel and Skin Troubles.

Because none of the usual remedies have given you relief, is no reason why you should not give "Fruit-a-tives" a good, honest trial.

Fresh fruit acts directly on the three great eliminating organs-Bowels, Kidneys and Skin. But fruit contains only a minute quantity of the medicinal principles and in order to receive any marked benefit from fruit, one would be compelled to eat more than could be assimilated by the system.

"Fruit-a-tives" contain all the curative virtues of fruit in a wonderfully concentrated form.

In making "Fruit-a-tives," the juices of apples, oranges, figs and prunes are combined—and, by a wonderful discovery of a famous physician, a chemical change takes place in the juices, by which the medicinal action is many times increased. Then tonics are added, and the whole compressed into tablets.

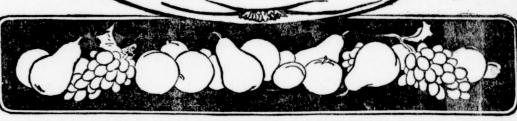
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"Fruit-a-tives" act directly on the Bowels, Kidneys and Skin-strengthening them-and arousing them to vigorous action.

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

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GLADSTONE ON DRUNKENNESS.

Let us all carry with us, deeply stamped upon our hearts and minds, a sense of shame for the great plague of drunkenness which goes through the land, sapping and underminit g character, breaking up the peace of families, oftentimes choosing for its victims, not the men or the women originally worst, but persons of strong social sus-ceptibility and open in special respects to temptation. This great plague and curse, let us all remember, is a national curse, calamnity and scandal. If we have a high place among the nations of the world in more respects then one have a high place among the nations of the world in more respects than one, I am afraid it must be admitted that one of the points in which we do not occupy a very high place is indeed with respect to the habit and vice of intoxication. I wish we could all of us take it into our minds (for surely there is hardly one amongst us that has not seen in individual cases the pestilent seen in individual cases the pestilent result to which this habit unfortunate-Is leads) that we should all carry with us individually a deep sense of the mischief of drunkenness, and an earnest intention to do what in us lies, each man within his sphere, for the purpose of mitigating and of removing it. — W.

O'CONNELL A MASON.

HIS EXPLANATION OF HOW HE JOINED THE ORDER.
In reference to a recent statement in

the London Tablet by a reviewer of O'Connell's Early Life" that "at the age of twenty-seven O'Connell be came a Free Mason and rose in that secret society until he became master of his lodge (No. 189)," F. C. Burnaud, Catholic ex-editor of Punch, writes to

an exchange inquiring:
"Was Free Masorry absolutely for bidden by the Church in O'Connell's time? Was it possible in his day to be both a true Catholic and a straight-forward Free Mason?" and he corludes his letter by the observation That O'Connell should have been Free Mason shows that the idea of getting the papal bane on Free Masonry removed might not have been so very far-fetched after all."

O'Connell's own explanation of how e joined the Masons is set forth in the following letter addressed to the Dub lin Pilot under date of April 19, 1837: "Sir-A paragraph has been going the rounds of the Irish newspapers, purporting to have my sanction, and stating that I had been at one time master of a Masonic lodge in Dublin and still continue to belong to that

society. "I have since received letters addressed to me as a Freemason and feel it incumbent on me to state the real

"It is true that I was a Freemason and a master of a lodge. It was at a very early period of my life, and either before an ecclesiastical censure had been published in the Catholic Church in Ireland, prohibiting the taking of the Masonic oaths, or at least before I was aware of the censure.
"I now wish to state that, having be-

come acquainted with it, I submitted to its influence, and many, very many years ago, unequivocally renounced Free Masonry. I offered the late Arch-bishop Dr. Troy, Catholic Archbishop of Dublin, to make that renunciation public, but he deemed it unnecessary. am not sorry to have this opportunity

"Free Masonry in Ireland may be said to have, apart from its oaths, no evil tendency, save as far as it may counteract, in some degree, the exer-

tions of those most laudable and useful institutions—institutions deserving of every encouragement—the temperance

"But the great, the important ob jection is this—the profane taking in vain of the awful name of the Deity— in the wanton and multiplied taking of oaths—of oaths administered on the book of God, either in mockery or de rision, or with a solemnity which renders the taking of them, without any adequate motive, only the more criminal. This objection, which perb ps I do not state strongly enough, is alone sufficient to prevent any serious Christian from belonging to that body.

"My name having been dragged be-

"I have the honor to be, your fath-"I have the honor to be, your faithful servant, DANIEL O'CONNELL.

A FEAST OF CONVERTS,

St. Augustine's Colored Church in Washington, B. C., has one of the most notable congregations in the country. Last Sunday night it was a scene of a most impressive service. There were porte lined up in two rows at the altar rail each with a candle in his hand receiving in a loud voice the pro fession of faith, while Father Doyle from the Apostolic Mission House led in the recitation of the same profession from the pulpit. These converts were all colored people and had been re-ceived into the Church during several

months past.
At the beginning of Lent a Mission At the beginning of Lent a Mission was given to the colored people in this church by the Fathers who are living at the Apostolic Mission House. It was extremely well attended by crowds of non-Catholic colored people from all parts of the city of Washington and at its conclusion an Inquiry Class was its conclusion an Inquiry Class was formed which Father Griffith put in charge of Father Ireton. As a result of his zeal many of this class were re-ceived into the Church, by Father Ireten. Then to make a demonstration of numbers a gathering of all the converts was made for this closing Sunday night. Sixty of them were glad to stand before the entire congregation and publicly protest that they will be Catholics and good Catholics and nothing but Catholics as long as they live. In the mean time at the conclusion of the sermon the whole congregation stood on their feet and repeated in a loud voice the prom-

ises of baptism.

The colored people like any other people of sentiment prefer a good deal of the element of ceremony and enthusiasm in their religious life and it is the genius of the Catholic Church to provide this for her children. There is no Church that gives so large a place to ceremony in public worship as the Catholic Church does and for this reason the colored people who like the external pomp of ceremony will find in the Catholic Church the gratification

of their religious hunger.

There is abundant evidence that there are great throngs of colored there are great throngs of colored people who are ready to come into the Catholic Church if but an open door were pointed out to them and the colored race will rise to a still higher place of civilization with the strong restraints that the Church provides as well as with the abundant religious

Church and it enters largely into their daily life. When they become Catho-lics they make excellent Catholics devoted to their Church. It is significant that in Washington the two colored churches St. Augustine and St. Cyprians are out of debt and in both instances the people have built and paid for very elegant churches.

AN INCIDENT.

IN THE FRENCH WAR UPON THE CRUCIFIX.

Some feeble efforts have been made by friends of the French Government in the British press to defend them from the charge of carrying on a campaign against Christianity. The signs of their hostility to belief in Christ are, however, too numerous and too

decisive to permit doubt on the subject. There is one mark alone which stamps them as anti-Christian—their intolerance of the crucifix. They treat it as an enemy that is to have no quarter. It has been torn from the law courts from the nublic pulses and from the public places, and from the schools. Wherever the agents of the Government have been able to of the Government have been able to lay lands on it with any pretence of legality they have violently removed it. Some few days ago the police dis-covered that the sacred emblem was to be seen in a public school at Grabels.

A commissary was forthwith dispatched, with two gendarmes, to take it away. They were returning joyfully from their abominable expedition when the local Catholics, having heard of what was taking place, set upon them and gave them a drubbing which they are not likely to forget. Then the mayor arrived on the scene and ordered them to give back the crucifix. This they promptly did, after which they took to The mayor raised the crucifix aloft, and the people, following him to the Church, it was placed there amidst every demonstration of respect. In some parts of France, at least, the Government's odious crusade is hotly resented. - Liverpool Catholic Times

THE SALOON MENACE.

Unfortunately for the liquor saloon and for the saloon people, it is not in our power, as Americans, to consider their business as one promotive of public morality and religion, but the very contrary; not as a business conducive to civilization and public well-being but the very contrary; not as a bus ness tending to the greatest good of the greatest number, but the very contrary; not as a business that should be festered and favored by legislation, but the very contrary; not as one that should be granted special privileges on Sunday, but the very contrary; not as a public work of necessity or charity but as a public curse and scourge and menace.— Arch

A man's best armor is a rugged



Wanted women to take orders for our Tailored Skirts in their community. Send for free samples and terms. Cen-

A Lease of Life

cannot be secured, but it is within

the power of almost every man to

protect his tenancy of life and so

make its termination as free as

possible from disastrous conse-

The protection afforded by a policy of life insurance in a strong

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cised now would prevent future hardship to your family at the

time when you are not on hand to

Secure a policy now while health

JOHN L. BLAIKIE.

and opportunity permit.

FIVE-MINUTE SERMONS.

Fourth Sunday after Pentecost.

PILFERING.

Everyone has the right to dispose lawfully of his own goods. But no man has the right to take away from his neighbor what his neighbor has rightfully and lawfully in his possession. No person can rightly take from another, without his consent, what belongs to him. The person injured may be rich or poor; that may make theit more or less heinous; but theft is a sin anyhow. The sin lies in the violation of justice and right, which every man "Thou shalt not steal." of justice and right, which every man is bound to respect regarding every

other man.
People sometimes fondly imagine that People sometimes fondly imagine that because a man makes a mistake in their favor in giving change that there is no harm in keeping the money thus mistakenly given. Such ideas are false; overchange knowingly kept is stolen money and must be restored. In an age like this, when the getting of money has somewhat overshadowed the other pursuits of life, it becomes Catholies to set the example of strict and scrupulous honesty of dealing with their fellows.

Another and a most scandalous viola Another and a most somulation of the seventh commandment is wilfully failing to pay just debts. The motto, "Pay as you go," is the best for most men; it saves much trouble; it leaves the mind free from the dread of a debt unpaid hanging over it. If every man who earns his bread by hard labor were to pay cash on the nail for all he buys, how much men's happiness would be increased; how much bigger the accounts at the savings bank! But the man who, instead of paying his just

the man who, instead of paying his just the man who, instead of paying his just debts, goes and squanders his money in saloons and other bad places, is really spending what does not belong to him, and is committing sins against justice. Take care how you handle any other man's money, or how you care for any other man's money, or how you care for any other man's money is his bread and clothing and shelter. He may be weak, but God is strong, and will hear his cry and render justice.

Be careful how you leave money where children may be tempted to stead it, as on a mantel-piece or table. Candy is sweet, and there is the money te buy it. Don't show suspicion of

te buy it. Don't show suspicion of your children even when you feel it; but if you pray to God "Lead us not into temptation," bear in mind your children's need of the same petition. children's need of the same petition.

Give the little ones a few pennies now and then, and thus take away temptation. Don't be stingy, even if you are poor. God is rich, and He is not stingy, when the same that the same temptation. when children go on errands to make purchases for you, hold them to a careful account of the money spent and of the change. Teach them truthulness and they will pay you and honesty, and they will pay you back a hundred fold in after years with

dove and generosity.

Example as well as precept must be given in this matter of honesty. The parent who does not send the child back with the over-change is by that back with the over-change is by that deed teaching the poor boy or girl to become a thief. Such a child will learn in time to deceitfully keep back part of his own earnings from the parent, perhaps to steal outright. Such a child will be tempted to rob his employer, and before he brows it will not him. and, before he knows it, will put him-self in a condition in which it will be all but impossible to restore. And who is to blame? The child to be sure; but the parent also, who, though per-haps he never would wilfully have stolen himself, yet would take advantage of a chance to keep what his child had stolen; he is thus both thief and

dren. They will learn quickly enough all the dishonest tricks of without being taught them by those who owe them the duty of bringing

them up in the strictest houesty.

Bear carefully in mind, and teach your children to bear in mind, the sharp distinction between mine and

YELLOW NEWSPAPERS.

Real, live, honest citizens, whether they belong to the Catholic Church or not, must be deeply impressed with the moral filth of our daily newspapers. The best means of expressing contempt for this sort of journalism is by refusing to read or introduce these livid sheets of scandal into the home.

Recently the Empress Eugenie, with her minister, Emile Ollivier, on a visit ner minister, Emile Ollivier, on a visit to the Petite Roquette prison, spoke to a young inmate whose whole family had long been familiar with jails. "Who is your father?" asked she. "My father," answered the child, in a top of pride, and conviction, difficult to of pride and conviction difficult to imagine, "my father is a forger." The magine, "my father is a lorger." The poor child, a victim of example and education, regarded the failings of his family as a sort of nobility, and was no doubt anxious to follow in their footdoubt anxious to follow in their four-steps. Thieves, assassins, and all such rebels against law come finally to entertain a certain degree of prida-in their crimes, and the publicity that they receive encourages them to continue and raises up imitators.

We can but regret the vivid narra-tion by the daily papers, often with suggestive illustrations of so-called sensational crimes, making of their authors interesting heroes. It would be easy to give examples of crimes whose suggestion came to their authors from reading newspaper stories.

It is time for us to realize the truth. Let us stop advertising crime and since examples are apt to be followed, good moral citizens should refuse to read those newspapers whose editors think that their circulation depends upon the amount of crime they are able to crowd into one paper. The perfect newspaper, if such were possible, would present to its readers a succinct history of each day as it passed. It would weigh with a scrupulous hand the relative importance of events. It would give to each department of human activity no more than its just space. It would reduce scandal within the narrow limits which

ought to confine it. Those strange beings known as public men would be famous not for what their wives wear at somebody else's "At home," but for their own virtues and attainments.

The home should be guarded against yellow newspapers printed and circulated by people whose blood and soul and mind is yellow. If they have any blood, it may be only water. blood, it may be only water.

By "yellow" journalism we understand a maudlin mixture of specious

stand a mandal mixture of special viciousness, lying hypocrisy, transparent insincerity, unpardonable medicarity, sottlah sentimentality, and a waste of words on matters that are not worth a moment's time, thought or reflection. Journalism is not to be sweepingly condemned. Newspapers have a mission to perform, and as long as they stick to their business, which is to give correct information on current matters and events, and even to influence public thought according to their honest convictions, they are a power for good and worthy of support.

THE IMMORTALITY OF THE SOUL

PHILOSOPHICAL ARGUMENT.

Philosophy teaches that the soul of man is immortal, and does not perish with the body, because it is an indivis ible or simple substance, and, moreover, spiritual.

Indivisible or simple, that means,

that it is neither extended or composed of separate principles of any kind, and consequently containing in itself no element of destruction or disintegration; spiritual, that is, although united to the body, having an activity independent of the body, and not subject to

the laws that govern mait ir.

The soul is a simple or indivisible substance, for it produces indivisible effects. No effect can ever be of another nature than the cause which produces it; the operation of an agent follows its nature; as the being is, so must it act. No effect can ever transcend its cause, do action can con transcend its cause, do action can contain more perfection or a higher order of reality than is possessed by the being, which is the entire source of that action. If, accordingly, the activities and operations of the soul are indivisible, then the soul itself is a simple or indivisible substance.

Now, the soul of man has the faculty of thicking and bringing orth thought.

of thinking and bringing forth thought and the psychological image, which is the basis of our reasoning power; it has the faculty of eliciting an act of will, of making a decision between of will, of making a decision between two opposite propositions. This in-tellectual image, this thought of the soul, this act of the will, they are of their nature, simple, indivisible oper-ations. It is directly incompatible with their nature to be formed by an with their nature to be formed by an extended substance, which has parts outside of parts, or to be distributed over the different parts of the brain. The act, for instance, by which the intellect thinks, is an indivisible thought: it cannot be distributed over an aggregate of separate atoms, and, necessarily, supposes an indivis-

Moreover, the soul has an activity

ible agent.

consequently is spiritual; for, on a first thought, on a first act of will, formed through the instrumentality of the senses, the soul can operate itself, act on them by way of abstrac-tion, of reasoning, of mental reflection, produce other thoughts, other intel ectual images, other acts of will. We can form notions of a spiritual being, e. g., of God; we can understand necessary truths; we can comprehend possibilities as such; we can perceive the rational relations between ideas and the logical sequence of conclusion from premises; we know the difference thief maker.

In a great city there are temptations enough to dishonesty without parents putting them in the way of their children. They will learn quickly enough dren. They will learn quickly enough cannot be states of a faculty intrinsi-cally dependent on a bodily organ; they are of a spiritual character, transcending the sphere of the senses, of all that is matter, of any organic faculty. Such an intellectual activity being of a spiritual nature, independent of matter in its operations, must needs be independent of matter in its substance, and necessarily supposes

spiritual agent which is the soul.

Some will say, how is it then, that when the brain of the body is affected, the thinking power of the soul stops ! Let us not confuse the efficient cause of our thoughts which is the soul, with of our thoughts which is the soul, with the instrumental cause of their ex-pression in this life, which is the cells of the brain. Those cells do not gen-erate the thoughts of man, any more than the p'ano generates music, though it is necessary to the artist to express his musical conceptions.

The soul of man being indivisible and spiritual, it must be immortal; for if it were to perish, its death could be effected either by corruption or annihilation. But it cannot be by corruption, which is the dissolving of the various parts into the substance from which they were formed : for corruption, dissolution can take place only in material, composed objects. Neither will it be by annihilation or destruction. To annihilate requires an act of infinite power, as well as to create; therefore, s no creature can create, so no crea ture can annihilate. God alone could annihilate the soul; but God will not annihilate the soul; but God will not do it, because He, in His infinite wisdom, gave the soul an incorruptible nature, making it an indivisible and spiritual substance, and it would be contradictory to His designs, in opposition with the order and harmony which He established in all His works, to give the soul a nature, imto give the soul a nature, immortal in itself, and then annihilate it at the death of the body. Therefore, God, from the very nature of the soul, will not annihilate it, and it will live forever. Moreover, God's infaith capacity and institute imperative imperative imperative imperative imperative.

where the goods and ills are often dis-tributed inversely in proportion to desert. Many self-sacrificing, virtuous desert. Many self-sacrificing, virtuous men suffer greatly, while many wicked and dishonest men enjoy prosperity, luxury and comfort, up to their very last moments. This cannot be the final outcome of life; it is against the holiness and justice of the Supreme Lawgiver. If there be no hereafter, human life is a meaningless, unsolvable problem, and why, then, should an intelli-

life is a meaningless, unsolvable prob-lem, and why, then, should an intelli-gent man listen to his conscience, why should he worry about the law, if there will be no punishment for the law-breaker? If this life be all, what bar riers can be opposed to sin and vice? What difference would there be between right and wrong? And what folly to suffer the privations of a virthous con-duct, which would never receive any reward! No wonder that anarchy is the logical outcome of unbellef in the soul's immortality.—Richmond Virgin-ian.

THE CHRIST OF THE ANDES.

Not many years ago Chile and Ar gentina were on the verge of war. An old boundary dispute had broken out anew and was intensified by the discovery of an unsuspected value in the eighty thousand square miles of territory involved.

The two nations grew more hostile. Each was goaded by the others's warlike preparations to make more provision for a war believed to be inevitable. [Their standing armies | were increased to a burdensome size, and their creased to a burdenso creased to a burdensome size, and their navies were enlarged by new and ex-pensive ships. The tax for these wasteful preparations amounted to \$5.00 per capita in the two nations.

To the honor of Christian men in both nations, let it be remembered, that these demonstrations did not go on without protest. On both sides of the line clergymen of the Roman Catholic Church, as well as the representatives of the English Government in both countries, labored earnestly and kindly for the averting of so great a disaster.

Bishop Benavente, of Argentina, and
Bishop Jara, Chile, were foremost in
their pleas for peace. They journeyed
back and forth in their respective countries, rousing the clergy and laity by their pleading for the tangible ex-pression of abiding peace between the nations, in the form of a monument on

the boundary line.

It was this movement that gave focus to the peace sentiment. The plan to erect a statue of Christ between the nations rebuked the clamor for war. At last the boundary dispute was referred by agreement to the King of England, and his decision, which awarded to each nation a part of what it had contended for, gave general satisfaction.

Then the two nations, gratified by the result, signed a treaty, agreeing that for a term of years all controver ies between them should be submitted to arbitration, and that they would educe their armies and navies.

The women of the two nations took up the movement for the monument A young sculptor, Mateo Alonso, mod eled the statue of Christ, which was cast in bronze produced from old can It is twenty-six feet in height and is supported by a granite column surported by a grante column surmounted by a globe, on which the map of the world is outlined. In His left hand the Christ holds a cross, rising five feet above the statue. His right hand is outstretched in blessing. Below are two tablets. One gives the history of the monument, and the other

says:
"Sooner shall these mountains crum ble into dust than shall the people of Argentina and of Chile break the peace to which they have pledged themselves at the feet of Christ the Redeemer."

at the feet of Christ the Redeemer.
On the very summit of the Andes,
and on the boundary line settled with
mutual satisfaction and without strife,
the statue was erected March 13, 1904, a benediction to the nations that erected it and a lesson to the world.

The new battleships were sold and the proceeds turned to peaceful uses. iments have been mustered out, and the men have returned to their and the men nave returned to their productive vocations. The arsenal of Chile has been converted into a school. The roads and harbors of both nations have been improved with the money saved from war. The great transan-dean railway is tunneling through the mountains and bringing the nations nearer together in time and commer-cial interests. Taxes are reduced, The people prosper. Best of all the Spirit of the Christ has shown the world a better way than war.—Youth's Companion.

The Safest Course.

You must pay no attention to the trouble and darkness which comes over your mind at times. We must some times feel our own emptiness, and see how wonderfully weak our nature is, and also how frightfully corrupt.

Do not be downhearted. Take each day as it comes and serve God. Do not make plans. God will call you at His own and your own time. That is the simplest, the safest and the sweetest course to follow.—Lacordaire.

Modesty, continency and chastity make a man perfect in himself. Modesty make a man perfect in himself. Modesty is that nice, orderly conduct, when before others or by one's self, that comes from remembering that we are never alone, but always in God's presence. Continency makes us moderate in all lawful pleasures, as eating and drinking, sleeping and playing, etc.; and chastity gathers up all the affections of the soul, and fixes them on God, making us avoid any kind of pleasure that we know any kind of pleasure that we know would offend Him. — Father Wilber-

GOOD EXAMPLE SAVES SOULS:

We hear much nowadays of the power of the press: It is immense, no doubt. Great also is the power of the effective speaker and orator. But there is another power that wields incalculable influence in society to-day, and of that we hear very little. It is the power of good example. The press and the orator may become impolitic in their utterances, or throught other circumstances lose their popularity, and thereby to a large extent their force for good; but the power of good example is ever an unvarying quantity. We read lately of two striking instances, through each of which a conversion resulted. The first relates the story of a Catholic commercial tawefer whose saying his beads one night before going to bed was the means of converting a fallen-away fellow Catholic. The conclusion of the narrative runs:

"A few months afterward the priest of the village wrote to me as follows: Your Irish friend was genuinely mepentant and transformed. He died the other day a holy death." Fervently did I thank God that He had made me in this case the humble instrument of His boundless mercy, and that my We hear much nowadays of the power

in this case the humble instrument of His boundless mercy, and that my rosary was the means of a soul's salvation. How we should be careful of our conduct. How we shold give good example and shun bad company! Good example saves souls; bad example may dawn them."

This force of good example is at

was astonished while leaving the sanctuary of his Cathedral late one night at being accosted by a non-Catholic lady who had concealed herself in the edifice in order, as she informed the prelate to discover whether he actually believed in the real presence of our Lord in the Blessed Sacrament. Observing him when the account himself. ving him when he supposed himself to be alone in the church, and seeing the reverence and devotion with which he genuflected and prayed when passing in front of the tabernacle, she was convinced of the genuineness of his faith—and her conversion followed.— Rev. Lewis Drummond S. J.

THE "CORONA" OF THE HOLY GHOST.

While in Gloucester the Director had the privilege of witnessing one of the special devotions brought from the the special devotions brought from the Azores—an edifying tribute of love to the Holy Ghost. Before the Mass, the priest, in cope, marched with the altar-boys to the rear of the church, and there receiving from one of his parishioners the symbol of the Holy Ghost—a dove resting on a crown—carried it reverently to the main altar, where it remained during the entire Mass. After the last gospel, the prowhere it remained during the entire Mass. After the last gospel, the procession formed again, and the priest carried the symbol back to the door of the church, where he piaced it in the hands of one of his parishioners, a member of a ship's crew, upon whom the privilege had been conferred by let

Sunday from Easter to Pentecost, and during the week special family de-votions are held in the house where the symbol remains, enthroned on an altar in a private oratory prepared for the purpose.

The Baptism of Infants. The Ecclesiastical Review has lately brought out the fact that there is a oticeable lack of zeal on the part of Catholics who, though often in a posi-tion to baptize the children of Protest-aut or infidel parents, fail to do so. Out oi the thousands of little ones who die unbaptized here in the United States, many could be saved if indifference or human respect would give place to or faith and Christ-like zeal.

deeper faith and Christ-like zeal.

What a lesson Catholic missionaries give to the world by the sacrifices which they make for souls! Their laudable pride in the hundreds of baptisms administered to dying infants evidence the joy which they experience in the reflection that they are thus adding daily to God's glory and bringing into the eternal possession of the beatific vision, souls which otherwise could never see God.

Generosity with God makes short work with difficulties. It is a sharp operation, but produces wonderful effects.

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looking like new.

work when we least expect it. The second instance illustrates this very strikingly. Cardinal Mermillod, the eminent Swiss prelate who died in 1892, was astonished while leaving the sanctive of the striking of the sanctive striking striking

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CHATS WITH

Be Saving People save millions, some thousa and some quarters penny itself is not metal savings bank those who cannot some one else holds

JUNE 15, 190

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but his heart was never in it. His artistic nature yearned for expression,

artistic nature yearned for expression, to get away from the work against which every faculty protested, and to go abroad and study; but he was poor, and, although his work was drudgery and his whole soul loathed it, he was afraid of the hardships and the obstacles he would have to encounter if he

he would have to encounter if he answered the call that ran in his blood.

He kept resolving to break away and to follow the promptings of his ambition, but he also kept waiting and waiting

or a more favorable opportunity, until, after a number of years, he found other things crowding into his life. His longing for art became fainter and fainter; the call was less and less im-

perative. Now he rarely speaks of his

early aspirations, for his ambition is practically dead. Those who know him

feel that something sacred and grand has gone out of him, and that, although he has been industrious and honest, yet

he has been industrious and honest, yet he has never expressed the real mean-ing of his life, the highest thing in him. I know a women who in her youth and early womanhood had marked musical

like a prisoner, ceased to struggle for

freedom. A songstress of international

She has been dragging out an unhappy, dissatisfied existence, always regretting the past, and vainly wishing, that, instead of letting her ambition die, she had struggled to realize it.—O. S. M.,

Must be Cultivated.

nature, there are certain social rules which must be observed in addition to

Little Virtues.

GIORDANO BEUNO.

was for nim 'a nympn of heavenly essence, a grand Amphitrite, a divinity of the earth, worthy to rule not only this but all other worlds.' His ideas of woman are so foul and revolting that they will not bear quoting; his description of the messes or the threads.

they will not bear quoting; his description of the masses, or the 'proletariat' consists of a long string of abusive ad jectives, and he exhorts the nobles of Wittenberg' to crush those ferocious beasts, the peasants.' His comedy, 'il Candelaio,' so reeks with filth and observity that it would not be tolerated.

scenity that it would not be tolerated by the lowest audience in any English

by the lowest authented in any speaking country."

"The simple fact is," remarks the Ave Maria, "that the monument to Bruno, erected in Rome in 1889 is nothing but a symbol of anti-clerical the Chrisch

hatred of the Papacy and the Church. To laud the apostate friar of the six teenth century as a martyr to freedom

of thought is to avow one's ignorance of his life, his work and such influence as he may be thought to have exerted."

Progress.

SAINT"

SECULARISTS.

People save money. Some save millions, some thousands, some hundreds, and some quarters and dimes. The penny itself is not disdained, and the metal savings bank comes into play for those who cannot hold money unless some one else holds the key.

But time, who thinks of saving it? Where is the metal bank to hold the hours, the minutes?

We meet people every day who say:

We meet people every day who say:
"I'd like to do that, but I haven't I haven't a minute to call my The more leisure a man has, as own. The more leisure a man has, as a rule, the less time he has in which to do things. The man of action rarely complains of lack of time. Why? Because he husbands the moments and catches them before they are on the

It is a momentous question, the ques-ion of how we spend the quarter of the This use or disuse of the half hour, the quarter hour, or the five min-

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hour, the quarter hour, or the five min-ntes, means either success or failure. There is a firm in Chicage to-day that is staying ahead simply by its use of time. The firm is a small one, a bindery. but new machinery constantly is added and new men, as the increase of business requires. The firm consists of four brothers, and they do their own solicit ing, make their own estimates on work, and are their own advertising agents. These men work from twelve to fourteen hours a day every day, and on holidays spend half the day at the office. Time

them is money. The office man who voluntarily gets The office man who voluntarily gets to his office a quarter of an hour earlier and stays a quarter of an hour later, to keep up his work when it thickens, is the man who wins. 'Twas the Duke of Wellington who said that he owned all he had achieved to his being ready a quarter of an hour before it seemed necessary, and that this was a lesson learned in boyhood.

Many a man out of work has found out to his sorrow that in applying for

Many a man out of work has found out to his sorrow that in applying for a desirable position early Monday morning another more fortunate has secured the job by beating him perhaps only by the margin of a minute.

The train waits for no man. Time

passes on. Fortunes are won and men's names are written in marble while the dreamer has let time, like water, pass through life's sieve and leave nothing behind.

The dector who wing is the man who.

The doctor who wins is the man who has time to study, time to keep abreast of the times, time for original research, as well as time in which to cure his patients. One doctor translated Lucretius while going his daily rounds among his ration? rounds among his patients.

Take the most prominent clergymen

of any city. They are engaged in the most useful works. They give their time up to worthy causes, but they do not fritter it away.

Geniuses never keep the eight-hour

day rule. They are not unionists.
Elihu Burritt, the blacksmith, mas
tered twenty-two dialects and eighteen
languages, and did not plead lack of

languages, and did not plead lack of time or advantages.

George Stevenson, while a brakeman, took time to learn every detail of the engine. And at night he worked over and over in his mind the mechanical problems that perplexed him, and often spent more time in bed thinking than sleeping. Thus do great men attain

their heights.
William Gladstone's life was a living example of what a man can do with time well spent. His words are still

a bugle call: a bugle call:
"Believe me, when I tell you that
thrift of time will repay you in after
life with a usury of profit beyond your
most sanguine dreams, and that the
waste of it will make you dwindle, alike in intellectual and in moral stature, beyond your darkest reckonings."

boy, he fulfilled as a matter of course. This generally happens when, having left school, he secures a position in left school, he secures a position in some store, shop, or factory and begins to rub elbows with the various kinds and conditions of men who go to make up the work-a-day world. Though he does not suspect it, he is influenced by the atmosphere of carelessness in matters of religion that is characteristic of places where men work. He is worse influenced still if his lot be cast among those who are hostile to Cathworse innuenced still it his for be cast among those who are hostile to Cath-olicism, or to all religion, and who revile or ridicule the things that he has been taught to hold sacred. To a young Catholic thus placed there is young Catnone thus placed there is nothing so strengthening to heart and sonl as frequency in the reception of the sacraments. Assailed as he is, day after day, by temptation in all forms, it is absolutely necessary for him to renew and repair the bulwark of his spiritual defenses. But it is at this renew and repair the bulwark of his spiritual defenses. But it is at this most critical period, when his faith and morality are hanging in the balance, that the spirit of the world weans him from the observance of his religious duties, which are his only safeguard, and he begins to neglect or avoid the monthly confession and Communion that kept him loyal and undefiled as a boy. The most insidious form of attack upon the faith and morality of Catholic youth is ridicule. The covert sneer of non-Catholic fellow workman or companion has too often a most deplorable

panion has too often a most deplorable effect upon a Catholic young man; and effect upon a Oatholic young man; and it is generally found to do more damage to his convictions than an open and undisguised tirade against the teachings and practices of the Church. A well-informed Catholic will recognize in this ridicule only a sign of ignorance or malice, but an impressionable and imperfectly instructed young man al most unconsciously begins to apologize mentally for being a member of a Church of which such things may be said, and, instead of seeking information to offset them, from the proper source, he allows instead of seeking information to offset them, from the proper source, he allows himself to be assailed by doubts; and already the thought suggests itself that perhaps, after all, the Church is wrong, and this shallow pated carper beside him is right. This is the time for that young man to turn to the Church for help and guidance; and many a one has developed into a well-read and highly

The Call That Runs in the Blood.

A giant would be a weakling if he were confined in so small aspace that the did not have room to exert himself with freedem. The great majority of with freedem. The great majority of with freedem. They do not unfavorable environment. They do not get rid of the things that rob them of power.

I recall the case of a youth with

artistic talent who let precious years go by, drifting by accident from one vocation to another, without encouraging this God-given ability or making any great effort to get rid of the little things which stood in the way of a great career, although he was always haunted by an ansatisfied longing for it. He was conscientious in his everyday work, but his heart was never in it. His CHATS WITH YOUNG MEN.

Be Saving of Time.

People save money. Some save millions, some thousands, some hundreds, and some quarters and dimes. The and some quarters and dimes. The hold the fair unweakened and united to the save disdained, and the wavering. Using those preservatives, he soon recognizes how foolish it is to allow even a shadow of suspicion con-cerning the divine mission of the Catholic Church, and the truth of her teachings, to darken the mind .- Catholic Citizen.

Sign of Deterioration of Character When you are satisfied with medic-When commonness doesn't trouble

When you do not feel troubled by a

poor day's work, or when a slighted job does not haunt you as it once did. When you are satisfied to do a thing 'just for now," expecting to do it bet ter later.
When you can work untroubled in the

midst of confused, systemless surround-ings which you might remedy. When you can listen without protest to incecent stories.

When your ambition begins to cool

and you no longer demand the same standard of excellence that you once

did.

When you do not make a confidante of your mother as you once did, or are ill at ease with her.

When you begin to think your father

when you begin to take yet associate with people whom you would not think of taking to your home, and you would not want the members of your families to know that you know .- Success.

Opportunities For Young Men, Opportunities For Young Men.

The empty handed country youth comes to the city for his opportunity. He can do nothing at home, get nowhere. He becomes a clerk or operative in the employ of a corporation. He can study, prepare himself, observe his surroundings and chances and lay up money. Gradually such a one wins promotion, or if he finds some different and special bent and has it in him to rise he will and does strike out and succeed. If he lacks any particular force or genius, his clerkship is the best place for him. The world is not closed to talent. It is urgently demanding it, and the only real complaint

OUR BOYS AND GIRLS.

" Keep Cool !" A train dispatcher noted for his steady nerve and steady hand frequent-ly gives to young aspirants for promo-tion this bit of his own training:

We were twin brothers. He was "Philly," I was "Billy."
When a little lad Philly's favorite play was molding mud pills, while I ran daily races barefoot with the loco-motives that passed our home. I loved the black, swift-traveling monsters, and considered an engine a thing of beauty. When we were twelve years old, Philly and I bought an inferior battered set of telegraph instruments. Mother knew how to keep boys home in the evenings. She let me set up my telegraph office in a corner of our sitting

In another corner was Philly's apothecary shop and operating room, and when not in use this was cunningly

when not in use this was cunningly hidden by a pretty curtain.

I was extremely nervous and excitable. Mother gave me many talks on the need of cultivating command over this weakness. Philly, loyal soul, constituted himself my guardian. When he saw the color flame into my face,

he saw the color name into my moc, he'd call out in a sing-song tone:
"Kee-ee-eep coo-oo-l, Billy. Steady, steady, boy!"
Our station agent kindly gave me A Bad Sign.

It is a very bad sign when a young man begins to shirk the duty of monthly confession and Communion, which, as a

ing something a bit difficult.

Mother and Philly continued trying

Mother and Philly continued trying to aid me in my endeavor to cultivate a steady hand. Necessity compelled me to begin work when a mere boy. On a number of trying occasions Philly's "kee-e-e-p cool" did me a good turn. There came a day when mother lay in the churchyard beside father and Philly was away "tending medical lectures." A distressing accident had occurred in an isolated, swampy spot. A heavily loaded excursion train had gone over a weakened bridge into a deep

over a weakened bridge into a deep stream swollen by recent storms. I was the only available operator near, and was hastily summoned to the scene. I was expected to improvise a temporary wire connection with the main line.

The cries of the wounded were pitifully appealing; the night was moon

With Philly's old-time encouraging ery ringing loud in my ears, I began work beneath a beech-tree growing near

to the road-bed. The work of rescue was energetically pressed, but it progressed slowly. On every hand there were difficulties to every hand there were difficulties to overcome. The night was a long one. A time had arrived when I must not fail in my duty and needed a steady hand. I knew how much depended on me, and that nervousness meant more than failure. In fancy I was again my mother's little lad, listening to her ad-

monition:
"When need demands, my son, forget
everything save duty."
With a final and successful effort I

With a final and successful effort I closed my ears to everything save orders from my superior officers, and Philly's old piping cry: "Kee-a-c-p cool, Billy! Steady, steady, boy!"

It was done at last. The connection was complete, and I had conquered a weakness that had nearly conquered

ne.-Our Young People. The Call That Runs in the Blood.

MONTH OF THE SACRED HEART.

The world was never more unkind The world was never more unkind than it is to day, for differences in creed entail differences in charity, and as there were never more creeds, there was never less charity. In such a bitter hour a new leaven was needed for a society so un-Christian, and Christ met the necessity in detailing to Blessed Margaret Mary the reasons for devotion to His Sacred Heart.

devotion to His Sacred Heart.

Why should we be devoted to the Sacred Heart? For the same reason for we adore the sacred humanity— for we adore the sacred humanity not because of itself, but for the divine Person in whom it subsists. The heart is an essential to humanity; from it goes forth the warm blood of life, in it are centered all the feelings that thrill in life's activity. Christ had a perfect humanity—necessarily, then, a perfect human heart—divine because of His personality. Yes, in that orb of flesh was doomed all the love that decked Eden with its beauties and Adam with his superior gifts. There dwelt the love that could not be influenced by human hate, for love loved even hate and thus made love itself all the more lovable. There dwelt the love that prompted the institution of the Blessed Sacrament, at which nature stands Sacrament, at which nature stands amazed, saying—I saw God walking on earth clothed in the seamless robe His mother knit for Him, and at the wonderful vision of the "Word Made Flesh," I was in my thought beaten flat to the earth; now am I utterly undone, when I see Him in an humbler garment early womanhood had marked musical ability—a voice rich, powerful, divine. She had also a handsome, magnetic personality. Nature had been very generous to her in bestowing rare gifts, and she longed to express her remarkable powers, but she was in a most discouraging environment. Her family did not understand her or sympathize with her ambition; and she finally be came accustomed to her shackles and, like a prisoner, ceased to struggle for to the earth; now am I utterly undone, when I see Him in an humbler garment still, the appearance of bread—when I see Him borne up by the two fingers of the priest, the Being Whose one finger mapped the course of the stars—Whose wish made them—Whose smile sends enumers ripoling to the world!

summer rippling to the world!

Oh, what heart loved like our Lord's Ch, what heart loved has out local to the Heart, and yet could, because of its delicacy, feel as keenly the touch of pain and scorn! What heart so pure, and felt so deeply the ruinous consequences dimpurity! What heart so freedom. A songstress of international fame, who heard her voice, said that she had it in her to make one of the world's greatest singers. But she yielded to the wishes of her parents and devoted as to leave peace in Nazareth for weariness in Jerusalem! What heart so sacrificial as to shake in sorrow, to the fascinations of society until the ambition gradually died out of her life. She says that this dying of the great She says that this dying of the great passion was indescribably painful. She settled down to the duties of a wife, but has never been really happy, and has always carried an absent, far-away look of disappointment. Her unused talent was a great loss to the world, and a loss indescribable to herself.

so sacrificial as to shake in sorrow, to shiver in cold, to turn in anguish, to break in death!

Oh, grand Heart of Christ, from the abundance of which His mouth spoke such kindly gospel! Oh, generous Heart, giving every day new zeal to the missionary who goes far off to darkest Africa to pray in action "Thy kingdom come"! Oh, constant Heart, loving us still, though here you had a chilly cradle and a plank deathbed! Oh, patient Heart, bearing with us whose hearts are as hard as the rocks of Gol gotha, crimsoned with deicide. Oh, immense Heart, full of the love that thrills from pole to pole in eternity! immense Heart, full of the love that thrills from pole to pole in eternity! Oh, Heart of our God, which though drained of Thy blood, can never be emptied of Thy divinity! While unselfishness is the foundation of good manners, which are but the outward expression of one's inner

well may the Heart of Christ be adored, for it suffered more than all Christ's other members. Down His the effort to please if one would really have good manners. From the very beginning, therefore, children should noble forehead, and blinding eyes that be taught to observe all social rules in the ignominy of Calvary robbed not of their mild majesty, came blood from His torn temples. His hands, 'tis true addition to the cultivation of respect for old age and of unselfishness in inter-His torn temples. His hands, 'tis true were pierced, and felt not in agony the gentle touch of love, but the cold, hard iron of cruelty. His feet were pinioned so that the great God of heaven could be the cold of heaven could be the cold. course with others. The best of any-thing never comes naturally, but must be striven for. The secret of good manners is the desire for them.—Church not move. All this is terrible to con template, but it was His Heart inten-sified the pain of head and hand and foot; it was His Heart multiplied its own dolors until nature could stand no Few of us get opportunity to do great things or to attain great perfection. We are so cumbered with cares, more, and the great Heart-divine-mighty in its sorrows, infinite in its tion. We are so cumbered with cares, we are so sure the world will go to such it we let go for a minute that we forest to strive after little things. A priest now gone to his reward once wrote of the little virtues: "Humility, patience, meckness, benignity, bearing one another's burdens, softness of heart, cheerfulness condibility foundings in nighty in its sorrows, infinite in its loves—broke in the breast of Christ. Oh, what pain must have succeeded sorrow! what woe followed pain, to break a Heart so mighty—a Heart whose last throbbings, judging humanly, one another's burdens, softness of heart, cheerfulness, condislity, forgiving injuries, simplicity, candor, all of the little virtues like violets, love the shade and though, like them they make little show, shed a sweet odor all around." should have gone forth in hate and yet were the outcome of a love that died not with Calvary's death! "Behold, not with Calvary's death! "Denoid, then," ye worshippers of the Sacred Heart, in June dedicated thereto, "the Heart which has loved mankind so much"—a Heart not far away, for while we are writing it is beating on the altar as St. John heard it pulsating with enthusiasm at the in SOME FACTS CONCERNING THE "PATRON stitution of the Blessed Sacrament indeed, as the gentle Mary heard it, as she fled through the desert—not, indeed, bruised and blue and broken, OF MODERN INFIDELS AND Here are some facts given by Rome, the new weekly published in English in the Eternal City concerning the "patron saint" of modern infidels and as the centurion's lance found it, but substantially the same Heart with the same affections that the angels see and feel in heaven, bright with its light and "patron saint" of modern infidels and secularists:

"Bruno's writings show with horrible clearness the kind of a man he was. He ocillated—in turns between athiesm pantheism, skepticism—very much after the fashion of his modern admirers. He loved freedom of thought so much that he pronounced other heretics who differed from his way of thinking to be worthy of persecution, nurder, extinction, less to be pitied than wolves, bears or serpents. He was such a hater of tyranny that he could hardly find language to express his ad a plation of the miserable Henry III. of Valoir, or of Elizabeth of England, who was for him 'a nymph of heavenly essence, a grand Amphitrite, a divinity essence, a grand Amphitrite, and in only



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The five lovely fruits that make you perfect in relation to others. They are benignity, goodness, long suffering, mildness, fidelity. Benignity, or supernatural kindness, makes you think well and kindly of all. Goodness, supernatural generosity, makes you do kind natural generosity, makes you do kind Hon. John Dryden, D. Weismiller, Sec. & Manag. Director WHEN YOU ASK FOR

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O'CONNELL AND THE MASS,

The importance which Daniel O'Connell attached to the discharge of religious duties is revealed by a letter which has just been discovered, and which Mr. Maurice Murphy of Castleis-land, has sent for publication to the "Kerry People." The letter is dated Jan. 15, 1836. It has been found by Miss Leahy amongst papers left by her father, who was an innkeeper at Abbey-feale. O'Connell wrote to Mr. Leahy intimating that he would be at his house about 2 o'clock on the following Sunday, and asked that four horses should be ready for him by that hour. He added: "Take care the driver hears Mass. I will not arrive until hears Mass. I will not arrive that after the last Mass, and will not allow any man to drive me who lost Mass."
This language was not used from any affectation of piety. O'Connell was deeply sensible of the necessity of live ing up to religious tenets, and by his acts set an example of the utmost reverence for the precepts and observances of the Church. Difficulties, however great, never prevented him from fulfilling the obligation of hearing Mass on Sundays and holy days of obligation.

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Notice is hereby given that a Dividend at the rate of Six per cent, per dend at the rate of Six per cent. per annum upon the pald-up capital stock of this Bank has been declared for the half-year ending 31st of May, 1907. and the same will be payable at the Head Office and Branches, on and after Satur-ay, the 1st day of June next. The Transfer Books will be closed from the 17th to the 31st of May, both days inclusive.

By order of the Board, Toronto, 124th April 1907.

JAPIES, MASON, Gen. May.

JAMES MASON, Gen. Mgr.

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TWO NEW BOOKS

Old Quebec, by Mary Catherine Crowley, author of a Daughter of New France, The Heroine of the Street, etc. \$1.50 post-paid. A Little Girl in Old Quebec, by Amanda M. Douglas, \$1.50 post-paid.

CATHOLIC RECORD, London Canada

most perfecte ever bought er today and MPANY,

willingly if you

St. Louis, Mo-Also ly, fitting spectacles no license anywhere s with agent's outfit. SOMETHING OF THE JESUIT WHO HAS HAD LONDON SOCIETY ON THE RACK.

Talent, sub-title, A Magazine of Public Speaking, devotes itself exclusively to the men, who through their own abilities are present in in the public eye. Without respect to creed or race, it scours the civilized world, and if anyone has said or done (mostly said) anything that is of interest to the people. Talent will find something readable to print about him. This is what talent has to say about Father Vaughan, S. J., the priest who has had London Society on the rack for sometime past: Talent, sub-title, A Magazine of

Father Vaughan, S. J., the priest who has had London Society on the rack for sometime past:

A fiery-tongued speaker is Father Bernard Vaughan, of London, and society breathes more easily since the conclusion of his series of Lenten sermons which were delivered in the Farm Street Chapel during February and March. His general subject "The Sins of Society as Gauged by the Passion of Christ," gave scope for the most scathing denunciation of the London fashionable world, which yet took its castigation in eager spirit and packed the church for every sermon. The general trend of his addresses may be seen in the topics of two of them: "The Worship of Caesarism" and "The Sin of Herod and the Disgrace of Modern Society." In the course of his sermon upon the first-named topic, in directing attention to the character of Pilate, Father Vaughan exclaimed, "Behold here a great character and a received putterly undone and ruined

directing attention to the character of Pilate, Father Vaughan exclaimed, "Behold here a great character and a great position utterly undone and ruined by that fatal element called compromise. Pilate was pre-eminently the man of lost opportunities. His mistake was asking the people to make their choice between Jesus the innocent and Barabbas the murderer. That step lost him all his self respect, and left him practically as much at the mercy of the moof Jews as loss of self-respect in any man in society leaves him at the mercy man in society leaves him at the mercy of the mob of his own passions."

In one sermon Father Vaughan made some scathing remarks concerning "cat and dog worship," as he called it, and was criticized by many persons and newspapers for exaggeration. Before his next sermon, accordingly, he do his next sermon, accordingly, he de livered himself of the following vehe ment retort :

"Many correspondents have told me that what I said in previous sermons about cat and dog worship among silly women is not true. I therefore refer them to the servants who have to refer them to the servants who have to stay up half the night petting and nursing these little beasts; to the cooks who have to cater for them; to the veterinary surgeons who have to take care of their diseases; to the undertakers who have to furnish their funerals.

"If this is not enough, let them go to the printers who issue memorial notices edged in deep black, inviting friends to a memorial service in the drawing-room, with the notification that it is not to say 'adieu,' but 'au revoir'—whatever that means. I suppose it means that they are all going to the dogs.

dogs.

"I have no patience with these people who ought to be dandling children in their laps and nursing their little ones instead of scandalizing every of the community by pouring section of the community by pouring out their love upon these creatures that are not meant to be treated as their own off-pring.

"Fie upon them, and upon those who

encourage them! I have seen a lot of trashy garbage—I cannot call it literature—on this subject of the intelligence of dogs and of cats. Why do not they go on to rats and mice? If one animal has a right all others according beau has a right, all others equally have it."

Joy and Peace depend on Charity; peace and joy will be yours. But they can not be perfect in this world, therefore you need Patience. These four, Charity, Peace, Joy, and Patience, perfect you in relation to God. the more

ARCHDIOCESE OF KINGSTON.

FAREWELL AND PRESENTATION TO REV Before taking his departure on a three month's leave of absence, on account of ill health, the people of the parish of Chester ville, on Sunday last, took advantage of the occasion by pessenting Rev. J. P. Fleming with \$300 in gold. The address was read by Mr. El. Walsh and the presentation made by Mr. John King. At the same time the choir of St. Mary's Church read an address and presented Father Fleming with \$25 in gold. The laddress was read by Miss Ethyll Mc Cleskey and the presentation made by Mollie Walsh.

FATHER FLEMING'S REPLY.

Walsh.

FATHER FLEMING'S REFLY.

My Dear Friends—I am laboring on the present occasior under a defficiency for which I am convinced you will pardon me, namely, I am afraid you will not understand me, in consequence of the conflicting emotions of pleasure and sadness which you most generous presents have engendered. Your eloquent and valued addresses written in golden letters stall interpressions of affectionate regard which shall carefully bind up with the most cherished foelings of my life; but there is an eloquence of soul which the golden ink could not express; and that silent, thrilling language must be read it the faces looks and ardien belowers and that silent, thrilling language must be read it the faces looks and ardien bosoms which reveal to my immost health the sincerity and the intensity of your feeding towards me. Your generous presents affection your strong Catholicity, your loyalty to Mother Church, your hearty co-operation with me in my administrations while among your will not only bring you peace and prosperity in this world but sternal happiness in chances. You have honored me, and in honoring your priest you honor your Church and yourselves.

To the members of the choir I return my heartfelt thanks not only for their beautiful address and presentation, but for the talent, which has been so cheerfully given and for the many sacrifices made on all occasions.

In bidding you farewell, I assure you my dat people, that I shall daily remember you at the Holly Scrifted of the Mass, and in return I beg of you,—if only on Sundays when kneeling before God a Holy Altar, not to forget me. May God bless you all.

Richmond Hill, Out. May 20 1907.

Editor of The Pilot:—I begleave to acknowledge treceipt of a marked copy of the Pilot of the 18 h of May, and to thank you for your pretty little notice of your humble servant.

As an old 'type' of seventy years ago (1837) I take much pleasure in looking over the old files of newspapers among my large collection which includes The Boston Pilot of 1854, 1855 and 1856 in a good state of preservation, bound.

bound bound the Pilot is now enjoying its seventieth anniversary, a coincidence that brings back to my recollection the days of my apprenticeship as a printer, and feel like wishing The Pilot a long and prosperous for ure.

Yours sincerely.

M. TEEFY.

ARCHDIOCESE OF TORONTO.

ARCHDIOCESE OF TORONTO.

PRESENTATION AND ADDRESS TO REV. P. H.
BARRETT.

On a recent occasion it was most pleasant to notice a sincere and heartfelt demonstration of affection towards Rev. P. H. Barrett, of St. Patrick's church, Toronto. This evidence of good will came from some of the most prominent Catholics of the city who felt they could not allow their devoted pastor to leave their midst without giving substantial evidence of the love they bore him. Accompaning the address was a purse containing a substantial and of money. Prayers in abundance will follow the good Father to the ancient Capitol, where his isabors will be continued in connection with St. Patrick's church in that city. On behalf of the congregation the address was signed by the following ladies and gentlemen composing the committee: Wm Burns, Edward J. Hearn, Jas. J. O'Hearn, Terence J. Cun. nerty Arthur W. Holmes, J. J. Nightingale. Frank Slattery, Frank J. Walsh, W. J. O'Reilly, J. G. Donoghue, P. J. Costello, J. J. Landy, T. Gusy Martin Dumphey, Mrs. E. J. Walsh, Anastalia Murphy, Helen C. Costello, Margaret O'Connell.

GRAND CENTENARY CELEBRA TION AND GRADUATION EXERCISES

At the Ursuline Academy, Chatham, Ont.

MAY 24, 1907.

MAY 24, 1907.

The one hundredth anniversary of the canon ization of St. Angela Merici was celebrated with the greatest pomp and splendor at the Ursuline Academy of the Pines. Chatham Oat., on Friday, May 24, 1977.

The Low Musslot the first Communicants was said at 70 clock, by the Chaplain, Rev. Father James, O F. M. After the Communion of the Mass the Rev. Father gave a short eloquent address to the children, repicing with them on the great happiness they were about to enjoy, and reminding them of the duty of consecrating their hearts to the love and service of their Creator. He placed before them the advantages of frequent union with our divine Lord in this holy sacrament, and urged them always to prepare for its reception as forvently as if it were their first Communion or their last. The first Communicants then approached within the sanctuary and received the most Biessed Sacrament.

At 9,30 c'elock the Grand Pontifical High

to prepare for its reception as ferrently as if it were their first Communion or their last. The first Communion or their last.

At 9.50 clock the Grand Pontifical High Mass was celebrated by His Lordship, Right Rev, F. P. McKvay, D. D. Bishop of London. The Bishop, with the assisting and visitant clergy, entered the chapel proceeded by the cross bearer and acolytes, and after ascending the throne, proceeded to assume the full pontifical vestments. The clergy who participated in the ceremony were: Right Rev. Mgr. J. E. Meunier, V. G. Windsor, assistant priest: Rev. Father James, O. F. M. P. Chaham, first deacon of honor; Nery Rev. R. McBrady, C. S. B., President Assumption College, Sandwich, second eacon of honor; Rev, M. Brady, P. P. Wallacebury, deacon of the Mass; Rev. P. Lunglois, P. P. Fecumseh, sub-deacon of the Mass; Rev. P. Lunglois, P. P. Firmaculate Conception Church Windsor, second master of ceremonies; Rev. J. J. Downer, P. P. Immaculate Conception Church Windsor, second master of ceremonies; Rev. J. Hogan, Windsor, censer-bearer.

The isermon was preached by Rev. J. Hogan, Windsor, censer-bearer.

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instruction complishments.

The music of the High Mass was very beautiful and was rendered in a most expressive and devotional manner by the senior pupils of St. Cacilla's Choir, the solos being sweetly and

and devotional manner by the senior pupils of St. Cecilia's Choir, the solose being sweetly and effectively taken by the Misses O. Mather, A. Campbell, L. McDonaid, M. Frek and Joseph Green, and the Charlinger. The trio lat the Offerton Joseph Jos

the western door to the shrine, where the various sections arranged themselves in order on the walks.

The clerky assembled about the Bishop at the entrance to the shrine, and while the sodalities sang a hymn to St. Angela, His Lordship blessed the shrine and statue, afflxing an indulgence of forty days for every visit made to it, und r the usual conditions. A solemn Te Deum was then intoced in which all present joined, and with this song of jubilee and thanksgiving the beautiful and impressive ceremony was closed.

In addition to those who participated in the ceremony, the following clerky were also present: Rev. Father Hermann, O. F. M., Chabham; Rev. J. G. Mugan, P. P., Ridgetown; Rev. C. A. Parent, P. P., Tilbury; tev. N. D. Saint Oyr, P. P. Stoney Point; Rev. J. Scanlan, St. Joseph's Hospital Chatham; Rev. L. B. Prud'homme, P. P., Big Point; Rev. F. O'Donobue, C. S. B., P. P., Port Lambton; Rev. B. Boubab, Windsor; Rev. E. Ladoueur, P. S. Poter's; Rev. T. Ferron, St. Tnomar, Rev. J. E. Cortois, P. P., Paincourt; Rev. E. Hougkinson, P. P., Woodslee, Rev. W. Roach, C. S. B. Assumption College, Sandwich; Rev. A. Lrion, P. P., St. Josehim; Rev. E. Ladoueur, P. P., St. Josehim; Rev. E. Ladoueur, P. P., St. Josehim; Rev. E. Ladoueur, P. P., St. Josehim; Rev. F. X. Luren feau, Sc. Augustine and Rev. A. Bertrand, Tilbury.

GRADUATION ENERCISES,

At 230 o'clock the graduation exercises were held in the music hall of the academy, His Lordship pressing. The hall was festooned with blue and white bunting, the convent colors, and the stage was embewored with plants, flowers and blossoms A beautiful chorus of welcome by the entire school greeted the guests of honor on their entrance to the hall.

The programme was a varied and most interesting one. The plane numbers, 'La Truite,'

McKeon, were crowned with beautiful wreaths of roses and smilax and having received their medals and diplemas, returned to their places on the stage where they read their valedictory. The subject. Ethics of Virtue and Learning," was discussed and developed in, a thorough and interesting manner, all the graduates reading their parts with admirable expression and evident appreciation of their lofty theme. At the conclusion of the valedictory, the young ladies unted in singing a "Pec in to St. Angela."

"Flowers of May." was a charming chorus, sweetly sung by a band of little ones, gaily garlanded with dasies, violets, buttercups, lilies, and all the other fragrantibloom of May. The programme closed with a basulfful farewell chorus, in which the graduates and their companions took leave of each other. The accompaniments of the various numbers were perfectly rendered by Misses F. Surbr, violin, G. Carnovsky, H. McVean, L. Walsh. A. Crotty L. Mather, H. Collins and B. McVean. His Lirdship's address to the graduates and upuls was a most happy effort. He commerded in the highest terms the superior training and education afforded them by the Academy, complimented them on the excellence sof their entertainment, and interspersed his remarks with those flashes for with a hard of the commerded of the remarks with those flashes for with and humor which make him an ideal seaker.

s eaker.
Very Rev. R McBrady C. S. B., also delivered a spiendid address, reiterating in the most eulogistic manner all that fRev. Father Aylwardhad said in his semon of the morning, and adding a strong plea that the young ladies would be faithful to the igrand traditions of their school, and prove themselves in every sphere of life true ladies and loyal daughters of St. Ursula's of the Pines.
Following is the list of medals and superior prizes:

medals, graduating diplomas and Class madal, commercial course, presented by Mr. Frank Doyle, Chatham, awarded to Rena Stephens.

Marie Yott, Catherine Sullivan and Louise Walsh.

SUPERITE PRIZES
Gold medals for Christian doctrine, presented by His Lordship. Bishop McEvay, awarded to Magdalen Walsh and Catherine McKeon.
Competitors—L. Walsh, O. Mather, Marian Peck, A. Crotty, H. Joli, H. Collins and F. Dowdall.
Bronze medal for Christian doctrine, presented by Rev. J. T. Aylward, awarded to Catherine McKeon.
Silver medals for Christian doctrine (junio-de partment) presented by the Franciscan Fathers, Chatham, awarded to Marie Berard and Rita Menard:
Competitors—H. Guilfoyle, M. Doyle, E. Pieasence, M. Dowdall, L. McNerney and D. Grenier,
Gold medals for deportment and application, presented by Rev. P. Langiols, P. P. Tecum seh, awarded to Laura McDonald and Anna Campbell.
Gold medal for deportment and fidelity to St. Cedilia's choir, presented by Rev. A. McKeon.

Mather.

Gold medal for deportment, presented by Rev. J. Mugan, P. P., Ridgetown, awarded to Dorothy Harkin.

Bronze medal for deportment and order, presented by Rev. J. T. Aylward, awarded to Cecilia Megregor.

Competitors—M. Yott, Y. Beaudet, I. Dillon, C. Couture, B. Gregory and R. Crowe.

Gold crosses for amiability and progress, presented by Rev. J. West, P. P., St. Thomas, Rev. C. Parent, P. P., Tilbury, O. Aubin M. P., Surgeon Falls, awarded to Josephine Doyle, Laura Mather and Eas Pleasence.

Competitors—L. Fox, E. Dayle, J. Thopson, F. Watson, L. Renaud, and M. Baby Gold cross for punctuality and deportment, in day school, presented by M. S. Mary Crotty, St. Columban, awarded to Marjory Waddell.

Gold medal for domestic science, presented by Mrs. F. B. Hayes, Toronto, awarded to Catharine Sullivan.

Gold medal for needlework and order, presented by Mrs. S. Marber, Tilbury, awarded to

Catharine Sullivan.
Gold medal for needlework and order, presented by Mrs. S. Mather, Tilbury. awarded to Anna Robert.
Competitors—C. Couture, K. Magelssen, A Campbell, L. Gilbuly, A. Laporte.
Gold medal for art, presented by Rev. J. T. Aylward. Rector of S. Peter's Cathedral, London awarded to Catherine Sullivan.
Competitors—L. Brady, M. Massey, G. Laird.
K. Smith, I. Laird, M. Waddell, H. Collins, M. McLaren.

E Smith, I. Laird, M. Waddell, H. Collins, M. McLaren.
Silver thimbles in the minim department, awarded to Norma Hayes and Mathilde Mul

awarded to Norma Hayes and Mathilde Mulvey.
Certificates for Public school leaving—A.
Mannion, K. Mannion, D. Grenfer, H. Collins,
A. Crotty, F. Dowdall, R. McIntyre, M.
Berard, G. Day.
Gold medal for Public school leaving, presented by Rev. J. V. Tobin, St. Mary's church,
London, awarded to Agarha Mannion.
Entrance certificates—G. Shannon, J. Doyle,
E. Pleasence, R. Menard, S. Brightmore, F.
Watson, J. Wood, K. Foy, B. Bell, L. McNer
ney, E. Dertinger, M. Pinsonneault, A. Tiernan,
Gold medal for entrance class presented by
Mr. J. A. Aubin, McGregor, awarded to Gay
Shannon

Conservatory of Music Department.

SENIOR GRADE.

Gold medal, presented by Rev. M. Brady, P.
P., Wallaceburg, obtained in intermediate
grade by Gertrude Carnovsky

grade by Gertrude Carnoveky
Certificates in intermediate piano and junior
theory, awarded to Gertrude Carnovsky.
INTERMEDIATE GRADE,
Gold medal, presented by Rev, A, McKeon,
P. P., St. Columban, obtained in junior grade
by Angela Crotty.
Certificates in junior piano and primary
theory, awarded to A, Crotty and H. Joli.
Certificate for primary theory, awarded to
lla Stephens.
JUNIOR GRADE.

Ila S.ephens.

JUNIOR GRADE.

Silver medals obtained by Bella McVean,
Irene Laird and Annie Tiernan.

Certificates in primary piano. awarded to B.
McVean, I Laird. A. Tiernan, R. Merritt, M.
McKeon. M. O Connor. M. Thibodeau, G.
Laird. V. Beaudet, H. Collins, J. Doyle and
M. Wigle.

DISTRIBUTION OF LEGISLATIVE GRANT.

RURAL PUBLIC AND SEPARATE SCHOOLS.
The Legislative grant for the rural, Public and Separate schools in the organized counties will be apportioned this year on the basis of the salaries paid the teachers, the value of the equipment, the character of the accommodations, the grade of the teachers professional certificate, and the amount of the assessments. Formerly the grant was distributed according to the average attendance, and will for the present, be distributed in that way among the urban schools.

The grants to rural Separate schools will hereafter be paid in a lump sum to the county treasurers, and by them to the trustees on the warrant of the Separate schools inspectors concerned.

The grants to rural Separate schools will



teachers on the organized counties of the Province, the quotient thus obtained multiplied by the total number of teachers is the rural Separate schools of each inspectorate will give the amount of Legislative grant to be distributed in each inspectorate on the basis of equipment and accommodations. The sections that have their equipment and accommodations up to a high standard will profit by the neglect of those that have been lax in the matter.

Each rural school will receive a grant on library books purchased between July 1st 1905 and July 1st 1907, provided no school receives more than \$5 and no purchase is less than \$10. Applications for this grant must be made by the trustees through the inspector on or before July 19th.

CHILDREN FOR ADOPTION.

Toronto, June 3, 1907.

Editor Catholic Record:

Sir—It gave me great pleasure to read the editorial in last week's issue of your paper on the placing out of young children. I have been trying lately, in a modest way, to assist in inding homes for some young children now in the state of the policy of those in charge of the orphanages to place all children, no matter how young so soon as good homes can be obtained for them and if the laity will co-operate and give them encouragement, I feel that a greater number of applications can be received.

Children over ten years of age can easily be placed, but the element of self interest enters largely into these placements. The taking of a child is looked upon by some as a bargain or contract and the child is expected to give a full return for the care expended upon it. Instances have been met with where the amount of time spent atschool by the child was counted as a loss to the guardian. On the other hand, it would be difficult to suggest a motive for the adoption of a baby, one, two or three years of age other than pure love for the child. There are childless Catholic homes in Ontario that would be the better of a busy-footed, prattling babe, and there are babes in our orphanages who would be the better of a busy-footed, prattling babe, and there are babes in our orphanages who would be the better of a busy-footed, prattling babe, and there are babes in our orphanages who would be the better of a busy-footed, prattling babe, and there are babes in our orphanages who would be the better of a busy-footed, prattling babe, and there are babes in our orphanages who would be the better of a busy-footed, prattling babe, and there are babes in our orphanages who would be the better of a busy-footed, prattling babe, and there are babes in our orphanages are of the opinion that these

CLEARY-Died, in Seymour, Ont., on May 25, 1907. Mrs. John Cleary. May her soul rest in

mcKenna.—In Hamilton, on May 31st, Mr.
John McKenna eldest son of Mr. and Mrs.
New M. Kenna, aged twenty five years.

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TEACHER WANTED AS PRINCIPAL OF the St. Anthony R. C. Separate school, graded, of the town of Stratheona; lady or gentlemon Duties to begin about Aug, 15th. Salary \$720 per annum State qualifications, experience, etc. Address J. A. Conneily, Secretary, P. O. Box 215, Strathcona, Alberta, 1495-5.

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the ages of four and ten, for adoption. Enouries regarding them, should be made to MrCacil Arden, Agent Catholic Emigration Association, St., George's Home, Hintonburgh,
Ontario.

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C. M. B. A.—Branch No. 4. London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clook, at their hall, in Albica Blook, Richmond Street, M. J. McGrath President; P. F.Boyle, Secretary.

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THE CATHOLIC EMIGRATION ASSO

VOLUME XXI

The Catholic 3

LONDON, SATURDAY, JUNE

REMARKABLE RETI

Our friends, the editors cant on the inhumanity of pold's Congo officials, obser calculated reticence regardi ceau and his allies. Sarca nunciatory epithets are hur pold, but chaplets of adulate are placed on the brows of t hunters." Attacks against ity are softened, and blasp being passed through the the editor, is but a "not ve remark." The African splotched with blood : the is radiant with eye satisf The trouble with our frie their models are but figu imagination. If they would the caricatures which do Church and read the no writers who state facts a they might be able to inha phere not surcharged with ness of the past. And this

TO BE IMITAT

by study and a modicum of

We mind us, we mention encouragement, that the tal of the Toronto Globe was, ance of the destinies of a weekly, ever careful not to canons of social amenity He was a hard hitter, b forgot the courtesy due t ent. He believed that rel -at least when it seems h well intentioned - is no harsh or even irreverent i The purveyors of fairy st quarter from him. He wa advocacy of his own view in a way bentting an e conscious of his respons recommend him as a mode Catholic editor. They ar tellectual peers, but they his courtesy.

UNIFICATION AND T OF THING

The unification of Can traced by our friends is l It can be conjured by a ce mind, but it has no shape, and it never will come domain of reality. We, contributing to the upbu national fabric every day Our schools and churches of citizenship. The influ religion makes for order, la ity. Our people are ground of charity and lib ren to all Canadians, ir race, politics or creed, as That they heed this teac out by facts which are l

In some parts of Ontari

readers.

men talk a patois unintell men. They see things w within the range of norm now and then disturb th with ridiculous addresse have been marooned on Intolerance. And they d be rescued. Some day come tired of their isolati with men of unwarped mi the language of Canada Lodge. The Canadian the religious convictions frowns upon irreligious more intent upon deeds our best asset. The ma square deal to his fello believes that the editor the publication of screen any denomination, are, talk, a menace to our and he who does not against another because a unifier. He gives set hors the politician who tonalities for argument wonders at the smug h papers, which, while avo to the yellow press, all

cartoon to appear in the COMMENCEMENT

The joke-smiths wa the graduates. The armour for the fight to certainty of victory, words which are mean ous. True, indeed, tha farewell to Alma Mate all their dreams, but i to principle they will more useful than the m