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The Catholic Record.

LONDON, SATURDAY, JUNE 17, 1905.

A MUCH NEEDED LESSON.

We think it was the late " Czar " Reed who said he admired President Roosevelt's delight at having discovered the Ten Commandments. But that gentleman of caustic tongue and artificer of witticisms dreaded by opponents, was somewhat cynical, and mayhap in his long experience with lawmakers and lobbyists had never been brought officially into contact with the Commandments. President Roosevelt, however, by enlarging upon trath and justice and the preservation of the family and insisting upon them as national assets, is doing something towards a saner order of things. Writing to the French poet, Frédéric

Mistral, he says : "You are teaching a lesson that none certain not very high level of material well-being has been reached the things that really count in life are the things of the spirit."

And, going on to say that courage and endurance, love of wife and child, etc., are the homely, work-a-day virtues and heroic virtues, he continues :

These are better still, and if they These are better still, and it they lacking, no piled up riches, no roaring, clanging industrialists, no fererish or many-sided activity shall avail either individual or nation. I do not undervalue these things of a na-tion's body: I only desire that they shall not make us forget that beside the nation's body there is also the

OUR ORGANIZATIONS.

Every now and then a few good

people are obsessed by the idea that

we are lacking in organizations. The

origin and growth of this idea may be due to causes into which it were not politic to look too closely. Still we have noticed that they whose quest of office in societies has had a negative result are among those who hanker after things new. They who toy with each and every society are in the same category. To our mind we have organizations that ought to be able to satisfy the taste and needs of the most exacting Catholic. Our Fraternal and Temperance Societies, the Reading Circles which are flourishing in some parts, the guilds devoted to the care of the altar, should leave none of our surplus energy unexpended. The individual who longs for new spheres of activity should give their support to societies already established, and show them, if possible, in what they are deficient. A strong organization pulsing with the blood of Catholic action and faith is worth a score of puny societies that straggle along and exercise no influence in the plan of campaign, be it for social work, for education, the improvement of the young, accomplish more than they who blunder along without concerted action and aim at nothing higher than athletic triumphs. We are not averse to physical culture. We may not be enthusiastic in our praise of a society which has nothing but the prowess of its athletes to show, but we believe a man should be taught how to care for his body, to practice deep breathing-to obey, in a

word, the laws of nature. What we wish to point cut is that Catholics can better serve our cause by affiliating themselves with the organizations we have, instead of seeking new outlets for their energy. The C. M. B. A. needs members : so do our temperance bodies. They all need new blood, new ideas, new ways of making themselves more useful and better understood. They will be glad to welcome as members the advice and censure giving gentlemen who now stand without their gates. And with organizations, and to spare, for all our needs it seems to us that the individual who cannot find rest in any of them is of too fastidious a taste to be of use to any other society.

AN ARCHBISHOP'S VIEW.

For a society to be Catholic, said Archbishop Glennon, some time ago, it must be first of all prepared to obey the rules of the Church concerning Catholic societies: it should have a chaplain who would be not a figurehead but a real force in its guidance it should not depend upon the finances of the parish to sustain it: it should not be-unless it be altogether like the St. Vincent of Paul Society, for the poor-a rival of the parish in raising money under the title of charity. The members of the society should not called it the work of the devil, alone sustain themselves as a society

another in mutual interests, but ought in loyalty to his sovereign. In his to be prepared at all times to associate themselves with the priest of the did not err on the side of liberality, and parish for the development of parochial life and fulfillment of parochial duties. thrift of courage that entailed personal The Catholic society should be the select guard in the parish prepared at

all times to second their pastor's efforts, and to act in conjunction with him in the various responsible duties he has to perform. And be it said that he has sometimes found them more interested in the petty details of their society than in parish work.

SOCIETIES.

It may not be amiss to warn our readers against the agents who go up and down the country in the interests of alien organizations. They plead their case eloquently, these individuals who are not on the "water wagon," so more need to learn than we of the West as to exclude the duties of hospitality we of this eager, restless, wealthseeking nation—the lesson that after a
enrollment into such and succeed in beguiling Catholics into ciety. When their pleasant ways are unavailing they press the argument that alliance with them means employment. Happily, however, a man can make his way without the societies not under the Church's auspices, and we have yet to learn that the non-Catholic hereabouts is addicted to the habit of giving positions to the Catholies, unless induced thereto by political reasons. But despite the advice of our spiritual chiefs we find Catholics in the Y. M. C. A. for example. It is not inimical to the Church, say they who look but on the surface and are moved to tears by compliments to their lack of bigotry. The preachers, of course, say nothing against the Church; and this, with the receptions attended by fashionable people, appeal to worldly parents and silence any opposition to their children belonging to it. We may say, however, that our experience with Catholic lads of the Y. M. C. A., etc., is not such as to cause us any gratification. As a rule they grow indifferent to the Church. Their view-point with regard to matters of religion changes. Lately we heard some of them declare that Catholics clamored unduly for religion in education. They grumble at any exercise of ecclesiastical authority. Episcopal mandates are things for jest and flippant criticism; and they become strangers to their brethren, and in some instances to the sacra-

SOME OF THE CAUSES.

Why some of our societies do not prosper as they should may be due to various causes. It may be that the members are not determined enough or depend upon others rather than upon themselves for success, or are deflected from their object by frivolities. It long and exercise no influence in the may be they talk much and do little Thomas J. Campbell, S. J., former may be they talk much and do little Thomas J. Campbell, S. J., former J. Ca are due to their sloth and stupidity. Cliques may act as a drag upon its progress and send it to sleep to wake up one of these days to say with Rip of the Adirondacks : "Am I soon forget?" But criticism comes with ill grace from those who not only do not do good to those of the household but who look upon fellow Catholics who are not attired in broadcloth as aliens.

JOHN KNOX.

The four hundredth anniversary of the birth of John Knox was duly celebrated by the Presbyterians. The various sermons that have come under our notice differ but little from what has been said years ago, by those who see nothing blameworthy in him or his work. Rome was denounced in the same old way. "Bloody Mary" was assailed with a vehemence that betokened ignorance of the writings of the modern Protestant historian: the old charges of superstition and imposture were made with the greatest complacency. As a contrast to this dark picture they limned the portrait of Knox in bright colors and held it up for the inspection and admiration of their followers. The divines should recognize that such pulpit performances are without value or practicability. They are out of date, for modern historians of repute see no crown of glory on the brow of John Knox. They are but memories of a time when the mists of hatred prevented men from seeing things as they were. We surely can forego enlogy of the men who gloried in the murder of Cardinal Beaton and who had no word of condemnation for the pillaging mob that devasted Scotland by fire and sword. Wesley

"Knox was uncompromising but not

treatment of those who opposed him he if we credit historians he was no spenddanger. He was generous, however, in lending himself to the schemes of those nobles who had more regard for Church treasures than Church dectrine, and who were lured by English gold into a betrayal of their country. But this is an old story. So also is that of James V., of too weak a fibre to stem the tide

Nor is there originality in the statements that the Scottish Reformation was dissociated from deeds of violence and persecution and was hailed gladly by the Scottish people. We have seen them ere this, and always unaccompanied by facts. This is not a topic, says Mr. Andrew Lang in his History of Scotland, on which it is easy to be impartial. Protestant historians have seldom handled it with impartiality; and their suppressions, glosses and want of historical balance naturally

of intrigue and treason which he him-

self had done not a little to increase.

turn into opposition the judgment of a modern reader. And some Protestant preachers still follow the lead of such historians. A Montreal orator told his hearers that John Knox rescued Scotland from worse than paganism and lifted her amongst the nations into the life and joy of the living God. An example this of a fanatic faith wedded fast to some dead falsehoods." But let the public see it. But it seems that preachers of a certain stripe can never mount the rostrum without slopping over. As a mental rein-check we submit the following testimony of Rev. Dr. Schaff: "The Latin Church, is a glorious Church. She was the alma mater of the barbarians of Europe. She stimulated and patronized the Renaissance, the printing press and the discovery of the new world." She still stands like an immovable rock, bearing witness to the fundamental truths and facts of our holy religion, and to the catholicity unity and unshaken continuity and in-

dependence of the Church. The difference between the quotations is the difference between the man who sees and thinks for himself and the man who sees and thinks by proxy-between the man who moves in spacious places untrammeled by the past and the one who is still intent on memorizing the lessons given to the world by the "Reformers."

FATHER JOGUES' LIFE.

LECTURE BY REV. THOS. J. CAMPBELL, S.J. Baltimere Mirror.

interesting letter on "The Pion-An interesting letter on "The Pioneer Missionary and Martyr of the Mohawks, Father Isaac Jogues," was delivered last night before a large audience at Loyola College Hall by Rev.
Thomas J. Campbell, S. J., former
Lownit Provincial Liver retails that it the audience were both Protesta Catholics, and that the representatives of many historical societies were in attendance, eager to hear this lecture.

His Eminence, Cardinal Gibbons, presided and many prominent members of the clergy were present. Father Campbell was presented to the audience by the Hon. Leo Knott, who in a brief address paid a tribute to the work of Father Jogues and spoke of the authority with which Father Campbell speaks on the subject. He mentioned speaks on the subject. He mentione THE FOURTH- CENTENARY OF Church for Father Jogues at Auries ville, N. Y., near where he was killed and asked if any more fitting tribute to the memory of this martyr could be

suggested. Father Campbell, after a brief introduction regarding the conditions in the New World in the early part of the seventeenth century, branched into the recital of Father Jogues' career by describing his appearance at the Court of Anne of Austria on his return to France after his first trip to

America.

When the pale, emanciated missionary, still suffering from the hardships he had undergone, and showing his wounded hands, which had been mutilated by the savages, who had found pleasure in tearing off his fingers and disfiguring them, appeared in the court room, even the Queen, surrounded by all the gaiety and magnificence of the realm, left the throne to kiss the mutil-

The early years of Father Jogues' life until the time he presented himself, although little more than a boy self, although little more than a boy then, as a missionary ready to brave the wilds of the New World, were rapidly covered by the lecturer. In 1636 the young missionary began his great work. Landing in this country after a tempestuous voyage which lasted two months, he at once took up the weat. He went directly into the the work. He went directly into the camps, and, althou Indian camps, and, although unable to talk their language, sought to make himself useful to them. Naturally frail, he fell a victim to a plague which raged in the Indian villages. On his recovery he worked unceasingly for the savages among whom he had thrown his let.

as a man of extraordinary caution, realizing the futility of throwing his life away, a practical worker and a man of such determination that when the command was given neither man nor demon could hold him back.

On countless excursions, pushing his frail cance over the treacherous waters of the Great Lakes and up the widening streams, Father Jogues bore the Divine message to the Indians, ever working for their salvation. His standard was the cross, and this he planted at every resting place. The lecturer described his visit to Lake Superior, Father Jogues being the first white man to gaze upon it. Standing at the head of the Mississippi he pro mised to return and explore that great region. Death prevented him, and thus delayed the discovery of the great tributary for thirty years, when Marquette visited the region.

Father Campbell then directed his

attention to describing the tortures in-flicted on Father Jogues while held a prisoner by the Indians. His captivity lasted for fifteen months, during which time he suffered indescribable hardships. He was taken to Lake George, being the first white man to look upon the lake, and later to the banks of the Mohawk. He finally escaped to a Dutch vessel. The Indians threatened the extermination of the whole unless he were recaptured. He was concealed in the home of Governor Van Curler for six weeks. The Indians being thrown from the trail by a re-port that he had been drowned in leaving the vessel. He was sent down to New Amsterdam, being the first priest to set foot on the Island of Man-

It was then he returned to France. but he was soon back again to resume his work. He was sent as a peace emissary to the Indians. Returning a third time to the Mohawks, he was seized and tortured and finally killed, his body being thrown into the water, while his head was placed on a stake as a warning to other missionaries to

keep away. Father Campbell then discussed the rather Campbell then discussed the proposed canonization of Father Jogues. The first recognition of Jogues as a martyr, he said, took place in New York city. On the priest's first visit there was a man hailed him as "Martyr

of Christ."
In arguing that there could be no doubt that Father Jogues was put to death on account of the hatred of the Indians for the faith he taught, Father Campbell recalled the testimony of famous historians on this point. He recalled the letter written by Governor Krieft of New Amsterdam, who had sent an agent to the Indians to ask why Jogues had been killed, and to whom the answer was given that he had left a devil in a box which had brought ruin to the people and their crops.

The lecturer likened this charge

against the priest and his subsequent martyrdom to the accusation made against Christ in Jerusalem. In a burst of eloquence the lecturer ex-claimed: "Martyr of Jesus'he was first claimed: "'Martyr of Jesus 'Martyr of halled in New Amsterdam; 'Martyr of Jesus' he was called in the tears of Austria; Mir.yr of Anne of Austria; Maryr of Jesus in the testimony of those who put him to death: Martyr of Jesus in the hearts of thousands who yearly

the hearts of thousands who yearly visit the place where he died to pay their tribute to his memory."

"When Father Jogues looked out over Lake George," said the speaker in one part of his discourse, "it was called by him 'Lake of the Blessed Sacrament," the time being the Eve of Corpus Christi. It was called Lake of Corpus Christi. It was called Lak George in honor of the king, as every-body knows, but as the office and title of a king are not beloved of Americans, why would it not be well to bestow upon it now the title of Lake Jogues

This suggestion was warmly applauded.
In conclusion, Father Campbell dwelt at some length on the practical results of Father Jogues' work, showing the inspiration it had been to other later missionaries, and how he had prepared the way for them. While the canoniza-tion of the priest may not come at pre-sent, the lecturer asked what should prevent giving tardy recognition to the great priest by the erection of the proposed memorial chapel on the hill-

TEACHING THE CATECHISM.

Again His Holiness, Pope Pius X., the successor of St. Peter and the Vicar of Christ, speaks to the world through an encyclical letter, calling attention the pressing needs of the times. The burden of his admonition touches proper the existing percessive of touches upon the existing necessity of teaching the catechism. All who read his letter will be touched, no doubt, with its love, its force and its clearness.

Thousands not called to the charge of souls realize, as well as do pastors

the importance at the present of relig-ious instruction. And nowhere throughout the nation is the need more imperative than in our own country.

Our youth are living in an atmosphere of irreligious influences. Customs, example and a pernicious system of popular education, too gensystem of popular education, too gen-erously patronized, enhance the dangers

As an antidote to these conditions and a safeguard to faith, the Holy Father suggests thorough training in the truths of religion. Therefore it is said that he insists upon the teaching of the Catechism; for therein is con-tained all the fundamental principles.

It should not be inferred, however, that only the youth are in need of hav-

by paying their just debts, helping one ungenerous." He was not generous a wild enthusiast seeking death, but a widespread and lamentable unfamiliarity with these primary lessons of religion in such quarters. He who doubts may easily verify the statement

by a little questioning.

But the gravest dangers arise from an ignorance of these all important truths. And in this particular one can almost feel that the Holy Father had our own country in view when he wrote: "In consequence of this ignor-ance, they regard it as no crime to excite and cherish hatred against their eighbor, to enter into most unjust contracts, to give themselves up to unjust speculations, to possess themselves of the property of others by enormous usury and to commit other iniquities not less reprehensible."

What is this, if not a pen picture of conditions existing at present among the American people? Furthermore, are these evils not the direct result of ignorance, or unfaithfulness to the fundamental principles contained in the Catechism? We urgently recom-mend, therefore, a careful and studious reading of the Holy Father's encyclical and a ready and faithful compliance with its suggestions.—Church Progress.

PUBLISHING THE BANNS.

Among the wise and salutary laws of the Church is the custom of publishing the banns of marrimony. Historical evidence is conclusive that it is of very ancient origin. Upon the authority of Tertullian, who died in the year 240, we learn that it was in use in the primitive Church.
Although the custom existed at that

time and is prominently manifested through the centuries which followed, the rule was not made obligatory throughout the Church until the meeting of the fourth Lateran Council. ing of the fourth Lateran Council, which was held at Rome in the year

1215. Such in brief is the history of the custom. Like all the other laws of the custom. Like all the other laws of the Church its wisdom is beyond question. Its virtue has been demonstrated times beyond computing. And those who properly understand its purpose readily zoncede its importance.

It is a general public notice that certain individuals are about to enter the holy state of wedlock. It is a reminder to all who thereby become possessed of the knowledge that it is their

sessed of the knowledge that it is their duty to communicate to the priest any impediments to the marriage which they know of. The custom, therefore, is a protection to the individuals from deception and a safeguard to religion.

Never in the history of the human family: never since the institution of the institution of the sacrament of

matrimony was there greater need for such a custom and such a law than exists to day. The ambition of individ-uals to acquire wealth; the mercenary spirit which now rules the world; the degradation of divorce courts; unprincipled men and designing women have surrounded marriage with the greatest possible dangers. All these make necessary a greater protection and descessary a greater protection and designing the past of man i a greater caution on the part of the contracting parties. Catholics who comply with the law of

the Church, however, have little to fear. If a similar custom obtained among our sectarian brethren it cannot be questioned but that many of the unfortunate alliances finding annulment in the divorce courts might not have been contracted. If, therefore, the children of the Church are wise, they will rigidly follow her law in this im portant particular. - Church Progress.

OUR ROYAL INHERITANCE.

Said a Boston woman, in whose veins, on her mother's side, ran Spanish blood: "I am so proud of being a Catholic that I sometimes almost think I ought to make it matter for confession!" There is nuch for us to learn from her ardent utterance. We Cathofrom her ardent utterance. We Catho-lies have a royal inheritance; we be-long to the real aristocracy of the human race. Ours is the blood of the martyrs, of the saints; we are ac-credited courtiers in God's vast palace on earth, and no less than His Heaven

But this glorious aristocracy differs from the world's "great people" in the fact that its motto is "love and the fact that its motors for any six a cross and a crown of thorns. If we are proud then, we are so much the less God's courtiers; that very pride warns us that we are not living up to our heritage. Yet, in a certain noble and those me we may be proud that we are heritage. Yet, in a ceream noble and true sense, we may be proud that we are Catholics, as St. Paul "gloried in the cross of Jesus Christ."

Shameful it is that many Catholics the company of the compan

Shameful it is that many Catholics do not realize more fully what the magnitude, the grandeur, the beauty of the Catholic heritage is. May not they be found reading the latest new novel, or the latest "fad" in poetry or philosophy; and knowing very little of Church history with its splendid correction of nineteen hundred years narration of nineteen hundred years spent in the cause of the Eternal King? Yet Father Hogan in his "Clerical Studies" writes—and does he not really speak to all of us who are thrown into aily intercourse with men and women ignorant of our faith?—
"The controversialist, the apologist

of our day, has to be, first of all, an historian . . and remove in some measure the accumulated mass of error, prejudice and misunderstanding error, prejudice and misunderstanding in history. But secondly, Church his-tory is a source of surpassing interest and benefits to all; and this is why, in Catholic Reading Circles, Church history is invariably taken up as one of frail, he fell a victim to a plague which raged in the Indian villages. On his recovery he worked unceasingly for the savages among whom he had thrown his lot.

Father Jogues was described not as that only the youth are in need of naveraged in the Indian villages. On his ing the Catechism taught them. A similar need for it exists among their parents. The latter do not believe, nor will they admit the fact. But it is nor will they admit the fact. But it is father Jogues was described not as that only the youth are in need of naveraged in the Indian villages. On his ing the Catechism taught them. A similar need for it exists among their parents. The latter do not believe, nor will they admit the fact. But it is of their great Mother Church; and no other knowledge will be more helpful for Himself alone.—St. Teresa.

to raise their minds to a higher level and strengthen them in the faith.

As a matter of fact, it is not the members of the Reading Circles only, who are capable of realizing what help such study is the such study is the formation of a stalsuch study is the formation of a stai-wart, well-formed, active and zealous character. Such reading is character-building in itself, whether pursued in the quiet of one's own room or in com-pany with fellow-students. To read of the heroes and heroines of the Catholic Church is to dwell ever with God's nobility. To read the writings of Catholic theologians and historians is to form our own mind and intellect by the finest rules. To quote Father

Hogan again: "Certitude is strengthened in all by habit—real contact with minds that dwell in the regions of serene conviction. St. Thomas is admirable in this regard. He works his way through the most intricate questions with the same security as a mathematician work out a problem. One feels that he walks in the light."

walking with those who know the truth, reading the works of men who are always on God's side, and that is the truly noble, the truly intellectual, the truly beautiful side, we shall begin to gain their spirit, their tone, their ways. Certain persons possess the critical faculty as a "gift;" they have "the power of forming a correct judgment on things appertaining to history, from the exercise of the humblest common-sense to the vivid intuitions and farreaching inductions of the trained in-tellect." This gift, in its highest sense, we all may hope to gain if we

will diligently seek it. The Faith, the true Catholic Faith, will lead us on daily into the glories of our heritage. We shall learn to distinguish the true from the false; and the day will come when all that this world holds of intellect and beauty will seem small indeed compared to the absolute truth and beauty of the kingdom of God .- Sacred Heart Review.

CATHOLIC NOTES.

Archbishop Harty of Manila has recently returned from a visitation tour during which he confirmed 30,000 souls.

Twelve converts were received by the Jesuit Fathers at a mission just finished in the Church of St. Francis of Assisi, Philadelphia.

The Redemptorist have just completed a successful mission at Our Lady of Mercy, Philadelphia, and a large number of converts have been placed under instruction.

Wm. E. Cramer, the venerable editor of the Evening Wisconsin, of Milwau-kee has been baptized by Father Hay-den, S. J., and received into the Church.

A former conductor of the Pittsburg A former conductor of the Pittsburg Railways Company has become con-science stricken and has returned through a priest \$200 that he had stolen some years ago, to the company. The Rev. Ernest Willoughly Jewell, of the Episcopal Church, Hackensack,

N. J., has become a Catholic. He was received into the Church at Newman school by Father Gartland, chaplain of the chool, a few days ago.

It is so e compensation for much that is discouraging in France to learn that 30,000 Catholic ladies are devoting themselves to teaching Catechism in Paris and its suburbs. Their pupils number over 30,000. Manifestly no government can prevent the teaching of the faith merely by silencing the appointed teachers. The Catholic Truth Society of San

Francisco has published a new translation of "The Imitation of Christ," of Thomas a Kempis. The trans-lation is by Sir Francis Cruise, an eminent physician of Dublin and a deep student of "The Imitation." It is the best version in the English language and is published in excellent style. The price is only 25 cents. It has disposed of ten thousand copies in a few months.

According to press cablegram from Rome, the Pope has sent an auto-graph letter to the Emperor of Japan, thanking him warmly for the liberty granted to Catholic missionaries in allowing them to enter the territory conquered by the Japanese. The letter was sent, it is said, through the Congregation of the Propaganda to Mgr. Alvarez, Apostolic Prefect at the Island of Shikoku, who will deliver it to the Japanese Emperor.

Ireland sends seventy Catholic mem bers to the British Parliament; but England at present sends only five, one of them being an Irish Catholie—the famous journalist and orator, Mr. T. P. O'Connor—and Scotland sends only one. The four English Catholic memone. The four English Catholic members of Parliament are Lord Edmund Talbot, Sir John Austin, Mr. James Hope and Mr. Rowland Hunt.

Charles J. Bonaparte, a distinguished Baltimorean, has been appointed Sec-retary of the United States navy. For many years Mr. Bonaparte has been an intimate friend of President Roosevelt's. So great was Roosevelt's confidence in him that, on many matters of national concern, he has sought his advice and counsel. Mr. Bonaparte is eminent as a lawyer and as a publicist and as a consistent advocate of civil service reform. He is an active and consistent Catholic, and two years ago was the recipient of the Lactare medal from Notre Dame University. The appointment has been received with general satisfaction.

TUNE 17, 1906. CATHOLIC EDU ARCHBISHOP IRELAND MUST BE INGRAINED OF THE PUPIL. A masterly sermon on cation " was preached Ireland at the celebrati

of St. Clara

jubilee of St. Clara nawa, Wis., the moth Dominican Sisters, w some time ago. In it clear and eloquent terri and necessity of Chr He said in part:

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Card Drawing

By GERALD GRIFFIN

"Is this my welcome home?" - Southerne. It is almost impossible to conceive so many shreds and rags could hang together as composed this wo There did not appear to be two dress. square inches about her in one piece, and her whole costume shook in the morning wind like the foliage of a tree, yet she had even a warm and comfort-able look. Duke never saw before such a mountain of rags. How they were all united puzzled him more than the mys tery of the tides of Negropont did the gyrite. Her shoes, or more properly (if they must have a name) her brogues were in pieces, yet her feet were per fectly covered—partly with straw thrust into the fissures made in the straw leather, and in part with the fragments of an old wollen stocking. To find a name for each article of clothing which she wore would have been impossible. She had, to speak truly, neither gown, nor petticoat, nor cloak—yet clad she was from top to toe, and that fully. It seemed as if her dress had been built up about her from the ground of all manner of fragments. Her headdress, as it was simple, was less equi vocal than the rest of her costume. It consisted of a large red and yellow handkerchief, under which her hair rolled up on something similar to what ladies call a Johnny, was fastened so as to present an appearance like that of a very low fete; two corners of the kerchief were tied under her peaked and lengthened chin, while the thers were suffered to flutter in the wind, or hang idly over the back of her Over her right shoulder was thrown a number of hare, kid, and rabbit skins, together with a bundle of unclarified goose quills, both of which she had picked up in her perygrinations for a trifle, to dispose of them at a due fit to the skin and feather merchants of St. John's Gate, in Limerick,-this forming the ostensible calling under cover of which she carried on her more lucrative trade of "card drawing," or telling of fortunes.

The features of the Card-drawer were calculated by their expression to aid her considerably in the efforts which she made to acquire an influence over the weak credulous minds of those who were accustomed to consult her. The small weasel eyes, set at an extraordin ary distance from each other, in which a person of common penetration could have discovered nothing more than the light of that "crooked wisdom," usually denominated cunning, which is so use ful to persons of her profession, seemed er wondering dupes to be full of a piercing sagacity, and a certain mys terious lustre, which made their hearts stir uneasily within them. Her fore head was broad and tanned by continnal exposure to the weather—her nose flat and yet large, presenting, togethe with the disagreeable breadth of space which it formed the centre between the eyes, something of countenance for which that race o Italians are remarkable, who are said to be the direct and lineal descendants of the old Romans. Her mouth appeared to be otherwise occupied than in ing Duke an opportunity of observing its proportions, for it was fast shut upon a pipe, the bowl of which was fastened on the barrel of a quill, that being a more capacious conductor of the comfortable fume, than the narrow

earthen tube originally affixed to it. stretched on his hay couch between the stacks, and gazing steadily on her. "Why, then, heaven bless you, child, but that's a dhroll place for you to be lyen; is it all night you wor out that

way ?"
" Tell me," said Dorgan, rising and indeed without hearing her question, "" who was that young girl, that I heard speaking to you, just now?"
"I'm afear'd," said the Card-drawer,

looking at him askance with one of he you're in a greater hurry to hear that than I am to tell you. Would you make a betrayer o' me?"
"Not I, indeed," said Duke, "nor

wish you to answer the question, if there be any confidence between you and her

And turning on his heel, he was going to jump on the stile, leading to on footpath, when the old

woman called to him.
"Easy a while, sailor! Would you like to have a body tell your forten?
"My fortune?" said Duke, with laugh—" Go, you old rogue, did you think I'm one of your woodcocks? How would a sinner like you (if it isn't judg laugh-

you — but we're all sinners into the knowledge of heaven' secrets ? Oyeh, who pretends to any knowledge of 'em? I'm sure I don't. I see nothen—I hear nothen—I know nothen -'Tis all in this pack o' cards, it is. You draw for yourself—all I'll do, is to

tell you what it is ; I know no more o

self, till you draw,

you, than you do yourself, till you an' then the cards 'll tell tell us Although Dorgan had very little of the superstitious credulity which is common to most sailors, in his composi he was not destitute of a certain portion of youthful curiosity. paused a moment, his hand resting or the stile while he surveyed the old woman with a gaze of mingled condes-cension and smiling incredulity.—" And that must I pay for your nonsense, old lady

May I never die in sin, If I'd ask anythen more genteel and off-hand, than that dollar that's danglen be the ribbon

to the breast o' your coat."
"Dollar!" Dorgan exclaimed with another loud laugh. "You exorbitant Would you have me sell you my ? This is my Trafalgar medal." And he gazed on it with an eye in which fondness and pride were mingled.

The Card-drawer drew back respectfully, and curtsied to the very ground.

"If you were one of Nelson's sailors," -" that great lord, that all the said she world is in mourning for, this way, I'll take nothen from you. Here draw your fate an' welcome.

I will," replied Dorgan—" but not gratis, my good woman. Here," put-

ting a half-crown into her hand, and assuming a more cordial manner (which I request my reader will not attribute the flattering humility of the Card-wer's demeanour)—" put up thisdrawer's demeanour)—" put up this— and let me draw my fate, as you call

"The heavens bless your honour; face the east, sir. Well what have you A scoundrelly, bandy legged knave

o' clubs.' am sorry for you, young man," said the Card drawer, in a tone of deep concern. "Draw again, sir, and hope better luck. Well, what card is that?

"The same squint eved knave, as I'm alive. Is there ill-look in the fellow's phiz?

" You must draw three cards, before can answer any questions. Here ! there is but one other chance between you and a very ill forten. Well, is there any better luck now?"

Dorgan drew a third time, and started when he looked on the card, as if he had seen a ghost.

"I insist." said he vehemently "on seeing the pack—there are none but knaves o' clubs in your hands."

"O shame an' sorrow, asthora ma chree, why should you say such a thing as that?—see, yourself. Isn't that a fair an honest pack o' cards? 'Tisn't to draw the knave o' clubs agin you done, is it ?"

"I ll be hanged if I haven't though," said Duke, troubled and fretted in spite of himself at the singular coincidence-which he perhaps too readily believed to be uncontrived on the part of the old woman.
"You'll be hanged if you have, you

ought to say," she replied, assuming a solemn earnestness of tone and look.
"I will, be hanged then," said the sailor-" for there is the card.

Whoever you are," the Card drawe replied, after shaking her head and looking steadfastly at him for a few moments, "you are a free-handed, spirited boy, an my heart within me is sorry for you. If you left your ship for fear of a sailor's grave, you may return to her again, for your doom is not to be upon the waters. There's a theatnen of a voylent an' a shame death in the card you drew. If you have a spite agin any body, or if it be a thing any body would have the likes again you, tell you, an warn you to beware an look about you. Feel your way before you, for a black doom is waiten for Once more I advise you, look we yourself, an' dale quietly with all people. Good mornen to you, lad, and heaven send you better luck then you're promised—an a rough road, porcopine saddle, an a high-trodden horse to all your innimies." And so saying, the old woman concealed the cards in some part of her dress, and hurried through the haggard, muttering, as soon as she possed out of hearing, "There why the haggard, muttering, as soon as she possed out of hearing, "There why! May be I didn't make you pay for your peepen, for once. He has something to think of now to keep his mind from

harm, any way. Although we have before said that Duke Dorgan was by no means feeble-minded, or idly credulous, it would be claiming for him, perhaps, a vigour of intellect which is but little character istic of the members of his class of so ciety, in any country in the world if we asserted, that he was incapable of being at all influenced by circum stances so impressive as those which he had just undergone. The coincidence in the thrice selected card (in which probably, the more penetrating reade can discover nothing farther than the roguish dexterity of a cunning old bel dame) if it did not appear to him as a really supernatural occurrence, at least made him think very deeply on the subject, and mingled itself with her explanation and prophecy, to which it imparted a strangely corroborative weight. We might appeal to the ex perience of many of our most philosoph ical and apathetic readers, to say, whether they have not often found trains of thought or feeling which they at first assumed in indifference or in jest, grow and fasten on their atten tion, in a degree which was entirely the reverse of trifling or agreeable. In like manner fared our hero : the longer

he dwelt on the Card-drawer and her prophecy, the more ill at ease he grev—until at length he wished, from the bottom of his heart, that he never ex changed a word with her. He was astonished at the feverish state of mind which very speedily grew upo him—"I don't believe a word of it, he said remonstrating with himself-"as to the old woman herself—of course she is an impostor. I should be worse than an idiot, to be at all in luenced by any thing she could tell m -nor am I-but yet to draw that long osed knave o' clubs three times !-No

natter! time will tell." He sprang lightly over the stile, and, bundle in hand, speedily lost recollec-tion of his morning adventure in the varieties of scenes through which he passed, on his route towards his native village-and the home of his love. The country around him was level, boggy and uncultivated, with but scanty ceptions; and the occasional companious of his journey were the blue stockinged fish-jolters, from the neigh boring villages of Beltard and Querr us for the delicious turbot, which philanthropically incarcerated selves in the fishing-nets, for the benefit of the gourmands of Clare and Lim

erick.) The rough-looking merchants who dealt in such delicious ware beat on their rough coated asses, as they stag gered under the weight of their wellfurnished cleaves or paniers, and diver sified the monotony of the sweet and wholesome sea air, with what Trinculo would call a "most ancient and fish-like smell." Now and then, too, a pigobber, distinguished by his weather proof air, his ponderous frieze great coat, with standing collar, forming a strong wall of defence up to the very eyes-his wide waste of cape, and hi one spur fastened upon the well-greased brogue, vouchsafed a "save you kindly," as he trotted by; and a carman, seated sidewise on the back of a horse, (whose bony ribs bespoke him innocent of the luxury of oats) with his feet on the shafts, a cart-whip tied sashwise about his person from tinuing, while he waited the arrival of agent, etc. Thabor could afford but news was of a victory. How slowly

shoulder to hips, a dingy straw hat flung "on three hairs" woollen waistcoat, bundle-cloth heavy woollen waistcoat, nunche-cloth shirt thrown open at the neck, and light streamers of gray ribbon flutter-ing rakishly at the knees of his cor-duroy small clothes,—hospitably in-vited him to take a seat on the corner of his car, loaded as it was with fullbounds of butter, or bags of oats for the inland markets.

Duke was tempted to loiter so much on his way, that the sun was past its meridian height for some time before he entered the village of Carrigaholt, within little more than a mile of which Mr. M'Loughlen, the father of his beloved Penny, resided. He had prev iously come to the determination of his spirits and recover his good looks pefore he should present himself at the farm-house. Though he had but little vanity himself, and had a reasonable of confidence in the affections of his love, he had lived long enough among mankind, to know that even our best and earest friends are seldom so purely disinterested as not to acknowledge an involuntary and tacit subjection to the influence of appearances. Penny, he conjectured (and he did not think the worse of her for the suspicion) would not like him the less in his smart new jacket and trowsers, with a light India silk handkerchief about his neck, and the wearing effects of long travel flung from him by a night's repose. The old gentleman, he was certain, would be gentleman, he was certain, much better pleased to see him in a respectable trim; and he was conscious, moreover, though he did not make this one of his ostensible motives that he would not be the less satisfied with himself for appearing point device.

The village, as he entered it, appeared almost deserted—the masters of the families not being yet returned from their daily toil on the river which flowed near them. The doors of the houses were, for the most part, shut fast and hasped, which circumstance, together with the stillness of the streets, in which he only heard heard the voices of some ragged children at play among the turf kishes, and the occasional inhospitable growling some hairy cur (who was afraid to men ture on a bark of open defiance or hos tility in the absence of its human pro sectors,) gave something of a heliday air to the scene. Between the occa sional breaks in the row of houses on one side, the broad and sheeted river presented itself to his eyes, its surface agreeably diversified by the dark and red-sailed fishing boats, turi-boats, and large merchant vessels which floated on its bosom, and the shadow of a passing

loud on its green and sunny waters.

As he proceeded through the village n search of the house which Kinchela had indicated as a rendezvous, he ob served the sign-boards of two rival public-houses, swinging at either corner of the street, at a spot where i was intersected by two cross-roads.

were distinguished by thos whimsical devices and mottoes, used generally in Ireland for the purpose of sengers-those adepts in the human character, the innkeepers, being made aware by long experience that, next to passionate grief, nothing inclines a mar nore strongly to look for good liquor and good company, than a train of good humor once set on fire within his heart. One of those signs presented the ap pearance of a pewter drinking vesse imprisoned with the grating of a strong gaol, under which the following lines were written in a bold, dashing hand:

Ye jovial fellows that pass along. Behold me here, in prison strong, Behold me here, in prison strong For Four pence I in chains do lie Release me quickly, or I shall Die

On the rival sign-board, the Muse o painting had delineated the effigy of a bee-hive, which had likewise its appropriate jingle contributed by her sister deity:

"Within this hive We're all alive;
Good liquor makes us funny—
If you are dry
As you pass by,
Step in and taste our honey."

With the latter invitation our here complied, leaving the liberation of the captive on the other side to the next village Howard who might cast a humane eye in that direction, moved less, however, by the prospect of the promised honey within than the ex pectation of meeting here his old acquaintance before named.

He found the house unoccupied by any but the publican or landlord, who was seated, in a hay-bottomed chair, by the whitening embers of a turf fire, dandling one foot softly in the air, and luxuriating in the delights of a wellfilled pipe, which he interrupted only at intervals for the purpose of givin aome directions to a slatternly girl who was seated on her heels at one end of the room, scouring the pewter glorie of the dresser with a wisp of hay and wet sand. He received Dorgan with the respect and attention peculiarly the right of all naval and nilitary sojourners at places of amuse ment, ushered him into the boarded parlor, and answered readily all the questions which he put respecting the present condition of M'Loughlen, present condition of M'Loughlen, whether he still lived with his daughter, in the same lonely loase which they occupied a great many years before, and many other inquiries more interesting to him, in all proba bility, than they would be to the read

The landlord was at length summoned to attend a customer at the bar, and Duke was left to "discuss" (as the phrase is) his whiskey and water (or to give it the provincial term his whiskey punch) alone. Although Irishmen have long lain under the imputation of a fondness more intense than is consistent for the excitement of strong liquor, I with the character of a well-deserver believe the affection which rather that which we entertain for a pleasant acquaintance, whom we are happy to meet in mixed company, than that which we feel towards a friend with whom we can consume whole hours in solitary communion (if this expression may escape uncensured by Engingments). Dorgan in particular, English was unprofessionally and unnationally

his friend, to sip the diluted fire which stood before him. He looked around the room for something to amuse his thoughts, which were flowing too rapidly upon him, to suffer that he should re nain still, until Pryce made good his appointment; and after turning over a lew old books of farming, tattered volumes of law, and rudimental works, crap book fell into his hands, in which ne found the following verses written (in all probability by way of practice in penmanship). Although the sentiment was expressed in language, perhaps, a little too fine for his sympathy, analogy which it bore to have been his own fate, interested him sufficiently to make him read the stanzas through.

THE JOY OF HONOR.

The tears from these old eyelids crept, When Dermod left his mother land-When Dermod left his mother land— And I was one of those who wept Upon his neck, and press'd his hand. He did not grieve to leave us then H- hop'd to see his home again— With honors twin'd in his bright hair, He could not hope to gather there.

Year after year rolled fleetly on—
Lost in the grave of butled time—
And Dermod's name and praise had won
Their way into his parent-ollime;
But all his youthfut haunts were changed,
Inc wild wood perished where he ranged—
And all his friends died one by one,
Till the last of Dermod's name was gone, 111.

Isat, one eve, in Curra's glade,
And saw an old man iciteting down,
Where the first veit of evening's shade
Had given the heath a deeper brown;
His cheek was pale—his long hair now
Fal, in white fiskes, o'er his eg 2d brow—
But the same young soul was in his eye,
And I know the friend of my infancy.

He gazed upon the silent wood—
He passed his hand across his brow—
The hush of utter solitude
Sept on each breathless beechen bough—
That lake with flowering islets strewed,
Than skirts the lawe and breaks you wood—
I kee win youth a valley green.
The seat of many a merry scene,

The youths that graced the village dance Benesih the turf they trod are sleeping—
The maidens, in whose gentle glance
Their spirits lived, are o'er them weeping—
Sorrow and blight, and age have come—
Where mirth once reigned—and youth—and
bloom—

And the soft charms of Nature's prime Are blasted by the breatn of Time.

And hath the joy that henor gives, No power o'er memories like this A

1 'w these is the man wno lives
An 'w these is the man wno lives
That hath been mine-this might have
Had I but held the humble mean—
And passed upon my parent soil
A life o' peace and quiet toil.

And is it thus with all who gain The phantom glory of a name?
That ere it grace their brows, the pain
Of their long search hath quench'd

fiame
That young ambition lit—and those
Whose praise they sought, are at repose—
And they stand in a world unknown—
Admired—revered—unloved—alone!

"I want my early playmates back,
My friends long lost—but n'er forgot—
Are these old men who haunt my track,
My school day friends!—I kaow them not
Alas! I grieve and call in vain—
Their youth will never come again;
But it is sad my heart should feel
Its first affections youthful still."

TO BE CONTINUED.

ONE TOUCH OF NATURE.

The whole country knew that Tha-or was a peculiar village, and that, chiefest among its oddities, could be classed its religion, this latter fact being emphasized by the godlessness of the neighboring hamlets. But its culiarities did not end there, tho But its pe the strange form of worship prevailing in the village would have been enough to make it odd indeed. The Church of the Martyrs had been founded in Thabor and in no other lo cality had flourished so well. Indeed the tenets taught by old Ezra Bonnell were making their last stand and in Thabor were well entrenched for the final conflict. Besides its peculiar creed the village had its culiar name, its peculiar streets and Ezechial Wood bowed with years of service "for the Lord and the Church of Martyrs."

If a stranger were to ask a pious Thaborite why Brother Ezechial Wood had become so renowned in his native village the chances were that a stony stare would inform him, with an elo-quence above expression in words, that Thabor pitied his ignorance, but refused to remedy it. In truth, Brother Ezechial was a born leader. The hopes of the Church of the Martyrs were centered in him. He could pray longer and more fervently than dominie himself. His sermons. when, perchance, the pulpit became vacant through the absence or illness of the only minister of the church, were models of enthusiastic appeals to sinners-though there was not a sinner in Thabor, since every one had already been in "the mercy seat" and confessing to a change of heart, had been made a member of the Church. The old man's religion, too was more practical than usually found, even in Thabor. The poor he knew well: but better still they knew him. They could recognize his halting ster on the threshold, his gray hairs at the on the threshold, his gay make at the door and his rough grasp of hard in theirs when something usually passed from it to relieve the hungry and clothe the naked. But Ezechial Wood was bigoted—logically bigoted, and that means a bigotry of the most unrelenting type. The Church of the Martyrs was a "close The dominie, in some of his flights of oratory, had often praised its splended isolation and so othing else in the religious line could live in Thabor. Methodists, Baptists, Drunkards, Lutherans, Presbyterians, had from time to time settled in the village, but it was not congenial, and

people from becoming too liberal. Re-ligiously, socially, politically, commer-cially he dominated Thabor, and that was the end of all discussion was the end of all discussion.

Thabor was possessed of one line of railroad communicating with the profane world. At the depot the station master united in his position the dig-

they either left or became working members of the Martyrs. Thabor

would have none of their religion and

Brother Ezechial it was who kept the

one official there. In point of religion Brother Dodds, the agent, was beyond reproach. It had come to be under Thabor that the station master was by virtue of his office, vicar general of the Church of the Martyrs subject only to the authority Brother Ezechial himself; for for dominie, of course counted naught. It was with some feeling of indigra-

tion that the village learned one morning that death had dared to smite Brother Dodds and the station and vicar-generalship had become vacant together. The indignation was not together. The indignation was not all diminished, only changed as to obect when that very evening, the big form of the new station master was a the desk, and in the frame of the ticket window appeared a broad, cheerfu which answers to questions floated out in a brogue that expert would class as a pure Donegalesque. The new official was Irish. Circumstantial evidence seemed plain, but Thabor did not at once give way. There was a hope that the new res dent would conform to the religious ways of the village. Irish he was, but Brother Wood had worked miracles ef conversion before, and he might do again. Besides, the man might not be a "Papist" after all, to think of that possibility. His ecuduet on the coming Sunday would decide all. In the meantime Brother Ezechial left in no doubt as to the state of the village sentiment, vouchsafing his infor mation by more or less well directed the Irishman cooly nored, for when Sunday came sealed his doom when attired in his best he tramped five miles to the

"Popish Church" at Zelon.

Then the storm broke, and around the stove at Brother Watt's general store the godly gathered to discuss the latest and most terrible happening in village affairs. Brother Watt hinself allowed that Thabor "won't stand no Papist round. We drove off the last Piscopal becus he was too Papish "Yaas!" Brother Thomas thought,

"Thet's what we did. An' we drawed the line on good Meth'dists and ain't a goin to let no Irish in Thabor.' Brother Larrup's opinion was more heerful: "The railway company'll

cheerful: "The railway company'll settle him. We can just as well leave the hull thing to Brother Wood. He'll fix it with the road."

Brother Ezechial did his best. He wrote the president, the vice-president the general manager of the company He interviewed the objectionable station master personally. He held indignation meetings with the section boss He enlisted the aid of and his crew. He enlisted the aid of Brother Mills, the editor compositor, and printer's angel (there were no devils in Thabor except the station angel (there were no master) of the Trumpet, so that week after week from the sanctum of the the press there thundered forth "We et to say. "Popish Aggression."

"The Scarlet woman," etc., which were eagerly read read and discussed till the spark became a flame and all Thabor was in a blaze. But the Irish-

man staved on. had no friends, but happily for him the State law compelled the hotel to take him in so said the landlord-and Thabor telieved and pitied him But to cold looks and even frowns only a smile was returned. A "physical force party" soon sprang up, headed by Tom Tyler, the nearest approach to a scapegoat that Thabor could supply. The brethren said nothing when Tom expounded the ideas of himself and followers on the best means of getting rid of the "Papist;" but one morning when the doughty leader appeared on the street with a pair of black eyes. and his friends showed several recent ly made cuts and bruises and down at the depot a smile more cheery than ever appeared on the broad face framed in the ticket window, without asking questions, Thabor, knew that

70 dissolved. The Deborah Circle of the Church of the Martyrs had not been inactive. Several resolutions of encouragement for Brother Ezechial in his "fight for the Loid" had been passed. Sister Watt had prayed long and earnestly Sister Strong had given many tracts to the station master. They were accepted with the same smile andever heard of again. Then more prayers were offered—and longer, but Sunday after Sunday a big Irishman turned his back on Thabor and its religion to tramp his weary way to the chanel at Zelon.

In the heart of the trouble came the rumors of war. Then the outbreak. and Thabor's religious zeal almost re-ceived a setback in the excitement of the hour. Young Hank Wood enlisted at once and left for the front with five more young men of the village. Then followed long days of anxious waiting during which the "War News" bul letins were regularly posted up in the station telegraph office; and Thabor forgot its bigotry long enough to read them. No letter came to Brother Eze chial from Hank. The old man spoke no word to the man who so faithfully prepared them. Months passed. a letter came from Ezechial's son. He had been sick of fever but was bet ter now and was with his regiment in Cuba. He had been nursed back to life by some women whom he had called "angels." He described their trange dresses, their hanging beads their crosses and old grouned for his boy. In a their Ezechia he battle would come, Hank saidand it did.

Brother Ezechial heard the news of the fight at El Caney from Brother Watt. The bulletins were already posted at the depot. Brother Watt re-Watt. marked in an embarrassed way; est couldn't tell him more," to the dominie. Ezechial went to read for himself. Men touched their hats Ezechial went to read to him with unusual respect as he passed along; but he did not notice it for the vision of a blue eyed boy, laughing at his knee, all he had to cheer him since Annie died, was call ing "Hank! Hank!" in his heart as if There was a crowd at the board, but

he read the headings. He hated to hurry now, and besides his old eyes were dimmer than ever to-day. At last he came to the end where was placed the list of the dead-First in the column he read :

Killed in action, Henry Wood, Co.

Brother Ezechial wondered why he read that line over and over again be fore he broke down. There between him and that fatal sheet rose the vision again. The vision of a blue-boy with a halo of golden hair, blue-eyed hair, who was smiling at him and tossing his curls in the joy of his play. In his earn Brother Ezechial heard "Daddy! Dad dy!" as of yore, and on his old lips he felt the soft press of a child's sweet feit the soft press of a child's sweet caress. He put out his arms, and the golden hair was matted with blood. Brother Ezechial's heart opened in a great sob. Yes! he was a patrick has great sob. Yes! he was a patriot, but,
—he never knew what it meant and what it cost.

Back of the old man the sob found an echo. Some one else was in sorrow, and Ezechial Wood knew that he had brother in his misery. He turned. Through the ticket window he saw the station master. His cap was thrown aside and his face buried in his hands Brother Ezechial looked around in quiringly till some one pointed to Next to his own boy's name the old man read:

Killed in action Charles O'Brien, Co. K. 4th Inf.

Some one nodded toward the ticket window and said: "His son!"

The station master did not hear the door of his office open, but he did feel a trembling hand laid on his shoulder.

Then the hand dropped into his own, and a hot tear fell upon their class. The bigotry of Thabor that day began o die.—Rev. Francis Clement Kelly in Donahoe's Magazine.

A CONVERT TO HIS FORMER BISHOP.

A year ago the Rev. C. H. Schultz, who at the time was Pastor of St. Stephen's Protestant Episcopal Church, Milwaukee, Wis., became a Catholic. Like many another convert who has received the gift of faith, he had to sacrifice much in obeying the dictates his conscience. Only have gone through a similar experience can fully understand the nature of the sacrifice a Protestant has to make upon entering the fold of the Church. The tenderest ties of association that have existed for years are suddenly snapped asunder. The convert to the Catho Church not unfrequently has to face the scowl of disapproval, where before he was met with the smile of riendship. that the keenest pang he was made to feel after his conversion was caused by the return to him of gifts of his to his old parishioners, who, by refusing to these memorials friendship, thereby declared toat he had forever forfeited their friendshir and that for the future there would be an impassable gulf between him and

For Father De Costa and every other convert from Protestantism the pensation must consist in the ineffable peace of mind found in the conscious ress that at last they are in their Father's house. It is to this compensation that the former pastor of the Milwaukee Protestant Episcopal Church referred when he wrote to Bishop Nicholsen of the Episcopal Church, who had notified him of his deposition from the Protestant Ministry. Here is

an extract from letter:
"You will permit me to say at the close of one year within the Catholic Church that I deem the so-called degradation an honor. And in making the statement I do not wish to imply that I believe I am not where God's will requires me to be. For I hold that all which the Catholic Church teaches, including the supremacy of the Holy See, the infallibility of the Pope, and the dogma of the Immaculate Conception of Blessed Mary, Mother of God, to be de fide, and therefore necessary

for the soul's salvation. "Nevertheless, let me assure you that I respect and that I have a strong affection for the Catholic minded of the Anglican communion who are living in good faith. For I hold more strongly than ever that the Catholic school the Anglican Church is a providential preparation for ever-increasing numers of Anglicans to reach home at

ast. "I am thoroughly satisfied with my present state in every temporal and spiritual aspect. My peace and rest are beyond expression. You were kind enough to express a prayerful wish in my behali. In return I give you both prayers and intentions at Mass. Very C. H. SCHULTZ. truly yours,

The writer of the above like thousands of other converts feels like a storm tossed traveler, who has reached a safe harbor after having been threatened with shipwreck. The conviction that he is at last safe at home in that Church founded by Christ makes him and other converts regard whatever sacrifices they have been called upon to make as slight compared with priceless gift of faith.—N. Y. Freeman's Journal.

Never retort an angry word. It is the second word that makes the quarrel.

No Breakfast Table

complete without PPS'S

An admirable food, with all its natural qualities intact, fitted to build up and maintain robust health, and to resist winter's extreme cold. It is a valuable diet for children.

The Most Nutritious and Economical

for weal ar eternity, are the Catholi iaith is the

men of burst th

OF THE PUPIL.

CATHOLIC EDUCATION.

A masterly sermon on "Catholic Edu-

adamn he read: n, Henry Wood, Co.

He said in part:
Education! How noble is the work, how supreme its value! The child is remitted to the teacher to be formed al wondered why he r and over again be wn. There between sheet rose the vision and fashioned into the fullness of God's design—image and likeness of God. The word itself, to educate, tells the puron of a blue-eyed of golden hair, who and tossing his curls splay. In his ears heard "Daddy! Dadnd on his old lips he as of a child's week so of a child's week. draw out, to bring into full play the inhas made it capable.

The work of education is the comess of a child's sweet out his arms, and the

buried in his hands
I looked around in
the one pointed to the
sown boy's name the

n Charles O'Brien, Co.

lded toward the ticket

: "His son!"
aster did not hear the

open, but he did feel laid on his shoulder.

dropped into his own

fell upon their clasp. Chabor that day began ancis Clement Kelly in

TO HIS FORMER

e Rev. C. H. Schultz,

ne was Pastor of St. stant Episcopal Church, s., became a Catholic ther convert who has ift of faith, he had to

n obeying the dictates nee. Only those who

gh a similar experience stand the nature of the estant has to make upon

ld of the Church. The

of association that have s are suddenly snapped convert to the Catholic

frequently has to face

sapproval, where before the smile of (riendship

r De Costa used to tell

t pang he was made to inversion was caused by

im of gifts of his to his es, who, by refusing to memorials of ancient

reby declared toat he

feited their friendship

e future there would be

gulf between him and

e Costa and every other

Protestantism the com-consist in the ineffable

found in the consciouslast they are in their

It is to this compensaormer pastor of the Milstant Episcopal Church

he wrote to Bishop the Episcopal Church, ed him of his deposition

stant Ministry. Here is a letter:

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or. And in making the not wish to imply that I

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Most Nutritious d Economical

reakfast Table

C. H. SCHULTZ.

zine.

BISHOP.

The work of equeation is the com-lement of the work of creation: the eacher is a co-worker with Almighty iod. The vocation of teacher is di-ine. To enter upon the work of the s matted with blood.
's heart opened in a
he was a patriot, but, cher without the intention of workwhat it meant anding with God, in obedience to the laws of God, imbedded in the primordial elements of the life of the child, is prod man the sob found one else was in sorrow, od knew that he had s misery. He turned. cet window he saw the His cap was thrown

elements of the file of the enflid, is pro-clamation and sacrilege.

The life of the soul consists of in-telligence and will: the more it has of life, the more God-like it is. God is supreme intelligence and will, inas-much as He grasps in their entirety its embrace, the higher it is to God-the more vividly does it reflect and circumstances are altered: the image of God.

the image of God.

Teacher, open the mind of your pupil to truth: draw it nearer to truth: awaken in it the passion for truth: and as truth, particle after particle, enters into it, each one glowing with light, each one bearing life and power, see it taking upon itself the brilliancy of the Divine, and raising by its own impulse toward the throne of the Infinite—the

toward the throne of the Infinite—the home of truth, the home of the mind.

Truth is reality, and every reality is divine; for there is no other reality except God's essence and the things that God's laws have brought into exist. ence. Wherever, then, there is reality, wherever there is truth, turn thither the mind of the child. Teach it the things of earth and the things of the skies; teach it the things of its collective life of the great humanity of which the mind of your pupil is able to grasp. Above all, hold not back from it the knowledge of Him Who is the plenitude

truth, God Himself.

How incomplete, how insufficient is the knowledge of the creature without that of the Creator—of the finite without that of the Infinite? Why limit the out that of the Infinite? Why finite the range of the eye to the mere ray without bidding it contemplate the planet of light? Why confine the mind to the transient and accidental without leading it to permanent and eternal? Since the soul is to be made, through the possession of truth, the image and likeness of God, why not show it to God, that it may directly draw into itself the light and beauty of His countenance, the power of His infinite and eternal

Yes, teacher, open to the truth the mind of your pupil; and then train her will to love goodness, to embrace it, to cling to it so steadfastly that no viol-ence of passion can ever turn her from it. Goodness is naught else than sweetness, the attractiveness of truth, in whatever order of being truth exhibits itself. Evil is the negation of truth—physical evil, the negation of truth in the physical order; moral evil, negation of truth in the moral

Constantly hold before the eyes of your pupils the mirror of goodness, that her thoughts, her affections, her acts be modelled upon the Divine ideal. Constantly tell her of the loveliness of virtue, of the happiness that comes from it. Spare no effort to awaken within her soul the echo of God's voice-conscience. Strengthen means, and what are the supreme reasons inducing us to read its pathway. Let religion so dominate the class room that its precepts and practices permeate the child's soul, as the air she breathes permeates her body, and becomes in her a very nature, throbbing with every throb of her heart, thinking with every thought of her mind. Only religion ingrained into her very being will enable your pupil to hold herself through life firm in the pathway of duty, however fierce the storm she may encounter.

Schools and colleges where the mind solely is cared for cannot suffice for the education of the children of the land. For the masses of those children, the home and the Sunday school do not supply the moral training refused to them in schools and colleges. The problem facing the country is awful in its portents—what is to happen as the result of the lack of moral training in schools of the lack of moral training in schools and colleges frequented by the multitude of its children? They who give thought to the problem are affrighted, and well they may be. Remedies are proposed; but the sole remedy that is effective is feared and shunned —the inculation of religion in schools and colleges. Moral training, it is admitted, should be sought; but it must be such that religion be not evoked to to define and enforce its teachings. But morality without God is void of force as it is void of sanction.

peril of the age, the peril of America, is secularism in scho colleges. I signalize the peril: how it is to be removed the people of the land will some day declare when the harsh

lessons of facts will have forced them to realize the gravity of the situation.
To Catholics I can speak with special To Catholics I can speak with special insistence of the necessity of religion in education. With Catholics all hope for weal and happiness, in time and the cernity, are wrapped up in religion—in eligion—in eligion—as expounded and practiced by the Catholic Church. The religious taith is the treasure, precious above all

others which they covet for themselves ARCHBISHOP IRELAND SAYS RELIGION MUST BE INGRAINED INTO THE BEING the legacy precious above all others, with which they wish to dower their

children.
For this reason they should bend all A masterly sermon on "Catholic Education" was preached by Archbishop Ireland at the celebration of the golden jubilee of St. Clara Academy, Sinsipulee of St. Clara Academy, Sinsipulee of St. Clara have been sometime ago. In it he laid down in clear and eloquent terms the principles and necessity of Christian education. He said in part: their energies to give to their children a thoroughly Catholic education. There is no room for argument—experience teaches too clearly the lesson nothing but the daily drill in the teachings of faith, and the assiduous breathings of an atmosphere permeated with the spirit of faith will sink religion so deeply into the soul of the child that it must remain there through life, un-

alterered and unwavering. To be a firm and uncompromising Catholic in the midst of prevailing unbelief and indiffernce, to retain the warmth and ardor of Catholic faith in the try ing atmosphere of irreligious world of the task of the teacher-to which we live, requires the heroism of of the martyr and ardor and enthusiasm of the saint: and it is folly to think orn possibilities of the soul, to build or possibilities of the soul, to build of the soul into possession of all the ower and beauty of which the Creator that the martyr and the saint are born of the perfunctory and superficial re ligious instruction which is usually vouchsafed by parent or priest outside

the Catholic schools.
We cannot but look with alarm on the future of religion in America, when we recall what a large fraction of children are excluded from Catholic schools, and how little is done for the religious in-struction of such children. The losses to the faith will be immense unless much more is done for our little ones than is being actually done. Heretofore we have not been made to feel, as we feel to-day. how vitally important it is to attend to the religious instruction of childhood. Heretofore Catholics lived very largely much as He grasps in their entirety in the more truth and goodness: the more truth and goodness the soul in its turn takes and goodness the soul in its turn takes they heretofore exposed to the perils into its embrace, the higher it is to which now confront them. Conditions plans and methods of work must be altered accordingly. If in the past we labored for children and youth, must in the future labor for them with energy and zeal increased a hundred fold. As never before we must exhort parents to send their children to Catho lic schools and colleges. The hope of the Catholic Church is in Catholic

schools and colleges.

SERVING TWO MASTERS. From time immemorial, men have been trying to falsify or qualify Christ's solemn assertion, "No man can serve two masters." And for full as long, the failure of the experiment has failed to convey its due lesson to the new generation. In every age and in every section of Christendom, there are those who seem to believe they can make God and Mammon equal sharers in their devotions, can smooth and broaden the narrow way which alone leads to life eternal, and enjoy to the full the good things of this world without re-nouncing their claim on the goods of Heaven. They do not or will not, understand that two passions of equal strength cannot reign together in the human heart, and that no life can have

human heart, and that no life can have two objects of equal importance. In brief, there cannot be two firsts.

Now, since the visible and near at hand is ever prone to appeal most strongly to haman nature, and since it takes our best effort, aided by divine strength to realize the superior importance of things unseen, it follows that any attempt to manage both interests with equal division of thought and strength, must result disastrously to the supernatural. Mammon will rule. the supernatural. Mammon will rule. The world will gain the day. God, pushed into the second place, will withdraw Himself from the soul, and leave it to the miserable consequences of its

own cowardice.
Who does not know the shrewd Christian, the man who, so to speak, gives God tithes of his doubtfully-acgives God titnes of his doubtfully-ac-quired gains; with his well-advertised charities, and his piety an adroitly managed adjunct of his business or social popularity! Who does not know the fashionable Christian, flying from heardition to bell, congood in a hombenediction to ball; engaged in a hundred schemes combining charity with pleasure for the relief of the remote heathen, but oblivious of the heathen at the hearth; so pre-occupied with the conscience by argument, strengthen it by persuasion and example. It is religion, the appeal to the Lord of right counsess, that tells what righteousness artistic Ecce Homo, and callous to the ful heart of artistic Ecce Homo, and callous to the sufferings of Christ in His poor; and serenely sure, withal that these spells of emotional religion will more than cendone or a life of worldliness and self-seeking! Seek first the kingdom of God and His justice. One Lord, one soul, one Heaven. The principle of unity in human nature, is in some way imaging the unity of the Divine. Fir, said God, in the beginning, "Let us make man in our own image and likeness." One way, one aim, one end ness." One way, one aim, one end— the rejection of a divided heart, the destruction of a divided household. What more strongly emphasized in God's infallible word, or more rebelled against by His erring creatures!

But not alone in the spiritual order is oneness of end and purpose essential to success. Who can be at once finanto success. Who can be at once main-cial magnate and social leader? Who can combine in one person author, artist and musician, and do anything like justice to even one of the roles! The superficially gifted or instructed. shallowly versatile, have great ideas of what they might have done, under this or that combination of circumstance; but the really genius dowered know that any appreciable or world-blessing that any appreciable or world-blessing success is the guerdon of only the single-hearted, one-idead, wedge-like natures; those who find out promptly the one thing necessary, and cleave to it with all their strength.

To be sure, there have been, and will be again Admirable Crichtons: for

be again Admirable Crichtons; once in a century or so it pleases the Omnipotent to show what He can do with poor human nature; but it is not likely that our immediate circle will be brightened by the phenomenon much less that we ourselves will be chosen to

embody it. Therefore, it behooves us to labor in

doing kind things to them. And this press steadfastly on to the one all-satisfying end, the home eternal in the Heavens.—Catholic Union and Times. is the way we can show our love for our divine Lord and return love for love. How often we can think of Him. Everything about us recalls Him, for He is God as well as man, and so the CORPUS CHRISTI. earth and all its beauty, the heavens and all their glory bespeak our Lord's greatness and goodness, and should

prompt our praise and inspire our gra-titude. We can increase our own homage and love for our Lord by striv-

so, for that would be a false shame and

the Sacred Heart of our Lord during

IS THE CHRISTIAN ENDEAVOR

SOCIETY ANTI-CATHOLIC?

Catholic country—Greek or Roman—without realizing that there the mis-

sionary is needed quite as much as in darkest Africa. The besotting ignor-

ance, the frenzied bigotry, the foul im-

morality, the groveling superstitions, cry out for the light of pure religion.

dicate series which the Christian En-

Now let us take the matter up directly with the Christian Endeavors. It is a debatable question whether Paris

is, morally, more corrupt than London

very pertinent things on this subject.

Amos R. Wells, if put on the witness stand, and asked whether, to his per-sonal knowledge, Madrid was more foully immoral than San Francisco,

would probably answer that he had no

personal knowledge on the subject. He might be candid enough to further

thristian gentlemen, supposedly ledged to tell the truth as they know

t, are acting out the part is thus slan

(Protestant) to the effect that there are one million, one hundred thousand

churchless Protestants" in New York lity, as against less than half that num-

ber of Protestant communicants; or he may have visited the semi-barbarous mountaineers of East Tennesse or the

Florida crackers in their native lairs.

or got a vision of the "foul immorality"

and religious destitution of Chicago's

slums. If so, were it not better for him to tell of the things he knows and not

of the things he imagines? The missionary energy of the Christian En-deavor Society might then be guided to more effective channels of activity

nearer home and among churchless Pro

testants exclusively.

We are quite sure the secular papers

circulating as they do among Catholic, as well as Protestants, would not accept syndicate matter from the A.P.A.; and

though we welcome the fullest freedom of discussion on any subject, we are surprised that the Christian Endeavor

Society should covertly lend itself to the diffusion of such rancoruos state-

ents as those of Amos R. Wells.

ANOTHER.

Milwakee Catholic Citizen.

or Chicago.

Max O'Rell has said some

"No one can study conditions in a

Union and Times.

a human respect that would be

Although no longer binding, under Although no longer binding, duder pain of sin, to go to church on Corpus Christi, still the large congregations that attend Mass on that day go far to prove that devout Catholics would like to see this great feast once more restored to the place it deserves as a holiday of obligation. Is not the Blessed Sacrament the pivotal point of Christianity? Around this all that we Christianity? Around this all that we have must radiate as do the stars in the

One of the most interesting points lebated at the Eucharistic Congress in St. Louis and by far the most important was the advisability of petitioning the hierarchy for the restoration of this great festival.

It was suggested, among other things, that one of the feasts now of obligation might be dropped and the feast of Corpus Christi re established in its But why should that be neces We are having State holidays eary? increased and the laboring world are continually clamoring for shorter hours and more rest. Is it not possible to convince this age, in such an enlight-ened country as ours, to give more time to the contemplation of the great mysteries of the Christian religion which is the cause and sustaining power of all

our civilization?

It is indeed strange that people claiming to be followers of Christ, as most Protestants surely do, should most Protestants surely do, should nevertheless regard many of the days held sacred by Catholics as of no importance. Who does not remark how Good Friday is discounced by all except by Catholics? And without that day, where would be the sense of celebrations of the Peters Sunday.

ing Easter Sunday?
All admit the history of the Last 'Go ye into all the world' means Italy if it means China and Japan.' Thus writes Amos R. Wells in a syn-Supper, at least all who believe the Bible. Now the feast of Corpus Christi was established for the special purpose dicate series which the Christian Endeavor Society is contributing to a great number of American dailies. The paragraph is a sample of Mr. Wells' article, "Missions in Roman Catholic Countries," which occurs in "Christian Endeavor Topics for May 28."

The daily papers, which publish this of commemorating that event, which, since it is the greatest act of God's love to man after His Incarnation, is also no to man atter his incarnation, is also no less deserving of the highest place in man's grateful remembrance. Indeed it is justly called "The Memorial of God's Wonderful Works." As far as our common country goes in its holi days, it is not a whit better than the the most pagan nations of the world. the most pagan nations of the world. We are blessed with everything that God has ever blessed a people with, at least as far as material wealth and worldly goods can go, and while we hear a great deal of talk about religion of a certain kind, still the majority will not take kindly to anything that savors of Christ, if it be known to be of Cath-olic faith and practice. Perhaps it is not the fault of the majority that such a feeling should exist. Perhaps Catholics are too compromising in the practice of their faith as well as in the ob servance of Catholic standards. There is such a thing as liberalism which is next door to heresy. Haeresin Sapiens, as the theologians call it. However this may be, there are a great many sincere souls who anxiously pray that the One Great Source of all grace, the Fountain Head of Divine Love, the Eucharistic God, in His own Sacrament, will not be so far forgotten by his faithful followers as not to have a special day kept holy for the due observance of the sacred functions that should mark the commemoration of the institution of the Blessed Sacrament. I am sure if the world could only grasp the thought of this wonderful mystery that nothing would cause it to marvel so much as the coldness hitherto shown by it toward this central mystery of the Chris-tian religion; and on the other hand,

JUNE-THE MONTH OF THE

would it not complain, and have much

cause for complaint, at the seeming, or

real, indifference shown toward it by Catholics?—B. M. O'B. in Catholic

Columbian.

ally conducted excursion through tarry. But it is more likely that he knows something about his own country. And if so, he may have verified the statement of the Federation of Churches SACRED HEART, The levely month of June has been The levely month of June has been consecrated by the Holy Church to our Lord's Sacred Heart. It is then when the genial summer takes the chill out of the air and Nature settles down to bright and beautiful days that the joy the Sacred Heart of His Saviour, and through acts of adoration, love and homage, to make grateful acknowledgement for the redemption which has come to mankind trom that which has come to marking from that divinely loving Heart. Through the Psalmist Our Lord cries out to all men: "Son, give me thy heart." He has given us His Sacred Heart, and when He gave His heart, He gave us all. He is infinite goodness and infinite love. He asks that we give Him our hearts in return; that is, give Him our affection, give Him our homage, give Him our service as far as we can, by offering up whatever we do, or say, or think, as an oblation to His Sacred Heart. His Heart gave its last drop of life's blood for us. What a privilege is ours! If it is noble to serve a great, good ruler, what an honor to serve our Lord, The King of Kings, great Lord of Heaven and of earth. If it be sweet to die for one's country, how great the joy and happiness to be ready to die, rather than to offend God, even in the slightest These are the feelings of the degree? These are the feelings of the true Christian for his Lord and Saviour and all this he sums up in an all absorb ing love towards the Sacred Heart. Let, then, these June days be made more beautiful through the practice of devotion and love towards the Heart of Jesus. He is the friend that has proven His love for us by His dying upon the cross. We can only return that love even in a slight degree, by immolating cross. wills and our whole souls to Him. We give so much to earthly friends, our

time, our strength, our health, our very life even are sacrificed for them, and yet how oftimes ill required. Should we not do all this and more, everything we can for our Lord Who loves us with an infinite love and has roves us with an infinite love and has proven it by an infinite sacrifice? O let us begin to love Him as we should in these long, lovely days of June!

We show our love for others by

religions or churches are false, and I am obliged to cling to my Church at the risk of heaven. The other churches may teach some true doctrines and ac complish some good, but they remain false and I can never approve of falsehood. We know how the different sects

contradict each other : what one contradict each other; what one accepts the other rejects. Truth does not and cannot contradict itself. There is but one Gospel: "If any one preach a gospel besides that which we have preached to you, let him be anathema" (Gal. i. 9). There is ing to arouse it in the minds and hearts of others, by lovingly speaking of Him to others. Let us not be ashamed to do anathema" (Gal. i. 9). There is no room for different theories in relig ious matters or for changing the creed or putting another meaning into it according to the wants of the age.

"Jesus Christ yesterday and to day and the same forever." (Heb. xiii. 8.) a numan respect that would be the worthy. Let us do some little kind acts to others for the want of being able to do them directly to our Lord, the Man God, and these He will take Rev. Wm. Stang, D. D. as done to Himself. Some good deed done towards some one around us, some

done towards some one around as, some little slight meekly born and forgiven out of spirit of atonement for some short-coming of our own. In this and many other ways we can be paying homage and love, and give gratitude to A big fruit from a little tree is A big fruit from a little fruit from a big tree, when it is fruit that the market is demanding. And what this intensely practical age demands is not so much ancestral trees as palatable this His chosen month, and then we will grow more and more like Him—
"Jesus the all beautiful"—for He will fruit .- Rev. John Reid.

RHEUMATIC PAINS

hear our daily prayer, that prayer which should be said by all who love, DRIVEN OUT OF THE SYSTEM BY DR. 'Make my heart like unto thine."

Bishop Colton in Buffalo Catholic WILLIAMS PINK PILLS.

"My life was absolutely made miserable by rheumatism, says Mr. Geo, F. Hilpert, of West River, Sheet Harbor, N. S. "I am employed every spring as river driver, and in consequence a river driver, and in consequence exposed to all sorts of weather and exposure in the cold water. A few years ago while engaged at my work I was seized with the most acute pains in my back ond joints, I became almost a back ond joints, I became almost a cripple and could scarcely move about. I had medical aid, but it did not help me. Then I began taking a remedy alleged to be a cure for rheumatism, and I used ten dollars worth, but derived absolutely no benefit. The constant suffering I was in began to tell on my hitherto strong constitution and I stant suffering I was in began to tell on my hitherto strong constitution and I became so badly run down that I despaired of ever being in good health again. Then a friend called my attention to Dr. Williams' Pink Pills, and although somewhat skeptical I decided to try them. I had only used a few boxes when I began to feel better, and after I had used something over a dozen boxes I was again in good health. Every twinge of the trouble has left me Endeavor Topics for May 28."
The daily papers, which publish this syndicate matter for the Christian Endeavor Society sincerely wish to do good; they want to give their readers Every twinge of the trouble has left me and although I have been subject to much exposure since, I have not had a twinge of the old pain. I can honestly say that Dr. Williams' Pink Pills cured to the color of the good; they want to give the something religious and editying. And they assume, with a fair degree of warrant, that the Christian Endeavor Soiety is a good, uplitting, rather non-sectarian organization which won't send me after other expensive treatment had failed." in offensive or rancorous or slanderous matter, but only moral, inspiring, charitable and Christian thoughts.

Rheumatism was rooted in Mr. Hil-Rheumatism was rooted in Mr. Hil-pert's blood. The cold, and the wet and the exposure only started the pain going. Dr. Williams' Pink Pills cured because they drove the poisonous uric acid out of the blood and filled the veins with that new, rich blood that no disease can resist. These pills actually disease can resist. These pills actually make new blood, and that is why they cure common ailments like rheu sciatica, lumbago, anaemia, indigestion, headaches and backaches, kidney and liver troubles, and nervous trouble such asneuralgia, StVitus dance and paralysis. No other medicine can do this, and ailadmit that he was speaking in the above paragraph from the fulness of ing people will save money and speedily get good health by taking Dr. William's Pink Pills at once. But you must get the genuine with the full name, Dr. Williams' Pink Pills for Pale People, on the wrapper around each box. Sold traditional or ancestral or sectarian prejudices, which is tantamount to "the And, one by one, we might ask the good boys of the Christian Endeavor all medicine dealers or sent by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont. Society to go similarly on the witness stand, with a similar net result. The question is whether a society of

A SOUND STOMACH MEANS A CLEAR HEAD.—The high pressure of a nervous life which business men of the present day are constrained to live make draughts upon their vitality highly detrimental to their health. It is only by the most careful treatment that they are aby the most careful treatment that they are aby the keep themselves alory and active in their various callings, many of them know the value of Parmelee's Vegetable Pills in regulating the stomach and consequently keeping, the nead clear. dering foreign nations and neighboring churches, and using the columns of the secular press in so doing?

Amos R. Wells may or may not have been abroad for a sixty days' personally conducted excursion through Italy.

clear.

No ALCOHOL IN IT.—Alcohol or any other volatile matter which would impair strength by evaporation does not in any shape enter into the manufacture of Dr. Thomas' Electric Oil. Nor do climatic changes affect it. It is as serviceable in the Artic Circle as in the Torrid Zone, perhaps more useful in the higher latitudes, where man is more subject to colds from exposure to the elements. THE RESIDENCE OF THE PARTY OF T

Mother's Ear & A WORD IN MOTHER'S EAR! WHEN NURSING AN INFANT, AND IN THE MONTHS THAT COME BEFORE THAT SCOTT'S EMULSION

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Mis Alle Care IS ONE CHURCH AS GOOD AS Is one Church as good as another This is a senseless question. You might just as well ask me: Is one God as good as another? There is only one Church as there is but one God. "One body and one faith but one God. "One body and one spirit... one Lord, one faith, one baptism, one God and Father of all" (Eph. iv. 66). To maintain that all churches or all religions are equally good, is to deny religion altogether. Truth and falsehood cannot be placed on the sume footing. What is right cannot be wrong at the same time. Truth is one and indivisible and unchangeable. Two and two will always make four Two and two will always make four: white will always be white and black always black. Truth is exclusive: it

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The Catholic Record ned Weekly at 484 and 486 Richmo street. London, Ontario.

EDITORS

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Matter intended for publication should be mailed in time to reach London not later than Monday morning. Please do not send us poetry. Obituary and marriage notices sent by subscribers must be in a condensed form, to teame insertion.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900. Editor of THE CATHOLIC RECORD, andon, Ont:

London, Ont:

Dara Sir: For some time past I have read your es'imable 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 Catholicapitit pervades! the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Bleesing you and wishing you success,

Bolieve me to remain,

Yours faithfully in Jesus Christ
† D FALCONIO. Arch. of LArissa,

Apost. Deleg.

LONDON, SATURDAY, JUNE 17, 1905.

ANOTHER TOOLEY STREET TAILOR CASE.

Last Saturday night three gentlemen from Toronto came to London to address a public meeting called in the interest of Mr. Wm. Gray, the Conservative candidate of this city. The meeting was presided over by Mr. Daly, tea merchant of London. Mr. Daly was quite in sympathy with the meeting. He thought it would not be out of place if the Premier of this country had come to London during this campaign to explain the Autonomy Bill, of which he was said to be the author; also the mysterious draftsman of the bill and Mgr. Sbaretti. Further on in his address Mr. Daly said that the question be fore the people is whether the great North West provinces are to be free or whether they are to be shackled. Indeed the eloquent chairman said that he went so far as to telegraph Mr. Hyman to use his vote and influence against fastening Separate schools on the North-West Provinces.

The names of the other speakers were D. J. Goggin, Rev. J. E. Starr and Edmund E. Sheppard, editor of Toronto Saturday Night, a gentleman who has contracted the very bad habit of introducing slang phrases into the discussion of public questions.

Mr. Goggin described one of the Separate schools in this fashion: "Come with me to a certain school in Calgary for instance, with which I am familiar, and what do you find? You knock on the door and it is opened by a order. Almost the first thing you see conspicuous also are statues of the carried on. This is a specimen of one teacher and if the sacred emblen of our appear on the school room walls, such a school cannot be a national school. And yet Mr. Goggin professes to be a Christian!

The speech of Mr. Shepbard was violent and nonsensical. Here is a choice bit from the editor of Saturday Night: "There will never be another French Canadian and Roman Catholic Premier."

It would be useless to enter into a full discussion of all the sentiments expressed by the speakers. It was quite evident that a strong anti-Catholic animus was the guiding motive of each. Indeed one would be forcibly reminded of some of the characters in "Barnaby Rudge" by a perusal of the report in Monday morning's Free Press. The editor of Saturday Night would make a capital "Sim Tappertit."

Altogether the gentlemen from Toronto gave us a perfect illustration of the Tooley street tailors who in the long ago began a memorial to the British Parliament in this wise : "We, the people of England."

If the "Citizen's Committee of Toronto" cannot send out any better specimens of humanity and champions of Christianity than the above mentioned individuals, we should advise them to keep them at home.

JUNE 20, 9:30 a.m. (sun time) is the date fixed for the closing exercises of Assumption College, Sandwich. All friends of the Institution will be wel-

AN ANTI-CATHOLIC MEETING IN WOODSTOCK.

A meeting of the Woodstock Branch of the " Citizens' Association of Ontario" was held on June 8th, for the purpose of protesting against the final passing of the educational clauses o the North-West Autonomy Bill. This Citizens' Association, like its Toronto parent, was made up specially for the occasion chiefly of the ministers of Woodstock, and was directed from Toronto, and the Rev. J. E. Starr of Toronto was present to point out the character of the resolutions which should be passed thereat.

The Rev. Mr. Starr declared that the great majority of the people of Ontario are indignant that a Liberal Administration should sacrifice the great Liberal principle of Provincial rights. He said that "the Catholic hierarchy are to blame for the present trouble, and that thousands of Americans are going into the new provinces to settle, and that these love 'the little red schoolhouse,' and what if these say when the Autonomy Bill shall be come law, that they will not recognize that law? They will thus put themselves in the position of rebels, and the Government, if they are logical, will call upon you and me to shoulder rifles and shoot them down."

The question is not at all the taking away of any right from a single present resident or future settler, but it is the granting of freedom of conscience and of education to a large proportion of the population, who will consist of numerous local minorities. Not a single settler will be deprived of any liberty, or will be coerced in the slightest degree. This cry of coercion is therefore but a bogey to scare children with. Americans who come to settle in the new provinces will be expected to respect the law as they find it, and it is not from them that any opposition to it will arise. At all events, our laws have a way of gaining respect and obedience without the recourse to bullets hinted at and threatened by this Toronto preacher of the Gospel of

peace, law and order. He asserts that the great majority of the people of Ontario are in favor of the oppression of the Northwestern minorities and must be obeyed. He should remember that Ontario is but one Province of our Dominion-a respectable Province, indeed, we admit, but not the Dominion itself : and our laws are so framed that the other Provinces have something to say in the matter, though due weight is given to Ontario. It has not the right, however, to override all the rest. And now let us examine how this overwhelming public opinion of Ontario looks beside that of the other provinces.

Of the 77 members who voted on the Autonomy Bill, 57 per cent. were for the educational coercion of minorities The only other Province which voted similarly was Prince Edward Island, which cast 3 votes, 66 per cent. of which were on the same side with Ontario.

Of the other Provinces, 99 per cent. of Quebec's 62 votes were for freedom nun attired in the fall vestments of the of education. Of New Brunswick's 13 votes, 54 per cent; of Marin the room is a good-sized cross, and itoba's 9 votes, 66 per cent. were on the same side. Nova Scotia and British saints in the room where the teaching is Columbia, with their 17 and 7 votes respectively, gave a solid 100 per cent.; of the so called national schools." We while the Territories, with their 11 may take it then that, according to votes, gave 73 per cent. in favor of liberty Mr. Goggin, if a nun "attired in the of conscience. The total vote was full vestments of the order," is a 140 to 59; yet, according to Rev. Mr. Starr, the whole Dominion should have salvation and pictures of God's heroes bowed in submission to Ontario's small enough majority of 11 against the Bill. Is not this asking rather too much?

If this is to be the general course of legislation, the Dominion Parliament may as well close its doors, and leave Ontario to enact all our legislation.

Mr. E. E. Sheppard of Toronto was the next speaker. In fact it was Toronto all through that advised North Oxford through the " Citizens' " Committee. The Rev. Canon Farthing was the only Woodstock speaker at this meeting.

Mr. Sheppard, inspired with the same spirit of intolerance which he has manifested for years, followed the lead of Rev. Mr. Starr, in abusing the Catholic Hierarchy and Church. The Church, as we presume, will survive the attacks of these two gentlemen. He assumed the role of a prophet, indicating that there is a Mason and Dixon line in Canada, at the Ottawa river, and that the result will be similar to what occurred in the United States through the great civil war in that country. It is evidently the desire of this gentleman to create a permanent discord in Canada between Catholics and Protestants: but we are sure that all these efforts to stir up strife will fail, as similar efforts have failed in the past; though it must be said that some of the people of Ontario are easily stirred up to periodical manifestations of intolerance. We shall not, however, answer railing with railing, and abuse with abuse.

Mr. Sheppard proposes as a matter

of retaliation to deprive the Catholics of Ontario of the right they enjoy of having Separate schools, and calls upon the present Conservative Government of Ontario to act upon this suggestion, or, at least, if they cannot abolish them, to "trim them down to the bare bones to which the law under Confederation puts them."

Mr. Sheppard, if he will only jog his memory a little, will remember that what he proposes was attempted already. and the result was almost the annihilation of the party which made this attempt. Like causes may produce similar results. We ask for no particular favors under any Government, but we do ask as our natural right that we should have the liberty of educating our children in accordance with our religious convictions, and this we are determined to retain, even though we should be compelled to pass through the same ordeal through which we have already had to pass several times. We do not expect, however, that the present Government of Ontario will favor the renewal of the conflicts of the past. Whatever rights the present school laws give to Catholics is the merest justice, and we will certainly resist any effort to deprive us of these rights.

We speak of Rev. Mr. Farthing's speech in another article.

ANGLICAN CANON ON RELIGIOUS EDUCATION.

In another article in this issue we speak of an anti-Catholic meeting held few days ago in Woodstock against the proposal of the Dominion Government to permit the establishment of Catholic and Protestant schools in the new provinces of the North-West.

The Rev. Canon Farthing of the Anglican diocese of Huron was one of the speakers at this meeting. This rev. gentleman took credit to himself or having opposed the remedial bill of 1896 by which it was proposed to re store the rights of which the Catholics of Manitoba had been unjustly deprived. He also opposed the passing of the Jesuits' Estates bill of an earlier date, which was designed to make a small restitution to the Jesuits and the Catholic Church for property which had been formerly appropriated by the Government.

Rev. Mr. Farthing does not deserve much laudation for having been the advocate of injustice in both these cases; but of course he was much appreciated for this by the anti-Catholic audience he was addressing. He referred to a recent meeting of

the ministers of Woodstock who put themselves on record as being against the allowance of Catholic schools in the North West, and denounced the Papal Delegate, Mgr. Sbaretti, for having interferred in matters which concern the people of Canada.

It has already been proved that Mgr. Sbaretti did nothing more than any resident of the country is entitled to do. He asked from a member of the Manitoba Government for more liberal treatment for the Catholics of that Province.

But did not the Anglican Bishops of Rupert's Land ask for illiberal treatment of the Catholics of the two nev Provinces? And why should not the Delegate have the same right of petitioning the Government which these Anglican Bishops exercised?

The Rev. Mr. Farthing declares th 'the incubus of Separate schools is felt in Ontario, and especially in Woodstock and London."

In what does this incubus consist ? Is a single Protestant in Woodstock, or London, or in all Ontario asked to contribute to the support of these schools? They do not contribute one cent, and there is no incubus except so far as it is an incubus to be restrained from intermeddling with other people's busi-

Rev. Mr. Farthing asserts that "there are Catholics in Woodstock who are not sending their children to the Separate schools because they are op posed to the system, as are many Cath olics and Protestants throughout the country."

We have not any positive information whether or not there are a few Catholies in Woodstock who think themselves wiser than the whole Catholic Church. nor does it change the situation if there are some such cranks there. This class of people may be found everywhere-almost. But the rights of the Catholic body are not to be sacrificed on account of these eccentric characters. They are to be found especially in small towns through the country. But we know it as a fact that in the larger cities such as Toronto and London, these are rare birds, though one or two may show themselves in the air during occasional years, influenced nearly always by personal spites.

The fact remains that the Catholics of Ontario as a whole are loyal to the they are entitled to them their Protestant fellow citizens should never at- who governed well the states of the believers who like himself went there,

right to educate their children in their own way.

As regards the Catholic school of Woodstock, it is known to be in a most prosperous condition. It is taught by one first class, and one second class teacher, and the children are progressing well in all the secular branches, and in the knowledge of their religion.

It is appropriate that we should here quote the words of a dignitary of Rev. Mr. Farthing's own Church, Bishop Damoulin, which formed part of his synodal address delivered at Hamilton only the day before Canon Farth ing spoke in favor of entirely secular

chools. The Bishop said : "If the future hopes of any country are very much centred in the young and upgrowing generation, then indeed it becomes an alarming reflection that the public education of the land has little or nothing of God in it. Would little or nothing of God in it. Would it be at all unnatural if it produced a race devoid of reverence, and open to every temptation? ency in these directions is painting evident. We are being warned by the number of youthful criminals and by the in these directions is painfully increasing inclination toward extrava gant worldliness. . . Our na life needs all the guardianship the Church of God can devote to it.'

These are sound truths; but the ad dress of Rev. Canon Farthing before the Citizen's Committee of Woodstock is most unsound.

PRESBYTERIANISM AND MUSIC.

One of the most rigid of the subordinate Presbyterian sects of the United States is the Reformed Presbyterian Church, which is generally known as the "Covenanters' Church." as it has adhered to the original Covenanters ideal that instrumental music is an abomination in divine worship. Ecclesiastically this denomination consists of the descendants of those Presbyterians who in Sotland refused to accept the revolutionary settlement of 1688 as established on the principle of giving the state power to control the administration of the Church. In 1782 most of the members of this Church who were in the United States entered into a union with a similar organization which bore the name of the Associate Reformed Church. Small minorities of both these deno

minations refused to enter into this anion, and became merged into the Church which is now called the Covenanters or Reformed Presbyterian. It is this Church which has hitherto adhered sternly to the old Covenanters ideal which excluded the use of instrumental music; but on May 20th, at a Convention held in New York. the decision was reached that instrumental music may henceforth be used in its services. This question has been agitated for years, and its settlement may facilitate union with the larger Presbyterian body of the United States which uses the organ and other

musical instruments. From the vicissitudes of this Church we may see on what petty issues sects may be organized and perpetuated where the right of every one is recognized to establish a religion of his own fancy; whereas St. Paul commands:

" Now I beseech you brethren to mark them who cause dissensions and offences contrary to the doctrine which learned, and avoid For they that are such serve not Christ our Lord, but their own belly: and by pleasing speeches and good words se duce the hearts of the innocent." (1 Cor. xvi. 17.)

Surely, if instrumental music may tolerated in the house of God now, it was never a valid excuse for a schism one or two or three hundred years ago

THE FOURTH CENTENARY OF JOHN KNOX.

The fourth centenary of the birth of John Knox has been celebrated by the Presbyterians of Canada and the United States with great sounding of trumphets in honor of the "brave and " patriotic " man who preached the Gospel without fear of man and with "rare wisdom, ability, and cathoolicity of spirit," and established the Reformed Church of Scotland, which is the Presbyterian Church. Such is the description of Knox as given by one of the panegyrizing preachers, the Rev. Dr. J Edgar Hill of Montreal, and this is the keynote of all.

Nothing seems to have been said of his violence, coarseness and iconoclasm. Knox succeeded, indeed, in establishing Presbyterianism in Scotland. by exciting the populace to believe that the Pope is anti-Christ and the Man of Sin denounced by the Apostles in Holy Scripture-a teaching which was admitted by the late Rev. Philip Schaff as founded upon a misconception of the meaning of God's Word? It was peculiarly inapplicable to the Pope of his time, Sixtus V., who was indeed severe towards the brigands of Italy, and other rebels against law and order. but was nevertheless generous, pious and kind by nature, and who deserves to be numbered among the Popes who principle of Catholic schools, and as did much to increase devotion among the people of the Catholic world, and

tempt to deprive them of their natural Church. He was the patron of the arts and sciences, and did much towards beautifying Rome.

Knox by his preaching incited the populace to destroy the Churches of Scotland, and especially crucifixes, pictures and all images of Christ and His saints, by falsely interpreting the sacred Scriptures, from which we learn that God Himself commanded the temple built by Solomon to be decorated with such ornaments. He encouraged his audiences to the assassination of priests, and the murder of Cardinal Beaton, the Primate of Scotland, was the result of his violence and evil advices.

His own Queen Mary he treated with brutality, and while she was Queen of Scotland, and Mary Tudor Queen of England, and in both instances the next heir to these thrones were also women, he published his book, "the first blast of the trumpet against the monstrous government of women." In this he maintained that the supreme authority held by women is the destruction of good government.

He declared even in the presence of Queen Mary Stuart that it is lawful to kill a sovereign whose government is intolerable, and cited the example of Phinehas who slew Zambri and Kozbi in the act of sin, to be worthy of imitation by all Christians, as also the act of Samuel in cutting to pieces the heathen King Agag.

The rev. preacher describes Knox as a man of high principle and sensitive culture who is not to be judged by the standards of the present day. He was the man for his time, and for the work of his time. The way in which he did his work is a secondary affair. The great and important fact was that he did the work and did it at his best."

Similar language was used in many other Churches, which are too numerous to be particularized. We need only add that such a mode of elevating brutality and crime can be justified only on the supposition that the Christian religion is changeable according to the age in which we live, and the whims of men.

In regard to the use of images, Protestantism itself has changed greatly since the days of Knox. It is quite a common thing to set up the statues of great men in public places, and even now the two portraits of the Wesleys are to be seen in the Metropolitan Methodist Church of Toronto, which Knox would have condemned as a piece of rank idolatry.

THE CHURCH IN EUROPE.

It has been of late years a practice with transient Protestant visitors to Rome and other Italian cities, to represent that at the great functions of the Church the people who should be devout worshippers manifest openly great disrespect, chatting and joking during the Mass as if they were on the street or in a restaurant. We believe it was Mrs. Humphrey

assertion, which has no foundation in fact. This lady in one of her novels has represented this to be the case in St. Peter's church especially. It is nevertheless true that many foreign visitors, especially Protestants from Great Britain and America, go to the churches merely for the purpose of sight seeing, and these frequently misbehave themselves. In such cases, if the misbehaviour is noticeable, it is rebuked and sometimes punished by the sufficient to make the unruly parties attend better to the requirements of decorum. Yet when the crowd is very great, as is sometimes the case, the impression may be conveyed to wellconducted visitors that the breaches of decorum are very considerable.

A letter appears in the Orillia Packet of June 1 which purports to have been Presbyterians of Great Britain and written by the Paris correspondent of America their doctrinal standard, that journal which goes far beyond the statements made by Mrs. Ward in reference to St. Peter's, and this time the indecorous proceedings are said to have been witnessed in Florence on Easter Sunday. The correspondent says:

"We were all struck by the utter absence, at both the ceremonies spoken of, and also at the Easter services Duomo, (the great Cathedral of that city,) of any appearance of devotional feeling, as far as a spectator could judge. Even the priests on Easter day judge. Even the priests on Easter day seemed to be laughing and joking while the Archbishop and Bishops were cele-brating, while the people, who have no seats, kept coming and going all the

We do not hesitate to say that this is a gross misrepresentation. Nowhere will it be found that the priests so far forget the proper decorum necessary to be observed during the offering of the holy Sacrifice of the Mass as to misbehave while it is being offered up. Their laughing and joking which the Packet's correspondent professes to have witnessed is a fable of his own invention, though it is possible that he may have witnessed a certain amount of misbehavior on the part of foreign un- tion was rejected by a large majority.

not through devotion, but to see something which was novel to them.

As to the coming and going of the people, this is no general practice, for the people know well that they should hear the whole Mass, and we know that notwithstanding the hostility of the Government to the Pope and the Church, there is still a deep-seated piety among the Italian people. They are the foreign sightseers generally who thus come and go.

The correspondent states also that in his opinion the Catholic Church is losing ground on the continent. We do not deny that the results of the hostility between the Church and State in France and Italy have been deplor. able, but we have no fear but the result will be the restoration of plety even where it has been under a cloud for a time. But outside the two countries named, the Church is making great strides forward, as in Belgium, Holland, Germany, Austria, and even Russia.

The Packet's correspondent thinks that the ritual and reading of the Scriptures should be in the language of the people.

The public instructions are all given in the language of the people, and that is the language in which the Scriptures are read to the people. But the public service of the Church, that is to say, the Mass, is in Latin, just as it is in this country. There are solid reasons for this, among which we may mention the following:

1. The Catholic Church is universal, and it is desirable that in the principle and official Church services a universal language should be used so that where ever there may be foreign Catholics present at these services, they may be as much at home as if they were in their own country.

2. By the retention of the Latin language in the official services of the Church, the unchangeable doctrines are preserved without change, which would not be the case if these services were in an ever mutable modern vernacular.

3. The priests who travel in foreign countries are able to celebrate Mass, to chant the Vespers and give the Benediction of the Most Holy Sacrament of the Eucharist without any difficulty, and in a manner understood by the people, just as if they were assisting at these services given by priests of their own nationality.

We might add other reasons as good as these, but these will suffice, with the additional remark that the universal Church deems it advisable that it should use generally a universal language, which thus becomes specially the language of the Church. Local Churches, such as the Lutheran, Presbyterian, Methodist, etc., are suited, however, with local languages.

The matter of the language in which the offices of the Church are celebrated is purely a matter of Church discipline; but the Church is of the opinion that Ward who gave the key-note to this it tends to the preservation that there should be one general language for the principal offices of the Church, and this is why Latin is preserved for these offices, while in minor devotions the venacular may be used.

CHANGING THE FAITH BY EASY STAGES.

It was announced recently that the Presbytery of Nassau, N. Y., intended police or by those who are placed in of the Presbyterian Church which met charge to preserve order. Usually, at Winona Lake, Indiana, a proposition however, a warning from the officials is or overture for the abolition of the Westminster Confession of Faith and the substitution therefor of the brief Confession which has already been adopted by the Church. Many reasons were offered why this change should be made, but the principal one advanced was that the Confession as adopted by the Westminster divines, and made by represents God as a Being of cruelty Who delights in the eternal punishment of His creatures whom He has unchangeably fore ordained to suffer for. ever for sins which He had foreordained that they should commit.

> The Rev. Dr. Samuel T. Carter of New York was the chief promoter of this overture. The doctor had written so far back as September, 1904, an open letter addressed to the Presbytery in which he assailed certain doctrines of the Church which, as he asserted, "are received but not generally believed by the Church."

> It was expected that for the penning of this letter Dr. Carter would be prosecuted for heresy. He appeared, however, before the Presbytery, and so earnestly upheld his contention that that body was induced to overture the General Assembly to the effect above explained.

The matter was brought before the Assembly accordingly, but it was not to be expected that the desired action would be taken on a subject thus suddenly brought before it, and the peti-It is well understood that the Nassau

fate an' welcome.

"I will," replied Dorgan—" but not like on the shafts, a cart-whip gratis, my good woman. Here," put-

and Economical

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on, but to see some. vel to them. ng and going of the general practice, for ell that they should s, and we know that he hostility of the still a deep-seated calian people. They tseers generally who

NE 17, 1905.

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correspondent thinks and reading of the be in the language

uctions are all given the people, and that which the Scriptures eople. But the pub-Church, that is to n Latin, just as it is There are solid mong which we may ing: Church is universal,

that in the principle h services a universal e used so that where. be foreign Catholics ervices, they may be as if they were in

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e to celebrate Mass, espers and give the he Most Holy Sacracharist without any a manner understood just as if they were se services given by wn nationality. other reasons as good

ese will suffice, with emark that the uniems it advisable that generally a universal thus becomes specially the Church. Local as the Lutheran, Methodist, etc., are with local languages. the language in which Church are celebrated r of Church discipline; is of the opinion that reservation that there neral language for the of the Church, and is preserved for these minor devotions the e used.

THE FAITH BY Y STAGES.

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as brought before the dingly, but it was not hat the desired action on a subject thus sudefore it, and the petil by a large majority. rstood that the Nassau

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overture was quite in accord with the prevailing sentiment of the Assemby; for it has been conceded for years that the Presbyterians generally now reject the Confessional doctrines on reprobation and infant salvation, which have been hitherto the distinctive doctrines of their Church and which are derived from Calvinism. It is, indeed, because such has been the case that the revision

of the Confession was demanded at all-The Free Presbyterian Church of England years ago rejected these doctrines by the adoption of a shorter Creed from which they were expunged. The American Church has done similarly by adopting a like shorter creed, but it has followed the unique course of still professedly adhering to the Confession, to which it has attached some explanatory clauses to show that the condemned clauses are not to be interpreted as they have been for two and a half centuries. But it is well understood that this has been done with a view to drop the damnatory clauses gradually out of sight till they are in fine totally repudiated by the Presbyterian body.

Dr. Carter and the Nassau Presbytery desired that this dropping process should take place at once, and it should be promptly proclaimed that the Westminster Confession is dead, and that its decent burial should take place without further delay. To this request the General Assembly has not thought proper to accede, and the Nassau proposition has been rejected by a very large majority, though the whole world knows that the corpse of the Confession has been merely consigned to the mortuary house till it shall have been out of sight long enough that it may be buried without attracting much public attention. The time for open obsequies has not yet come. In the meantime, once in a while we may expect to hear repetitions of Dr. Carter's strong protest: "Every fibre of my moral being rises up against this God - dishonoring theology-with the utmost fervor of my soul I reject this God (as described in the Confession) and as fully as I do so, so gladly do I receive the God of the Gospel of Jesus Christ-the Father in the great parable who runs forth to meet His wretched but repenting son, falls upon his neck and kisses him.'

We are compelled by the strenuous ness of Dr. Carter's language to modify and mollify it to make it suitable to our columns.

The Assembly received and discussed

the Nassau overture, but rejected it by a large majority. We are not to conclude from this that the delegates were not in sympathy with the petition; for it is well known that a large majority is in full agreement therewith; but they are not prepared so soon after having maintained that the Confession is to be still accepted with an explanatory supplement, to put into record their actual belief that it should be set aside entirely. This would imply that they stultified themselves by their action of only two years ago. But the trend is evident enough in spite of strategical mar convreing. The purpose is to bury that revered but antiquated document by degrees so that the public may not notice what is taking place, and it is only when some outspoken cleric like Dr. Carter gives his plain appreciation of the case in spite of all efforts to bear the real opinions of the major - tion of the labor problem is the co-operakeep him silent, that we shall ity of Presbyterians on the situ-ation. In fact, as the case stands a "ipious fraud" is to be kept upon the "pious fraud" is to be kept upon the public for a while, after which a virtuous mood will come upon some future General Assembly, and such an appeal as that which has just been made by Dr. Carter and the Presbytery will be successful; for, it will be said, why should we retain any longer this mouldering document which is now of no utility, since we have long had 'the Shorter creed' which contains the real faith of the Presbyterian Church? Therefore, let the obsolete creed be declared obsolete once for all. " And this will be passed with practical unanimity, notwithstanding that the recent proposition to the same effect has been voted down.

Here we may also mention that the recent General Assembly has voted unanimously, or almost unanimously, to receive into full unity with itself the Cumberland or Reformed Presbyterian Church of America. The latter, how ever, has not responded favorably to the invitation, though it has approximated to the larger body on one point of comparative unimportance, by its recent vote, to permit in strumental music in its divine services. But on the point of adhesion to the Westminster Confession it is still inflexible. It is unwilling to become absorbed into the big Church which has practically repudiated that Confession, and only two presbyteries of the Cumberlan lers have voted in favor of such a union. It is not at all probable that they will submit to be absorbed by the larger body, which retains the Confession only as a blind.

THE SOCIAL QUESTION.

At the annual meeting of the Contral Verein, held March 19th last, Very Rev. Father Francis, the Superior of the Franciscans, gave an address by request on "The Social Question." His address was attacked in the Social istic paper in such language as forbade any notice to be taken of it. We are glad to be able to give our readers a translation of the plain, sensible and practical address of Father Francis: At the present time a universal dis-satisfaction is manifesting itself among

mankind, and especially among the laboring classes. The reason of the laboring classes. The reason of the complaint lies in the fact that in spite of the abundance of all kinds of indus-trial products, the great majority are not enjoying the prosperity they desire. Hence the important question is put: How are we to help the working class so that they may obtain a decent liv-ing? How are we to protect the work-ing man against the over-reaching policy of grasping employers? How shall be successfully overcome the dangers, arising from the modern method of production, which are a menance both to his health and morality? Therein, precisely, lies the social evil of our time. If we view this misery with a careful

eye, we shall detect a twofold ailment in the body social of to day: a physical disease and a moral cancer. physical disease is a condition brought about by modern discoveries. Steam, electricity, all kinds of labor-saving machinery, and an increased population so operate that in many cases workmen become superfluous, and, consequently, are idle; or, because so many hands yearn for work, the consequence is that wages are cut down. Poverty, hunger and distress are the result. The moral cancer, however, becomes apparent in that many among mankind are no longer aware of their duties and responsibilities in life. They work through compulsion like so many enslaved servants; they labor only to squander again their wages. Many there are, on the other hand who shirk labor; they are unwill. ing to work even though they could obtain employment. Add to this the desire to satisfy their every wish and whim. They all want to live high. They all want to epjoy the comforts of the modern way of all want to indulge in the joys and

pleasures of the day.

But how are we to remedy the evil? How are we to counteract this twofold ailment so as to effect a cure? When standing at the bedside of a friend who is down with a severe ill-ness, it becomes at once evident that a cure cannot be hoped for unless all factors and circumstances combine to bring about a restoration to health. patient must secure the services of a good physician, receive the proper medicine along with careful nursing; and finally he must be still possessed of some vitality, so as to be able to resist sickness. In like manner, to solve the labor problem, all factors must be the labor problem, all factors must be the solution of the favorable and co operate so as to check the social misery afflicting human so-ciety, viz., the working man, the em-ployer, the family, the school, the state and especially the Church: all must unite in concerted effort to bring about

cure of the social disease. 1. Every workman must, in the first place, help himself. He is obliged to develop his talents and aptitudes and to make a good use of his powers, so as to excel in his branch, at least to become thorough in his work. Moreover, he must be saving, watching carefully his expenditures. If he be the father of a family, he is under a double obligation of being economical; for he has to support wife and children with his

Therefore, he must forego whatever is not necessary, so as to be able to lay by something for a rainy day. What you have saved has a double value. Furthermore, let the workman be content with his state of life. Let him often think of the words of the poet:

"What God hath given thee, enjoy; Forego what proves a loss. No state there is without alloy, No state without a cross. should be of a sufficient amount to enable the workman and his family to live decently, and, at the same time, to make it p ssible that a certain percentage of the earnings may be laid by for a savings account. The boss owes his workman humane treatment; the his workman humane treatment; the working man is no brate, nor a piece of a machine, but a fellow being, and a child of God like himself. Wherefore, the employer ought to have at heart the welfare of his workmen. Demands that are just he ought to grant willingly. He ought not to take it ill should his employees strive to obtain higher wages or better livelihood, just as he himself is constantly taking pains to derive a greater profit from his business. There never ought to arise between employer and employees difficulties which cannot be settled in the spirit of justice and charity. Strikes and other excesses, as history proves, are occasioned mostly by the hardness of employers.

Moreover, the family, also, must do its share, so that the workman may be content with his wages. In the family a great task as to the solution of the social misery falls to the lot of the the social misery falls to the lot of the housewife, the mother. She should know how, and take the pains to keep husband and children at home. Being the mistress of the home, she should see to it that the meals are well prepared and that order and cleanliness reign in her household. She should know how to make home a place where know how to make home a place where all the members of the family prefer to spend their leisure time, and where they pass the happiest hours of rest and recreation. Father and mother must constantly endeavor to bring up their children to habits of obedience,

our youth, occupies a far-reaching in-fluence in the solution of the social question, is evident. The rising gener-FRANCISCAN SUPERIOR SUGGESTS REME ation must be brought up to become Christian and to fear God. The first

and most important duty of a teacher is to instill into his pupils the spirit of laith, the spirit of obedience and diligence. The mission of the school is to in the hearts of children a desire and love for work, and to imbue school to respect, esteem and obey spiritual as well as temporal authority. It your youth is brought up under such an influence, then, as a result, we shall get well-behaved young men, who, in time, will mature into energetic and useful members of human society. Would to God we had everywhere this kind of education! There would be no reason then to fear that our youth

would drift into the camp of socialists. The State, also, is one of the principal factors in the right solution of the labor problem. Just as the State has the task to care for the well being of its subjects, so also it becomes its especial duty to protect the laboring class. It is the duty of the State to prevent, by wise legislation, the oppression of, as also an unjust taxation or discrimination against, working men, and to protect them against a too harsh treatment on the part of their employers. The State should look out for the material welfare of the working man; therefore, it should cated in this regard are so brutish that I promote societies and institutions which make for the common good of the labor.

And yet in spite of the awful con-

ing class, and seek to have the laborer share in their profits.

Aid societies, such as the Central Verein institutions, pensioning disabled workmen, etc., should be advocated and recommended by the State. The State must also see to it that strikes be avoided, or, at least, settled as soon as possible by arbitration. But where do we find a State which realizes this great duty under which it is placed? Or where do we find a common wealth

The last, but also the most im-6. The last, but also the most important factor in the solution of the labor problem, is the influence of the Church which Jesus Christ founded. The Church is the mother of all, of the rich as well as of the poor. She inculcates upon all that which God desires in the Seventh Commandment, namely, to give to everybody his due. She to give to everybody his due. She calls the laboring man and says: "Perform your duty in your work." Of the employer she demands that he act humanely towards his workmen and treat him as a brother with kind regard. The Church demands of all obedience to lawful authority, because it represent God. The Church forbids all disobedience, all rebellion against authority. Ah, if but the precepts of the Church were regarded and observed, the social question would soon be solved in a

manner pleasing to God. My dear friends, it is precisely the Church which recommends to human society the above mentioned means for the solution of the social question. But, alas! the majority of the poor people will not hearken to the admonition of the Church; they rather give credence to the delusive words of Socialists and

Communists.

And how would Socialism have the And how would Socialism have the labor problem solved? The Socialists, indeed, demand a complete destruction of the existing order of things. In the first place, they say, personal property must cease to exist. Everything shall be owned in common. All shall work, but not long, and all shall perform an equal amount of work. Food, clothing and dwelling—everything shall be held in common. Money shall cease to exist. Each one will receive an order for only so much as he needs. Is, however, such a utopian commonwealth possible? a utopian commonwealth possible? Alas! these fine sounding theories mili-

tate in reality against the innermost impulses of human nature. Suppose that the condition of affairs had actually been inauguarated in which all goods were held in common. Such a state of things could never endure. For all men are not equally frugal, equally industrious, and equally contented. How long would the industrious slave for the indulent and lazy? Moreover, it is industrial for man to look upon what he natural for man to l acquire something as his property, which others cannot claim as their own. Give the tender child a plaything, say a doll to the little girl, or a hobby horse to the little boy. Immediately they will cherish these things as their sagged property. And how that will sacred property. And how they will protest, should you take these objects

away from them ! Just as you cannot find equality in the animal world, so also the Lord God feriors, employers and laborers, mas-ters and servants. The poor often become wealthy owing to industry and other circumstances; while often, on the other hand, the rich lose their wealth and lapse into dire penury, perhaps through their own fault, or, maybe, because of untoward accidents. This difference between poor and rich will ever continue to exist, just as we shall have good and bad at all times

and in all ages.

Again, the Socialists declare openly that in the future commonwealth which they are planning, every man will have to work a short while every will nave to work a snort while every day, and that the executive authority will assign to each one his work. From this we see that also the Socialists ad-vocate the motto "He that will not work, let him not eat."

work, let him not eat.

But what a great difficulty—to employ all equally in the same degree!

The Socialists' executive authority cannot ask each individual: "Do you their children to habits of obedience, industry, economy, in a word, to a habit of virtue. Happy the family in which there reigns discipline and peace. No fear of the social misery for such a family; there the social question has been solved.

4. That the school, the education of

gentle must also do hard work. Suppose a house is being built. To-day we see the building master, or architect, walking about in charge of the plans. To-morrow, however, he is compelled to carry the hod and to lug the building material on his shoulders up the ladder, whilst in the meantime the negro has taken charge of the plans and is exercising the office of building master. Should men refuse to work, they are taken prisoners, and made them with a sense of the obligation to they are taken prisoners, and made work. The child must be trained in slaves of and compelled to suffer hunger. Getting anything to eat is entirely out of the question. I ask you frankly: who will submit to such tyranny?

Finally, Socialism intends to destroy in the future commonwealth, matrimony and family life. What frightful con ditions must necessarily follow! How keenly does not every honorable man feel the want of a peaceful, intimate, affectionate family life? After having borne the burden of the day, the fati-gued workmen longs for the affectionate circle of his family. He hastens home to the dwelling where his loving and provident wife sojourns in the midst of his dear children. They are awaiting him, and, being heartily fond of him, seek to give him joy and gladness in every possible manner. But this hap-piness is to exist no longer in the future state as planned by Socialism. There is to be married life, no family life. The principles which are advo

as to which the tenets of Social ism lead, there are thousands of men who profess them. The followers of these doctrines give credence to the these doctrines give credence to the smooth attractive pleas of the Social-ists; they read their writings which are sent broadcast over the whole country. I know of a certain maga zine which has eighty thousand readers. This, however, is but one of such publications. The deladed readers of these writings give them implicit faith Or where do we find a common wealth actually putting forth an honest endeavor to discharge its duty in this endeavor to discharge its duty in this regard?

6. The last, but also the most iminto the camp of Socialism, defend its into the camp of Socialism, defend its into the camp of Socialism. doctrines and even have a hatred for those who appear as opponents of so-cial democracy, Here in the United in the United is spreading m States Socialism rapidly. Its leaders are very well aware of this fact. When during last summer a Belgian Socialist agitator landed in New York to visit the World's Fair, he remarked in an interwiew that in America Socialism was making such strides that the young men of this country shall see the day when the Republic will march under the folds of the Socialistic banner.

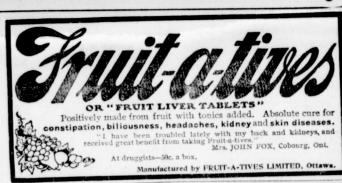
From what has been said it must be evident that for every Catholic it is matter of conscience to combat Socialism. But how is this to be accomplished. I answer, it is to be done in a twefold manner. Through education and by means of the ballot box. As to the latter, there is no need of any further explanation. The American knows very well what it means, if he cannot figure on the Catholic vote. Let us act accordingly. Never g your vote to a candidate for an office Never give whom you know for certain that he holds Socialistic maxims; otherwise these principles, no doubt, will be grafted on the social fabric of everyday

ife. The most effective way of cor batting Socialism, however, consists in the proper enlightenment of the people concerning the real principles and aims of Socialists. Every Catholic citizen nowadays ought to be well informed on the subject of Socialism and make known in his circle of activity the real

nature of the Socialistic system.

Wherefore, let us all take the firm resolution to wage war against the impious and destructive teachings of Socialism. Let us persevere in this fight for the defense of our personal for the safe-guarding of the family and the entire commonwealth, and especially for the protection of our spiritual Mother, the holy Roman Catholic Church.

country as the Roman Catable voting country as the Roman Catable voting the property of the country as the Roman Catable voting the property of the property of the public voting the property of the country as the Roman Catable voting the property of the public voting the property of the country as the Roman Catable voting the property of the public voting the property of the country as the Roman Catable voting the property of the public voting the property of the Catable voting the Property of the Roman Catable voting the property of the public voting the Property of the Catable voting the Property of the Roman Catable voting the Property of the Catable voting the Property of the Catable voting the Property of the Roman Catable voting the Property of the Property of the Roman Catable voting the Property of the Property of the Roman Catable voting the Property of the Property of the Property of the Roman Catable voting the Property of the Proper light is at last breaking on the sumbering senses of the people in many places. They are beginning to get a glimmering of the truth that without religion in education they cannot have religion in education, but there may become time when a common enemy may be one time when



igious teaching we much doubt." Thereupon the "Lutheran" very properly corrected the doubter and put the real question that is to be dis-cussed, not the false one that the "In-dependent" raised. Neither Oatholics dependent "raised. Neither Catholics nor Lutherans ask that religion be taught in the Public schools. The "Lutheran" said: "The Independent is entirely

orrect when it supposes that Lutherans would not favor changing our present system of Public schools so as to hand over the matter of religious instruction to the State. It is the business of the Church, and not the State, to teach religion. But many Lutherans, who realize that Parochial schools, as at present conducted, will never become popular in America, and that the brief nour on Sanday is totally inadequate to give our youth the religious teaching they need, believe that the teaching they need, believe that the Public schools could easily afford to yield one half day in mid week when the various churches might have in charge all the pupils that naturally belong to them and make provision for their in-struction in religion. All such pupils as could or would not be thus classified should be provided for in some other way. With Lutherans it is not a question as to whether or not the State should teach religion, but as to how should teach religion, but as to how much time the Church shall be allowed to teach it. There is woful ignorance

among our youth on this fundamental matter, and it is high time that something be done."
Some men betray a dogged tenacity in sticking to an exploded theory. The theory on which the Public school system, as it exists at present, rests is that there is no other way out of an inthat there is no other way out of an in-soluble difficulty. Only by avoiding the religious question altogether, where so many religious are involved, can the differences be reconciled—to put it in a Sir Boyle Roche sort of way. But it is altogether forgotten, or ignored, that other countries have had the very same other countries have had the very same difficulty to face and have met the difficulty to face and nave met the situation in an honest and sensible way —Germany, for instance, and England. One of the bitterest foes of the Catholic position was Harper's Weekly.

It was for years rancorous and insult-ing, in almost every issue, over that position. A blessed change has some how come over it of late. Recently it became alarmed at the general turpitude, and began to search for the causes. Then it wrote:

"Tae apparent, if not actual lawlessness, the prevalence of graft, the con-fessed materialism of many of the graduates of Public schools as now congraduates of Fubic schools as now con-ducted, are mixing many so called secularists ask whether quite all is being done that may be done in the schools to train the children and youth in right conduct; and so acute is the feeling that many who for themselves dissociate ethics and religion are now willing to have the two associated for others, if haply good may thereby come to the community as a whole. Consequent the time of the community as a whole. equently the times are more propitious than they have been for a long time for some movement toward increasing the State's provision for religion and ethics in State-supported schools. Contemporaneous with this is, of course, the steady pressure of the Roman Catholic Church here as elsewhere for State support of parochial schools, or for some m eivendi by which religious instruction may be given to Roman Catholic children in State supported schools—a compromise that has been accepted in some countries and may have to be in the countries, and may have to be in this country as the Roman Catholic voting increases and as the American

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ion when churchgoers are interested in doctrinal sermons. When I was a young man young people were inter-They discussed ested in these things. them and they liked to hear them dis-

cussed. Such is no longer the case. "When I was graduated fifty years ago about 50 per cent. of my classintended for the ministry." I believe that on the average 10 per cent. of the college classes that graduate to-day intend to take up the ministry. There is no reason apparent to the minds of young men why they should, with the splendid opportunities that are now open to them in commercial life. Congregations are so small, and the ministry offers such poor rewards. so far as this world's good are con-cerned, that the churches can not pay young men enough to make it an induce-

ment for them to enter the ministry.
"Theological seminaries no longer have their full quota of students. They are run at a loss. In my correspondence I am constantly getting letters from elergymen in the South and West, as well as nearer home, asking me why, in my opinion, young people can not be induced to go to church; why ministers of unquestioned ability find it impossible to draw large congregations can not reply to these questions. I do not understand them."

Those questions are easy to answer. The non-Catholics in the United States are losing their faith and giving up the practice of religion because there is no moral training in the Public schools. The young have not been taught to know and serve God and to Him, now that they are grown, they are strangers. Why should they worship and obey Him? Why should they deny themselves? Why should they not enjoy their sports on His day? For want of Christian education, they have no answers to these questions. parents and teachers had trained them to be practical Christians, they would not go to the devil, as they are doing, with all their might and main.—Catholic Columbian.

Americans are most enthusiastic over the fact that the bones of John Paul Jones, the early naval hero, are to find a resting place in American soil. They will be a supported for the property of the property hail the event as one of great Yet many of them accuse Catholics of idolatry because they show a similar honor to the remains of the saints. But it is only another illustration of non-Catholic ignorance of the Catholic Church.—Church Progress.

DIOCESE OF LONDON.

ST A PROTESTANT THEOLOGIAN. CCCLVI.

We have always, as Protestants, been accustomed to think and speak of Wycliffe and Huss as two persecuted saints. What measure of saintliness there may have been in their private lives, I do not know, and I doubt whether there are twenty Protestants in the there are twenty Protestants in the United States, or a hundred in the British Empire, that do. Even the current Protestant descriptions of Wycliffe have always given me the impression of him as of a stern and haughty man, to which the high authority of Bishop Stubbs adds that his teachings, show few or no traces of sympathy and charity, in other words few or none of the fundamental features of Christian. Protestant descriptions

I do not in the least dispute that Wycliffe had reforming purposes, and that many of his suggestions were for the good of England, and of the Charch. Indeed, there is no temptation to deny this, since the venality and nepotism and figgrant misconduct in high places which were then a scandal, have been so well purged away by the Counter-reformation, as is genially described by Bishop Hurst in the Methodist Review. Yet a man may be a Reformer without being a Christian, and Bishop Stubbs being a Christian, and being seems to suspect that this was the case with Wycliffe. Such a one may carry through a reform, but he certainly can

through a reform, but he certainly can
not carry through a Christian reform.
I judge, although rather vaguely and
uncertainly, that Huss was both a more
amiable and a devouter man than the
rector of Lutterworth. Yet his flery
Bohemian hatred of the Germans sub-Bohemian hatred of the Germans sub-merged his amiability, while he became so entirely a disciple of the English reformer (except as to the Sacrament of the Altar), that he seems little more than a continuation of Wycliffe. Neverthan a continuation to writine. The termination of the fate, so he seems to have had more of the spirit of the martyr than the Englishman, whose Eucharistic doctrines appear to have been falsely imputed to him. There is been laisely imputed to him. There is atouching beauty in his smilling remark, Sancta Simplicitus! as he saw the zealous old man bringing up a fagot to his stake.

his stake.

However, let us regard some of the propositions of Wycliffe, and of Huss, which were condemned by the Council of Censtance, and say, what we, as Protestants, think of them. I assume, until advised to the contrary, that they are taken from their writings.

PROPOSITIONS OF WYCLIFFE. (i) "If a Bishop or priest is in mortal ain, he does not ordain, or consecrate, or effect the Real Presence, or baptize."

That is, all clergymen who have discovered that the Bishop ordaining them was then in mortal sin, are bound to be reordained, and to recognize that most of their sacramental ministrations meanwhile have been null and void. What Protestant church is there that would not condemn such a teaching?

(2) "It is against Holy Scripture, that ecclesiastics should have posses-

What Protestant church would proceed against a clergyman for owning a house, or a farm, or a bank account, or would tolerate in its pulpit a man who should be denouncing his brethren on should be denouncing in stretched of this ground? As to ecclesiastical en-dowments, they may be inexpedient, but assuredly we would not consent to pronounce them unlawful.

"No one is a civil dignitary, no one is a prelate, no one is a Bishop, while he is in mortal sin."

Then if President Roosevelt or

Governor Douglas should chance to fall into some sin which for the time being drove the Holy Spirit out of his heart and in that state should sign a death-warrant, however well authorized, he would be a murderer, as acting on a usurped authority, and so also would be the marshal or sheriff who should carry out the warrant, being cognizant of his superior's state, and all those would be guilty who, being in authority, should neglect to punish such usurpers and

What Protestant church would toler-What Protestant church would tolerate such a doctrine of religious Anarchism, preached from her pulpits? Who, indeed, teaching it, could own Paul himself for an Apostle, who declares that even Nero, when he protects good or suppresses evil, is the minister of God?

I may remark that on this showing if it can be proved that King Edward had been in mortal sin once since his accession, then, as the regal office, once laps ing, passes to the next heir, it is plainly the duty of Parliament, receiving from the Archbish p of Canterbury a good account of Prince George's spiritual state, to proclaim him in his father's stead. Indeed, for greater safety, 't might be better to enthrone the newest royal baby, as being at present incapable of mortal sin. We see that able of mortal sin. We see that Wycliffism, if this is Wycliffism, has its ridiculous as well as its alarming side.

(4) Any one who gives alms to a friar, is excommunicate eo facto."

Then if any one aided a Las Casas, or

a Vincent de Paul, or a Trinitarian brother in the redemption of captives, or a Francis Xavier while preaching the Gospel in Japan, he would cease to be a member of Christ's Church.

(5) "Those who found cloisters sin those who enter them are diabolical

Then our Protestant writers, who describe to us so lovingly the endless works of Christian benevolence pro ceeding throughout the ages from mem bers of monastic orders, the Neanders the Brights, the Haucks, the Storrses, the Farrars, the Fiskes, the Greens, works of conversion, of purification, of civilization, of education, of endless variety of beneficence. all show that they do not know the difference be tween saints and demons. What excuse can avail for Wycliffe, that he should so malign, not evil men, in monasteries of out of them, but God's inmost jewels of sanctity? Did Wycliffe wish to liken himself to "the Accuser, who accuseth the brethren night and day before our

(6) "All the mendicant orders are heretics, and those that give them alms are excommunicate."

Then as it is owned on all hands to notoriety.—Henry Seton Merriman.

be more than doubtful whether any man since Jesus has been so like Him as Francis of Assisi, it follows from this that no degree of corformity to Jesus can save a man from damnation as a wilful heretic if he has founded a mendicant order, and continues in that mind until his death, as Francis did.

St. Paul acquees us that no man.

until his death, as Francis did.
St. Paul assures us that no man, speaking in the Spirit of God, calleth Jesus Anathema. How much short of it does he come who calls such a disciple of Jesus Anathema?
(7) "Those who enter any religious order become thereby incapable of observing the divine commands, and thereby of attaining to the kingdom of heaven unless they apostatize from the same."

Then Las Casas, and Zumarraga, and all the Dominicans and other friars who withstood the wrath of the Spanish governors and planters in behalf of the Indians, and the Trinitarian Brethren, and St. Vincent de Paul, exposing themselves to the dangers of slavery in behalf of the Barbary slaves, and Francis Xavier, and the Bishops and priests (most of them regulars) who have suffered martyrdom in Japan and Corea, and China and Canada, and elsewhere, are now in the flames of hell. What possible excuse for exaggeration in speaking of orders in a disordered time can procure the pardon of such blas

phemy against the saints of God?

Dean Farrar was an intense and even an exaggerated Protestant. I am not a sacerdotalist, for I do not even come as near to the Catholic doctrine of the ministry as the Evangelical Alliance does; yet the Dean's horror of sacerdotalism reaches a point which appears to me slightly ridiculous. Nevertheless Farrar describes the canonized saints (so large a part of them monastics) as "herces of disinter-estedness." Farrar speaks as a Christhem monastics) as "heroes of disinter-estedness." Farrar speaks as a Chris-tian; Wycliffe as, I do not know what. He is liker to a Julian the Apostate, or a Celsus. Have we not a right to be much more confident of the Dean's good estate in eternity than of the Re-former's? I doubt not that the Grand Rabbi of France or England would speak much more like a Christian of the saints of the orders than John

the same of Wycliffe does.

CHARLES C. STARBUCK. Andover, Mass.

THOUGHTS ON THE SACRED HEART.

Our dear Lord's Blessed Heart is a very ocean of mercy. Peter and Thomas and Magdalen found it so. Then courage, my soul! I, too, shall

How near to the Sacred Heart w should be if would could only love souls; and if we could only grieve for defects, not because they annoy us, but because they are displeasing to God; and if we strove to help others to be perfect for

All hail to the red, red rose of royal June, that symbolizes the wealth of love and sweetness of the Sacred Heart! -Union and Times.

In Thee, O Sacred Heart of Jesus, sinners find their pardon; martyrs their courage; virgins their chastity; families, union and concord; and religious zeal for their perfection—St. Francis Borgia.

Gaze upon the Heart of Jesus, Who died for thee; and His evident love, stronger than death, more vigorous than life, will expel fear, will remove distrust, will cast aside faint-heartedness, will enkindle love, and thou will go to immerse the self in this occan of go to immerse thyself in this ocean of goodness.

The Heart of Christ is still warm in Its affection for those who love It. It glows with love when they make sacrifices for Its sake. It throbs with ten derness for those who, in the midst of sorrows and sufferings, cling fast to the conviction that It is faithful and kind

Journalists and the Eighth Command-

"One is sometimes tempted to won-der," says the Ave Maria, "whether the average editor thinks that the Eighth Commandment has been abro-gated in the case of journalists. Making all possible allowance for zeal for the public good, the interest of justice, the desire that the guilty rather than the innocent should suffer, and the like considerations, do not many newspaper editors and reporters habitually violate not only charity but justice as well in spreading broadcast the secret delinquencies of private citizens? They are certainly astray in their theology, or in the ethical code they substitute therefor, if they imagine that the sum and substance of the morality of such acts is contained in evading or trans-gressing the strictures of the libel law. The subject is one which may well receive considerable serious reflection from perhaps the majority of persons connected with the press."

IMITATION OF CHRIST.

THE CORRUPTION OF NATURE, AND OF THE EFFICACY OF DIFINE GRACE.

O Lord my God, Who has created me to thine own image and likeness, grant me this grace which Thou hast declared to be so great, and so necessary to sal vation, that I may overcome my corrupt nature, which draws me to sin and perdition.

For I perceive in my flesh the law of contradicting the law of my mind and leading me captive to obey sensuality in many thing; neither can I resist the passions thereof, unless assisted by holy grace, infused copiously into

I stand in need of Thy grace, and of a great grace, to overcome nature, which is always prone to evil from her youth.

The best sort of happiness is rarely visible to the multitude. It lies hidden in odd corners and quiet places, and the eager world, which presumably is seeking it, hurries past and never recognizes it, but continues to mistake for it prosperity and riches, noise and laughter, even fame and mere cheap

FIVE-MINUTES SERMON

Trinity Sunday.

THE DIVINE MAJESTY. For of Him and by Him, and in Him are all things; to Him be glory for ever. Amen, (Epistle of the Day)

To-day, my dear brethren, the Church having completed the round of feasts and fasts which she began on Christmas, having brought to our re-membrance our Lord's birth, His holy childhood, His ministry on earth, His Passion and death, His glorious Resur-rection and Ascension, and the coming of the Holy Ghost as He had promised, finally brings us into the presence of the Being by whom all these wonder-ful works have been accomplished, and who is the sole object of our adoration, the ever Blessed Trinity, the three Divine Persons, the one God. She bids us contemplate, so far as it is possible for us, the great and ineffable mystery into the fath of which we have been hantized and to init with the peen baptized, and to join with angels and saints in the canticles of heaver, "Holy, Holy, Holy, Lord God Almighty, Who was, and Who is, and Who is to come."

"Of Him, and by Him, and in Him are all things," says the Apostle, reminding us of this highest of all the teachings of the Christian faith. Of the Father is the Son, and by the Son is the Holy Ghost, Who proceeds from the Father and the Son, and in Whom is their life and mutual love. The distinction of the Divine Persons is thus tinction of the Divine Persons is thus intimated to us; but the Divine Nature is only one; of, by, and in that One are we and all things created. We and all the world around us are

of God; not part of Him, nor born of Him according to nature, nor proce ning from His substance, but still of Him in that we owe our being entirely to Him, Who drew us from nothing by His almighty power. Nothing could ever have existed outside of God Himself except through the wonderful, in-comprehensible act of creation. From nothing, nothing of itself could come;

nothing, nothing of itself could come; all things are from and of God, Who created them from nothing.

By His almighty power then we have been created, and by it now we are sustained. We could not live for a moment except by his continual support. It is only by His aid that we can draw single breath, walk a single step, or perform the simplest act. The winds and the waters, and all the powers of nature, as we call them, are His powers, too, which He lends to us, and makes subservient to our use.

And in Him we live and move and are. He is nearer to us than we to ourselves. It is not only that He makes us live; it is his life by which we live; our life comes from and belongs to His eternal life. The life of God the Father Sengal Hely Check is God the Father, Son and Holy Ghost is

God the Father, Son and Holy Ghost is in Himself; ours is in Him.

To Him, then, the one and only true God, "be glory," as the Apostle says, "for ever and ever." How often we say these words, "Glory be to the Father, and to the Son and to the Holy Ghost," and how little do we think of what they mean! If all that we are and have is from God, by Him and in Him, how can we set ourselves apart from Him, or claim anything for ourfrom Him, or claim anything for our-selves against Him? How can we glory in ourselves, or desire glory from others when all glory, praise and honor belong of necessity to Him from Whom, by Whom and in Whom all things are?

whom and in Whom all things are?
For this is what it means when we say, "Glory be to God." Not some glory or praise or recognition of His greatness from us, as a sort of tax or the same than the sam tribute which we must pay to keep the rest for ourselves. No, when we have given glory to God as we should, there will be nothing left for us to keep. This is the perfection of the creature, to prostrate itself at the foot of its Creator's throne, and to cast all the crowns it has received before Him that crowns it has received before Him that sitteth thereon, and to say with the angels and saints in heaven, "Thou art worthy, O Lord our God, to receive glery and honor and power, because Thou hast created all things, and for Thy will they were and have been created."

ANOTHER YELLOW YARN.

published in the daily press about a published in the daily press about a priest "offering himself as a human sacrifice at the altar of his own Cathedral, at Cuale, State of Guadalajara, Mexico," the Southern Messenger of San Antonia, Texas, says: "We do not usually pay any attention to the sensations and horrors of the yellow press, and we advise our readers to pursue the same course. Even if this pursue the same course. Even if this horrible story were true, it would indicate nothing more than that the poor wretch was a madman. But there is every evidence that the story is noth ing but a miserable invention. The clipping before us is from the yellowest clipping before us is from the yellowest kind of a yellow journal, published in New York. The story is dated from 'Houston, Texas,' and the scene of the event is said to be 'the Cathedral at Cuale, State of Guadalajara, Mexico. Now, there is no Cathedral at Cuale. and there is no such State as Guadala jara in Mexico. There is a city named Guadalajara, but it is in the State o Jalisco. The story is false on the very face of it, and about as clumsy a false hood as we have lately come across.

When the plans of men are set aside by the plans of Divine Providence, re ligion is always the gainer.

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THE CATHOLIC CHURCH AND GOOD CITIZENSHIP.

XERTS HER INFLUENCE WITHOUT SENSA-PULPIT COUNSELS, SAYS TIONAL BISHOP O'CONNELL.

Right Rev. William H. O'Connell Bishop of Portland, Me., was accorded a remarkable demonstration of welcome occasion of his recent return to his occase from Rome. "Maine never on occasion of his recent return to his diocese from Rome. "Maine never before witnessed such a welcome," says The Republic, of Boston. The Governor of the Commonwealth, the Mayor of Portland, a ges of the courts and hundreds of the leading citizens of the Pine Tree State joined in paying their tributes of respect and honor to the prelate. the prelate.

A feature of the demonstration was

a banquet at the Lafayette Hotel, where speeches were made by Governor Cobb and other distinguished laymen and and clergymen. Bishop O'Connell's response, though uttered in Maine, will be echoed to California as a true and most timely statement of the position of the Catholic Church on the question of

good citizenship. He said:
"I have tried honestly and fearlessly
to take my stand side by side with you to take my stand side by side with you in the cause of good citizenship. I have not, nor do I intend, to use the altar steps of the pulpit for any sensational counsels. Very many times a quiet word to my priests will carry more weight and have more influence than columns of sensational words.

"You may rest assured that so long as Bishop O'Connell has his voice it will be raised at all times for all that makes for good citizenship, and to

makes for good citizenship, and to teach and urge respect for and obedi-ence to law and order. And to teach full submission to you, Your Excel-lency, to the Mayor or whoever stands for and represents the law. And in this my position is not unique. I am merely trying to do in my weak way what is the duty of every Catholic

Bishop.
"I am no prophet, but I say the day may be coming, and may not be far distance when the only barrier that shall stand between anarchy and law and order shall be the bulwark of the Roman Catholic Church. This always will be a strong barrier, since it will always teach and even compel obedi ence to law and order and frown upon

anarchy and lawlessness.
"When the day comes—and may it be long in coming—but we have all read the signs of the times and can hear the murmurings from afar-when that day does come we may yet remem ber the brave Archbishop of Paris, who stood on the battlement and was sho while trying to still the mob. So every Bishop and priest will be willing to tak similar stand and do his best to pre serve the liberty and law granted by the founders of this noble republic."

BLESS THE NON-CATHOLICS IN MY NAME," SAID PIUS X,

O BISHOP SHANAHAN AND FATHER SUT-TON, C P., THE PONTIFF MANIFESTS HIS DEEP INTEREST IN MISSIONARY

From an occasional correspondent in Rome The Catholic Standard and Times has received interesting details of the nas received interesting details of the audience accorded by Pope Pius X. to Right Rev. Bishop Shanahan, of Harrisburg, and Rev. Xavier Sutton, the well known Passionist missionary, on May 15.

The Bishop and his party which, in addition to Father Sutton, included three other American priests, were presented by Vice Rector Murphy, of the American College. The Pontiff, who in the words of one those received, is as humble and kind as he can be, immediately asked all to be

His Holiness manifested the deepest interest when the missions to non Catholics were mentioned, and, turn ing to Father Xavier who has devoted his entire time for several years past to that work, said he wished him many converts and a great reward for him-

The time having expired and the visitors having made a move to depart, the Pontifi told the three parish priest present that they had his per-

"And what about Father Xavier, Holy Father?" asked Vice Rector

Murphy. "Ah!" exclaimed His Holiness, and pointing to the Passionist missionary he said: "To him I give the permission

every time he gives a mission to non-Catholics, to bless them in my

And the Pontiff repeated the words "toties quoties" (every time) two or three times. In his official talk with Bishop

Shanahan His Holiness again brought up the topic of missions to non Catho lies. He seemed to know a great deal about the work, but desired further information, and he gave the closest American prelate with regard to the methods adopted by the missionaries and the success that had crowned their efforts. At one point in the recital the Pontiff raising his hand, exclaimed "Deo Gratias!" attention to the statements of the

Serious reflection upon the fall of Serious reflection upon the fall of our first parents through the envy of Satan and upon the murder of Abel by his brother, Cain, should bring a thorough realization of the fearful results of the sin of envy. That which can produce such terrible consequences should certainly be avoided.

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A WARNING TO PARENTS.

Bay City, Mich., June 2.—Ten years Bay City, Mich., June 2.—Ten years old and a suicide's grave! That is the closing chapter in the lite of Mary Catherine Dolsen, a pupil in the Sherman-street Public school. The child was found dead by her mother this evening in the rear of her home. A two capes, bettle, of carbolic said and two ounce bottle of carbolic acid and the badly burned mouth of the child showed what had occurred.

The girl's death is the direct result of the spread of immorality in the publie schools. Ida J. Knapp, principal, this afternoon intercepted a note writthis afternoon intercepted a note writ-ten by the girl to a boy. The teacher considered the matter one that should be handled by the mother, and inclosed the note to Mrs. Dolsen, sending it by another pupil. Mary learned that the note had been sent and she went direct to a drug store and purchased the carbolic acid. Although she had no order for the dangerous fluid it was given her, apparently without question, despite her age.

What wilt Thou send me to-day? Humiliations? Contradictions? Physical sufferings? Painful intelligence An aching which I do not expect? An aching heart? A failure? Will I see myself misjudged, wrongly suspected, despised? All that Thou wishest, O my God I accept it in advance, and if I weep through weakness, oh! regard it not if I murmur, check me; if I am fretful, punish=me; if I am discouraged, raise me up. But through it all, teach me to say, Thy will be done! which I do not expect? An aching heart? A failure? Will I see myself

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CHATS WITH YOUNG

Much Reading. A young man once wrote to brated lawyer, Charles O'. New York, for advice as to a course of reading—knowing O'Cortor's experience was con and that his advice would be the really discouraged the

and that his advice would be
The reply discouraged the
too many books. The gist of
was to read less and think mon
ing without reflection and dec
may be a waste of time. Balmes, the Spanish Catho was accustomed to express opinion. After reading a of St. Thomas he covered with his cowl and reflected time. Then he continued h A thoroughly original the product of this kind of

the product of this kind (
Strong, judicial, pointed
flowed from his pen when he
The minds of persons w
large quantities of books b
sieves. They retain little,
they receive are not collater. sieves. They retain little, they receive are not collate. Of course strong minds, critical instinct is well deve-stand the strain. Carlyle-nivorous reader, and Mac-through whole libraries of Minds of this calliber are: Minds of this caliber are are the "crucible minds" the transmute knowledge.—Cat

Work and Look You Is it hard work that m grow old or is it because have enough to do, or, ra find the thing they are b The hardest worked world are the actresses, them without mentioning sixty and some play the pa and boisterious young an even greater age. none of the cramped, cas-blight upon our people the Europe. The oldest looki Europe. The oldest looki the world are not those who hardest, but those who worked at all. If one wo he wants to go to the watering places. There watering places. There comparatively young me never worked, either w nd, driven around in or hobbling about on candabsorbed in business are robust at seventy. Whe ever killed a man lazin-tion have killed a scorclass that feels above wor has little use for. Wo

Father Faber tells u greater men have told us each human being has h life. And we nearly al true, but the great di realize it. Ruskin says not a curse; but that a his work, feel that he and not have too much The sum of all this m shall be contented in find his chief satisfaction well. It is not what we do it that makes success.

The greatest enemy derstanding of the is the belief that it m quirement of money. A for this lies not in the c American-who in no n than other people—but wealth is within the g who works for it.

The money standard, standard of success. the eyes of the world is cess to the man himself

lation of wealth often le out, dissatisfied, with a has some how missed t That man has probably of the opinion outside he has succeeded .- M Achievement under

Some one has said God wants to educe does not send him to graces, but to the new erty often call out tale never be discovered l unusual opportunities comfort, not wealth versity of the race, harger number of succe her alma mater. What orators, what what scholars, what what artists have been

It has not been the fortune, but, as a ru with no chance, who things. It is a Fult wheel; a Michael bottles and tin pans apothecary's store; few tools in a souther the sewing machine ; poor, experimenting apparatus, who have

her halls !

civilization. There is nothing ment under difficult things to pass, got their obscure begins ant ends, their str waitings amid wa obstacles overcome, the stories of men w mon situations and r of those of average

and inflexible purpo What grander si that of a stalwart m by the things which him—a man who sta ing or trembling, w eart undaunted. fate, laughing at o has developed in the superb streng vigor of character

No fate or des a man—a man wl a mighty purpose. men of this stalw burst the bonds

gratis, my good woman. Here," put- tied sashwise about his person from tinuing, while he waited the arrival of agent, etc. Thabor could afford but news was of a victory. How slowly

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CHATS WITH YOUNG MEN.

Much Reading. A young man once wrote to the cele-brated lawyer, Charles O'Conor, of New York, for advice as to a projected course of reading—knowing that Mr. O'Conor's experience was considerable, and that his advice would be of value. The reply discouraged the reading of many books. The gist of the advice too many pooks. The gist of the advice was to read less and think more. Read-ing without reflection and deep thought

may be a waste of time.

Balmes, the Spanish Catholic author. was accustomed to express a similar opinion. After reading a passage of St. Thomas he covered his head

with his cowl and reflected for a long time. Then he continued his reading.
A thoroughly original thinker was
the product of this kind of culture. the product of this kind of culture. Strong, judicial, pointed thoughts flowed from his pen when he wrote. The minds of persons who devour large quantities of books become like sieves. They retain little. The facts they receive are not collated.

they receive are not collated.
Of course strong minds, where the critical instinct is well developed, may stand the strain. Carlyle was an om-nivorous reader, and Macaulay went through whole libraries of rubbish. Minds of this caliber are rare. They are the "crucible minds" that refine and transmute knowledge.—Catholic Citi-

Work and Look Young. Is it hard work that makes people growold or is it because they do not grow old or is it because they do have enough to do, or, rather, do not find the thing they are best fitted to do? The hardest worked people in the world are the actresses, yet some of them without mentioning names, are sixty and some play the parts of lovers and boisterious young tomboys at an even greater age. There is none of the cramped, caste restricted blight upon our people that is seen in Europe. The oldest looking people in Europe. The oldest looking people in the world are not those who have worked hardest, but those who have not worked at all. If one would see them he wants to go to the fashionable watering places. There he will see watering places. comparatively young men who have never worked, either with body or mind, driven around in bath chairs or hobbling about on canes, while men absorbed in business are often quite robust at seventy. Where hard work robust at seventy. Where hard work ever killed a man laziness and inac-tion have killed a score. It is the class that feels above work that nature has little use for. Work and look

Father Faber tells us what even greater men have teld us before—that each human being has his vocation in life. And we nearly all accept it as true, but the great difficulty is to realize it. Ruskin says that work is not a curse; but that a man must like his work feel that he can do it well, and not have too much of it to do. The sum of all this means that he shall be contented in his work, and find his chief satisfaction in doing it well. It is not what we do but how we do it that makes success.

The greatest enemy to a full un-derstanding of the word vocation is the belief that it means solely acquirement of money. And the reason for this lies not in the character of the American-who in no more mercenary than other people—but in the idea that wealth is within the grasp of any man

who works for it. The money standard, therefore, is the standard of success. But success to the eyes of the world is not always success to the rear bigger of the money in calls. cess to the man himself. The accumulation of wealth often leaves him wornout, dissatisfied, with a feeling that he has some how missed the best of life. That man has probably missed his vocation and done the wrong thing, in spite of the opinion outside of himself that he has succeeded.—Maurice Francis

Achievement under Difficulties.

Some one has said that "when God wants to educate a man, He does not send him to school to the graces, but to the necessities." Poverty often call out talents which would never be discovered but for her. Not unusual opportunities, not ease and comfort, not wealth or luxuries, but Poverty, has ever been the great university of the race, and by far the larger number of success graduates call her alma mater. What statesman, what orators, what philantoropists, what scholars, what musicians, and what artists have been graduated from her halls !

It has not been the men favored by fortune, but, as a rule, the poor boys with no chance, who have done great things. It is a Fulton with a paddle wheel; a Michael Faraday with old bottles and tin pans in the attic of an another are in the action of a pather are a Whitney with a apothecary's store; a Whitney with a few tools in a southern cellar; a Howe with crude needles and shuttles making the sewing machine; a Professor Bell, poor, experimenting with the simplest apparatus, who have given an uplift to

civilization. There is nothing else so fascinating in history as the romance of achieve-ment under difficulties,—the story of ment under difficulties,—the story of how men, who have brought great things to pass, got their start, and of their obscure beginnings and triumph ant ends, their struggles, their long waitings amid want and woe, the obstacles overcome, the final victories; the stories of men who have seized com-mon situations and make them great, or of those of average ability who have succeeded by dint of indomitable will

and inflexible purpose.

What grander sight is there than that of a stalwart man made irresistible by the things which have tried to down him—a man who stands without wavering or trembling, with head erect and heart undaunted, ready to face any difficulties, defying any cruelties of fate, laughing at obstacles because he has developed in his fight with them the superb strength of manhood and vigor of character which make him master?

down the weakling, the vacillator, and

the apologist.
That which dominates the life, which is ever uppermost in the mind, gener ally comes somewhere near realization but there is a great difference between a lukewarm desire and a red-hot pur pose. It takes steam to drive the pis-ton in the engine: warm water will never turn the wheels. The longings that fail of realization are usually just below the boiling point.—O. S. M. in

Success Clear Thinking and Speaking

It is related of Aubrey de Vere that he once went to hear John Henry Newman preach, and being a little late took a remote seat and thought he should hear nothing. On the contrary however, he heard every syllable; Newman's voice was musical, and though very low, every word told. But De Vere said, afterwards, that Newman's thought was so clear that it was im-possible not to perceive the impression of it; you seemed less to be hearing him speak than think. This incident contains a lesson for writers as well as for public speakers, for teachers and for talkers. People ought to learn to think clearly; and they ought to study "to give a free, happy and forcible expression to their thoughts." For us For us Catholics there is a special reason why we should have, and why we should strive to have, these intellectual gifts and graces, for we are in the one Church that combines logic and poetry, Church that combines logic and poetry, the ideal and the real, in an absolute degree. Of that champion of the Faith, Louis Veuillot, we are told that he combined in his one person "such faultless precision of language and such jutter devotion to Catholic ideals that Cousin once said of him: 'Whatever may be alleged against Veuillot, he always has on his side the Pope and the grammar.'' The well known the grammar.'' The well known Englishman, Charles Kegan Paul, who became a Catholic in 1895, making submission Aug. 12, at Fulham in the church of the Servites, sail, if we re-member rightly: "If Auglican premises are true, Rome is the conclusion of them; and Susan du B—— (who beof them; and Susan du B—— (who became a Catholic and a nun) was the one logical member of the family." But a strikingly similar remark was made by a well known professor of classics in a famous New Hampshire a ademy when one of his relatives. azademy when one of his relatives embraced the Catholic faith. He did embraced the Catholic faith. He did not pretend to be a "professor of religion," but he did see the "logic" of his cousin's action. Surely it ought to be the aim of the Catholic laity, and not of the clergy only, to show, aptly and clearly, to our non-Catholic brethren, the logic as

well as the surpassing beauty of Catholic truth.—Sacred Heart Review. Some Helpful Thoughts.

To be cheerful, to be happy, to make one's self a stimulating, gladdening influence in the world is the supreme duty of every human being. Whoever fails to achieve this falls short of true success in this life. Not only this, but he code to a control of the success in this life. he neglects a moral obligation. - Angela Morgan.

God has given to occupation the mission of the north wind—that of purifying the miasma of the heart, as the wind purifies the miasma of the atmos-phere.—Golden Sands.

Have friends, not for the sake of receiving, but of giving .- Abbe Roux.

It is a mistake to associate pride or foppishness with a self-respect. The one rises from a judicious consideration one rises from a judicious consideration of what we are, the other from an extravagant notion of what something extraneous has made us. The one is true, the other is false, and both can not exist together. A man that respects himself cannot be proud, and a proud man does not respect himself.—Rev.

Pov- for your coming.

Cultivate a lively appreciation of the beautiful in nature. It will soothe you in your sorrow and enhance your innocent joys. The love of nature blender cent joys. The love of nature blended with the guiding grace of God will tend to make you pure and holy, to adorn you with sincere and lofty character.—Madison C. Peters.

Oh! how we simplify life and pre-Oh! how we simplify life and pre-serve the freshness of its first years when we learn to labor cheerfully under the paternal care of God, never dreaming what the world will think of us!—Golden Sands.

Cheerfulness is one of the universally understood attributes. It is accepted at its face value the world over. It is the gold coin of disposition—indeed, it is such a large part of disposition that it would almost seem to constitute the whole of it.

All the Church needs to be relieved Aft the Church needs to be relieved of the prejudices existing against her is to have her doctrines made known. Catholic laymen can do much towards this result by reflecting her teachings in their daily lives.—Church Progress.

A bold and fearless defence of Church and faith is a commendable quality in every Catholic. But there is no arguso convincing as the argument of good example.—Church Progress.

All the performances of human art, at which we look with praise or wonder, are instances of the resistless force of perseverance.—Johnson.

A considerable proportion of failures in business, and 90 per cent of the de-falcations, thefts, and ruin of youths among those who are employed in ing or trembling, with head erect and heart undaunted, ready to face any difficulties, defying any cruelties of fate, laughing at obstacles because he has developed in his fight with them the superb strength of manhood and vigor of character which make him master?

No fate or destiny can stop such a man—a man who is dominated by a mighty purpose. Thousands of young men of this stalwart type every year burst the bonds which are holding of trust are due directly to gambling.

OUR BOYS AND GIRLS.

STORIES ON THE ROSARY BY LOUISA EMILY DOBREE. The Annunciation.

DOROTHY.

"Well," said Mr. Fuller, "we've well, said Mr. Fuller, we've got to cover a good bit of ground before we cross back, and it will be sort
o' pleasant having these two as companions to you. Derothy. For I've
done the most part of our trip before,
and it stands to reason I don't want to do every department—pictures and such like again."

"You've just expressed my own sentiments," said Mrs. Fuller. "I know there were bits of Italy I hated to leave, and Paris was too lovely for anything; but to have to do it all again, galleries and marbles and all, is a solid bit of work, and I know I'll be

real glad to omit part of it"
"I assume we shall meet them in
London," said Dorothy, who had been reading up Europe very steadily before she came away, and on board as well; and she thought it would be rather nice to have a couple more admiring listeners, for momma and poppa would of course be charmed with any knowl

edge she displayed.
"Yes," said Mr. Fuller, "now we've fixed our plans I will wire, and we can meet them at the Metropole on Thurs-

day."
This was done, and as Mr. Helstone had left London on the morning of the day the Fullers arrived there, they found the brother and sister waiting for them, and very much pleased at the idea of joining them in their travels.

Dorothy had been somewhat sur-prised when she had met Bess, who certainly had developed into a far more beautiful girl than her childhood pro-phesied. The thick dark hair was bephesied. The thick dark hair was be-comingly arranged on her well-shaped head; the eyes, soft and dark, had long curling lashes, and the face was altogether remarkably sweet as well as strikingly beautiful. As Dorothy caught sight of their reflection in one of the many mirrors, a flash of disappoint-men, crossed her mind, for she saw her self immeasurably eclipsed in appear ance by Bess. Dorothy, with her petite figure and delicacy of feature, was figure and delicacy of feature, was pretty, but Bess was lovely, and the

contrast forced itself somewhat unpleasantly upon the mind of the former.

Martin was a delicate-looking boy of fifteen who had overworked himself at school, and been told to have six months' rest before taking up his rest before taking up his studies again.

Both brother and sister, who had Both brother and sister, who had been ten days in Lendon, felt quite like Cockneys, as they expressed it, and ready to act as guides to the Fullers. The whole party set to work in a business like way, and made out a sketch every day of all they wanted to see and do, being by no means daunted by fetting. Deceptive enjoyed herself by fatigue. Dorotty enjoyed herself extremely, for she found that her knowledge of English history was considerably more extensive than that of her friend, and the was able in a quiet

her friend, and the was able in a quiet way to show it off on many occasions. They went through England after leaving London, then to Scotland, Ireland and Wales, finding themselves in Switzerland for August, and Aix-les-Bains, where Mrs. Fuller was to have the treatment for her rheumatism, for September, and then they went slowly Romewards, intending to take the most

important towns on their way.

All through their travels Bess showed herself to be as charming as she looked, for hers was a sweet nature, sanctified by grace, and in its unselfish-

her knowledge of foreign languages was so great that she was at once made the spokeswoman of the party. Dorothy had had a good deal of experience in reading and studying French, German reading and studying French, German and Italian, but could not speak any one of the three tongues easily. Then, too, travelling, which is said to be a great revealer of character, showed Bess in a very amiable light. The uncomfortable seat never seemed to distress here so long as the others were tress her so long as the others were well placed, she never minded staying with Mrs. Fuller when the latter had one of her nervous headaches on, and one of ner nervous neadacnes on, and she was generally agreeable to any plans formed by others. This does not mean that she was a colourless, inane kind of a girl with no will or wishes of her own, but it does mean that she tried to be unselfish, and to consider herself last and not first.

Although Bess said very little about

Although Bess said very little about religion, Dorothy soon discovered that she had a very simple little rule, which in spite of the bustle of travelling she managed to keep. Whenever it was possible she went to daily Mass, made sight at the Blessed Snawment smight. visits to the Blessed Sacrament quietly and unostentationsly, read a little out

and unostentatiously, read a little out a well-worn brown book every day, and did not forget her beads.

They were scated one afternoon in the public gardens of Aix-les-Bains watching the people, who were of all sorts and kinds, passing through them, while the gay strains of a band from the Casino fell upon their ears. Both girls had been silent for a little while when Dorothy broke the silence.

when Dorothy broke the silence.
"I'm real glad we are going to leave this to morrow. I'm sort o' tired o

"Are you? It is such a beautiful place," said Bess, looking up at the mountains, and thinking of the blue Lac du Bourget which lay at their feet. Dorothy did not answer.

TO BE CONTINUED.

Everywhere the Catholic Church teaches exactly the same doctrines of faith and the same dogmas of morality. Everywhere it is the same. Every

THE LUKEWARM CATHOLIC

HAS A VAGUE DESIRE TO WIN HEAVEN AT THE SLIGHTEST POSSIBLE COST TO

Rev. Father Clement Holland in the Catholic Weekly, London.

I would thou were cold, or hot. But because thou art lukewarm, and neither the country to won! cold nor hot, I will begin to vomit thee out of my mouth. (Apoc. iii., 16.)

Terrible, indeed, brethren, are these words when applied to the sinner, for they point directly to that most dangerous of all states into which the sinner can fall—the state of those who seem to be religious, yet are totally unconscious of their many grave spiritunconscious of their many grave spiritual wants, because they are proud and self-confident, and, having deceived themselves, are blind to their many crimes and failings. Here the word "heat" represents the ferver of that true love we should have for God. "Coldness," on the other hand, means absolute want of such a love, or even the very thought of it. But "lukermness" is that stage in which there warmness" is that stage in warmness" is no real fervor, no real love, and yet there is an appearance of it and a prethere is an appearance tense to it. So odious, then, is the lukewarm man in the sight of God that he seems to say: "I would that you were cold or hot, a downright sinner or a saint; but because you are neither, because you are lukewarm, I would the saint to you you of my ill begin to vomit you out of mouth, to abandon you and leave you in your present state.

In your present state."
God, then, seems to prefer a most wretched sinner to the slothful and lukewarm Catholic. And the reason for this is very clear. For the conscience of the wicked man will some times assert itself, and make itself felt and heard, and there is therefore some hope of his conversion. But the lukewarm may be squared his conscience, hope of his conversion. But the take-warm man has squared his conscience, has deluded it, nas lulled it to sleep, and therefore it troubles him not; Here, then, we see his terrible danger. There is actually more hope, yea, much more, for the conversion of the most ked sinner than there is for that of wicked sinner than there is for that of the lukewarm Catholic - Hence, let us s udy well what a lukewarm Catholic is, the terrible dangers to which he is exposed, so that, knowing both these things, we may look into our own souls and see if we are not one of those whom God warns when He says. will begin to vomit thee out of my nouth.

CICTURE OF THE LUKEWARM CATHOLIC. 1. St. Anselm gives us, in a few simple words, the character of the luke-warm Christian: "He is one that wavers between vice and virtue." He wavers between vice and virtue. He is one that is neither zealous nor devout, yet one who is not bad enough to be counted vicious in the eyes of the world. He is one who tries to gratify

nis passions in this world, yet is striv ing to gain a reward in the next. He strives to do what our Lord said was strives to do what our Lord said was impossible—to serve two masters, God and the world—and of such people Christ said: "You cannot serve God and mammon." Hence, he is more particular to know the exact limits of every obligation, so that he may have as much pleasure as he can, yet without going too far, for he has a vague desire to win heaven, yet at the slightdesire to win heaven, yet at the slight-est possible cost to himself. True, he does not wish to walk in the broad way of sin, for the Gospel tells him that it leais to hell and perdition. But when he thinks of the narrow way that leads to heaven he is determined to make it as broad as he safely can, and his elastic conscience will always twist and turn every commaniment of God to suit desire to win heaven, yet at the slightturn every comman iment of God to suit his own whims and inclinations as far mansell cannot be proud, and a proud man does not respect himself.—Rev. The young man who stands by and lets opportunities for doing good pass unseized is a poor sort of citizen, whether or not a sinner.

Take life earnestly. Take it as an earnest, vital, essential matter. Take it as though you personally were born to the task of performing a noble work in it, as though the world had waited for your coming.

Oultivate a lively expects

Verse of Dorothy's.

The plan of the Helstones joining the Helstones ploining the Helstones ploining the plan of the Helstones ploining the plan of the Helstones joining the wants is to avoid great crimes, serious mortal sins. This is the highest pitch of virtue to which he aspires; and as venial sins will never damn him, and he does not wish to be a canonized saint, but will be satisfied with any place in Paradise, so he is always asking: "Is the amount of the task of performing a noble work in it, as though the world had waited for your coming.

Oultivate a lively expects.

Cultivate a lively expects.

2. A few examples from the life of such a man will make the subject clearer. Take the obligation of fasting during Advent and Lent. Now, the wretched sinner in mortal sin does not trouble himself much about the fast, but likely breaks it at once, whilst or but likely breaks it at once, whilst, on the other hand, the good Catholic keeps it most exactly. But the lukewarm Catholic does not like to fast, nor does be wish to commit mortal sin. Then he begins to twist and turn the matter over in his mind, and he avalaime. ne begins to twist and turn the matter over in his mind, and he exclaims: "I must get a dispensation." "Let me see," he says; "I have the toothache, and yesterday I had the headache, so I and yesterday I had the headache, so I must really be ill, and I will go and see the priest." But alas! he lives some distance away, about half a mile. "I need not go as far as that: I am not obliged to do so, and I will dispense myself." But if this man lives close to the priest, and cappet get, a dispense myself." But if this man lives close to the priest, and cannot get a dispensation, he will take the very utmost portion the law allows in the morning, a good hearty dinner, another large allowance at the evening collation, and between meals he drinks as much as possible. Again, the Church commands us to keep Sunday holy by hearing Holy Mass and resting from servile work. The good Catholic is careful on Sunday to hear Mass well, to say more prayers than usual on that day, to read good spiritual books, and is careful to be present at the evening service. But good spiritual books, and is careful to be present at the evening service. But the lukewarm Catholic reasons thus: "Oh, the Church only binds me to hear Holy Mass and to refrain from servile work. Very well, then, I will go to an early Mass, when their is no sermon, for I hate sermons: and then I can do what I like during the rest of the day." So he prays no more on Sunday than on any other day. He goes to no evening devotions, but is out gossiping; reads no good books, but prefers a novel or some sporting paper.

paper.
Thirdly, the Church binds all under



penalty of mortal sin to confess and communicate at least once a year, and that at Easter or thereabouts. The wicked sinner does not trouble about this, and the good Catholic approaches the Holy Sacraments once a month, not oftener. The lukewarm Catholic says: "Dear me, I must go to confession now. I have not been since last Easter, and I would not go now if it were not a mortal sin to stay away. How troublesome it is! How very humiliating!" At the very last moment he goes, and with his lame preparation limps through his confession very badly, and on the next morning, with very little thought about what he is doing, he approaches the altar rails and re ceives his Lord and Creator.

THE SIN OF PRIDE.

First among the capital sins, both in the order of enumeration and the many dangers which attend it, is pride. According to St. Thomas it is the inordinate seeking of the goods of the soul. It is also defined as an inordinate desire of our own excellence and esteem.

It is a capital sin because of the many other sins which follow in its wake. Among these may be mentioned hypocrisy, obstinacy, evil ambition, of a obedience, discord and distaining of others. It is one of the first vices that takes root in our souls and one of the last to be eradicated.

Prize is an inordinate love of self. Its property is to cause us to attribute whatever of merit we possess to our own attainment in place of recognizing it as a gift from God. It prompts us to believe ourselves possessed of greater merit than we actually have, or that we possess merit surpassing those around us. And in so doing we attrib-ute to ourselves a glory which rightfully belongs to God, because whatever of merit we possess is from His hand.

In a word it may be called one of the greatest and one of the most pernic-ious and one of the most dangerous of sins. One of the greatest, because it opposes the majesty of God. One of the most pernicious because it has worked the rain of souls which no other vice could conquer. Because of the discord could conquer. Because of the discord which it has engendered families and governments have been runsed. And, mally one of the most dangerous, be-cause of its power to insinuate itself even into lives and places that are

Well and truly is it said to be "the origin of all sin." Through it, Lucifer, "the king of the children of pride," was hurled from beaven, and our first parents were driven from paradise. And by these examples we may readily and by these examples we may readily And by these examples we may readily recognize how odious it is in the eyes of God. A few quiet moments' reflection upon the miseries it entails should be sufficient to constantly keep us on guard against it. To do this we should always have before us the admonition of St. Paul: "If any man think him self something whereas he is nothing, he deceiveth himself."

Humility is the blessed shield to ward off the dangers of pride. It is the sure and sweet remedy given by our Saviour Himself: "Learn of me, because I am meek and humble of heart." Great results both in time and eternity, will attend those who follow His blessed example.—Church Progress.

A MOTHER'S PRAISE.

In every part of Canada you will find mothers who speak in the highest praise of Baby's Own Tablets. Among these is Mrs. Jas. H. Konkle, Beamsville, Ontario, who says: "I have used Baby's Own Tablets for over three years and I would not be without them. years and I would not be without them. They have done more for my children than any medicine I have ever used. My little girl, now four years 11, was always troubled with indigestion and constipation, and although other medi-cines helped her temporarily, Baby's Own Tablets were the thing needed to cure her. I also gave the tablets to my baby from time to time since she was two days old, and they always was two days old, and they liways worked like a charm. She is now two years old and more healthy child would be hard to find. The Tablets are cer-tainly a life saver." These Tablets cure all minor ailments of injants and cure all minor ailments of miants and young children. They contain no poisoning soothing stuff, and there is no danger of giving an over doss as there is with liquid medicine. Sold by all druggists or sent by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville, Ont.

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T. EATON C LIMITED CANADA

The Giengarrian, Alexandria, June 2.

A great and almost stunning blow has failen upon our people of the Catholic faith, and great, sincere and undisguled sorrow overcasts the whole community. Protestant and Catholic alike, by reason of the death of that most estimable and dearly loved man Alexander Macdonell. Bishop of the Diocese of Alexandria, It was a well known fact that His Lordship had for several years past been subjected to a very serious aliment, one which must of necessity greatly undermine his constitution and which necessitated great precaution upon his part as to diet and otherwise, Under it he had saged perceptibly, yet it was also known that he was following fosely the directions of his medical attendants and that neither he nor they anticipated any immediate fatai result as a consequence; his spirits were good, he attended as closely as ever to the manifold and responsible duties of his exaited station, was a consequence; his spirits were good, he attended as closely as ever to the manifold and responsible duties of his exaited station, was a consequence; his spirits were good, he attended as closely as ever to the manifold and responsible duties of his exaited station, was a consequence; his spirits were good, he attended some considerable distance at various times to visit the sick and bring the consolation of religion to the dying, while to visitors who called upen him and to all brought in conceive with him he was as cheerful, as cordial, as courteous and as considerate as ever, bravely disguising his increasing feebleness, never complaining and seldom mentioning even to those closest to him the fact that his health was seriously and permanently impaired. He had been called in five turn he admitted that he was undoubted ly worse than he had been, and felt, indeed, very seriously, indisposed, while on Saturday, the 29th of April, however, he had occasion to proceed to Kingston to attend a conformac of the Bishops of the Province, and upon his return he admitted that he was undoubted ly worse A great and almost stunning blow has falle travelent years on considerable distances at variation of the studies of the considerable distances at variation of the considerable distances at variations and the considerable distances at variations and as considerable stocked to the control of the control o

own about the story of the control o

the erection of the present house, which is one of the best and most substantial Bishop's residences in the province as it is one of the chie ornaments of this town. The Alexander Hall of the best and most substantial Bishop's residences in the province as it is one of the chief ornaments of this town. The Alexander Hall was erected during the curacy of the Rev. D. R. Macdonald and largely owing to his exertions, about the same time and the Exclesistical and Educational buildings would have been completed by the new Separate School for boys which is even now in progress with the work substantially advanced but the completion of which His Lordship was not spared to see.

the work substantially advanced but the completion of which His Lordship was not spared to see.

Next to the discharge of the duties of his high office that which principally interested the Bishop was the mater of education. He had as we have previously stated, taught school before studying for the priesthood, and subsequently while parish priest of Lochic he was for many years and under the system which then obtained, logether with the Rev. Duncan Cameron, Presbyterian minister of Kirk Hill, one of the Inspectors of schools for the county, the examinations taking place a; a central point in each Township. The duties of this position brought him in contact with many people and enabled those outside the Church to which he belonged to become acquainted with the singular charm, of his maneer and the kindness of his disposition, never more in evidence than when dealing with the young, and the people of the county generally irrespective of creed, then formed their testinate of the character of the future Bishop and recognized that he was a potent, distinct and undoubted influence for good to the community at large.

The Bishop's characteristics were marked;

moved to the church which had been appropriately draped in yellow, black and purple, the yellow, the papal colors and the purple the Bishop's colors. The body was surrounded by burning tapers and rested upon catafaique erected in the front of the church and covered with purple, the main and side altars being also draped with purple.

The Office of the Dead was then recited by the Bishops and priests.

A guard from the C. M. B. A., was placed in the church, and they kept their solemn vigil throughout the dreary night.

THE FUNERAL.

Friday morning broke in a shower of tears. All nature seems to weep for the loss of the great and good man. But despite the gloony air, crowds early, began to arrive by train and vehicle to be present at the last ead tites. And when the hour of 10:30 a.m., arrived the spacious Cathedral of St. rinnan's was more than taxed to hold them and many were turned away.

A Solemn R. guiem Mass was sung by His

taxed to hold them and many were turned away,
A Solemn R. quiem Mass was sung by His
Grace Archbishop Gauthier of Kingston,
assisted by Rev. D. R. McDonald and Rev. D.
R. mcDonald and Rev. D.
Pontifical Requiem had been performed, His
Lordship Bishop McEvsy, of London, Ont. as
cended the pulpit to deliver the funeral sermon.

THE SERMON. THE SERMON.

THE SERMON.

At the conclusion of the celebration of the Mass, His Lordehip Mgr. McEvay, Hishop at London, an old and warm friend of the deceased, ascended the pulpit and delivered a most powerful and interesting sermon, during the course of which his many kindly, touching and well deserved references to the life of the late Bishop brought tears to many an eyamong the large and sympathetic congregation. His Lordship took for his tax by Biessed are they that mourn, for thy small be conforted." (St. Mattnew, Chap, 5, Veiee 5) in his introductory remarks the eloquent speaker referred to the sad occasion that brought the miscenter. All were face to face with the three fold Church of Christ, the Church militant, the Church triumphant, and the Church eloquent speaker referred to the sad occasion that brought the modern of Code sill working in this life.

The Church militant are the members of the Church of God still working in this life.

The Church triumphant was composed of those who had completed their trials on earth and have been rewarded.

The Church suffering was composed of the members that have died in the friendship of God, but have not as yet paid off their entire debt to Almighty God, whose souls must be purified be fore eatering heaven to remain in the besom offod.

Sariving on earth, reigning in heaven or suffering in purgatory, all belong to the same Church, hence the dogma contained in the Creed of the Apostles. I believe in the Cumulation of Saints." It is a holy and wholesomethought to pray for the dead.

This practice of praying for the dead began

Creed of the Apostles." I believe in the Ccm munion of Saints." It is a holy and wholesome thought to pray for the dead.

This practice of praying for the dead began much before the coming of the Lord on earth, and through centuries to our any the Church has always kept it as a dogn a of faith to pray for the renief of the souls in purgatory.

He could not refrain from recalling the last time he had visited Alexandria. It was on a joyful occasion; their good Bishop was surrounded by Bishops and joyfuciengy who congregated to give expressions of esteem and affection to a newly consecrated Bishop. He ould vouch for the gratuitousness and kindness of their late Bishop—one who delighted to ewith his children, who called them by name and displayed such depinterest in their work their joys, and little sorrows; he looked upon them as his glory, his joy, his crown. The speaker well knew the obedience, in return, they treely gave their Bishop, how easily they approached him, obeyed him and loved him. To-day the scene was changed—the expressions of jry were not here, but in their sead one to the contract of the proposition of

approached him, obeyed him and loved him. To-day the scene was changed—the expressions of jty were not here, but in their s.cad one noticed tokens of giref, of sourcw, of deep mourning.

Ine some and expressions of gladness had given place to the Dies Iras, De Profundis and the Miscreri, Discauce our friend is dead nas gone forever, so far as this world is concerned. So in the midst of sadness and gloom, there is consoling thought that our friend was a friend of tiod, was doing the will of his Heavenly Master—his life was an open book A remarkable fact was that he was born-brought up and had lived nearly all his life in this and neighboring parishes, and then consecrated Bisnop. Their late Bishop's know ledge of the lai guage of the Gaei made him doubly welcome in the various parishes where those, whose native tongue was Gaeit, went to confession to him. No man had a better or more thorough knowledge of his county or was more faminiar with the history of the people then he had been. He had inherited these characteristics from parents of the Macdonnell Clan, solid Catholic stock, sound in body and in mind. The deceased was a practical man, if man of good sense, blessed with the spirit of fairplay and justice. The Bishop dwelt at some length upon the late Bishop work as a priest, during which time he had enjoyed the sown length upon the late Bishop work as a priest, during which time he had enjoyed the love and confidence of his people, the respect and esteem of his fellow clergy men and of his ecciesiastical superiors as well. He had set ved under many Bishops, and had at all times obeyed then, believing in the Holy Ghost, had gone to work with a will, carried out their the sure times and the respect and esteem of his fellow clergy men and of his receisiastical superiors as well. He had set ved under many Bishops, and had at all times obeyed then, believing in the Holy Ghost, had gone to work with a will, carried out their the remaining of the project of the respect of the respect of the respect of the respect o

Mrs. Sparrow and son Dr. Sparrow, of Sydney Cape Breton, Alex. Macdonell a cousin, relatives from a distance.

Besides Mgr. Sheretti, of Otawa, Archbishop Gauthier of Kingston Mgr. Lorrsin, of Pembroke Mgr. O'Connor (f Peterborough, Mgr. Mr. Evsy, of London, Mgr. Racicot, of Montreal, the Colowing clergy, were sleep present:—Father Colowing clergy, were sleep present:—Father Colowing, 1, Father Coley, Ca. B. Murray McShane, S. J., Father Coley, C. B. Murray McShane, S. J., Father Coley, C. B. Murray McShane, S. J., Father Coley, C. B. Murray McShane, S. J., Kelly, Smiths Felis; Ouellett, Pevilin, Hogen, Sinner, Twomey, D. O'Connell, Dean Twemp, McWilliams, W. A. MacDonald, Hartigan, D. C. MacRae, T. Fi zpatrick Carson, Firming, Forbes, Pilon, Duffus McDonagh, R. A. MecDonald, Fr. x, McGovern, Bourget, A. A. McRes, D. A. Campbell, C. McKae, D. R. McDonald.

KEEWATIN-ST. LOUIS' CHURCH.

On Sinday, June 4, a happy little band of twenty-three—thirteen boys and ten girls— after a three days' retreat preached by their z-alous and loying pastor, the Reverend Father Damoulin, had the lorg-desired and oiseful happiness of receiving our dear Lord for the first time into their pure, innocent

for the first time into their pure, innocent hearts. The Mass for the First Communicants was celebrated at 80 clock by the reverend pactor, who in his sermon exhorted the children by historing words to prepare by acts of faith, leve, contrition, etc., to receive their Lord and Creator His sermon was so imprissive that, doubtless, there were many in that congregation whose faith was waxing cold and who felt themselves all influence anew with the old faith and good resouves of their First Commun ion day—standing like a pillar of light in the shadows of the past, Many of the hepychildren's parents communicated on that morning.

shadows of the past, Many of the happy children's parents communicated on that morning.

After the thanksgiving the little communicants went hime to breakfast. At 10 o'clock they returned to the church to assist at the High Mass which was celebrated by the Rev. Fatner Kalmes, O. M. I. Principal of the Indian school. Kenora, who came to help the Rev. Father Dumoulin on this happy occasion. The sermon preached by Rev. Father Kalmes was based on the necessity of prayer for perseverance in the good resolves and ferventh dispositions of the First Communicants—the day that had been rather threatening in the morning, was by this time fine and suitable for the success of the photos.

At 3:30 in the afternoon another very impressive cremony took place, namely, the renewal of the baptismal vowe. An elequent sermon was preached by the Rev. Father Dimoulin, in which he very vividly described the two standards, that of Jesus Christ with its mottoes, 'mortification, sufferings, humiliations, leading to a broad, flowery road at the end of which lurked a bottomless abyss. After the sermon in which the Father explained the vows made for us at baptism by our spontors, one by one the communicants passed into the senetuary, and there, with lighted candle in one hand and the other placed on the Book of the Gospels, each pronounced slowly and solemnly the baptismal vows.

Then the Reverend Pastor snoke a few words.

one by one the communicants passed into the sanctuary, and there, with lighted candle in one hand and the other placed on the Book of the Go-ple, each pronounced slowly at d solemnly the baptismal youwed slowly at d solemnly the baptismal youwed slowly at d solemnly the baptismal youwed slowly at d solemnly the baptismal younged solemnly the baptismal younged solemnly the baptismal younged to the word about our Blessed Lady, our Heavenly Pleader at d Benefactress. He exhorted the children to preserve always a firm and solid devotion to the Blessed Virgin; ow hose maternal care and protection he confided them. This was followed by the vesting of the communicants in the scapular of Our Lady of Mount Carmel and the consecration of them to the Blessed Virgin denediction of the Most Blessed Sacrament during which the 'Te Deum' was sung, closed these never-to be forgotten cere monies which recalled to many in that congregation the day of their First Communion when they, too had the same happiness and made the same promises — promises in many cases ruthlessly broken, but now renewed with more manly devermination.

During these services the church was crowded by the overjoyed parents whose love and laborand many sacrifices were rewarded at last by the First Communion of their children.

Many, too, were the feelings of love and gratitude to their beloved pastor, the Rev. Father Dumoulin, who, since his arrival in Keewatin, has done winders — first of all, the training and religious education of the children, the interests of the Church and school and, lastly, the care and arranvement of the hitherto-neglected cemetery — which has been made aft tresting pace for our dear dead.

Father Dumoulin's love for our Loay was gladdened during May by the gift of a beault ful statue of the "Immaculate Conception." four feet high. The appearance of the statue was a perfect surprise to the Rev. Father—the more so as the gift was anony mous. May God bless the generous donor whose statue, we hope, will be the source of numerous and spe

SHERIDAN-In Lucan, Ont., on June 1, the feast of the Ascension, Mr. James Sheridan; aged seventy-one years. May his soul rest in peace!

TEACHERS WANTED WANTED FOR ST. AUGUSTINE SEPAR ate school, lady tescher, having scond class certificate. State salary, experience and ristrences. Duties to commence after summer vacations. Address D. Donovan. Sec. St. Augustine, Oct., Huron Co. 1391-3

WANTED FOR THE OPENING OF school, the first day September n.x., three Catholic lady teachers, holding second class professional certificates and having sufficient knowledge to teach and converse in the French language. Salary \$30) per year, Apply to L. V. Bachand, Sec. Separate School Board, Steelton, Ont. 1391-3

FOR R. C. SEPARATE SCHOOL DOUGLAS FOR R. C. SECARATE SOLDER Capable of teaching a continuation class. Duties to commence 21st August, 1905. Apply, atating salary and lexperience, to John McEachen, Douglas.

POR THE R. C. SEPARATE SCHOOL F. Chepstow, Ontario, one male teacher as Principal, capable of teaching the Eaglish and German languages, holding first or second class certificate of qualification: also a lady teacher as assistant-holding a second class certificate of qualification. State salary per year experience and references, if any. Duties to commence August 21st, 1955. Applications will be received up to the fifth day of July, 1955. Address M. M. Schutter, Sec. Treas, R. C. S. S. Board, Chepstow, Ont.

TWO TEACHERS HOLDING SECOND class certificates capable of teaching English and French, for the Catholic Separate School, Cysler Ont, Classes re-open Aug 21s next, References required Salate salary expected, Rev. D. R. Macdonald, Crysler, Onto

WANTED FOR DOYLE'S SEPARATE school Section. No. 5 Raleigh, lady teacher. Must have second class professional certificate. State salary and experience and other references. Duties to commence Aug. 21st. Address Thos. Canning, Sec., North Buxton, P. O. 1389 3

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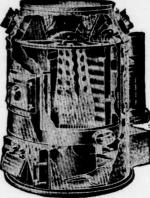
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The Farmers' Binder Twine Co.,

JOSEPH STRATFORD, General Manager

BRANTFORD, Canada

VOLUME XXVII

The Catholic Re LONDON, SATURDAY, JUNE 24

THE DRINKING HAB We remember the distingu Lorenz said while he was in th States that he could not as a touch alcohol. The English Sir Frederick Treves, decla alcohol is a poison and a foe and alert judgment. Discu question of alcohol as a food t for Nov. 19, 1904, says " it been established by several w classical researches that up alcohol is a food, and past the is a poison." Without drawing line of demarcation which sh for all persons when its ac food exactly ceases, and when a poison exactly begins, it

Apart from the fact the injury to health the amount consumed per diem should consumed per diem should strictly to one and a half flu it cannot be regarded for purposes as a food in the se-reparative." Considered as a beverage

Benedict, it will be noted is practically no physiolog peutic excuse for the use In a pamphlet prepared by Van Cise, actuary of the Life Assurance Company, Effect of Total Abstinen Death Rate," we read the stinence lowers the death increases the duration of The statistics garnered by other actuarial experts, furn the following facts: "B ages of twenty and thirty th deaths among drinkers as with abstainers is 11 per tween thirty and fort cent. : between forty and cent. : between fifty and s cent. Clearness of vision sion of muscle are incompat drinking habit, say some and so they require of their absolute abstention from beverages. Some may not but it is certain as a gener after the age of forty t drinker is less able to cope gencies and of prolonged e the total abstainer. About liver and kidneys and the in their cheques for healt not honored, and the re pairment of powers, changes and the shadows Hence it happens that ma going down into the val should be on the high powers lose their edge a when they should be in t

> benedicent action: THE DRINK DIST We were told some ti irate drink dispenser own business," and to fact that saloons can be spectability. Yea, we we to remember the benefac in liquors, their gene this and that, and above and edifying lives. We this, but without exult member, too, that one tinguished for his piet early morn in his place

not leave the jaded me

eye opener. We know of the bar work early a

jure up, as they count th

of the mansion that is

apron is put away and cock-tail is a thing of t The Church, howe much if these bar-room try to get some more gaining a livelihood. pense with these ber provoke scorn and v should be none the p which represent neith telligence were withl which finds its way in would flow into other would bring comfort hold. Anyway the sa so potent as former! the "Church frown

Borrow." CHINESE CIV

The papers inform of the Dowager E abolishes the inflict revolting form of tor ing." As Western in with having influe Western scribes wax of western civilizati criminal can secur legal and medical ex a past that can m