PER CENT.

Catholic Record.

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

LONDON, ONTARIO, SATURDAY, JUNE 23 1906

VOLUME XXVIII.

The Catholic Record. LONDON, SATURDAY, JUNE 23, 1906.

LESS TALK-MORE WORK.

Some scribes seem to think that Socialists are men with tousled heads and a vocabulary bristling with words of the blood and thunder character. There may be many of them who are not given to the use of comb and razor and who may use on occasion terms to affright the sleek and well fed. A few Socialists, however, are good citi zens-that is, they pay their taxes and are, according to the tenets of latterday religion, on the way of salvation. They have nothing bizarre in their appearance and can make a speech without waxing melodramatic. But they wonder at the attempt to destroy socialism with a joke. They are indignant at the gentlemen who sit in well-appointed rooms and kill socialism with their mouths, unnoticing the while, the misery and starvation at their doors. It is easy to talk about that the sceptred kings of thought direct the long hair of the socialist and the futility of his schemes; but while Greed dominates the factory and counting room and peoples the city a subscriber. streets and binds men to the wheel of labor far more securely than ever iron did the slave to an oar, Socialism will thrive and cast about for a leader to fuse its discontent and hopes into a mighty reform instrument. It is not to be pushed out of the way by jokes which are libels on humor. Morethese exhibitions of tactlessness rankle in the hearts of men who are willing to work for a living wage, and who cannot understand why when they cease to be of use to the business wheel they should be cast aside to swim or to sink. It is strange, indeed, that a citizen who gives of his best to his country, can, when he puts by the tools of life, expect no other reward than a ticket to the poor house. And stranger still is that the brotherhood of which we hear so much on the platform is so little seen in everyday life. We may salve our conscience with the assertion that the cries of discontent are provoked by the professional agitator. We admit that many who are stumbling along with their burdens wait on words that tell them of the good time coming. But these cries are caused not a little their brethren and who so long as their sky is blue, care not what clouds guage. Honored clergymen and preobscure that of others. Less talk and more work would be a barrier of socialism. And when we get it into our heads that we are members of one family-that the man who works for us,

A WORD IN TIME.

and the gamin who sells us the papers,

and the young woman who faces the

problems of how to live with honor on

a starvation wage, are our brethren-

we may feel inclined to do something

care" policy of the pagan.

William Jennings Bryan says that the ambitious young man should discard everything which in the least degree weakens his strength. He can well afford to leave liquor to those who desire to tickle the throat or to please the appetite : it will be no help to him in his effort to advance the welfare of his fellow-beings. He does not need to swear: logic is more convincing than

The men who succeed know the value of this advice. The brain unclouded by liquor is ready for any emergency. The non-drinker is healthy as a rule-is keyed up to meet the demands of com petition. He is where the men are-in the firing line, and not around the hospi. tals seeking for some remedies for kidney and liver. And the law-more and more widely promulgated-decrees that the man who frequents the road house and lingers long o'er the wine cup is not wanted.

LET US PUT THE BLAME WHERE

IT BELONGS. A correspondent writes us for information as to why Catholic writers are not represented in the Booklovers Library. On the supposition that our friend knows what he is talking about we suppose that the absence of Catho lic writers may be accounted for by the carelessness or ignorance of the Catholic reader. Publishers are not in business for sentimental reason. They may be non or anti-Catholic, averse to all religion, but they wish to satisfy the public. Let our correspondent and his friends call for Catholic literature and report. It may ease the burden of our responsibility in this matter to declaim against bigotry; but we know,

or ought to know, that drivelling anent our rights is not the course taken by men who know their rights and how to get and guard them. Grievances are largely of our own making. With our energies bent on organizing our forces and persuading our brethren that the civil service is not comprehensive enough to enhance all the young men who have a tendency towards immaculate linen and creased trousers, we might have little time for complaint and whining, which are to our mind a confession of anathy and cowardice. One thing is certain that with a serious generation the Booklovers Library would never be noticed.

THE PUBLIC LIBRARY.

The Public Library, whose praise have been hymned often and eloquently by the representative citizen, has many and various uses. It is a testimony to the consuming zeal of the toiler for knowledge. It is a rebuke to the materialism of the age and a reminder and inspire the minds of millions. As our readers have heard this before, we hasten to say that we insert it to please

The toiler is too tired after his work to devote much time to intellectual pursuits. His sons read the " sporting extras,"or, if studiously inclined, use up gray matter over "Spalding's Official Guide." But the aforesaid toiler pays for the upkeep of the library and its officials. He pays for the amusement of the young things who dote on fiction and think that Mrs. Wharton, or some other producer of dirt, is "just too sweet for anything!" He pays for the books taken out by people who can well afford to purchase them. He contributes his share towards making the time pass pleasantly for the individuals whom we see with two or more books tucked under their cultured arms, on their way to the library. This is somewhat of a compensation.

A PUZZLE FOR THE NEXT CENTURY.

When the coming generation reads the history of this it may be disappointed at not finding adequate grounds for our self glorification. Our neighbors of the United States especially, by Christians who take no account of are, when dilating on their country, never at a loss for picturesque lanlates raise up their voices in praise of the liberty which is theirs with a vehement eloquence which to us seems altogether unnecessary and unjustifiable. That our brethren have made a name for themselves wherever there is a dollar to be earned, and have developed a capitalist who is the chief propagator of Socialism, and though in art and literature they have done more than to prove that we detest the "don't their critics are accustomed to acknowledge, yet to our mind are they far removed from a democracy that can be viewed optimistically. Divorce menaces the family and the greed of gold the faith of the people. Corruption exists both in the financial and political world : the millionaire, whatsoever his offences, mocks at law. Behind his money bags and the men who do his will in the legislature he laughs at the publicist and at the voluble average citizen who can be befooled at all times by the politician. But the other day a negro lynching occurred in the city of Springfield, Mo. When the work of the mob was done, hundreds of men and women appeared on the scene in search of souvenirs. Buttons from the clothing of the victims were carried away. In the centre of one group was a man with a skull. Some of these people would perchance sneer at Cath olic relics. But what a picture for a satirist! Men and women of this enlightened generation—inhabitants of a land which we are told time and again, is the home of liberty groping among charred ashes for souvenirs of men who had been done to death in defiance of law. One would think they should be ashamed to keep such reminders of their social savagery. Having neither parted with our respect for law nor disrupted the family, we may be par-

> that guards our unity and liberty. Very Rev. Thomas B. Donovan, superior of the St. Joseph Society for Negro Missions, in speaking of the progress of his work among the colored people of the South, says that in the eighteen years of its existence the society has grown from three priests to forty, and the churches and schools

have multiplied proportionately. Tae child cannot run before it has

PROF. GOLDWIN SMITH ON THE MIRACLES OF LOURDES.

Editor Freeman's Journal:

Prof. Goldwin Smith is out again in another article against the Church. Some time ago he gave us, in the Sun, what he said and what his friends must have hoped would be his "last word" on religious controversy; for his attempts at this kind of writing have impaired his reputation as a overcome what Juvenal calls the "in sanable cacoethes seribendi," of which the professor has long been the willing

A tew months ago Prof. Smith endeavored to discredit the annually recurring miracle at Naples—the liquification of the blood of St. Januarius. Relying to his strictures, I said in th

Relying to his strictures, I said in the Sun:

"It were fruitless to adduce the evidence on which Catholics rely to establish this miracle. Mr. Smith is doubtless familiar with it, yet he refuses to accept it. Now the question is, what is the precise intellectual value of this refusal? Has it any at all? Christian miracles may not have the approbation of Prof. Smith, but is that fact alone sufficient to discredit them? By what canon of criticism is his opinion to be canon of criticism is his opinion to be preferred to that of such men as Leibnitz, Pascal, Gladstone or Few Up to the present writing the professor has prudently refrained from attempting to answer these questions. "The Miraculous Cures at Lourdes

but the caption is misleading, for he does not believe in miracles. Neither does he deny them, yet he admits that he is "biased against belief in mir-I had supposed that a philosopher of I had supposed that a philosopher of Prof. Smith's pretentions would not admit being "biased" in his judgments about anything—that his decisions would be determined absolutely by the evidence free from all bias.

"Let me see," says he, "or be as sured that medical experts have seen, a mising to life or, an amutated lim'

is the heading of Prof. Smith's latest

contribution to controversial literature;

a raising to life, or, an amputated limb restored, and I shall be convinced."

See how the astute professor would safe guard himself against Even in a case of raising the dead to life, or the restoration of an ampu-tated limb, he must have the evidence, either of his own eyes, or of medical experts, who have witnessed the prodigy. Yet he gives us no reason to believe that his eyesight is more reliable than that his eyesight is more reliable than that of any other person whose vision is un-impaired; and as for the testimony of "medical experts," the judges of our courts have learned, from ample expercourts have learned, from ample experience not to attach much importance to it. The learned professor would make his own terms with the Almighty. He demands "a sign." He must have not only a miracle, but a miracle of his own choosing. I fear he is destined to be disappointed. The Almighty is not easily coerced. In the gospel of St, Luke we read:

Luke we read:

"And others, tempting asked of Him a sign from heaven, and He replied:
"This is a wicked generation; it asketh a sign, and a sign shall not be given it except the sign of Jona the proph-

et."

Nor is it by any means certain that the professor would be "convinced" even if he saw a miracle of his own choice. If he has read "Les Grandes Guerisons de Lourdes," and is not convinced by its evidence, his case is hopeless. When the rich man implored less. When the rich man impossible Abraham to send Larazus to almonish his brethren lest they, also, might the Patriarch replied: share his fate, the Patriarch replied:

"They have Moses and the prophets, let them hear them. But he said: 'No, Father Abraham, but if one went to them from the dead they will do pen-ance.' And he said to him: 'If they

ance.' And he said to him: 'If they hear not Moses and the prophets, neither will they believe if one rise again from the dead.''.

What is there to prevent Prof. Smith from attributing the resurrection of a dead person to the clever juggling of the ecclesiastical authorities, just as he does in the case of the standing miracle at Naples? Besides, it must be borne in mind that whether Mr. Smith is "convinced" or not, has very little bearing on any truth. "Can you convince me of that?" asked a skeptismith is "convinced or not, as voy little bearing on any truth. "Can you convince me of that?" asked a skeptical pupil of his preceptor. "No," replied the master, "I can only prove it to you." So that, whether Prof. Smith believes in Christian miracles or

Smith believes in Christian miracles or not, is a matter of no consequence to any one but himself.

"The cure of a mortal disease," says the professor, "by dipping in the pool of Lourdes, would no doubt be as real a miracle as a raising from the dead, or the restoration of a limb; but how can we be sure that the disease mer really mortal?"

was really mortal?"
Why does Prof. Smith, who is supposed to be an adept in the use of language, use the word "mortal" here instead of "incurable?" That the healing of a malady may be considered miraculous, it is not necessary that the malady be mortal: it suffices that it be incurable. Now, although, as he imdoned for viewing with pride the flag plies, it is very difficult to tell when a disease is mortal, there is no difficulty whatever in pronouncing many diseases to be incurable. It is not even neces-sary that the malady be incurable in sary that the malady be incurable in order that we may say with certainty, that its healing would be miraculous. If a maligant ulcer of years' standing be healed instantaneously, there can be no doubt as to the nature of the cure, notwithstanding the professor's implied assertion to the contrary.

Mr. Smith continues: "To medical widness which we given in some cases

evidence which was given in some cases I should, of course, defer, if I were assured that the medical man was unbiased, and that his opinion was con-

firmed by the profession. This seems not too much to ask when we are called upon to believe a miracle."

These words look innocent and fair ough at first sight, but what do they enough at first sight, but what do they really mean? Simply this: that if Mr. Smith be allowed to pack the jury, he is willing to accept the verdict. The medical man must be "unbiased," but if he differ from Mr. Smith he is surely biased; and his opinion must be "con-rmed by the profession," but by "the profession" he means only its professed fidels. Goldwin Smith knows perfectly well that many of the miracles Lourdes have been subjected to the most searching scrutiny by medical men eminent in their profession, who were forced to admit that their science ould not account for the facts before

Take the case of Louis Bourriettene out of a thousand—which was ridely known, as he had been a sufferor for over twenty years. The sight of his right eye had been almost enirely destroyed by an explosion in a marry where he was employed. quarry where he was employed. He suffered great pain, and was under the constant care of a physician. Hearing of the wonderful cures effected by the water of the new spring, he pro-cured some of it and bathed the affect-ed eye, with the result that he got in-stant relief. He continued to use the water at intervals during the night, the next morning he was overjoyed on inding that his sight was perfectly re-When the poor man announ the good news to the doctor at his next visit, that functionary gravely assured him he need never expect a cure, and when the patient insisted that he was already cured, the doctor took out his diary, wrote some words, and tearing out the leaf handed it to the patient saying:

Close your left eye and read this;

Imagine the doctor's amazement when the man took the paper from his hand, closed the left eye as directed and read aloud the following words which the doctor had written :

"Bouriette has incurable amaourosis; he will never be cured.

Now note the effect of this extroardinary testimony on the "unbiased" who read it in the official report of a Commission appointed to examine the case. Me are assured that some maintained that Bouriette was not cured; others that his eye was never diseased; others again that he only imagined he could see; whilst a few went so far as to assert that no such person ever existed! History repeats itself; Bouriette's case recalls the gospel narrative of the man who was born blind.

Prof. Smith's allusion to the Church launching defiance against the leading principles of modern civilization" is the veriest clap-trap, unworthy of a third rate pettifogger. He cannot third rate pettifogger. He cannot name even one principle of modern civ-ilization which the Church antag onizes. Not only so, but he knows that many eminent non-Catholic writers have freely borne testimony to the beneficent influence of the Church in this regard.

Surely he must have read Samuel Laing's standard work on the "Social and Political State of the European People." One chapter in this im-People." One chapter in this im-perishable work of Mr. Laing is enperisable work of Rome, the Source of Liberty and Civilization in Europe." In this work Mr. Laing acknowledged that "the Church and her establishments were the only say lums in which the spirit of freedom and of independence of mind were lodged, kept alive, and nursed to maturity. All that men have, of social, political, and religious freedom, may be clearly traced in the history of every country, to the working and effects of the independent power of the Church of Rome.

Guizot says that the Church "powerfully assisted in forming the character and futhering the development of modern civilization"; that her mon-asteries were philosophical schools of Christianity in which the human mind, beaten down by the storm, took re-

The Protestant historian Rankin,

says of the Church: "A slow but sure and unbroken progress of intellectual culture had been going on within its bosom for a series all ages. All the vital and productive energies of human culture were here united and mingled." Even the rationalist, Lecky, admits that "Catholicism laid the very foundations of modern civilization,' "the Catholic Church was the special representative of progress." Now, in the face of this testimony gathered from opponents of the Church—but honorable opponents who have the honesty and the manhood to admit the truth what are we to think of Mr. Smith's what are we to think of Mr. Smith's reckless assertion about the Church "launching defiance against the lead ing principles of modern civilization?" We may condone a misstatement made in good faith, but we can have nothing but content for the man who delined but contempt for the man who deliber ately falsifies with the truth staring him in the face. Poor old garrulous Gold-win Smith! He seems determined to

The ruined city of St. Menas, the sanctuary of the old Egyptian Christians, is being explored by a party of archaeologists, under Prof. Carl Kaufmann, of Frankfort, Germany. So far the excavations have been very successful, and the splendid marble basilica of Arcadius has been revealed. This is the only example of an early Christian columns being one bearing the sacred monogram, I. H. S., beautifully executed.

stay on the stage till he is hissed off.

H. F. L.

THE EXISTENCE OF GOD.

In 1876 Cardinal Gibbons, then bishop of Richmond, Virginia, publish-ed a book called "The Faith of Our Fathers." It was intended to prove the chief doctrines of the Catholic church. Throughou: the work the author quotes the Bible, because, as he says, it was accepted by non-Catholics generally as an authority.
In 1889 the Cardinal issued a second

ock of religious instruction called 'Our Christian Heritage.' Tois second book starts at the very foundation of all religion, the existence of God, G d's providence, the immortality of the soul, man's free will, and kindred subjects. In proof of these traths the author does not appeal to the Bible, but to reason.

T ese two books, my dear brethen, incioated the trend of religious thought at the periods in which they were written. When the first was published, at the periods in which they were written. When the first was published, non-Oatholics generally admitted the fundamental truths of religion, like the existence of God, the immortality of the soul and free wil; and they admitted the Bible to be the word of God. Within twenty five years however, after the appearance of the

however, after the appearance of the 'Faith of Our Fathers' non-Catholics in large numbers had drifted farther and farther away from the truth. Today there are many who do not accept the bible as the word of God, and in order to make them practice any religion we must begin by proving that there is a God, that he cares for us, and that we have an immortal soul.

The same motives, therefore, which impelled the Cardinal to treat the basic truths of religion in his second book inpel me to treat them from the

You are Catholics and admit these You are Catholics and admit these foundation truths of religion. That is true. It is also true that you sometimes meet people who do not accept them, who are at least in doubt about them, and also to satisfy you that we are not afraid to let you, therefore that these subjects should be discussed from the Catholic pulpit, to supply you with arguments in case you need them, and also to satisfy you that we are not and also to satisfy you that we are not arraid to let you inspect the foundations on which the edifice of Christianity is built. The Catholic Church is a divine institution and can bear the closest examination from foundation

stone to pinnacle.
Two weeks ago I gave you one of the existence of God. To day I intend to give you another. Briefly stated, it is this: The evidence of design in the universe proves the existence of an intelligent design to the existence of an intelligent design to the existence of an intelligent design the existence of an intelligent design the existence of an intelligent design the existence of the exist A plan, a design, is evident in the mineral, vegetable, and animal king dom. It is evident in the earth as a It is evident in the universe as a whole.

Among minerals we see that one combination of chemical elements produces coal, another combination produces marble, another gold, another

duces marble, another gold, another the diamond, another the emerald, and so indefinitely. Like combinations will invariably produce like results.

In the vegetable kingdom, if you plant one seed it grows into a lily; another seed grows into a bush of roses; another into a luxuriant vine; another into a tree laden with luseious fruit; another into a giant oak. If you plant another into a giant oak. If you plant an acorn, you know that an oak will be

an acorn, you know that all oak will be the result, not a lily or a rose.

In the animal kingdom, you know that like begets like. A wolf will not beget a lamb. A hare will not beget a lion. You know that the offspring of human beings will be human, not a flower or a beast.

vegetable, and animal kingdoms of nature. Like produces like. Like combinations produce like results. In other words, uniformity reigns throughout. This is what makes physical science possible. The sciences of mineralogy, botany, zoology, physical sciences are based on the uniformity of

the laws of nature. Law and order, method, plan, system, design, are everywhere manifest, and argue the existence of an intelligent Being who made the different creatures in such a way that they follow certain laws of combination, generation, and growth. In brief, the design apparent in the universe proves the existence of an intelligent designer whom we call

Here is a watch. Suppose I place it in the hands of one who never saw such an object before. After he had examined its different parts, observing how they are combined and how they co-operate to accomplish the end in view, what would be say if I told him that the watch was the result of chance, that pieces of metal came together by chance and formed it? He would say,
"Nonsense! The evidence of a design, of a plan, of the adaptation of means to an end, point to an intelligent designer." His common sense would tell him that some intelligent being

had made the watch.

Gazing aloft at the heavens, we find the same evidence of design, though on a grander scale. The materials used are the most massive, the proportions the grandest, the combining forces the most powerful. We see an alliance of elements the most opposed, and a marshaling of different forces, yet with al perfect harmony of parts and unity The sun is the center of the solar

system. Around it the earth and several other worlds are revolving. Astronomers tell us that the stars are so many other suns, each with its system of planets. All these suns, with their planets, are in turn revolving around one great central sun, which is the center of the universe. All these myriad worlds and systems of worlds are exceening through space at Only the ignorant are intolerant.

1444

a terrific rate of speed; all are connected, all influence one another, yet never interfere. It is a most intricate combination, yet evidences a perfect unity of design.

This earth has three motions. First, it revolves on its axis once every twenty four hours, at the rate of a thousand miles an hour. Secondly, it thousand miles an hour. Secondly, it revolves around the sun once a year, at the rate of sixty-eight thousand four hundred miles an hour. Thirdly, as a part of the solar system, the earth travels with the sun and other planets around the great central sun of the universe at a rate of speed that is simply beyond calculation.

Will anyone tell me that all this was the result of chance? As well say that atoms of matter came together by chance and formed this watch! As well say that the letters of the alphabet were thrown together haphazard, and produced that wonderful book the Bible! To everyone of common sense, it is clear, that, as design in the watch points to an intelligent designer, so design in the universe points to an intelligent designer-God.-Chicago World.

Protestant Lady Will Build Catholic

Chapel. Mrs. O. H. P. Belmont has announced that she will build a Catholic chapel not far from her country home at Hempstead, L. I. Mrs. Belmont is not a Catholic and decided to build the chapel through the influence of an old servant. The woman was so anxious to have a church at Hempstead that she went to Rev. Father Farrell, in whose parish the place is located, and offered him her life savings to build a chapel there. The priest, after thanking her warmly, said be thought he would be able to raise the necessary money to build the edifice and advised her to keep her money in the bank, where she would have it if she needed it. She then went back to the Belmont house and told her story to Mrs. Belmont and so interested her that she later asked permission to build the chapel herself.

CATHOLIC NOTES.

The Very Rev. David Macdonald, D. D., rector of the Scots' college, Valladolid, lately celebrated the golden jubilee of his priesthood.

Lord Justice Mathew, of the Queen's Bench, London, who has just retired after an honorable career, is a nephew of the great Father Mathew, the Apostle of Temperance. One of his daughters is a nun and the other is the wife of John Dillon, M. P. Sir James Mathew occupied the bench for twenty five

A notable confirmation took place re-cently in Dublin, Ireland, at the pro-cathedral. Archbishop Walsh conferred the sacrament of confirmation on nearly a thousand children. The actual conferring lasted over two hours, and the ceremony was concluded by the administering of the temperance pledge.

Right Rev. John B. Delaney, Catholic Bishop of the diocese of Manchester, N. H., died in that city on June 11th. It is stated in a leading coal journal It is stated in a leading cost journal that Father Hennepin, the Franciscan missionary, was the first to discover coal in America the site of this primitive mine being in the vicinity of what is now Ottawa, Ill. It was not until nearly a century and a half, however, that this discovery was made of practical use.

Rev. Father O'Leary of Quebec, who was one of the chaplains with the first Canadian contingent to South Africa during the war, has unearthed so many historically valuable documents, of tinental interest, that the United States government has called him to Washington, and desires to employ him in the same capacity.

The Very Rev. Lawrence Shapcote, O. P., has been re-elected Prior Provincial of the English Dominicans for another term of three years.

The Stanislaus Julien prize of 1,500 rancs, offered for the best work dealing with China and Japan, has been awarded by the French Academy of inscriptions and Belles-Lettres to Rev. Emile Raguet of the Paris Society of Foreign Missions. Father Raguet is doing mission work at Nagasaki, Japan. All necessary arrangements have now

been made for a visit to the Vatican by the King of Spain and his bride during their honeymoon. The visit will be made during the summer and the royal couple will be received with great honor. Arrangements are made that the King shall be a guest of the Spanish Embassy to the Vatican and that during his short stay in Rome he shall absolutely ignore the Italian officials. The new history of the Society of

Jesus, which is being compiled, originated entirely with Father Martin. A dozen brilliant Jesuits have been at work on it for many years. The Jesuit world has been divided into six parts and the Bathers have been deviced in the six parts. and two Fathers have been delegated.

There is comfort in the assurance that, whatever trouble may come, it might have been worse.

God did not spare Mary poverty, work, sorrow and shame. Yet she was the dearest creature to Him of all He ever made.

The shortness of even the longest life on this earth, when compared with eternity, is a thought which should frequently be in our minds.—Pittsburg Observer.

Keep the children off the street at night, is a safe rule for mothers to follow.

A VICTIM TO THE SEAL OF CONFESSION

A TRUE STORY BY THE REV. JOSEPH SPILLMAN, S. J.

CHAPTER III. JOYOUS PLANS AND SAD FOREBODINGS.

Meanwhile Father Montmoulin had installed his mother in the large easy-chair, and submitted to be minutely chair, and submitted questioned by her as to his health and general well being. The result of the interrogatory was on the whole satis-factory: the old lady thought her son rather pale and thin, wise fairly well. She told him he must take more care of himself, take the greatest care of himself, and not sit up studying at night, and above all not think of fasting. The young priest smiled good humouredly at these motherly injunctions, and quieted her think of fasting. The young priest smiled good humouredly at these motherly injunctions, and quieted her with the assurance that he felt quite well and strong. And in future, he added, she would be able to look after him herself; as soon as she had rested a little, and had a cup of coffee, he wanted her to go and choose the rooms she would like fitted up for her. "Let us go at once," she rejoined;
"I really am not tired, and the chilbe here afterwards, and one can say nothing before them. Of course I should like to be as near as I can to

Montmoulin accordingly showed his mother the two nearest cells in the left wing, which, as we have said, were parted from his own rooms by a narrow passage, for the sake of admitting light to the corridor. The rooms had a pleasant lookout upon the rooms had a picasant lookout possus.

hills, and were comparatively in good
repair. Yet Mrs. Montmoulin preferred the two on the other side, adjoining her son's bedroom. "We must provide for all needs," she said. "An old woman like myself ought to think seriously of death, if I am here I should only have to knock on the wall if anything unexpected happened. And see what a delightful view there is from these windows, all down the valley!

Just as you please, mother," her replied. "The other, rooms are rather larger and more airy, but we will furnish these up nicely for will furnish these up nicely for you; the ceilings shall be whitewashed and the walls papered afresh. I have got a book of patterns, so you shall select the paper yourself. To-morrow I will see about getting the whitewashers and paperhangers, and about mid-lent it il be ready for you to move in. Then I hope you will have a tranquil, happy after all the storms it has pleas

God that you should pass through,"

"How kind you are Francis," exclaimed the happy mother, wiping a
tear from her eye. "I never doubted tear from her eye. "I never doubted your affection for me. But how will you manage, with your scanty income, to do all this?"

Do not let that trouble you, mother. Mrs. Blanchard, the President of St. Joseph's Guild, a wealthy and charitable widow, somewhere about your age, (who, by the bye, is looking forward much pleasure to make your ac quaintance, and with whom I doubt not you will pass many a pleasant hour, working for the poor) had the excellent working for the poor) had the excellent idea of presenting me with a good round sum to make my rooms more comfortable, and add a few books to my small library. So you may beat ease on that point, mother; but come along now, the coffee must be ready; I think I hear Julie calling me."

Julia calling us."

They turned into the dark kitchen where the little girl had just made the coffee. "You see how good it will be, Grandmother," she cried triumphantly. "But the table is not laid yet, and there are such a lot of books on it! Charlie has not come back from the baker's. Do please help me!"

The books were soon cleared away, a white cloth laid on the table, and the The books were soon cleared away, a body clear the boy, as he told missing the clear and she could be compared as and sancers set out. "This one with the gold rim is for Uncle." the could be compared away, a body clear the boy, as he told missing the boy as he boy, as he told missing the boy as he boy as child said, as she passed the cups in review; "Grandmother shall have the one with the motto, I will have the pretty one with the flowers, and this cracked one will do quite well for cracked one will do quite I wish the stupid boy would bring the bread !'

bring the bread !"
" Here I am," said Charles, who entered at that moment laden with a bag
of sweet cakes and another containing rolls, "I don't see why you should call me stupid! Here is your change, Uncle, and the baker said a penny was

"Is that to buy sweets, my boy?"
his Uncle rejoined as he gave him back

the penny.
"No Uncle, I shall put it into the box for the heathen, that the poor children may be baptized, when I go as a missioner to the foreign lands you have

"Well done, my boy! you shall have another penny for that," the priest re-

" And please a penny for me too, for making you such nice coffee," Julia You shall have it," replied her

" Is that to go into the collect-Uncle. ing box too ?" Oh, good Heavens, I shall never go out to the Islands where the horrible cannibals live! perhaps I will put a

half-penny in. well," said the priest, " do as you please, only do fetch your wonderful coffee, we are more than

Soon all four were sitting round the table, enjoying the refreshing beverage, with which no fault could be found, and munching the crisp cakes. Charles claimed an extra cake as his guerdon for having fetched them, besides he remarked that his sister had kept the

best cup for herself.
"Very well," said his Uncle, "justice demands that Charles has another biscuit, and Julia another cup of coffee. Now when you have done, children, you may make a tour of inspection of all the empty cells, and select bed all the empty cells, and select bed-rooms for yourselves when you come to spend your holidays with your Grand-

mother and me."
"Hurrah, that will be jolly!" the
boy exclaimed. "Make haste Julia,
finish your coffee."

"If I come you must promise to stay with me, for I should be quite afraid to be left alone in the dark

passages and empty cells," the girl answered. "But I shall not want a room for myself. I may sleep with you, Grandmother, in the holidays, may I not, I should die of fright, if I was alone at night. Don't you know, the last nuns who were here, were all guillotined in one day, twenty two of them, in the courtyard down below. And old Susan says that on moonlight And old Susan says that on morning inghts, they walk in procession up and down the corridors, with their heads in their hands! That is the reason why she persists in sleeping down at the "Olive tree" inn; for nothing in the world would she pass a night here, she

The old woman ought not to fill your Priest rejoined. "The good religious were not executed here, but on the market-place in Aix, and they will do you no harm, for they were martyrs and are now in heaven. They were put to death because they prayed for good King Louis XVI., and he died the death of a Saint."

The children having finished their coffee ran off on a voyage of discovery through the deserted cloisters, leaving the mother and son to have a conversa tion together concerning the prospect of happier times to come after all the

"I do not know how it is," Mrs. Montmoulin presently remarked, "whether it is the gloomy impression made on me by this almost untenanted convent, or the timidity engendered by past misfortunes, that makes me unable to believe that there are tranquil and joyous days in store for me in my old age; on the contrary, I seem to feel as if some new trial threatened to

We are in the hand of God, whatever happens," her son replied, "and if it please Him to send us fresh troubles we must bear them with the help of His grace. But really I see no cause for apprehension at present. I have a good appointment here; the greater part of my parishioners seem fond of me; I have no personal enemies. The party who are hostile to the Church are of course a thorn in my side, but so long as I do my duty, they cannot in jure me. Besides I am very careful to keep clear of mixing in politics. My ecclesiastical superiors are satisfied with me; only yesterday I received a very flattering letter from the Vicar General, expressing his approval of some essays I had published in the Clerical Journal. I tell you this to set your mind at rest. He offered me at the same time a Professorship in the Greater Seminary, to which a very good salary is attached; but I prefer to re-main here and occupy myself with reading and the care of my flock. If I went to the Seminary, I should be compelled to relinquish the pleasure of having you with me, and requiting you in some measure for all the cares and privations my schooling and subsequent training cost you. So keep up your spirits,

mother At this juncture the door bell rang. and Father Montmoulin put his head out of the window to see who was there. It was a boy in the costume of the peasants of that part of the country; he made a sign that he wanted the door opened, which Loser had closed behind him on taking his departure. "A sickhim on taking his departure. "A sick-call, probably," said the priest, with a shade of impatience; "these people always send for me at such inopportune times." Stepping out into the corri-dor, he called Charles, and bade him go down to the door; in a few moments he returned with the messenger, who had in fact been sent to summon the priest to a distant hamlet among the moun-

tains. "Mother said, would your Reverence please come quick, or father would die without the Blessed Sacrament and the holy Oils," said the boy, as he told his a word, only makes a strange noise in his throat, like our farmservant, when he gets drunk. But father had taken nothing but a bowl of But

"I will come, my little man. Your father seems to have had some kind of I hope it will not be so very bad. That sort of thing often passe off. However, I will make haste. see mother, I must bid you good bye at once. Dear me, I have just remembered all that money of Mrs. Blanchard's, it will never do to leave the house unprotected. St. Joseph, give me good counsel! I cannot go a mile out of my way to take it to the Mayor, or get neighbor to come and act as care taker: that would want such a long explanation, and the sick man might before I get to him. And the salvation of a soul, perhaps quivering in the balance, is more important than the safety of this sum of money. I know what might be done. Could you oblige me, mother, by staying here for the night with the children? I have a large sum in my keeping, here in this desk, and you can understand that I do not feel justified in leaving it un guarded in an empty house. You can make yourselves comfortable for the night—you see I must attend to my pastoral duties."

"Yes, I will stay, if there is no

"Yes, I will stay, if there is no other alternative," said the old lady, a little flustered. "But would it not be little flustered. "But would it not be better to put the money into your bedroom, and then we can lock ourselves in, and it will be much safer than in the

sitting room."
"True: do whatever you think right. Here is the key—no, where have I put it? I had it in my hand when you arrived. Never mind, there is not time to hunt for it now. We will move desk and all into the bedroom, it is not heavy." Then a sudden suspicion passed through the priest's Then a sudden mind-was it possible that Loser had We must first ascertain," he said, that it is really here. Quick Charles, fetch me the key of my wardrobe, it fits this desk."

The few moments that elapsed before the child returned were moments of painful suspense for the priest; at length the desk was unlocked, and to his great relief, the handkerchief in which he had wrapped the money lay there just as he had left it. "Again I was wrong in my suspicions," he said

to himself. " Now we will not lose moment. Come Benny, you go with me to the sacristy, and I will get the holy oils, and to the church, that I may sake the Blessed Sacrament, and you must carry the lantern. And you Charles, take the keys of the church—you will find them on the kitchen table, and lock the door of the church after us; I have the key of the housedoor in my pocket. Now mother, make whatever arrangement you like." Then turning arrangement you like. Then turning to the boy, he asked how far it was to the hamlet where he lived?

"I can go in about an hour, Father."

"Well yes," the priest replied, "but you run over the hills like a chamois,

and along paths that are too steep for me, especially at night. I may not be back before midnight, or even before morning. S) you settle yourselves comfortably for the night; leave this rug here for me in case I return; I have often slept in an armenair. Now good-night and God bless you! May His holy Angels watch over us all!" So saying, Father Montmoulin, ac-companied by the two boys hurried

along the corridors, through which they could hardly see their way, to the church. From a tribune at the end of the corridor, whence a view of the choir and chancel with the ever burn ing lamp could be obtained, a winding staircase led down to the sacristy.
There the priest took the holy oils, and all that was necessary for administering the sick, and put them into a bag which he placed round his neck. to the altar, he opened the taberacle and took from Host, Which he adored, and placed in the small silver-gilt pyx upon his breast. He then left the church in solemn silence, bearing his God and future Judge hidden under the sacramental veil, preceded by the boy with the lighted lantern. Charles followed reverently to the church door, which closed carefully, as soon as the pries

he closed carefully, as soon as the priest with his little companion had disap-peared in the fast falling twilight. Passing through the church, lighted only by the flickering rays of the lamp suspended before the tabernacle, the boy reentered the sacristy. In the his knee before the altar, he said to himself, "our Blessed Lord is there." But in the sacristy a nameless terror took possession of him, he could not summon up courage to mount the dark winding stair to the tribune, and traverse the gloomy corridor to the priest's apartments without a light. He remembered that there was a taper on the altar by the Missal; this he took, and lighting it at the lamp, he began, not with considerable trepidation, to as-cend the stairs, shielding the light with his hand. About half way a door which he had not About half way up he passed his way down, and taking it for the doo of the tribune, he pushed it open and went through. It led into a small went through. It led into a small room, a kind of outer sacristy, in which all manner of church furniture, frames for holding candlesticks or lanterns, processional crosses, candelabra, trestles, and all the various things sed from time to time for the service of the church were stored. But the first object that caught the eye of the trembling boy was the pall, upon which a large skull and cross bones were painted. With a shriek of terror he et the taper fall, turned and rushed up the stairs into the tribune, whence

fied along the corridor until he gained his uncle's rooms.

The old grandmother had no little The old gradulated had so difficulty in soothing the child, who burst into the room pale and trembling in every limb, as if he had seen a ghost. His sister too was so frightened by what he told her, that she begged her grandnother to let them go home. Montmoulin, on whom the deserted Convent made anything but a pleasant impression, would gladly have acceded to the children's wishes, had she not promised her son to take care of the house and the sum of money for which he was responsible. She decided however to send the children down to place where they were to meet Mr. Lenoir, and to remain in the house her self for the night. "Quick, children," she said, "run as fast as you can down the hill to the 'Four Ways' we got down. You cannot miss your road, and Mr. Lenoir will not have gone; ask him very politely to be so kind as to take you with him. Tell him I am obliged to stay here to take care of the house, but mind you do not say a word about the money."

Thereupon she put the rest of the

biscuits that were standing on the table into the children's pockets, tied a scarf round their necks, and took them down the wide flight of stairs to the door. Then she kissed them both, and stood looking wistfully after them, as hand in hand they raced down the hill, till the village street hid them from sight. Then she fastened the door, and with a heavy heart wended her way

back to her son's apartments.
"I am almost as much of a coward as my little boy," she said to herself as she began to clear the table. Then she opened the desk and took out the handkerchief containing the money.

What a weight it is!" she ejaculated, and unable to refrain from looking at the contents, she unknotted the hand-kerchief. The good old woman had never in her life seen so large a sum, gold, silver, and a whole packet of banknotes. She felt quite alarmed, and glanced involuntarily at the door, to whether it was properly closed; then wrapping it up again, she carried the treasure into the next room, and concealed it in her son's bed. "I hope all will turn out well," she soliloquized. "If some unprincipled man knew that I was all alone in this lonely house, with all this money in my charge—well, I had better not think too much about

what might happen i''
Slowly pacing up and down the sitting room, the old lady recited the rosary for the holy souls, whilst the shades of twilight deepened into night. She did not light a candle, but laid down without undressing on the bed, thinking she would keep awake until her son returned. The door of communication between the two rooms she carefully

For a long time she lay there ing. For a long time she lay there without closing her eyes; at length however, she fell into a doze. A sharp gust of wind, rattling the window, startled her into wakefulness; she sprang up. Was some one trying to get in through the window? No, the weather had suddenly changed; the mistral, the biting north east wind which in the valley of the Rhone often breaks in months. breaks in upon the early spring of Provence with icy breath and heavy showers, had banished the soft breezes of the Mediterranean and covered the heavens with dark rain-clouds. Al-ready the first large drops beat upon the panes. "My poor Francis! I

the panes. "My poor Francis! I only hope he will not contract some illness in this terrible weather!" sighed the anxious mother. She struck a the anxious mother. She struck a light; it wanted an hour to midnight. She lay down again, and soon fell into an uneasy slumber. Before long she again started up, aroused this time by a peculiar sound, as if some one in the next room were trying the door. "Is that you, Francis," she exclaimed

aloud. aloud.

The sound ceased immediately, and all was again quiet. The old lady listened for a few moments, then she laid to be all head on the nillow. "I must her head back on the pillow. have been dreaming," she said, and fell this time into a deep sleep, from which she did not awake until the norning.
TO BE CONTINUED.

HER DELIVERANCE,

When Gillian came into the old family lawyer's office that soft June morn-ing, that astute gentleman discerned at once that something unusual was the The beautiful young face was quite white and there was a gleam in the blue eyes that was not good to see.

"My dear child," exclaimed the senior member of Benedict & Carroll, rising to grasp her hand, " what is

Gillian took a seat opposite. "Mater enough," she replied in a hard tone.
Mr. Benedict, I've come to tell you that it is all of no use. Stephen and I will have to separate. Why should we will have to separate. Why should we try to pull together?" she added. "He cares no longer for me, I am convinced.

If he does, his actions run counter to it. If it isn't his club, it's an appoint nent after dinner. He is never at home, and I—I can't eat my heart out longer in such loneliness. I wouldn't say a word, but it used to be so different." Oh, the heautiful exer were fell Oh, the beautiful eyes were full s. "Why do men lead us to be of tears. of tears. Why do men lead us to be lieve that the honeymoon will only fade into deeper joys. It's so cruel to us. No," she went on, "we rarely spend a moment together nowadays. If I plan an especially nice dinner, he never comes to it. At breakfast he is deep in his paper. His evenings are spent his paper.

away from home.
"Mr. Benedict," the rich young voice faltered. "I grew up in your household. You've always stood to me nousehold. You've always stood to me in the place my own dear father would have occupied had he lived. I come to you first in my unhappiness. I tell you frankly, if this is what married life

neans I will have none of it.
"It has come to this, I cannot longer bear Stephen's indifference and neglect Help me to get away from him and-

The old lawyer rose and paced the floor. His fatherly, kind face had upon

it a look of pain.
"Oh these poor rich people," he ex claimed. He stopped to lay a hand on Gillian's shoulders. "My dear child," he added, "I would help you if I could but don't you see that even if you should be free the old life can never be restored? Stephen may neglect you; I suppose he does, yet you are his wife, Gillian," he went on, "if Stephen and you had both been poor, it would have been a thousand times better for each of you. Money gives you license to go your separate ways that poverty to go your separate renders impossible. The young mechanic who comes home Saturday night and lays his weekly earnings in his wife's lap is, after all, a man to envied. His chance of happiness is far better than that of the man whose future, so far as finances go, is assured. is no talk of 'affinity' there. When he has a half holiday he spends when he has a half holday he spends it with his family on the porch or on a trolley. His Sunday is his paradise—his wife his good angel—his home his heaven. Well, well, perhaps Providence, in the divine order of things, had decreed it. At any rate the divorce areas of the second decree, the second decree it. court doesn't pass in judgment upon the poor as it does upon those of the

higher class.
"Gillian," he asked suddenly, "what

are you planning for the summer "The Rossiters want me to join them at Old Point Comfort," returned Gil-lian listlessly, "but I haven't really promised.

"And Stephen?"
"Oh Stephen," said Gillian with "Oh Stephen," said Gillian with a bitter smile, "informed me yesterday that he had planned to go for a two

months' hunting trip up to Wigwam Gulch. This is the 1st of June. If I go with the Rossiters I dare say we will not meet until the last of September." The old lawyer regarded the pretty, unhappy young face with all a father'

"Wigwam Gulch! Isn't that the place Stephen bought a year ago?' asked suddenly.

" No doubt there's good fishing and "The best; that is why Stephen The best; that is why stephen keeps it. When he first bought the place he did ask me to go over with him and spend a month, but I was engaged to the Atwoods, who were at White Sulphur Springs, so I could

"That is just where you young wives make the first fatal error," went on the senior partner earnestly. My dear, do you know the only recipe I give to young wives to preserve the peace in the family? It is this: Make your large indigenesable to your highered. selves indispensable to your husbands. Never let anything interfere or take you from your husband's side. If do, the rift widens imperceptibly husband's side. If you do, the rift widens imperceptibly at first, but afterward it becomes an impassable gulf. Gillian, will you do as I ask in just one respect?"

"A hundred if you say so," returned

Gillian, springing up. "Dear Mr. Benedict, can I ever forget what you

Benedict, can I ever forget what you have been to me?"
"And I want to be more," was the "And I want to be more," was the almost solemn reply. "I want to save you from future misery if I can. I am convinced, too, of one thing. Perhaps you do not realize it yourself, but, Gillian, you still love Stephen; therefore, my child, if I could arrange a separation it would only make you more unhappy. No, my dear, your lot is cast with his. Bear with him until it is dissolved by the only tribunal that can sever it. I'm a poor alvocate of divorces, Gillian. In nine cases out of ten the evil can be remedied, but young people are apt to demand much, to give little, to grow restive and consequently as the day must follow the night the as the day must follow the night the relations between them become strained.

"No, my dear, I can see no deliver No, my dear, I can see in every sequest, I want you to ask Stephen to night if he will take you with him on this hunting trip over to Wigwam Gulch."

"He would refuse," replied Gillian

th bitterness. "Never mind, ask him again," was the old lawyer's reply.
"And it's ten miles from the post

office, and there are absolutely no privi leges," protested Gillian.
"So much the better. You have been surfeited with privileges, Gillian. Too much money again. It Stephen were a poor man and you were obliged to safely

nd on what he could earn for you, you'd be living in accord this mor "You always were a housewifely little soul, Gillian. Don't you remember the little cakes you used to make me when you were a little girl, and the cup custards, too, whenever I was sick?" Gillian's eyes filled with quick tears. I remember it all," she answered, and I would love to do things for

Staphen now if it were necessary. you know, I often long to go into the kitchen and mess around just as I used to years ago."
"You can turn the talent to account

on this trip, then," smiled the old with Stephen on this trip, and if you find, after a month's trial, that you are really of the same mind, I'll agree to help you.'

Gillian rose slowly. "Agreed," she Gillan rose slowly. Agreed, she said. "For your sake, Mr. Benedict, I'll humble my pride and ask Stephen to take me with him. If he refuses—"
"Let us pray he will not," returned the old lawyer solemnly. "Now if you the old lawyer solemnly. "Now if yo must go, good bye, and God bless you. Mr. Stephen Brandon looked

at his wife that evening with unusua interest. She were an evening dress of some soft white material, but she had taken off her jewels. Save her wedding ring, the beautiful hands were devoid of ornament. She looked singularly sweet 'I suppose you're slated for the Ros

siters," he asked carelessly.

Gillian flushed. Now was her time.

"No," she said, "I had planned to go with them, but I've changed my mind. I think—if you will agree to it, Stephen—I'll go with you on that trip to Wigwam Gulch. You asked me once you know? (With a pitiful little smile. Stephen Brandon looked at her. did ask you," he answered coolly, "bu that was before you had learned to dis

pense so easily with my society."

Gillian flushed hotty. "There are two sides to that, Stephen," she replied. "You threw me on my own resources, leaving me alone as you have, but we won't go back of things, only

this once don't refuse me."

"On your own head be it then," re turned he, turning to his coffee. suppose you are aware we go by wagon, camping out five nights on the road, and that the house is only a two-roomed cabin? You will have to take a cook." "I'll take no one," returned Gillian decisively. "I'll do the cooking my self.

"Whew!" whistled Stephen, looking at her again. "Well, the as generous as you leave my man. But don't don't take too leave my man. But don't take too much plunder; it's a mountain road,

and luggage counts."
"I'll remember," said Gillian; " and may I really go, Stephen?" rising and standing wistfully by his chair. "If you must, but know this Gillian,

whatever comes of it, it is your own planning."
"I'll not forget," she replied, as Stephen rose and left her.

"I guess this is as good a place as any to camp for the night," remarked Stephen as he drew the horses to a halt. It was a few days later, and this was their first night out on their way to Wigwam Gulch. "Hold these lines while I reconnoitre a little. "Yes,"

after a few moments' survey, "this will do finely. Sit down and I'll have fire going."

Gillian, clad in a blue percale dres and white linen hat, watched the tall athletic figure until a clump of trees hid it from sight. A little feeling of pride stirred in her heart. "How

pride stirred in her heart. "How handsome he is," she thought involunt-arily, "and after all he is mine, mine." He came back in a moment laden He came back in a moment laden with some wood. A brisk fire was soon burning. "What shall we have for supper?"

he asked.
"Cold beans, rolls, ham, preserves. honey, and I'll make coffee," rejoined Gillian interestedly.
"Good," was the answer. "Come, "Good," was the answer. "Come, my girl." He lifted her lightly from

the seat and the impromptu feast was Did ever coffee taste like this ?' said Gillian with a sigh of content, sip-

said Gillian with a sign of coneent, spping hers from her china cup.

"It's the air," Stephen answered.

"Do you know I've always rather envied old Abraham, living in tents the way he did. If I had my own way to make. I believe I'd be a cattle man, changing my tents to suit the pas "I wish you did." thought Gillian

almost involuntarily and with a sigh."
"What's the matter?" demanded her husband, regarding her with a keen eye. "Sighing for the thought of them," she replied. "Here, Stephen, let me give you some more coffee."

A few minutes later darkness began to close them in. The fire died down

to a bed of white ashes. Gillian gave to a tired sigh. "I really believe first sleepy." she said, smiling a little. "It's strange, too, I'm used to late hours. If you don't mind, I'll creep into the wagon."

"The air again," rejoined her hus-and "and don't mind me in the band 'least."

She hesitated a little as she stood heside him. Somehow the great world of nature living about them drew her towards him. "Kiss me good night, Stephen," she said shyly as she stood there, and Stephen, drawing her to him, pressed his lips to hers.

"I shall sit here for a while and write.'

When he, too, came into the wagon a half hour later her regular breathing showed him that she stood in need of an early rest. The lantern was burning dimly suspended from aloft. By its undimly suspended from a lott. By 168 uncertain flickering glow he could see the beauty of the perfect features. A forgotten wave of tenderness swept over him as he stood over her. "I wonder what put it into her heart to come with me?" he mused. "And I beauty thought about the did not care." always thought she did not care."

"Well," said Stephen a few days later, as Gillian surveyed the cabin at Wigwam Gulch, "what do you think of

Gillian laughed. "It's fine, Stephen," she answered, "and just look at that view. Did you ever see anything grander ?

Stephen came over to her side, There before them rose the mountains, veiled in purple mists. The plains, green as emerald, stretched in boundless waves and billows at their base. "It is grand, isn't it?" he said gravely. "Somehow one's life seems small and petty beside such grandeur. Well, little wife, where shall we put

things?"
Gillian's heart bounded. "Little wife!" She had not heard the dear title since the first season of her married life, three years before. It was "Gillian" now. Was it possible that the old blissful times might come

She arranged the little cabin herself with more painstaking care than she bestowed on the management of her great house in the city—singing, too. she went about her humble tasks of dishwashing, bed-making, and sweep ing. Stephen heard her clear voice above the strokes of the broom :

"John Anderson, my Joe, John, We climbed the hill together."

And his keen face softened as he listened. They had brought only the necessary things, the few dishes, furniture and cooking utensils that would make them comfortable, but she had taken care to bring Stephen's big chair and her own little low one. The two chairs occupied different terri-tories at home. Stephen's chair stood in the library, hers in her own particular sanctum upstairs, but now they stood socially side by side.

A vase of sunflowers graced the ude mantle, a rich Oriental rug covered the floor, the table linen was ex-

quisite.
She had an appetizing supper when Stephen came home that first night, tired and hungry. Her dress was simple and worn with the grace that marked everything she put on,

Stephen started when he saw the homelike room. "This is a metamor-phosis, Gillian," he cried. "You're not going to wash these dishes alone," remarked Stephen as they rose from the table.

"But you're tired," protested Gil-

"No more than you are. Here, give

me that dish towel."

They grew very merry over the little clearing up. When it was over, they went out of doors. "Sit by me," said Stephen, lightning his pipe. And again there was in his voice that new tenderness.

Together they watched the moon rise over the pine trees. In the days that followed Stephen grew to watch, at the end of the day's sport, for the slight girlish figure in the plain dress.

After a while she came out to meet im. "Did you have good sport?" she would ask "Fine, but it's good to get home, Gillian."

And then would come the supper hour and the stillness of the night as it crept over the mountains. As they lived longer the simple life at Wigwam Gulch the coldness and restraint, the bitterness that had risen like a wall between them these last years, melted into nothingness.

"Our time is up to morrow, Gillian," said her husband one evening. They were sitting on the step, as was their fashion. "Aren't you glad?" "Glad? No."

Gilian's voice trembled. Reaching out in the friendly twilight she found her husband's hand. It closed upon

her's reassuringly.

"Have you really enjoyed it?" asked Stephen, incredulously.

"It's been heavenly. I've—I've had you all to myself."

"Gillian!" Stephen Brandon put his hand beneath his wife's raising the exquisite face until the eyes were on a level with his own. "Gillian, do you mean, really mean that under all your coldness you care for me ?"

Care," Gillian's voice broke; "too much. I thought you had ceased to love me, Stephen, and so I grew hard and bitter."

Stephen Brandon's face darkened with pain. "Child, child," he cried, with pain. with pain. "Child, child," he cried, "we nearly brought our married life to shipwreek by our obstinacy and assumed indifference. Assumed, because both of us have cared through it all. Gillian, tell me to night, and I'll never doubt you again, do you really love me?"

really love me?"

Gillian crept closer in the darkness."
Better than my life," she said, in solemn tones. "Oh, Stephen, we may fight against the fact all we may—I have, but it's all of no use. Neither. of us can be independent of the other.

I did not know it fully until Wigwam

Gulch revealed it to me."

"Blessings be upon Wigwam Gulch, then," returned Stophen, pressing her

FREQUENT COMMUNION.

The general intention of the Apostle-

ship of Prayer recommended and blessed by the Holy Father for the month of June is frequent Commun-

It is a most salutary Food for the

ion. It is a most salutary Food for the soul the most perfect way of worshiping God and the surest means of extending His Kingdom on earth.

In the natural order the frequent partaking of food is absolutely necessary in order that the body may be sustained. Without it sickness ensues re-

tained. Without it sickness ensues, re

tained. Without it sickness ensues, resulting in the withdrawal of life. Moreover such food must be whole some. The same is true in the spiritual; order. Unless the soul be strengthened by the graces which God dispenses with for that purpose it, too, will sicken and suffer.

But as Jesus Christ is the fountain convexed all graces and as He is present.

Many, however, have urged that such a privilege can only te enjoyed by those in the religious life. Some

out of humility, others through a mis-taken notion of their own unworthiness,

some out of fear and others to cover their indifference, plead their excuses

for refraining from receiving frequently

for refraining from receiving frequently. In each instance there is lack of justification. Confessors and not the penitents, are the judges. None will be permitted to receive frequently who are not deserving. Hence there is no danger of receiving unworthily by receiving frequently if our confessions to complete and our sorrow sincere.

be complete and our sorrow sincere.

Therefore, it should be the ambition of all earnest Catholics to attain the

privilege of frequent Communion. It should further be their ardent desire to comply with the wish of the Supreme Pentiff who so well understands what

it means for the glory of God, the good of mankind and the extension of Christ's

kingdom on earth. For when frequent Communion has become a universal custom among men, then shall we wit-

ness God's will done on earth as it is

PEACE.

MOHONK PEACE CONFERENCE.

Last Monday His Eminence Car-

our fellow-men by the practice

nation from nation, that alienated tribe from tribe and people from people, and to make them all of one family acknowl-

edging the fatherhood of God and the

edging the latherhood of God and the brotherhood of Christ. When looking back and contemplat-ing the wars that have ravaged the Christian world during the last twenty

faint-hearted of this discouraging impression and to show that Christ's mission has not failed, but that the cause of peace has made decisive and reas-

It is by comparisons and contrasts that we can most effectually guage the results of Christian civilization.

Let us compare the military history of the Roman Empire from its foundation to the time of Augustus Caesar with the military record of our American Republic from the close of the

The United States has existed as a sovereign nation for about one hundred and twenty years—since the close of the Revolution. During that time we have had four wers—the war with England, from 1812 to 1815; the war with Moxico, from 1845 to 1848; the Civil War, from 1861 to 1865, and the recent Spanish War. The combined length of campaigns was about ton years. Hence

campaigns was about ten years. Hence we see that the United States has enjoined twelve years of peace for one year of war, while the Roman Empire enjoyed

suring progress.

in heaven.-Church Progress.

earnestly desires.

llian gave elieve I'm a little. d to late I'll creep

906.

d her has

e stood berew her to-ood night, as she stood ng her to

while and he wagon a breathing need of an

as burning By its uncould see eatures. ness swep er heart to care."

a few days you think of d just look ver see any-

o her side, mountains.
The plains, their base.
t?" he said
's life seems
ch grandeur. shall we put

ard the dear of her mar-fore. It was possible that might come cabin herself

eare than she ement of her -singing, too, amble tasks of , and sweep-r clear voice proom:

oftened as he ought only the ils that would but she had Stephen's big low one. The different terri-

's chair stood her own par-. but now they ental rug cov-

g supper when hat first night, er dress was the grace that put on. n he saw the

is a metamor-ried. "You're dishes alone," they rose from protested Gil-

re. Here, give erry over the

en it was over,
"Sit by me,"
his pipe. And voice that new ed the moon rise

n the days that to watch, at the t, for the slight in dress. me out to meet e good sport?"

d to get home,

ome the supper of the night as ntains. As they e life at Wigwam and restraint, the isen like a wall ast years, melted

morrow, Gillian," evening. They step, as was their glad?"

bled. Reaching vilight she found It closed upon

y enjoyed it?''
lulously.
enly. I've-I've

en Brandon put his wife's chin, e face until the ean, really mean coldness you care

voice broke; "too on had ceased to nd so I grew hard

s face darkened child," he cried, t our married life ir obstinacy and e. Assumed, bee. Assumed, beme to night, and ou again, do you

er in the darkness. or in the darkness,
life," she said, in
, Stephen, we may
act all we may—I
i no use. Neither
dent of the other. ully until Wigwam

on Wigwam Gulch, ophen, pressing her

to him. "Oh, Gillian, since I know you love me, I hate to leave it."
"We will come back," said Gillian, "every year together."
"Yes, together," replied huskily; "together, little wife."
The three Brandons—Stephen, Gil lian and the baby that has come to brighten their cabin home and bind their love, are camping again this summer at Wigwam Gulch. less than one year of tranquility for every century of military engagements. I may remark in passing that at least three of these four military campaigns might have been easily averted by peacful arbitration, and that a large share of the responsibility rest at our doors.

of the responsibility rest at our doors. What is the history of the Hebrew people as recorded in the pages of the Old Testament, but a narrative of warfare? The sacred chronicle, from Moses to the Maccabees, comprising one thousand four hundred years, presents an almost series of wars of defense, or invasion, or of extermination. So continuous were the military cam-

paigns that a sacred writer refers to a time in the year when hostilities were annually renewed: "It came to pass at the return of the year, at the time when kings go forth to war." They had their season for fighting as wel marked as we have our seasons for planting and reaping. But the blessed influence of our Chris-

tian civilization has been experienced not only in reducing the number of wars, but still more in mitigating the horrors of military strife. Prior to the dawn of Christianity, the

motto of the conqueror was "Vaevic tis," "Woe to the Vanquished." The captured cities were pillaged and laid waste. The wives and daughters of the defeated nation became the prey of the But as Jesus Christ is the fountain source of all grace and as He is present, Body and Blood, Soul and Divinity, in the Blessed Eucharist, the Sacrament of His Love, how better su tain our spiritual life than by receiving Him frequently in Holy Communion? This is what the present Holy Father urges so ardently in the decree which he issued towards the close of last year. It is what our Lord Himself so earnestly desires. ruthless soldiery. The conquered generals and army were obliged to grace the triumphs of the victors before they were condemned to death or ignomini-ous bendage. Alexander the Great, after the cap-

ture of the city of Tyre, ordered two thousand of the inbabitants to be cruci fied, and the remainder of the population were put to death or sold into

slavery. How different was the conduct of General Scott after his successful siege of the City of Mexico! As soon as the enemy surrendered not a single soldier or citizen was sacrificed to the vengeance of the victorious army, and

vengeance of the victorious army, and not a single family was exiled from their native land.

During the siege of Jerusalem, in the year 70 of the Christian era, under Titus, the Roman general, more than a million Jews perished by the sword and famine. Nearly 100,000 Jews were carried into captivity. The sacred yessels of the Temple of Jerusalem were borne away by the blood-stained were borne away by the blood-stained hands of the Roman army. Simon, the Jewish chieftain, with the flower of the Jewish chieftan, with the hower of the Jewish troops, was conducted to Rome, where he graced the triumph of the Roman general, and then a rope was thrown around his neck and he was dragged to the forum, where he was cruelly tormented and put to death. And yet Titus was not accused by his contemporaries of exceptional cruelty. On the contrary he was regarded as a benevolent ruler, and was called "the

benevolent ruler, and was called "the delight of the human race."

Let us contrast the conduct of Titus toward the Jews with General Grant's treatment of the defeated Confederate forces. When General Lee surrendered his sword at Appomatox Court House he and his grave army were permitted to return without molestation to their respective homes. THE TRIUMPH OF THE PRINCE OF CARDINAL GIBBONS AT THE LAKE dinal Gibbons left Baltimore to attend the Twelfth Annual Lake Mohonk Con-ference of international arbitration.

respective homes.
Imagine General Lee and his veterans led in chains to Washington, followed by the spoils and treasures of Southern homes and Southern sanctuaries! Imag ference of international arbitration. His Eminence was accompanied by Father Felix, Superior of the Passionist Order at St. Joseph's Seminary near Ealtimore. The Cardinal was invited to deliver an address before the Conference, and, accordingly, he spoke last Thursday morning the address which follows. His words are full of wisdom, and tell of a deep and fervent faith in ine the same Confederate soldiers compelled to erect a monument to commen orate their own defeat! Would not the whole nation rise up in its might and lenounce a degradation so revolting to their humanity?
The Roman and American generals

and tell of a deep and fervent faith in the eternal wisdom of God, Who directs all things. The Cardinal said: Nearly two thousand years have rolled by since the birth of the Prince The Roman and American generals in their opposite conduct, were reflecting the spirit of the times in which they lived. Titus was following the traditions of paganism. Grant was obeying the mandates of Christian civilization.

And now, friends and advocates of interactional arbitration, permit me to of Peace, Whose advent was announced by the angelic host singing "Giory to God in the Highest, and on earth peace to Men of Good Will."

international arbitration, permit me to greet you with words of good cheer and

peace to Men of Good Will.

Christ's mission on earth was to establish a triple peace in the hearts of men—peace with God by the observance of His commandments, peace with god by the practice of instance of the commandments. our fellow-men by the practice of justice and charity, and peace within our own breasts by keeping our passions subject to reason, and our reason in harmony with the divine law.

He came, above all, to break down the wall of partition that divided action from pation, that slighted tribe which are attached the most sublime title and most precious reward—"Bles-sed are the peacemakers, for they shall

be called the children of God."

I beg you to consider what progress
has already been made in the beneficent work in which you are enlisted.

cent work in which you are entisted.

A hundred years ago disputes between individuals were commonly decided by a duel. Thanks to the humanizing influence of a Christian public opinion, these disagreements are now usually adjusted by legislation or conciliation. Have we not reason to hope that the same pacific agencies which have checked the duel between individuals will. in God's own time. centuries, some persons might be tempted at first sight to exclaim in anguish of heart that the mission of Christ was a failure.

My purpose, in the brief remarks which I shall make, is to disabuse the individuals will, in God's own time, check the duel between nations?

In our schooldays the most odious and contemptible creature we used to encounter was the bully, who played the tyrant toward the weak, but cringed before his strong companions. But still more intolerant is a bullying nation that more intolerant is a bullying nation that
picks a quarrel with a fee ble nation with
the base intent of seizing her possessions. This bullying power is playing
toward a weaker neighbor the role
which the implous King Ahab acted toward Naboth's vineyard, Naboth answered "The Lord forbid that I should give thee the inheritance of my fathers."
But there was on board of arbitration in those days; might was right with Ahab.
He robbed Naboth not only of his vine-

Revolution to the present time.

In pagan Rome war was the rule,
peace was the exception. The Temple peace was the exception. The Temple of Janus in Roue was always open in time of war and was closed in time of opeace. From the reign of Romulus to the time of Caesar, embracing seven hundred years, the Temple of Janus was always the Temple of Janus was always the Temple of Janus was always as the Temple of Janus was always always described the second of the Temple of Janus was always alway yard, but also of his life.

Friends and advocates of international arbitration, let it be our mission to protect the weak against the strong, and then to the ruler of a feeble nation may be applied the words of the peet:
"Thrice is he armed that hath his quarrel just." years, the Temple of Janus was stways open, except twice, when it was closed for only six years. It was subsequently closed at the birth of Christ, as if to symbolize the pacific mission of the Redeemer of mankind.

The United States has existed as a

1. He is armed with the conscious

ness of the sacred right of property.

2. He is armed with the shield of an enlightened public opinion.

3. He is armed with the conviction that his cause will be adjudicated by the equitable decision of a board of arbitration. arbitration.

This amicable system, while protecting the rights of the weak, will not wound or humiliate the national pride of the strong, since it does not attempt to trench on the sovereignity or auton-

omy of the stronger power.
I can recall at least four instances

within the last twenty years in which international conflicts have been amicably settled by arbitration. The dispute between Germany and Spain regarding the Catholic Islands was adjusted by Pope Leo XIII. in 1886. The Samoan difficulty between Germany and the United States was settled by a conference held in Berlin in 1889. A treaty of peace between the United States and Mexico was signed in Washington at the close of Cleveland's Administration. And a few weeks ago a war between France and Germany, perhaps a general European conflict, was averted by the Algeciras conference in Morocco. within the last twenty years in which

Let us cherish the hope that the day is not far off when the reign of the Prince of Peace will be firmly estab-lished on earth and the spirit of the Gospel will so far sway the minds and hearts of rulers and cabinets that in-ternational disputes will be decided, not by standing armies, but by perma-nent courts of arbitration — when they will be settled, not on the battlefield, but in the halls of conciliation, and will be adjusted, not by the sword, but by the per, "which is mightier than the sword."

May the nations of the earth study and take to heart this lesson that "Peace hath her victories not less re-nowned than war"—aye, victories more substantial and more enduring. May they learn that all schemes conceived in passion and fomented by lawless ambition are destined, like the mountain torrent, to carry terror before them and leave ruin and desolation after them, whilst the peaceful counsels of men, assembled as you are under the guidance of Almighty God, are sure to shed their silent blessings around them like the gentle dew of Heaven, and to bring forth abundant fruit in due

CONSEQUENCES OF VIOLATION OF TREATY OF LIMERICK.

ALIEN RULE WITH GRAFF AND INCOMPET-ENCY IN IRELAND. P. A O Farrel in Boston Pilo

Limerick, Ireland, May 3.

Two and thirty years ago I paid my first visit to Limerick—I knew its story then as I know it now. It was then as now hallowed ground to me. St. Mary's Abbey overlooking the Shannon as it rolled below was interwoven with as it rolled below was interwoven with a thousand years of glorious and of tragic memories. There were still the remnant of those old ramparts from which the men of Limerick hurled back the veteran soldiers of William of Orange, and there still stood that Stone of Destiny whereon William gave, under his own hand and seal, guarantees that the people of Ireland from 1691 onwards were to enjoy civil guarantees that the people of Ireland from 1691 onwards were to enjoy civil and religious liberty. The Treaty of Limerick was the Magna Charta of Irish rights. The Irish were to remain in undisturbed possession of their lands and homes and shrines. William III. guaranteed that treaty and he were

lands and homes and shrines. William III. guaranteed that treaty, and he un doubtedly meant to be faithful to it, but the Parliament of England violated that treaty "ere the ink wherewith 'twas writ were dry."

When the treaty was negotiated there were enough French and Irish soldiers in the field to chase William and his followers into the sea. Sarsfield had destroyed William's field batteries and the French fleet with war supplies was the French fleet with war supplies was anchored down the Shannon and William knew it. He knew also the military knew it. He knew also the military genius of Sarsfield, and he realized that once Sarsfield were in supreme command there was an end to English power in Ireland. That was why he hastened the signing of the Treaty of Limerick. Had England observed that treaty, Ireland would have been spared centuries of woe and England a whole world of inform and shame.

infamy and shame. The broken treaty of Limerick is the key to modern Irish history. The Irish people were dispossessed of their lands and homes and schools and churches, and these were bestowed on Dutch and You are engaged in the most noble and beneficent mission that can engross the attention of mankind—a mission to to make the most sublime. sowed and reaped for the benefit of the pirates who stole their birthright. Thus the titles of Irish landlords were acquired not by right of conquest, but in despite of a solemn treaty. The laudlord's title was fraud and nothing more, and two centuries of wrongful tenure did not make it right with the

Irish people.

No sooner had foreign adventurers come into wrongful possession of the government and lands of Ireland than they devised the most perfect machinery ever conceived for uprooting all knowledge and religion among the Irish. The teacher and the priest were outlawed and a price set upon their heads; honors, emoluments and gold, were the rewards for treachery, aposingratitude. The son or daughter that abjured the father's redaughter that abjund the lather's re-ligion could send the parents adrift upon the world and enter into full en-joyment of all that they possessed. The neighbor that could prove the adherence of any of the Irish to the old religion could at once possess himself of all the accused's belongings. Is it possible for an American to picture a regime such as must have arisen under

The wild justice of revenge was the Irishman's only reply in those dark and evil days. And that remedy was worse than the disease for it gave the tyrant an excuse for still further atrocities and crimes. Hence, the execuse of the and crimes. Hence the exodus of the Irish. In the seventeenth century they emigrated to the continent in every schooner and craft that touched the shores of Ireland. In the eighteenth century they escaped by the million in sail boats and fishing smack, to France and Spain and America. In the nineeanth century four millions of Iris people emigrated to America, and in the twentieth century the exodus still goes on. To those who would under-stand Ireland and the sentiments pre-valent among the Irish exiles and their descendants scattered throughout the world these primal facts of Modern Irish History are essential.

THE LATE AWARENING OF THE ENGLISH

and letter of the Treaty of Limerick should at least prevail. But they might as well attempt to restore the dead to life. Were full justice to be done to Ireland the tiller of the soil should be given his land absolutely free from all rent. Revolution made the French tenant farmer the absolute proprieter of the soil be tilled and the proprieter of the soil he tilled and the bropheter of the soil be thied and the English people should have done for the Irish farmer what Revolution did for the French. The English Parlia-ment has, indeed, undertaken to trans-fer the ownership of the soil to the tillers thereof. But it makes the Irish farmer pay a thousand million dollars of compensation to the descendants of the pirates who usurped the title to these lands centuries ago.

The English Parliament should have

paid this compensation. It squandered twelve hundred and fifty million dollars in South Africa for the removal of Paul Kruger as Chief Executive of the Transvaal. It might have spared a similar sum for the removal of the awful incubus of Irish landlordism. The incubus goes, but the Irish farmer is compelled to pay the compensation is compelled to pay the compensation— and then there are people who wonder why the Irish are discontented.

It will take sixty years more before the Irish peasantry shall have paid off the fixed charges imposed upon them for the purpose of compensating the descendants of the adventurers who usurped the title to Irish land in deance to the Treaty of Limerick.
OVER TAXATION AND ALIEN RULE.

Till the sixty years have passed I see but little chance for any great pros-perity in Ireland. Ireland has but ork State and little more than half the population, yet it pays \$50,000, 000 yearly for the support of the Brit-ish Empire, and some \$50,000,000 in fixed charges to people living in England. It is drained of \$100,000,000 yearly and that drain has now gone on for one hundred and twenty years. No for one hundred and twenty years. No wonder she is poor and the Irish discontented. Moreover, the curse and bane of alien rule makes the drain still worse. Every English Minister foists some political grafter or other on the Irish. The Irish Board of works which supervises all public works in Ireland consists of three English politicians. They receive a salary of \$6,000 a year each and hold their jobs for life, and their sole employment consists in marriage. ing and delaying every project emanat-ing from elected Irish boards. An English naval officer who was retired on a pension of \$200 a year was re-cently appointed to a \$5,000 a year job in Ireland. A grant of \$10,000 a year was made to the Irish Congested Board and the ex naval officer got \$5,000 of the \$10,000 for supervising the other half. These are only instances. But they show that the administration in Ireland is saturated and honeycombed with graft in its most hateful forms.

The clerical force in every Govern-

ment bureau in Ireland is shamefully overmanned and notoriously incompetent. There are five policemen for every one required and five judges where one could easily do the work. And each judge from the one who pre-sides in the Police Court to the Lord Chancellor is paid five times too much. In truth, Irish administration is rotten to the core, graft and incompet ency everywhere and nothing can remedy it save its utter and complete destruction and the inauguration of an entirely Irish administration subject to

an Irish Parliament.

When I first saw this ancient city in 1872, I saw all its possibilities of commerce and progress. But it has been stagnating and going backwards ever since. There was no Spokane or Butte or Seattle or Rossland then; these were all in the womb of Time and I have seen them grow lusty and strong and vigorous and rich under the all inspiring influence of free institutions and equal opportunity for all.
And when, after a generation I revisit Limerick—I am filled with melan-

WHY BUILD CHURCHES?

THE CRY OF THE UTILITARIANS.

The spirit of age is not a church spirit. In fact, the question is often asked, "Why build churches at all; why not spend this money for the poor?" The inquiry is not a new one; it goes back to the days of Christ and recalls to the days of Christ and recalls to the days of Christ and recalls. back to the days of Christ and recause to us the question of Judas in the house of Simon. The church is the outgrowth of the will of Christ by which men are instructed in their duties to God and under the roof of which the sacrifice which Christ made on Calvary is daily offered on the altar by the priesthood which Christ Himself established. The worship of God is the duty of our nature. The manner of that worship is determined by the will of God in revealation. to men. As creatures we are bound to worship, acknowledging God's dominion over us and our dependence upon

The old law taught sacrifice which was to be offered in places made sacred for that purpose. The new law brought the fulfillment of all the types and figures of the old law and the perfection or sacrifice was in Jesus Christ, the Redeemer. His will is the norm of man's action. His law demanded man's obedience. He saw fit to gather about Him His disciples, to build what He called a Church which was to be the toacher of mankind. He constituted His Apostles the priests of the new law and He bade them do in commemor-ation of Him that which they saw Him do at the Last Supper, the night before He died.

The Christian Church for nigh unto twenty centuries has found its place in all nations, under all skies, near the homes of all mankind. In it, mon have heard the call of salvation; in it, they have drunk the waters of eternal life, by it they have received the parcon of God for their sins, their minds have been illuminated, their souls strength. descendants scattered throughout the world these primal facts of Modern Irish History are essential.

THE LATE AWARENING OF THE ENGLISH PROPLE.

The English people of to day are sincerely auxious to do justice to Ireland. They are anxious that the spirit

The **McCormick** Binder

l.
Il McCormick harvesting
thines are recognized as the standard in
r particular line.

thines are recognitive was a reparticular line. The machine can be adjusted to any neight or stubble. The main frame forms a rigid and solid and ation for the machine to rest upon. The drive chain is strong and durable. The machine is equipped with roller bear and the machine is equipped with roller bear.

Hence it is exceedingly light in draft.

It has an improved clutch.

Its countershaft cannot become wound he straw.

Wide range of adjustment on reel—lifts in cutting rye and other tall grain and rers to pick up down grain.

Both the main and grain wheels are profed with raising and lowering devices, so that

Call on the McCormick Agent for information or write nearest branch house for catalog.

CANADIAN BRANCHES: Calgary, London, Montreal, Ottawa, Regina, St. John, Toronto, Winn

INTERNATIONAL HARVESTER CO. OF AMERICA, CHICAGO, U. S. A.

good it has filled their lives with hope and happiness and made possible for them to enjoy on earth the only true happi ness which comes from the falness of

the knowledge of God.

The church is built because in the providence of God, Christ willed that of men's lives. It stands as an expression of man's faith in God and in Jesus Christ His Son and as the inheritor of the deposit of divine faith which Christ gave to His Apostles. To build an altar to the living God on which shall be offered from the rising to the shall be offered from the rising to the setting of the sun, the sacrifice of Jesus Christ is indeed, an act worthy of man's love and generosity. It calls men to the service of God, it inspires them to love for one another, it confers consolation and aids the poor, it teaches love of the brethren and encourages men to work unselfishly for the benefit of one or the other and all for the glory of God. The church for the glory of God. The church stands as a beacon light of hope and consolation, the guide of life, and the friend of humanity.—Bishop Conaty.

THOUGHTS ON THE SACRED HEART.

It is the Sacred Heart of Jesus which pardons us in the holy tribunal of penance, and which speaks to us in the inspiration of grace.

If you wish to become the disciple of the Sacred Heart of Jesus you must conform yourself to His holy max and be meek and humble like His.

Here in the Tabernacle is the most lovirg Heart, a huwan Heart, but one that never wearies of you, that longs for your love with an infinite love. Will not the thought of this Friend, this true Lover, take all the we and loneliness out of our life?-Father Dignam, S. J. 'You must," says Blessed Margaret

'You must," says Blessed Margaret Mary, "make a simple renunciation of everything that you know will displease the Sacred Heart of our Lord, Who requires you to practice meekness and humility; to do and to suffer, and to think only of employing the present moment well." You must be meek in bearing the

little humors and annoyances of your neighbor, without being irritated by the little contradictions that arise; but, on the contrary, rendering to your neighborall the little services that you can, for this is the true means to win the favor of the Sacred Heart.

Make your abode in the adorable Heart of Jesus; pour into It all your little sorrows and bitternesses. There, all will be changed into peace. There, you will find a remedy for your miseries, strength in your weakness, and a refuge in all your necessities.

What a sense of security, is an old book which time has criticized for us.



MEMORIAL AND DECORATIVE WINDOWS LONDON, CANADA

The ARNOTT METHOD is the only ogical method for the cure of stammering. It treats the CAUSE, not merely the HABIT, and in-

Odmeational.

Assumption College, SANDWICH, ONT.

THE STUDIES EMBRACE THE CLASSI ICAL and Commercial Courses. Terma,
including all ordinary expenses, \$150 per and
num. For full particulars apply to
REV. D. CUSHING, C. S. B.

ST. JEROME'S COLLEGE, BERLIN ONT., CANADA. (G. T. R.)

features.

High School or Academic Course — Preparation for Professional Studies.

College or Arts Course — Preparation 120
Degrees and Seminaries.

Board and Tuttion per Annum, \$150.00.

For Catalogue Address—

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

A PRACTICAL EDUCATION AT THE

Dusiness Colleges Owen Sound, Ont.

will double your earning power. It only requires a few months at this Institution to comquires a few months at this Institution to complete a thorough practical Business Course or a Shorthand and Typewriting Course and fit you for a remunerative position.

Students admitted at any time. Full particulars at any time free.

O. A. Fleming, Principal.

Spring term begins April 2nd.





Farm Laborers

Farmers desiring help for the coming season, should apply at once to the Government Free Farm Labor Bureau.

WRITE FOR APPLICATION FORM TO

THOS. SOUTHWORTH, Director of Colonization, TORONTO, Out

The London Mutual Fire Insurance Company of Cambra

ESTABLISHED 1859 TORONTO, ONTARIO, FULL GOVERNMENT DEPOSIT

Losses Paid Since Organization \$ 3 250 000 00 Business in Force 66.000 000 60 Assets 628,609 10 HON. JOHN DRYDEN, GEO GILLIES, Vice President. WADDINGTON, Sec. and Managing Director, L. Leitch, D. Weismiller, Supt. John Killer. Inspectors

(Maple Leaf Label) Children like it and thrive on 12

The Catholic Record Fublished Weekly at 484 and 486 Richmon street, London, Ontario. Frice of Subscription—\$2.00 per annum,

BY. GEORGE R. NORTHGRAVE . or of " Mistakes of Modern Infidels." THOMAS COFFEY. ablisher and Proprietor, Thomas Coffey

LONDON, SATURDAY, JUNE 23, 1906.

PROTESTANT UNION.

The question of union between the Presbyterian, Methodist and Congregational churches, such as had been discussed some months ago, and resulted in the adoption of a preliminary scheme, by the representatives of the three denominations was discussed at considerable length in the General Assembly which has been sitting in London for several days past.

The proposition to make the union organic was introduced by the Rev. Principal Patrick, and was eloquently supported in a speech of an hour and a quarter. The plan originally passed by the combined committees was enlarged in scope by the proposition to include within the scope of the negotiations the Anglicans and Baptists as well as the three Protestant bodies named in the original programme of these three bodies.

This change of plan seems to have been made partly in consequence of a visit made to the Assembly by the Anglican Bishop of Huron, and several clergy of the church of England of the diocese of Huron to the Assembly, to greet the Presbyterian delegates, and welcome them to London. Bishop Williams greeted the General Assembly very cordially, and in fact went so far as to throw out suggestions that the stand which has been taken for years by the church of England on the question of union, does not preclude that church from participation in any future negotiations toward forming one united body.

But a Montreal minister, the Rev. John MacKay brought the matter to a crisis by moving that the report be received with satisfaction on account of the fraternal and Christian spirit with which the negotiations had been conducted, but that in the judgment of the Assembly, the proposed union would not be in the best interest of the Presbyterian church, nor of Christian life and work in Canada, and that, therefore, any further negotiations should be in the line of federal or co operative union.

This amendment to Rev. Mr. Patrick's motion was seconded by Rev. D. Campbell of British Columbia.

Mr. MacKay declared that the pre valent opinion that our Lord's prayer for the union of His followers) does not indicate that there should be one Church of Christ. The whole talk (to this effect) " is the outgrowth and survival of the old Catholic conception. This rev. gentleman said that the great West as a whole does not want the proposed union. Competition is the best thing for them, and it is an advantage to have two or three men working in the Western towns.

Rev. Principal Falconer of Halifax, spoke strongly in favor of Principal Patrick's motion, saying that Mr. Mac-Kay's amendment would "tell the people that they cannot have union, and would cast the movement out of the sphere of practical politics. Let the people know the situation, and they will say whether further action should be taken. These young men seem to hesitate because they cannot see every step in the future. They cannot tell what the spirit of God will do with a people like those of Canada. There may be a vitality and power in the nation such as history has not yet revealed."

From the opinions expressed, it appears to be a foregone conclusion that the basis presented will be accepted by the Assembly, though the final action will necessarily be deferred for several years.

From the pronouncements of Bishop Williams of the diocese of Huron (with centre at London) and a somewhat similar one of Bishop Mills of Ontario, (with centre at Kingston,) delivered before the Ontario Synod, we may judge that the union movement will be carried, at least after the lapse of a few years-though we feel assured that the projected union will not include the Anglicans and Baptists till it is first formed for several years by the other three denominations enumerated above.

We shou'd very much like to know where the Neepawa Conference got its authority to deal thus autocratically with its members? And are there not some Methodists in the North-West who are just as competent as the majority in the Conference, to judge the issues on which the next Manitoba elections will be contested?

It is already well known that the difficulty between Anglicans and the other denominations concerned, and which is the main obstacle to a union between them, lies in the fact that the

Anglicans from all parts of the British Impire, together with the Protestant Episcopal Church of the United States at the "Pan-Anglican Council" which met at Lambeth nearly twenty years ago, decided on what is called sometimes "the Lambeth Quadrilateral" as mutual bond of faith between the various Anglican Churches of the world, there represented. The four articles which constitute this quadrilateral are: "I. The sufficiency and supremacy of Holy Scripture.

2. The Apostles' Creed as the Bap tismal Symbol, and the adequate statement of the Christian Faith.

3. The two Sacraments ordained by Christ Himself, Baptism and the Holy Communion, ministered with unfailing use of His words of institution, and of the elements ordained by Him.

4. The historic Episcopate, locally adapted in its methods of administration to the varying needs of the nations and peoples called of God in the unity of His Church." Many years ago, The General Assem

bly of the Presbyterians and the Epis copalians of the United States agreed to negotiate with a view to union, but the Presbyterians in General Assembly at Detroit rejected the proposal of this Quadrilater in unmeasured terms, declaring that they would "never, never" humiliate themselves so far to submit themselves to be re-ordained to the ministry by Anglican Bishops, as this would be an acknowledgment that they have for nearly four hundred years performed the functions of the Christian ministry, in the face of St. Paul's declaration that "no man taketh this honor (of the Christian priesthood) to himself, but he that is called by God as Aaron was."

The advance made by the Bishop of Huron seems to imply that a large section at least, of the Anglican Church are prepared to come down from the lofty claims of the Pan-Anglican Council of Lambeth, and to admit for the sake of the advantages to be derived from union with so large a body of Protestants as would be the membership of the combined denominations, when united under one flag.

Bishop Mills of Ontario Diocese however, has pronounced in his opening address that as with Him (God) all things are possible, and He can overcome, if it is His will to do so, every difficulty, and make men to be of one mind, but not otherwise, in my opinion, can union be brought about."

He infers however, from the present conditions, that there will be no union, nor any hope thereof, (with the Angli can Church) unless God works a mighty miracle . . . the Church of England will continue to stand alone, and in God's sight, and in God's strength to do her work, with the con sciousness of endeavoring to be faith ful to the trusts imparted to her."

There is, according to this view, trust of doctrine which has been commited by Christ to the Church of England, to which she can never be faith less whatever other sects may do, and there is, therefore, no possibility of union between her and these sects, without the sacrifice of doctrines which belong to the very essence of the church, and as there can be no real union without tampering with these, which are divine revelations, a union thus affected is a union in anti Christ and not in Christ. Such a union as this is, in which divine revelation is set aside, under the plea that we must consider, not so much the points on which men and sects disagree as those on which they agree. It is exactly the case against which St. Paul warns Timothy: (1 Tim. iv. 1.)

"Now the spirit manifestly, saith that in the last times some shall depart from the faith, giving heed to spirits of error and doctrines of devils speaking lies in hypocrisy, and having their conscience scared."

We have pointed out more than once hat there could be no union between these sects, without the sacrifice of doctrines which have been held from one to four centuries as revealed truths, and which Christ commands to be taught in their entirety: "Teach all nations all things whatsoever I have commanded you, and lo! I am with you all days, even to the consumma tion of the world." (St. Matt. xxviii.

LATER.

The vote in the General Assembly for the Adoption of Principal Patrick's resolution to send the question to the Presbyteries to be discussed and voted upon was 156 to 6. Practically it may be called unanimous. Many of those who opposed the union, would not vote on the final adoption of principle of union. The vote was taken on Thurs day morning June 14. By this vote the Assembly practically declares that in teaching for so long a time, nearly three centuries, the five points of Calvinism, the Church was in error, for by the agreement these dogmas are to be set aside in the Creed of the New Church, and no longer to be declared as the only true teaching of Christ and the Bible, but must

assigned to the limbo of exploded ectarian fantasies

The fact is the Anglican community re very pertinacious in the retention of these points, but since its first foundation in Henry VIII.'s time it has not hesitated to change its doctrines under new lights, and at the present noment, there is no denominational variety which cannot be found within its pale from the High Ritualism of Lord Halifax to the offensive Low Churchism of the Kensit family, and the Rev. R. C. Fillingham of Hexton parish, England.

CZARISM IN CANADA.

The Methodist Conference of the North-West which met a few days ago in Neepawa, passed a very war-like resolution against the Roblin government because of the neglect of the government to secure the passage of antiliquor laws which meet fully the desires of the Conference.

The Rev. President Saunby in his retiring speech from the Presidential office declared that it is one of the problems we have to face in the near future, that they must deal in some way with a corrupt government. He had heard young Conservatives say that they will not give another vote to uphold the present government because of its alliance with the liquor traffic. He saw clearly that there is new statesmanship arising which he trusts will have the courage to go to defeat for principle and fight for moral right. He expressed his fear that the next Provincial election will be one of the most heated and perhaps vilest contests they have ever had. " If we and the people dare to go to defeat, we shall eventually triumph," he declared: " Men who ally themselves with unrighteousness and intemperance will be swept away. The Old Guard in both parties must go. Men are needed who will be called to take their places in the fight for righteousness and truth, where it means loss of all."

As the Conference sessions went on, the matter was further discussed by the delegates, and a resolution passed which virtually declared that the Conservative party which is now in power is sunk in the vilest degradation, is allied with the liquor party. The resolution adopted was as follows:

"That this Conference deplores the enormous development of the liquor traffic in this Province, protests against the policy of the present official administration in granting licenses in the interests of the liquor traffic; approves heartily of the democratic princip'e local option by majority, and particu-larly with regard to the next election, it on the conscience of its mem bership to scan closely the moral qualifications of party candidates.

The Winnipeg Telegram defends the government and challenges the Presient of the Conference to produce proof of the corruption charged.

We have no brief to defend the Manioba government, but we cannot but tand in astonishment and admiration at the lofty style in which the Conference assumes to assert its indisputable authority over its membership in dictating to them how they must vote at the next election.

We do not profess to have the gift of prophecy, but unless we are much deceived the inconsistency and arrogance of the Conference, which has for its professed basis of existence the religious and political liberty of the subject, will be of little weight in influencing religiously democratic membership to vote for one side in politics rather than another. It savors of Czarish autocracy to lay it on the conscience of its mempership to vote on a single issue, where so many issues are at stake, as will be the case at the next Manitoba elections: and among those issues will be one on which all or nearly all the Methodist Conferences of Ontario and the North. West have already spoken on the con

trary side to its newest decree. We fear the Methodist voters will find themselves in a sad plight if they are to be held to strict account to obey all the decrees of their conferences, and the only way they can deal rationally with the situation is to treat all these decrees as so much waste paper, and we believe this is what they will actually

WE CONGRATULATE the good pastor of Stratford, Rev. C. E. McGee, on the assumption of the title of Dean, conferred upon him by the Right Rev. F. P. McEvay, Bishop of London. Father McGee has been attached to this diocese for many years and has always been justly regarded as one of its most exemplary, zealous and talented priests. "Merit has been rewarded," will, we feel assured be the verdict of both priests and people of Western Ontario That Dean McGee's days may be many and fruitful is the wish of the publisher of the CATHOLIC RECORD.

The Bishop of Leeds, Eng., has directed a General Communion to be made throughout the diocese on Sunday, the 24th inst., to invoke divine aid and

THE ANGLICAN SYNODS AND THE HIGH-SCHOOL TEXT BOOKS.

The Synodal addresses made by Bishop Mills of the Anglican Diocese of Ontario and Bishop Sweatman of Toronto (also Anglican), have this year the remarkable quality of similarity in reference to statements made regarding the physical formation of the universe. Bishop Mills, we are told, "criticized

with the utmost vigor the New High School Geography introduced into the schools in 1904 which "presumes to tell us that this universe, and this world as part thereof, are not the work of a Supreme Being, but the product on the contrary of chance or accident arising from self contained conditions already existing in physical nature, and that man, instead of being created by God in His own image and likeness, sprang originally from some inferior form of animal life to gradually attain by evolutionary process to the higher form in which he appears to day.

At page 12 he tells us that life on this earth had its lowly beginnings in humble seaweed, or in gelatinous or limey matter that arose on the surface of the salt water; while at page 427 it teaches the false doctrine of the nebular hypothesis which had its origin with the German skeptic Kant, and was afterwards taught anew with fresh environments by the eminent French astronomer La Place, as an excuse or justification for his own Atheism. That a book of this dangerous character should be used in our educational institutions must be regarded as a deliberate attempt to veaken or wholly destroy the Christian aith of students of both sexes.

Bishop Sweatman condemned in terms equally strong the teachings of pages 12 and 147 of the new book declaring that they are dangerous to the Christian faith in their teachings. He says:

"The passages on the pages cited deal particularly with the evolution of the world in a gradual process, and with the nebular hypothesis as explaining the universe. In both cases, Church teachings are rather directly contradicted." The Bishop, however, was cautious in his criticisms, and "stated that the synod could only pass resolutions advising against the use of the books in the schools.

At a later session of the Synod Bishop Sweatman informed the Synod that the views he had expressed were not his own but were quoted from a book of one of their clergy. The Synods took no action in the matter, and in one of them, at least, the views enunciated by the Bishop were sharply criticized.

With regard to the actual statements of the Geography, we would say that the writer seems to us to have stated two positively the nebular and Darwinian theories. They have not been proved to the present moment, and a scientific work intended for the instruction of our children should not assert as proven what has never been proven.

The nebular theory sets forth how the universe began with nebular matter out of which in the course of ages the solar and stellar systems were evolved by degrees.

This explanation of the beginning of Scripture, as even in such a hypothesis, the Great Creator or First cause is just as necessary under this hypothesis, for the bringing into existence of the wonderfully made atoms from which the world was supposedly formed by selfcontained laws, as if it came into existence by a single act which is described in Holy Scripture as an act of God's will, or by His Word-or if God divided

His work into six natural days. It is no new fancy that the six days of creation may have been long periods of time during which the earth, and the whole universe, may have passed through many vicissitudes described very briefly in the first two verses of Genesis, after which began the preparation or fitting of the earth to be man's habitation, as described by the 3d. and subsequent verses of the book of Genesis.

The great St. Augustine seemed to favor this interpretation, which agrees very well with the nebular hypothesis of La Place.

But it may be also that God made the universe with all its marks of antiquity, as some have supposed and main tained; and there are numerous inter mediary methods by which the discoveries of science through the most recent years are found to be quite in secord with the Mosaic history o

Creation. We do not intend here to condemn the nebular theory, but it should be modestly offered, not as a known fact, but as an ingenious hypothesis which it really is, and no more.

The High School Geography's author eems to accept, especially on pages 45, 252, etc., the Darwinian theory of the evolution of man, another totally unproved theory, and one which is at variance with the Man who is, according to Genesis, created, male and female to the image and likeness of God, created a mature being having already the use of speech, and aspiring to a destiny higher than this earth

What we would recommend is that without delay these positive unproved theories should be eliminated from the sography entirely, or explained clearly to be merely the theories of maginative men. There is certainly at present some ground for objection in the explanations given in the new text-book.

HE KNEW IN WHOM HE TRUSTED.

Holy Family Church Calendar. Our readers will find the following communication from Rev. Fathe Hayes both interesting and edifying:

Chicago, April, 1906.

To the Editor of the Calendar. Mr. Editor: When complying, in my eightieth year, with your kind re quest to copy for publication in the Calendar the following private letter of mine to a dear friend long since deceased, I thought it would edify to mention a circumstance not alluded to n the letter itself.

in the letter itself.

In the year 1851 my father was present in the Novitiate chapel at Florissant, Mo., during the taking of my first yows. After the ceremony, conversing with the Provincial, he spoke of the great joy it was to him to have one of his children thus dedicated to God's service and expressed his regret that Missouri was so distant from Canada, that he feared he would not have his help in his last moments. "Have no help in his last moments. uneasiness on that point, my dear doctor," said the Provincial, "I promise you on the part of the society that unless it be absolutely impossible you shall have him with you.

From wany little circumstances occur ring during the following twenty five years I was always convinced that my dear father's habitual childlike faith taken these words of Reverend Father Provincial as a guarantee from above that his desire would be fulfilled. [Copy.]

St. Louis, Mo., Dec. 2, 1875. To J. D. O'Leary, Esq., Louisville,

Kentucky: Dear David-When I wrote to you last I had not time to men-tion particulars about Canada. The first intimation I had at all of ntimation I had at all of being ill was a telegram of Martin's from Seaforth on evening October 27 that he was "sinking fast and that I should start at once. immediately telegraphed to you a left by first train next morning-Thursday — about 8 o'clock. At about the same hour on Saturday morning I arrived at Ottawa, which is quite a large city, it seemed to me of some 50,000. But it was 9 o'clock before reached Barry's house, which is about three or four miles in the bush on the other side of the large river. I don't suppose I would have found out place or got there in only that after crossing the ferry happened providentially oad the "cure," who was hastening on the same errand by a more direct route through the woods. On our arrival I found the whole household kneeling round the bedside and father he was entirely unconscious of what was passing around him, and he had, I believe, been in that believe, been in that during the greater part of night. Extreme unction had administered to him a day or state the night. two before. During the prayers for the agonizing which we said at intervals, his condition remained always the same until about five minutes before 12 o'clock noon. It happened that just the room with him. I was seated on a the world is not really contrary to Ho'y chair by his bedside with my face to wards the head of the bed and saying my office, when noticing the breathing suddenly cease, I raised my eyes, from the book to see what was the matter. To my astonishment he was looking at me and smiling, his eyes as bright and his features as natural as I had ever seen them. He then dressed my hand tightly in his token of recognition and kissed ne affectionately. I was so bewildered me anectionately. I was so bewildered at what was happening that I scarcely know what my thoughts were at that moment; all I know is that without an instant's delay and guided, I believe, by a special Providence of God, I told to say an act of contrition and

> gently closed his eyes, for a moment only, as I thought, but as God willed never to open again in this world. a few seconds after his pulse ceased In a few seconds after his pulse ceased t) beat and his soul, without a struggle was gone to meet our Lord. As ever, my dear David,

> > JAMES M. HAYES, S. J. Father Hayes, S. J., of Chicago, the writer of the foregoing letter, is a prother of F. B. Hayes, Esq., of Ottawa, one of its most respected and scholarly citizens, and who has been recognized for many years as a leading spirit in promoting the interests of Home Rule for his native country, sacrificing his time and much of his means

in the good cause.

hat I would give him the last absolu-

tion. He did so aloud whilst I was recit ing the prescribed formula. I then told him to say the holy names of Jesus, Mary

and Joseph, which he did immediately after me and was repeating them out loud whilst I was giving him the in-

dulgence of the hour of death. I then sprinkled a little holy water on his face, and whilst I was doing so, he

Your affectionate cousin,

Like England, Canada has now honored a jurist of Irish Catholic blood. Chief Justice Russell was of yesterday; Chief Justice Charles Fitzpatrick, now the head of the Supreme Court of Canada, is of to day. Two weeks ago he resigned as Minister of Justice and last week the Cabinet at its regular meeting appointed him Chief Justice of the Supreme Court of Canada, in succession of Sir Henri Taachereau. is the first Irish Catholic to attain such distinction.—Syracuse Catholic Sun.

SAFEGUARDING THE CHURCH IN FRANCE.

N. Y. Freeman's Journal. The Bishops of France recently met in Paris for the purpose of determining what attitude they should assume to-wards the condion of things created by

the so called separation law. What conclusions they reached are not yet known definitely and will not be until the Holy See approves of them. In the meantime what is printed in regard to their views is no more than surmise based on rumors. According to the Paris Matin the French Hierarchy is aid to be divided into three parties said to be divided into three parties,
Some Bishops favor a frank acceptance
of the separation law, provided the
Holy Fathers approve of their doing
so. They argue that in France a demoratic system will restore the influence over the masses as it has in America. It is alleged that the Archpishops of Rouen, Sens and Bordeaux are the leaders of this section of the

French Hierarchy.

It is reported that the Cardinal Archbishop of Lyons, the Bishop of Nancy and the Bishop of Montpeller are of the opinion that the separation law should be fought openly and energiated.

The third section of the getically. The third section of the French Hierarchy is represented as favoring the policy of making the best out of a bad situation. The chiefs of this section are the archbishops of Albi

are th

and Aix and the Bishop of La Rochelle.

The Matin asserts, on what authority we know not, that Pius X favors a middle course which it is hoped will reconcile the party of resistance and the party approving of compromise. He will draw up, it is said, regulations for the administration of ecclesiastical property in strict accordance with canon law. When these regulations are published the next step will be to nominate in every diocese, and if need be, in every parish of France persons who will bind them. selves to carry out the stipulations of these regulations. In other words the so nominated will pledge themselves to obey the Bishops and the parish priests. After taking

ized to take over church property.

With such safeguards the design the enemies of the church of France may be frustrated. It is known that the clause of the separation law establishing the associations for public religious worship, or the trustee system vas intended to create dissension French parishes, which in turn might give birth to schisms. the so called separation law constantly had in view the best way of disorganiz ing the Church in order to weaken, and if possible, to destroy her influence which is considered as a pre requisite to the successful carrying out of plan of de Christianizing France. ee, then, the vital importance of preventing the associations for religious worship, from becoming agencies for the Anti Catholic propaganda inaugur ated by French Free Masonry.-N. Freeman's Journal.

FACE TO FACE WITH GOD.

Father Tyrrell contributes a very

votional paper to the March Catho "The invocation: 'Our Father Who art in heaven,' is designed to bring the soul face to face with God in the secret chamber of the heart; to determine its attitude and disposition; to establish that due relation of mind, feeling and will which is the condition of com munion and converse between the creature and Creator. When we call another in our need, his name serves but to attract his attention; but when the child calls : 'Father,' the appea is not merely to the attention, but to the heart; it is a reminder

relationship upon which the right to appeal is grounded. The mother may for a moment for her attention may be diverted till cry wins it back again. But the at diverted for a second; else we should return to nothingness: 'He shall return to nothingness: 'He shall neither slumber nor sleep, that keep eth Israel.' It is not to call his attention to us, or to remind him of claims which He never ceases to fulfil but to recall our wandering soul to the consciousness of that love which, like the other, ever surrounds and per meates us, that we need to cry out t

" As reason could not raise God to heaven without taking Him from earth. so neither could the crude religions the imagination keep him on earth without dragging Him down from heaven; the more He was for them a Father the less was He a God. But he whose purity of heart enabled his vision to pierce to the lowest depths and foundations of truth, saw the Father-hood rooted in the Godhead; saw that nood rooted in the Godhead; saw that God was a Father, just because He was God; that He was the nearest because He was the furthest; the most merciful because the most just. No philosophy of God's infinitude and unlikeness could equal the truth implied in Christ's recommendant truth implied in Christ's reverence and mystic awe; no fond likeness making of the imagination could justify or explain His boundless feeling of childlike love and confidence. Reverence and love in Him were fed by no inferences of the mind or pictures of the imagination, but mind or pictures of the imagination, but were begotten by direct spiritual contact with the divine; in Him vision, feeling, will, blended together, independent, without priority or succession. This was His spirit; and this was His revelation. The truth that He revealed was Himself; and when He would be queath us His Truth, He bequeathed us His Spirit, His Love.

"There can be no conflict of faith and science when faith compasses

and science when faith compasse science as heaven compasses when mysteries are sought not in the faults and lacunas of science, but in the world that permeates and engulis the visible order, in the darkness from which it comes and into which it van-ishes—a darkness which faith alone can

enlighten." Silly sentimentality should not be allowed to interfere with the laws of

religious faith a national politic of the earliest h's life was con of a Catholic probably wreck Haslingden, La Davitt lived wi cruel eviction land. At that Catholic fire-b ing through in the usual st the result that Catholic Chu those disturba an destroye brave and p Davitt as thu It is reco he took stur anti-Catholic fiercely in La At that tim Catholic lect atholic chu attack, and (stand to a Haslingd ompanions,

JUNE 23

TRULY CATI

was devoted

when any Ca be in dange comrades w save the sa Thus did more than Faith. Ho Fatherland as Bishop The funera of the Carr which the hospital w keeping w touching t burial, por

Clarendor

memorabl and piety

Epistle si

ing when

was said.

great whi

the porti

volvers, and onset of a r

Catholic ch

heir revolve

fired high,

public. soon as I had been and Epi faces w fraterni the con brother garmen of the

don st monia On servi

Domin

gave as g as we "T the the befo chur ous were pour reve coffi flow in, : tint closs lite lati que mor the ren

TRULY CATHOLIC AND TRULY IRISH.

The late Michael Davitt was conspicuously a typical Irishman in that he was devoted to the ancient Irish religious faith as well as to the genuine national political faith of his race. One of the earliest noteworthy incidents of h's life was connected with the defence of a Catholic Church from attack and h's life was connected with the defence of a Catholic Church from attack and probably wreck by a fanatical Orange mob. This was over forty years ago in Haslingden, Lancashire, England, where Davitt lived with his mother after their Davitt lived with his mother after their cruel eviction from their home in Ireland. At that time there was an anti-Catholic fire-brand named Murphy going through the country delivering "lectures" against "pope and popery" in the usual style of such persons, with the result that there was much rioting and not infrequently much damage to Catholic Church property. In one of Catholic Church property. In one of those disturbances the church at Has lingden would in all likelihood have en destroyed had it not been for the brave and prompt action of Michael Davitt as thus described in a sketch of

It is recorded of young Davitt that he took sturdy part in resisting the anti-Catholic bigotry which blazed hercely in Lancashire in his early days. hercely in Lancashire in his early days.
At that time there was an outbreak known as the "Murphy Riots," occasioned by the peregrinations of an anti-Catholic lecturer of the Slattery type. Catholic churches were threatened with attack, and Catholics in Lancashire had stand to arms to defend their fanes. Haslingden, Davitt organized his companions, provided them with revolvers, and, with their aid, met the volvers, and, with their aid, most of a mob bent on wrecking the onset of a mob bent of Haslingden. With Catholic church of Haslingden. With their revolvers Davitt and his companions faced the fray. They purposely fired high, and so avoided bloodshed, courageous attitude sufficed to terrify the mob and turn it from its purpose, so that the Catholic church was saved. In the neighboring towns, when any Catholic church was known to be in danger of attack, Davitt and his comrades were promptly on the spot to save the sacred edifice from desecra-

Thus did Michael Davitt when little Thus did Michael Davitt when little more than a boy prove his devotion to Faith. How he proved his devotion to Fatherland all the world knows. His death was a "holy Christian death." as Bishop O'Donnell, of Raphoe, described it in his letter of sympathy. The funeral services conducted in one of the Carmelite churches of Dublin, to which the body was removed from the hospital where Davitt died, were in keeping with the Catholic life of the It is highly edifying as well as touching to read the account of the ceremony and the sympathetic emotion of the vast congregation on the eve of burial, portion of which we quote as folows from the Dublin Freeman report :

nemorable demonstration of emotion and piety at night. The coffin had been removed from the chapel on the Epistle side of the altar in the morn ing when Solemn Mass for the departed was said. During the day the remains rested on the calafalque, buried amid great white wreaths resting upon beds of green. Towards eight o'clock the centre of the great church was cleared, the portions beneath the organ loft and immediately in front of the High Altar alone being reserved for the eneral public. All the entrances to the church were besieged, and almost as soon as preparations for the ceremonial lead been considered grown bit of space. had been completed, every bit of space was occupied. The organ gallery was crowded, the great wings to the Gospel and Epistle sides of the High Altar were thronged, and a sea of upturned directed toward the bier faces was apon which the remains rested, enshrouded in oak and flowers. The Confraternities assembled in the oratory of the Carmelite Brothers, where they the Carmelite Brothers, where they robed. Just before 8 o'clock when the congregation filled every available end it has in view. portion of the church, the Confraterniles issued from the side chapel, whe e the coffin had remained over-night. The subsequent scene was one not likely to fade quickly from the memory. The brothers of the religious orders and societies, robed in their distinctive garments, genuflected before the High Altar, and then ranged themselves in the seats all around the catafalque. The entire space forming the centre of the church was filled by them. Most of the Confraternities were surplices and soutanes, with the scapulars of respective patron saints. The Dominican and Carmelite and Augustinian Brethren were especially dis-tinguished by their habits. A great stillness fell upon the immense congrega-tion when the Rev. Aloysius Corbet, of the Carmelite Community of Claren don street, came, attended by the Cross-bearer and acolytes, to the bier. The chanting of the Solemn Office began. chanting of the Solemn Office began. The congregation, while the brethren sang the Office, was so still that but for the sad monotone of the chanting, not a sound was heard. The scene was intensely sad, for the touching ceremonial is one of the most pathetic in the services of the church."

the services of the church. On the conclusion of the religious service the people in their thousand gave manifestation of their feeling, both good Catholics and good Irishmen, as we thus read :
"The final prayers were chanted and

the Confraternities filed past the coffi almost everyone of the brethren touched the shell enclosing the remains before genuflecting in front of the before genuliecting in front of the altar, and then, after they had left the church, the gates separating the vari-ous portions of the sacred building were thrown open and a mass of people poured past the catafalque, everyone reverently touching the side of the coffin. A great harp, formed of white flowers and green sprays, was brought in, and placed at the head of the shell. The enormous concourse of people continued to walk through the church for tinued to walk through the church for close upon an hour; but the Carmelite Brethren had no difficulty in regulating the passage round the catafalque. The people were touchingly moved, and went swiftly by placing their fingers on the wood confining the remains of the great Tribune."

Truly a good Catholic life and death will be remembered of Michael Davitt as well as his great and noble record as an Irish patriot. - New York Frecman's Journal.

RACE AND RELIGION.

Canadian Freeman. In its issue of Thursday last, the Montreal Star published an editorial article headed: "Race and Religion the first paragraph of which

"The scene in the House of Commons yes-terday cannot fail to remind every responsible public man, be he member of Parliament, or journalist, that he who flourishes the torch of racial or religious passion in this community is a national criminal, fit to stand in the pil-lory beside the scoundrel who should have lighted a fire amidst the tumbled ruins of San Francisco an hour after the earthquake."

Evident'y when penning the above, the Star's editor had not only in mind the correspondent of La Presse, but also Dr. Sproule, M. P., Grand Master of the Supreme Grand Lodge of the British North America, and his attempt to launch a Canadian Protestant Federation as a source of centinual racical disturbance on this continual racical disturbance on fair young Dominion. The above quotation from the Star is a severe castigation—indeed in the opinion of many just as severe as the corres-pondent of the La Presse gave Hon Mr. Foster. The citizenship of the Province of Quebec are periodically blamed for raising the race and religious cry, but it's not their making. Ontario bigotry invariably commence ing the fanatical battle, making necessary for the Quebec Catholic people to defend their Church, its priesthood and sisterhoods from tra ducers who care not what damage ensues so long as they imagine they are successfully puncturing Catholicism and kicking the Pope before them. For instance look back at the fanaticism let loose in Ontario during the discussion of the North West Autonomy Bills in the House of Com mons a year ago and again during the election campaigns in London and North Oxford, when the Province of Quebec and the Catholic Church, in the estimation of the bigoted stump-speech makers were riddled beyond recognition, and though Messrs. Haultain and Bennett though Messrs. Haultain and Bennett from the west also came along with their ridiculous ammunition, the liberal minded Protestant people were up to the game and dashed the intruders and their friends over the political precipice, while the Province of Quebec and the Catholic Church stood in the same positions at favore a word was spaken. And tion as if never a word was spoken. And the grand old Catholic faith will prevail to the end, no matter how many million torches are put under it in an endeavor to consume its substantial bulwarks. to consume its substantial with the immense influx of immigrants coming to Canada, and prosperity keeping up a steady stream, it should behoove all classes to end racial and religious bickerings—give the Pope and The Church of the Carmelites, the Catholic church a rest, and go for a United Canada, such as Sir Wil-frid Laurier counselled when he took over the Premiership of the Dominion Clarendon street, was the scene of a

A HOLY MOVEMENT.

THE U. S. APOSTOLIC DELEGATE ON CATH-OLIC CHURCH EXTENSION SOCIETY.

Rev. Francis C. Kelly, president of the Catholic Church Extension So-ciety, a young movement which is al ready arousing realous interest every-where, has received the following warmly commendatory letter from Msgr. Falconio, the U.S. Apostolic

Delegate. Apostolic Delegation. Apostolic Delegation,
Washington, D. C., May 23, 1906.
Reverend and dear Sir—I have been
looking with great interest at the
great success which the Church Exgreat success which the charles gaining tension Society has been daily gaining tension. and I cherish since its foundation, and the best hope that this salutary work

end it has in view.

In the organization of your society, I see a kind of resemblance to the beginning of that colossal association of the Society of St. Vincent de Paul, which God has blessed with extraordinary success. When the Society of St. Vincent de Paul was first started, France was smarting under the pres-France was smarting under the pressure of great material and spiritual trials. A few men burning with Christian trials and trials and trials are trials and trials are trials. trials. A few men burning with Christian charity felt that they were called to accomplish a mission and that the time had come for putting their Christian theories into practice. Accordingly one day they met, and taking into consideration the extreme sufferings of a vart portion of their fellow citizens, they bound themselves together in order to dedicate their lives to the amelioration of suffering society. God amelioration of suffering society. God blessed their undertaking and the St. Vincent de Paul Society worked won-ders in that land, and, in the course of time, passing the boundaries of France, went forth spreading its beneficent influence throughout other nations. have been informed that almost in similar manner, on the 18th of October, similar manner, on the 18th of October, 1905, nineteen persons, ecclesiastics and laymen, gathered in the home of the Most Rev. Archbishop of Chicago, and after having taken into serious and after having taken into serious consideration the squalid state of many poor desolate missions in the United States, they recognized the necessity of pronpt action, and, full of zeal for the glory of God and the salvation of souls, they at once started the Catho-lio Church Extension Society.

May God grant that this noble

religious movement which had its be-ginning in Chicago, may in the course of time equal in success the great Christian philanthropic association of St. Vincent de Paul which had its

origin in France! Of this success I entertain no doubt. Yours is a holy movement, long expected and greatly needed, and cannot fail to touch the heart of the gen-

with ample success.
With sentiment of the highert esteem

Most faithfully yours in Christ, D. FALCONIO, Apostolic Delegate.

SEVENTH CENTENARY OF ST. FRANCIS' CONVERSION.

Father Paschal Robinson writes in the June Catholic World of the great Franciscan Centenary, and the moment-ous event in the life of St. Francis which it commemorates :

At a time when almost all manner of Men are singularly interested in the life work and character of St. Francis of Assisi, it is not surprising to learn that widespread preparations are afoot abroad to celebrate in a befitting manner the saventh centerery of the manner the seventh centenary of the Saint's conversion, which occurs dur-ing the latter half of the present year. ing the latter nail of the present year. The International Committee formed to take charge of these celebrations has deemed it most opportune to make an urgent appeal for the restoration of cial peace and the reign of Christian social peace and the reign of Christian charity among men and nations which St. Francis preached so successfully. To this end a Peace Congress is to be held at Bologna, under the presidency of Cardinal Svampa, and with the special blessing of the Sovereign Pontif, Pins X. Spain has united in the movement by appointing a National Commission, headed by Cardinal Vivesytuto Tuto, and in other countries steps are being taken to celebrate the teps are being taken to celebrate the

centenary in an appropriate manner
"We are all probably more or less
familiar with the sequel—how Francis
was obliged to hide from his father's
rage in a solitary cave for an entire
month; how, on his return to the city, month; how, on his return to he was hunted by the very children as a madman; how he was haled to Bernardone's house, and there shut up in a dark hole under the staircase; how his mother's anxiety for his health, having released him from this careere tenebroso, his father, not content with having recovered the money at S. Damiano, cited him before the consuls to forswear his inheritance; and how Francis, having replied that he did not come under their jurisdiction, was finally taken before the Bishop. Then Damiano, cited him before the consuls ollowed that supreme act of renunciation, in which the servant of God, stripping himself of all his clothes, laid with what little money he had, at the feet of his father with these had, at the feet of his father with these words: 'Up to this hour I have called thee my father on earth, from henceforth I may say confidently: 'Our Father who art in heaven,' in Whose Father who art in heaven, in Whose hands I have laid up all my treasures, all my trust, and all my hope. The Bishop, moved to tears, covered the sublime nudity of Francis with his own mantle until an old garment, which had been worn by a farm hand in his service, was brought. Francis, having traced a large cross on the garment traced a large cross on the garment with some mortar that was at hand, clothed himself in it with joy and with-

drew.

"This extraordinary scene, which took place just outside the Episcopal palace in the little Piazza Sta. Maria Maggiore, marks the climax in that great spiritual crisis we call his conversion. From that day, in the winter From that day, in the winter of the dead past, from the shest arises without the new life might germinate and fructify, the Saint arises

Whose marvelous life were better sung In heaven's glory."

.

THE COURAGE OF THE CROSS. From Address of Rev. John Cavanaugh President University of Notre Dame, at the Unveiling of the Statue of Father Soria.

Three score years and more have passed since a young missionary first looked in hope and affection on the wilderness where now blooms this beautiful garden. He had left the mellow civilization of France for a raw pioneer country where one might travel for days almost without seeing the small up from a woodsman's the smoke curl up from a woodsman's chimney. Poor, untried, ignorant of the customs and language of the people, he and his brave Brothers looked smiling and unairaid into the face of privations and labor. Often he was carried tions and labor. Often he was carried half frozen from the sled in which he made his missionary journeys to the Indians and the scattered white men for Indians and the scattered white men for one hundred and fifty miles in every direction; more than once the horses were unyoked from the plow and sold for debt. Once at least the students must have gone supperless to bed were it not that a passing stranger made an nexpected gift; once pestilence almost annihilated the community; twice the hungry fire devoured the work of generations; a thousand times came terror and discouragement, but never once

despair. Rich only in the zeal of his fervent soul, strong only in the courage of his noble heart, he labored on till to day the work he directed is the pride of America and the glory of the Church. No man who needs a monument to commemorate his memory ought ever to have one; unless the story of a man's achievements lives in the hearts of his achievements lives in the heats of his fellow men, no bronze, however high, can lift his name out of oblivion. Notre Dame is Father Sorin's monument, but to day a grateful people have demanded that the gracious features and the manufacture of this features and the manly figure of this priest should be preserved for genera-tions that never looked on him in life. Therefore, in the name of the sainted

apostles who carried the Roman cross into countries over which the Roman eagle never passed; in the name of the holy missionaries of every age, the evangelizers of every land, who have ventured for God where the who have ventured for God where the merchant would not venture for gold nor the soldier for glory; in the name of those Christian educators who be-lieved as he believed, that the heart of not fail to touch the heart of the generous American public, even in a manner_more efficient than other associations which, though praiseworthy in their beneficence, cannot equal in their aim the great object you have in view, namely the preservation of the souls.

Most heartily I bless the Society and pray that God may crown your efforts

and sanctified by his consecrated hand; in the name of Alma Mater whose foundation stones were cemented with his sweat and blood; in the name of a his sweat and blood; in the name of a noble army of Priests, Brothers and Sisters of Holy Cross who with him bore the burden of a long day and are now with Him trembling in the everlasting ecstacy; in the name of vener able religious here present into whose souls come rushing back so many holy memories to-day; in the name of the Holy Catholic Church, whose loyal and faithful priest he was; in the name of St. Joseph and the Blessed Virgin. whose names he magnified, in the name of Him, the Savior of us all, whom he served and loved with almost perfect love and perfect service-I say unveil the statue of Sorin.

A DAILY MIRACLE IN A NAME OR THE CATHOLIC NAME.

Such is the title of a new and greatly enlarged edition of a book on the Cath-olic name, published half a dozen years ago by the Rev. Father T. Smyth-Vau

dry, C. Pr.
The thesis of this very able essay is that the name "The Catholic Church is the proper name of the Church of Christ, and belongs exclusively to that Church whose head is the Bishop of Rome. This Church alone has from Apostolic times always been called the Catholic Church. No other Church has ever called itself by that name, or was ever known to the world by it. It is one of the marks of the True Church and has never and can never be appro

priated by any other.
The evidence Father Smyth Vaudry ed in support of his thesis is in dgment, overwhelming. But he produc our judgment, overwhelming. But he met with two kinds of opponents, coming from opposite directions, namely Anglicans and the Protestant Episco palians on the one hand, and on the other some Catholics who thought that to call their Church Roman Catholic was to emphasize their loyalty to the True Church, and to erect an impregnable breastwork against invasion from all directions.

world to call their church The Catholic Church, they are content to call it a branch " of the Catholic Church; or rather one of the branches, the other branches being the Roman Church and the Greek Church. And these three branches they claim are included under branches they claim are included under the name Catholic. But they seem to forget some very patent things, name-ly, that which is Catholic or uni-versal must be one, and that three dif-ferent centres of unity and teaching opposite doctrines cannot all be true, and therefore cannot together be the one True Church. To suppose this, one must assume that the True Church Christ teaches the truth and at the same time teaches that what she teaches as the truth is not true—that A is A and at the same time not A but B. Such an assumption is insane in theology as it is in logic and mathematics, and in a mind that cannot see its absurdity, it destroys all truth, both revealed and natural; absolutely abolishes the line that separated the true shes the line that separated the true ishes the line that separated the true from the false, making both equally life giving and invigorating. That is where the branch theory, the three-headed monster without a body, leads to.

But there is another viewpoint from which the absurdity of the three-leads theory is consulty manifest.

branch theory is equally manifest. A branch used figuratively as; it is in the present case, is defined by the Dictionary to be "anything extending like the branch of a tree from a central column of the support, anything olumn or other support; anything bining another one to which it is sub-

Now the three branch Church theory necessarily supposes a common stock trunk, or tree from which the branches spring and draw their common life. The supposed three branches of the Church necessarily suppose a church which is not a branch but the source or trunk from which the branches spring and draw their life as the branch draws its life from the tree. The tree, in the branch hypothesis, is the one Church founded by Christ. Now ask the branch advocates, where is this church, this tree planted by Christ, and which is not, and in the hypothesis cannot be a branch? This is the church we want to find, to hear and to receive God's truth and sacraments from. Where is it? What is its history? Who is its visible head on

earth? These questions the branch advocates These questions the branch advocates cannot answer without annihilating their theory, or without leaving their branches suspended in the air without any life-giving connection with the ground which ground is in this case. ground—which ground is in this case the Founder of Christianity. Such branches are in the natural as well as the supernatural order, dead.

Those Catholics who opposed Father Smythe Vaudry's thesis, and insisted on Roman Catholic as the name of the church, gave by their insistence a quasi recognition of the claims of the branch theorists, though there was not such intention on their part. They erred from the notion that the name Roman Catholic was more definite and emphatic than the Catholic Church and they wanted to be emphatic. Their motive was good but their judgment was at fault, as there is no name so definite and emphatic as the right

name. There were some others who opposed There were some others who opposed Father Smythe-Vaudry's thesis, because they thought the discussion of the question was a mere hagging about woris. Cui bono, what's the use? Sure the true Church is the true Church whatever she may be called by Church whatever she may be called by friend or enemy. A rose by any other name will smell as sweet. That is all true but it does not ob-

viate the necessity of calling things

wish to convey. Give the queen of flowers its right name in his language and you immediately bring to his mind the thought that is in your own mind. If you wanted some attar of roses, and told the anothers were rose, and If you wanted some attar of roses, and told the apothecary you wanted some arsenic he would disappoint you, but it would be your fault, your failure to call a thing by its right name, the name the thing is known by. Call the objects of your affections a devil when you mean an angal, and she will when you mean an angel, and she will when you mean an angel, and she will soon teach you there is something in names, some difference. Let names lose their meanings and we would have a second and enlarged edition of Babel; the bonds of society would be dissolved and chaos result. There could be no laws; no authority except that which the lion exercises over the lamb; intellect would be isolated from intellect and could not even think, for thought and could not even think, for thought is impossible without language, which is composed solely of names of things and acts and their relations. No con vention could be called to bring ab a common understanding, for the call would be unintelligible, without mean ing to be called. No one could invenand introduce a language to bring order out of chaos, for no one could

order out of chaos, for no one could convey to others the meaning he at-tached to his invented words.

The catastrophe that would follow from the sudden loss of the meaning of from the sudden loss of the meaning or names, the sundering of the relation between things and their names, would be greater than that which would follow from a dozen fierce Vesuvian eruptions, and as many more San Franciscan earthquakes; and the evil results would be more lasting and more diffi-

would be more lasting and cult to recuperate from.

Man on this earth was never without language, names. The comedy or tragedy of human life on this earth opens with the group in which God and man edy of human life on this early opens with the scene in which God and man are introduced speaking to each other. Language therefore is from God, a divine revelation, given to man to make divine revelation, given to man to make human society and social order possible. Adam was inspired to give names to things. His knowledge of names, of language, came not from his eating the fruit of the Tree of Knowledge, because before he ate of it he was compared to eat it, and he undercause before he ate of it he was commanded not to eat it, and he understood. In the first scene in the theatre of human life Adam comes on the stage speaking languages, and from that time to this his descendants have never lost the inherited faculty of speaking language, and they and understanding language, and they have never let it fall into deseutude for

lack of practice.

What's in a name? Much, very much more than is supposed by the general. We think of things we see general. We think of things we see not by the names we know them by. Without the names we could not think of the things they indicate and symbolize unless the things were actually present to one or more of the physical Memory of things once seen senes. Memory of things once seen would be lost, were it not possible by the remembered names to recall the ideas of the once seen things. Take away names and you destroy our knowledge of all things absent, all science,

And yet men ask, what's in a name : implying by the question that names are indifferent, or that their relation to hir gs is of no particular importance.

If names are indifferent why did God change the name of Abram to Abra-ham? "And God said to him: neither shall thy name be called any more Abram; but thou shalt be called Abra am because I have made thee the father of many nations." There is here a divine reason for the name. did God change the name of Sarai, the did God change the name of Sarai, the wife of Abraham, to Sara? or the name of Jacob to Israel? or Jesous, son of Nun to Joshua? or Simon Barjona to Peter? The answer it, because there was something of vast importance in the new names which the old names did not cover.

not convey.

For some similar reason the Apostles in their inspired creed call the Church of Christ the Holy Catholic Church. And the name became one of her dis-tinguishing marks, and by that name we identify her through all the vicissi

tudes of nearly two thousand years.
We heartily recommend Father
Smyth Vaudry's book to every reader smyth vaudry's book to every reader who likes to get down below the superficial. It can be had by addressing the author at Montreal, Canada, P. O. Box 1074.—N. Y. Freeman's Journal.

A MODERN PUDENTIANA.

The awful disaster in San Francisco has been the occasion of very many noble deeds of true charity and heroic self sacrifice, and has brought the once beautiful city closer and closer to the

hearts of every American.

Among those who have given an example to the world, one cannot help noticing the name of Mrs. Bertha L. Welch, who has just capped the climax of her princely charities by vacating her own spacious homestead and transforming it into a Jesuit monastery, with chapel attached, for the grief-stricken

Catholics of the neighborhood.

Mrs. Welch's mansion, situated at the corner of Eddy and Octavia streets, escaped the frightful conflagration, while the beautiful church of St. Ignatius, the beautiful chursh of 5t. Ignatus, which she had taken so much lawful pride in enbellishing and decorating, was reduced to a heap of ruins. The Jesuit Fathers had lost church, college, residence, library and, in fact, had litresidence, library and, in fact, and literally no place whereon to rest their heads. Mrs. Welch was once more the angel of consolation and placed her house at their disposal for as long a period as they would desire, retiring meantine herself to her country house in Sen Marca.

in San Mateo.

The California daily papers announce that on May 21 the Rev. Father Frieden, S. J., and the other Fathers formerly connected with St. Ignatius' church the base of the papers of the pa took up their abode in Mrs. Welch's home, now transformed into a monastery, and that Masses will be said and all other religious services will be held as isual.

very time, May 20, the Church through-out the entire world was celebrating the feast of that noble Roman lady, St. Pudentiana, who, a convert to Christianity, whilst the flames of persecution were raging flercely around the early Church gave her own house to the Pope

for the service of religion, and therein for the service of religion, and therein daily assisted, with the rest of the faithful, at the Holy Sacrifice of the Mass, Mrs. Welch is walking in noble footsteps.—Catholic News.

CATHOLICS AND CRIME.

At the present moment when every At the present moment when every means is taken by the enemies of our schools to disparage Catholic teaching figures and statements are published in the press from which it would appear the press from which it would appear that Catholics are particularly note-worthy for their disregard of the laws. We warn our readers that such figures and statements are absolutely untrust-worthy. So far from Catholics being more criminal than others, they are in reality far less so. Taken on the whole they commit, speaking comparatively, far fewer sins of swindling, of deeply devised robery and of debauchery. Owing to the blow dealt to their fathers in the penal days, the effects of which are still felt, they have not as a rule been able to rise in the social scale. They are for the most part poor, and it is the poor of whatever denomination who make prison statistics mount up. If they give way to a hasty temper they do so in public and are sent to prison. To prison they go when they are overcome by drink, and once in gaol, their offenses count in the statis-tics paraded through the press as serous as those of swindlers, and the robbers, and the debauchees. As a matter of fact, the transgressions of Catholics are but as water unto wine compared with those of multitudes of clever rascals, not of their creed but socially higher, who manage to evade the law and keep out of prison.—Lon-don, Eng., Catholic Times.

THE ONLY BULWARK OF CIVIL-IZED INSTITUTIONS.

From the New World.

The attempt to assassinate the royal bride and bridegroom was one of the most flendish deeds ever recorded. That human nature is capable of such That human nature is capable of such atrocity enables our poor, weak understandings to grasp better than they otherwise could the justice of the Divine decrees in regard to the eternat torments of heil. But in what circles does anarchy flourish? Where the Christian religion has lost its influence Well would it be for the rulers of States republican and monarchical did they grasp the real origin of anarchy. they grasp the real origin of anarchy.
Every secret society is anarchical in some degree. In Catholic lands every some degree. In Catholic lands every one opposes the authority of the Church. We could not for a moment concede that the main purpose of relig-ion is to maintain social order. Religion is to maintain social order. Relig-ion's principal concern is with the un-seen world, with God and man's relation to God. But all thinking men will recognize and the course of events is bearing the conviction in upon their minds daily with greater force that the only bulwark of civilized institutions of social as well as individual morality ls the religion of Jesus Christ.

BEATIFICATION OF THE BONA VENTURE OF BARCELONA.

Rome June 10. — Owing to rumors that anarchists would attempt the life of the Pope, extraordinary precautions were taken to day when he officiated at the beatification of the Venerable Bonaventure of Barcelona. The number of tickets of admission to the ceremony was limited, crowds of detectives were present and the troops in the church were increased. Bonaventure was a shepherd, became

Bonaventure was a shepherd, became a Minorite and founded several retreats in Italy, the chief one being in the Palatine, under the pontificate of Alexander VII. To his intercession are attributed many miracles, including cures of Cardinals and other personages in Rome. He died in 1684.

The ceremony and the decorations of St. Peter's were almost identical with those of previous beatifications, the only change being in the pictures, which represented Blessed Bonaventure preventing the capture of a Spanish ship by Dutch pirates and cures effected through his intercession. The decree was read in the morning. The Pope descended to the hasilies in the Pope descended to the basilica afternoon and venerated Blessed Bonaenture's relics.

1

SURE GROUNDS FOR HOPE. CHRIST DIGNIFIED HUMAN NATURE.

Some say "human nature is a poor thing." "Poor human nature!" So men say sometimes in the shallow talk. But take a straight look at this. It is a But take a straight look at this. It is a dreadful thing for any man to shrink his nature—a poor thing, for then he will not expect much of it, nor try to make much of it, nor will he make much of it, nor will he make much of it. The man who thinks this is much of it. The man who thinks this is at a moral disadvantage and will be a dismal moral failure. The essential condition to making any noble thing of life is that a man be penetrated with the conviction that his nature is a thing the conviction that his nature is a tring of worth, dignity, capacity for uplift-ing, open to noble possibilities, framed for high destiny. God help the wretch who has come to despise his own naturel The honor of his own nature is his one ground of hope—the hope that helps him to achieve.

And Jesus Christ is "our hope," in

that he inspires us with high thoughts of our own nature. For He, the Son of of our own nature. For He, the Son of God, took our nature. He became the Carnate in it. Our human nature is so noble and great and worthful a thing that He could and would become incarnate in it. This fact is ground for hope nate in it. This fact is ground for hope in and for ourselves, for every man's lite. This is the spirit of courage to every human heart. When sin has debased and oft-repeated defeat in moral effort tempts to mean thoughts of self; when courage and strength flicker and grow faint and you think you can be nothing. courage and strength flicker and grow faint and you think you can be nothing By a striking coincidence, at that

By a striking coincidence, at that so open to high things, so dear to God, that even Deity deigns to wear it, and thus get heart that you can be and do. Get we this great thought into our wearied and discouraged souls. Then hearts are brave again and arms are strong.—W. M. Dame.

the y is nce ch's

the inal tion the best fs of Albi nelle. thorand mise. tions stical

be to them ds the Sishops taking uthor n that olic re-

might mers of stantly rganizfluence of the e. We of pre-eligious cies for naugur -N. Y

10D. a very her Who oring the etermine to estab. of comthe creane serves but when e appea n, but to

right to

ment for ted till a t the at-ner is not we should He shal hat keepd him of oul to the hich, like and perery out to se God to rom earth, eligions of

on earth
own from
or them a
d. But he
ed his visdepths and he Father ; saw that use He was nearest furthest sause of God's inverence and is making of y or explain ildlike love e and love ences of the cination, but biritual con-Him vision ether, inde r succes

e would be flict of faith sses earth; t not in the e, but in the engulfs the rkness from which it vanith alone can

his was His

ould not be the laws of

Third Sunday after Pentecost.

HOW TO BEAR BURLENS.

Cast thy care upon the Lord and He shall ustain thee. (Gradual of the Mass.) Which of us, dear brethren, is without his burden or his care? Whatever our station in life, however high or lowly we may be, to each comes his portion of sorrow, to each come difficulties and temptations. If we escape one trial we are sure to find another, and trial we are sure to find another, and probably a worse one, awaiting us. It is our lot here upon earth to suffer, and we ought to expect nothing else, for if we hope for perfect happiness in this world we are doomed to bitterest disappointment. The way in which to carry ourselves with regard to our difficulties is not to seek to avoid them, or when they come upon us to run or when they come upon us to run away from them, but to accept them as the portion of our heritage and to make them a source of merit and sanctifica-tion. If we would but cast our care upon the Lord, if we would but willing ly submit to what His all-wise provid-ence designs for us, these apparent miseries would become for us real blessings and bring upon us the choicest of God's gifts—an increase of His ho y grace in our soils, God will help us sustain our burden it we receive it with resignation; if we love it He will make it even sweet to bear.

But, you say, this doctrine is very pretty in theory. How about the prac-tice of it? It is not so easy to be in-different to the things of this life, to the wants of the body, so as to be quite as willing to be poor as to be rich, to have a good, substantial meal or a morsel of cold victuals. People cannot be expected to prefer misery to happi-

We are not asking you to prefe misery to happiness, nor even to be in-different as to what shall happen you. Although this would be far more per fect and would soon make him who had h disposition very holy, still we do ask so much. What we would wish not ask so much. What we would wish you to do is what we think all are bound to do—namely, to have confidence in the providence of God; to recognize His hand guiding the course of events in our behalf. We know that He is good and merciful and ready to help us in our need; we know that even when He punishes it is not so much in anger as in love that He does so; yet we complain and are discon tented, and some even go so far as to blaspheme the God Who, at the very moment when we are treating Him with such indignity, is lovingly working all things together unto good, Who is doing for them more than they would ever hope for.
Oh! what pride is theirs, who set up

their judgment against God's and in sist upon the Almighty doing things according to their fancy. They see no reason why they should suffer this or that. Why should they be treated so harshly? Other people have comfort; why should not they? Oh! what folly, what blindness is there in the hearts of men and women who speak thus? What ingratitude is theirs! Perhaps the God they are abusing has forgiven them hundreds of mortal sins; perhaps He is witholding what they are demandthe is witholding what they are demand-ing because He sees if He granted them the things they ask their salvation would be endangered; yet all that He is doing in loving kindness is being misunderstood, because men are un-willing to bow down to the holy and adopable will of Cod. adorable will of God.

Dear brethren, let it not be said of us that we are ingrates or that we are so foolish as to think ourselves wiser than God; but let us turn to Him with all our hearts and recognize in all He sends us His unspeakable mercy; let us ever see in Him the All wise God. our Father, and never permit ourselves to be deceived by the rebellion of our lower nature. Let us, in a word, "cast all our care upon the Lord."

TALKS ON RELIGION.

LYING.

It is not necessary to prove that lying is very prevalent. There may be many men "whose word is as good as their bond," but the business world cries out for the bond and wants security before it will place reliance in men's representations. These require-ments manifest the state and condition of society.
We read in Proverbs vi. 16: "Six

things there are which the Lord hateth and the seventh His soul detesteth

* * * a deceitful witness that uttereth lies, and him that soweth discord among brethren."

False testimony is a blow at society, because it is a lie told with delibera-tion and publicity and tends to per vert justice. We do not go beyond bounds when we state that perjury is a common crime, a crime so common that it is more or less expected, and its de tection does not excite the horror or receive the punishment it deserves.

People often talk of "harmless lies." Every lie is a violation of truth, and hence no lie can be harmless. God must hate a lie because He is eternal truthrend for that reason it might be expected that He would "forbid all false testimony, rash judgment, and lies." That some ins do more harm than others is readily understood. As a building cannot stand without a stable foundation and as society is built on mutual confidence, and as this confidence is based on the trust that men place in one another, they could not live together if lying were to prevail. To call a man a is liar to de clare that he is an enemy and a traitor to society. Hence the hatred and re sentment the term excites in honorable

St. John, in speaking of heaven and its g'ory and happiness, says: "The eshall not enter into it anything defiled * * * or that maketh a lie" "Ane all liars they shall have their portion in the pool burning with fire and brim stone." In the following you will no tice among what classes he places liars
"Without (outside of heaver) are dog and sorcerers and mockers and murde ers and servers of idols, and everyone that liveth and maketh a lie," (Apoc.

xxi xxii. 15) We know in what relationship the Leo XIII.



devil stands to a liar. St. John tells us: "When he," the devil, "speaketh a lie he speaketh of his own, for he is a liar and the father thereof." (St. John viii, 44.) When a man tells a lie out of malice, he is performing the office and marice, he is performing the onice and imitating the conduct of the devil. We may, therefore, apply to those who lie maliciously the words of Holy Scripture: "Their throat is an open sepulchre: with their tongues they act deceitfully, the poison of asps is under their lips." (Psalms xiii. 3.) There are many different kinds of

lies. While there are no "good lies," some lies are not so bad as others.
'Lies of excuse," may be considered lies of cowardice. Moral courage is lacking in those who have recourse to them. Yet they may be and we think mostly are of only venial guilt. Those who are not careful to avoid little

things may easily fall into greater.

Truthfulness is built in a great measure on the foundation of moral courage, and "iles of excuse" show that those who have recourse to these have not the real virtue of truthfulness or straightforwardness of character. Some people pride themselves on being "always right" and few are always right, and hence they often have recourse to lies of excuse to show that they are never wrong. It is hard, if not impossible, to be half truthful, as it is hard to be half honest or half faith

Most people know that some of their acquaintances are in the habit of "ro mancing" or of "pulling the long bow." They make themselves the heroes of their own stories. This is heroes of their own stories. This is more or less a childish habit. There may not be much harm in the stories, but if a person gets a name for "romancing," he becomes a subject of suspicion and of derision.

A lie is a statement made with the intention to deceive and is so formed and expressed that it may mislead. Fables, fiction, etc., are not made with the intention to deceive nor areithey calculated to mislead and hence cannot be said to be against truthfulness. A serious intention to deceive is essential to a lie.

There are certain forms of speech in common use that are frequently the cause of anxiety and of scruple to servants and to others. The expression or declaration "Not at home," is now the polite way of saying: 'I am engaged,' "I do not wish to receive visitor's," "Come during office hours," etc. For instance, Mrs. So and So may have on her cards: "At home Wedhave on her cards: "At home Wednesday p. m." This does not mean that she is elsewhere on the other days of the week.

While a person is not allowed to tell a lie, he is not obliged to tell all he knows. Persons may and should hold their tongues on occasion. Sometimes a person may be obliged to turn aside foolish or impertinent questions, not by a lie, but by indicating that it is none of the business or right of the

Know you not that a little leaven corrupteth the whole mass?" The jury as well as a moral injury. Some by persistence in lying have almost lost the power of distinguishing between truth and falsehood. "Oh ye sons of men 1 how long will ye be dull of heart? Why do you love vanity and seek after lying?" (Psalms iv. 3.) Sirce "we are never allowed to do evil that good may come from it," we are never allowed to tell a lie." for a good purpose." This can be easily understood when the principle is kept

in view. We should seek to exemplify in our lives the character which the enemics of our Lord gave to Him: "Master, we know that Thou art a true speaker, and teachest the way of God in truth, neither carest Thou for any man, for

neither carest Thou for any man, for Thou does not regard the person of men." (St. Matt. xxiii. 16)

One day a friend of St. Thomas cried out: "Thomas, look at the flying ox." St. Thomas looked around in as too ishment. His friend laughed and said he was surprised to see how credulous he was. The saint replied: "It is much easier to believe that an excelled by then that a Cristian could by the a that a Cristian could could fly than that a Christian could tell a lie."

A notable event in the history of the Sisters of Notre Dame de Namur will be the beatification of the Vener-able Julie Billiart, foundress of the order, on Sunday, May 13, this being the second step in the process of her canonization, she having been declared Venerable on Jane 26, 1829, by Pope Venerable on June 26, 1889, by Pope Rev. J. H. Tihen

Men create the spirit of an age and in turn are themselves influenced by that spirit. To a certain extent we make our environment, then environment molds our character. Parents are influenced by their children teachers, by their doc-trines, players by the characters, they represent, professional men by their prace, the orator by his theme his fancy. In a way, man is both cause and effect. The spirit of an age may advance of

retard humanity's progress toward a more perfect state. The history of mankind is not a record of an uninterrupted march toward the goal. It chronicles many reverses, oft repeated delays. The Alp of perfection is not ascended by nations or individuals without many a misstep or repeated stumble without an occasional sliding back or climbing to no purpose. At times a large number of men have mistaken a by-path that leads to the leads to the mountain top of man made perfect.

As a rule, the mistake is not dis covered at once. It is only after a principle has been carried to its logical conclusion that we see its fallacy, after a theory has been put into practice that we perceive its pernicious tend-ency after the ball of human conduct has been started on its course that we see it heading for the abyss. Mistakes are bound to be fatal, at least for a certain number, before they are corrected. Error must be productive of evil by its very nature—"An evil tree cannot bring forth good fruit."

It is, therefore, necessary that the spirit of the age, of every age, be created and manifested by correct views on the great problems of human life in order that the least possible amount of harm and the greatest possible amount of good may come to man. Humanity' welfare demands that correct views b entertained in regard to the factors, or powers, that tend most effectually to ward the formation of character, since it is character that makes in-dividual man desirable and beneficial to the commonwealth and to humanity, and the absence of it that makes him undesirable and det rimental.

THE SACRED HEART.

Two lights on a lowly altar;
Two snowy cloths for a Feast;
Two vases of dying roses,
The morning comes from the east,
With a gleam for the folds of the vestments.
And grace for the face of the priest.

The sound of a low sweet whisper Floats over a little bread, And trembles around a chalice, And the priest bows fown his head! Oer a sign of white on the altar— In a cup-o'er a sign of red.

As red as the red of roses.
As white as the white of snows;
But the red is the red of a surface
Beneath which a God's blood flows;
And the white is the white of a sunlight
Within which a God's flesh glows,

Ab! words of the olden Thursday! Ye come from the far away! Ye bring us the Friday's Victim In His own love's olden-way. In the hand of the priest at the altar His Heart finds a home each day.

The sight of a Host unlifted!
The silvery sound of a bell!
The gleen of a golden chalice.
Be glad, sad heart! tis well:
He made, and He keeps love's promise,
With thee all days to dwell.

From his hands to his lips that tremble From his lips to his heart a thrill, Goes the little Host on its love path, Still doing the Father's will; And over the rim of the chalice The Blood flows forth to fill,

The heart of the man anointed With the waves of a wondrous grace; A stlence fails on the attar—An awa on each bended face—For the Heart that bled on Calvary S.i. I beats in a holy place.

The priest comes down to the railing Where brows are bowed in prayer; In the tender clasp of his fingers A Host lies pure and fair, And the hearts of Christ and the Christian Meet there—and only there.

Oh! love that is deep and deathless!
Oh! faith that is strong and grand!
Oh! hope that will shine forever,
O'er the waste of weary land!
Carist's Heart finds an earthly beaven
In the paim of the priest's pure hand.
—Father Ryan

medy for the liquor have is a safe and easive home treatment, no bypodermic ions, no publicity, no loss of time from ess, and a certainty of ourc. Iress or consult Dr. McTaggart, 75 Yonge

WHERE O'CONNELL'S HEART LIES.

There are many monuments in Rome dear to Irishmen for one reason or another, but we should feel safe in saying none attracts more interest than that in which the heart of Daniel O'Connell is preserved. Within a magnificent structure of white marble the heart of the Liberator is kept embland in the ancient church of St. balmed in the ancient church of St. Agatha, belonging to the Irish College. The following is the inscription engraven on the marble:

Eternal City, bequeathed his soul to God, his body to Ireland and his heart

British House of Commons in MDCCC XXIX., when he refused to take the anti-Catholic declaration in these re

He was born VI. Aug, MDCCLXXVI. Died XV. May, MDCCCXLVII. Erected by Charles Bianconi, Esq., the faithful friend of the immortal Liberator and of Ireland, the land of

nis adoption.

The height of the monument meas ures about twenty feet, its breadth about eight. The sculpturing on the upper part represents the angel of liberty standing over Erin, who sits leaning dejectedly on her harp, with the Irish wolf-dog and round tower in the background. The angel bids Erin to arise, signifying that the chains of religious slavery are at length broken. Upon the lower half are portrayed

the burly figure of O'Connell and thos of the peers of England, discussing the anti Catholic declaration. The Liberator holds the Bible in his hand, and is about to hand it back without taking the objectionable oath.

Charles Bianconi, it will be remem-bered, was an Italian who introduced the famous "Bianconi cars," so fami - Philadelphia Catholic Standard

A LITTLE PHILOSOPHY.

There is a theory that we make sor row deeper by giving way to tears and anger more acute by anger fit. If we are ill or melancholy we increase the evil by complaining. Thus it is not the feeling but what we do and express while the feeling is on, that is inportant. This theory, of course, ad vises self-control. Our will power can not prevent the feeling, but it can pre vent the prompted expression; and by such prevention it exercises a curative The determination to be promotes cheerfulness and drives away melancholy. A true Christian faith, a submission to the will of God, is the best assurance against fear and worry. Our souls are judged by our acts and our pur poses, rather than by impulses of feeling and temptations, by which all of us are beset. Currents of emotion that come from temperament and physica cond tion need not bother the cons but the control we exercise over ou will is the thing for which we are held

DOERS AND HEARERS

It was said at the time that this was the verse in the Bible to which United States President Roosevelt pressed his lips when he took the oath of office. "But be ye deers of the word and not hearers only. (James,i, 22.") It would be well if every young man and woman would swear by this meaning. Passive adherence to anything is

Nature of the thing adhered to does not count for much. Nothing was ever accomplished for the betterment of the race except through, action and those have done most for men and wome are those who were most active. Al are those who were most active. All the great thoughts ever put on paper or spoken by mouth of man would be worthless had they not been lived. Nothing is really worth while until it has been put into practice. Theory and doctrine alike pale before the practical.

Religion and morality are simply terms if they do not stand for work

terms if they do not stand for work that brings results. And the old, old excuse that one hesitates on account of the possibility of making mistakes of failing altogether is wholly invalid Suppose one does make mistakes, what of that? Did not Abraham or Moses or Paul make mistakes? And they

Live Christianity. Don't content yourself with listening to it once a weel in church. Do good. Don't spend the bes part of your time trying to learn what good is. You are apt to arrive at the con clusion that there is no such thing Theorizing can evaporize anything short of steel and stone. It is action that makes things grow and bloom and bear fruit. It is action that impresse other men.

If you want to be a home missionary It will make small difference



A BUSHEL OF FLIES

TEN CENTS PER PACKET FROM ARCHDALE WILSON, HAMILTON, ONT.

This Monument contains the Heart of O'Connell, Who, dying at Genoa on his way to the

He is represented at the bar of the

markable words:
"I at once reject this declaration:
part of it I believe to be untrue, and
the rest I know to be false."

were pretty good men and excellent servants of God.

whether you labor to save souls or just run your house or your store according to



Seld by all Druggists and General Stores and by mail.

A POWER

on Every Farm

THERE should be a power of some kind on every farm.
It saves labor, time and money, and increases the earning capacity of the farm.
It will work the raw material of the farm into a finished product.
All up-to-date farmers agree that the modern gasoline engine is the All up-to-date farmers agree that the modern gasoline engine is the best farm power.

best farm power.
Our I. H. C. gasoline engine is the best gasoline engine.
It is strong, durable, long lived and is of full rated, actual (not estimate).

mated) horse power. It is easy to operate and is easily kept in working order.
It developes the maximum of power

with the minimum of fuel.

I. H. C. gasoline engines are made in the following styles and sizes: an engine now, you may want one if the future and really ought to kno

Horizontal-(Portable and S. ry), 4, 6, 8, 10, 12 & 15 Horse Power. Vertical—2, 3 & 5 Horse Power. Specially adapted to cutting fodder and ensilage, husking, s ding and shelling corn; thresh and grinding feed; sawing work separating cream, pumping water Indeed there is no service of a power that will not be per most satisfactorily by this en If you are not intending to pr

Call on the International Agent for information or write nearest branch house for catalog. CANADIAN BRANCHES: Calgary, Montreal, Regina, Toronto, London, Ottawa, St. John, Winnipeg, INTERNATIONAL HARVESTER COMPANY OF AMERICA, CHICAGO, ILL, (INCOMPANY OF AMERICA, CHICAGO, ILL,



You are **Naturally Interested**

In your financial welfare, present and prospective, and anything that will help toward its improvement. Then why not secure a policy of endowment insurance with the

North American Life Assurance Company ?

You would thereby materially enhance your prospective welfare and at the same time provide the necessary protection for dependents.

The security is unexcelled and the result is certain to prove satisfactory.

NORTH AMERICAN LIFE

ASSURANCE COMPANY.

HOME OFFICE: TORONTO, ONT. JOHN L. BLAIKIE, GOLDMAN, A.I.A., F.C.A.



When you can safeguard your health and secure the highest degree of nutri

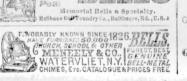
WHY EAT CANNED MEAT!

NADIAN SHREDDED WHEAT CO., Limited, Niagara Falls, Ont. Toronto Office, 32 Church Street, high motive and along right lines. So long as your word is honorable and of use faithfully at it you will be saving souls.
One hour of plain human labor is
worth more to you and the world than
ten days of pious listening. Passive-

TELEGRAPHY TAUGHT QUICKLY

ness is petrification.

Demand for Railway Operators exceeds supply. Railway business—both Telegraphing and accounting — efficiently taught. CLANCY, Brantford Telegraph School, Cor. Colborne and Queen Sts



WINDMILLS

chemicals, but only pure

wheat, shredded and

croked ready 'o serve.

POWER AND PUMPING



The "IMPERIAL" won the championship of the world, in a two months' trial held by the Royal Agricultural Society in England. There were twenty-one American, British and Canadian mills in the trial.

WE ALSO MAKE TAS AND GASOLENE ENGINES. GRAIN GRINDERS, ETC.

GOOLD, SHAPLEY & MUIR CO. Brantford, Canada

What do you do determines, in a gr man is and what

CHATS WITH

JUNE 23, 19

noments when the reveals itself. Sor heart, and le'sure i Others turn interest and amuse has used his leisure self for superior wo " Bac

Haven't you de upon appearances, upon recommend enough? Haven't long enough on ot about time for yo tear off all masks thing you have be rself, and de Haven't you b yourself long en had enough unf depending upon

outside things to outside things to real power in tired of leaning a pending upon this which have dailed The man who within himself, w himself, is never himself, is never always will be d depends upon any is one person in never fail you if honest v and are yourself. It is self-reliant everywhere. It is interesting

who talk most men who like to azier the man o say about gre The greatest sidered a genius the "brilliants ings" with whice

nse of Comp

polished and re in his memorand emergency. Genius has b infinite capacity men who have donly reveal to t to day how muc was due to down plodding, what and encourager How often I ha couraged, strug of the heart acl the discourage spair involve which have tax their authors. minutes or a fe with only pleas days and month details and dr quire to produc

> achievements ever been acco pains and pers Go Into B We never kr we are put to emergency or t When we feel absolutely upo I know a worked for of

years of age

small salary.

will of anothe made any very or executive started out grow by lea comparativel giant in the developed a ability for de his own prog his individu The troub

is the cramp original and fear of maki sion lest we constantly 8. M., in S Wo Do you fo

Your task i ope will so Your empl toil six day Never n somehow later, he life himsel tage. Wh which ever You are go in with Work is

say you w days bec work, bec to do thin

over the s their his compelled toughene and sharp out for the

whose stock

CHATS WITH YOUNG MEN.

What do you do with your leisure moments? The use of leisure moments determines, in a great measure, what a man is and what he will become. In oments when the strain of outside ressure is taken off the natural bent eveals itself. Some men are idlers at eart, and le sure reveals their decided heart, and is sure reveals their decided love of the do nothing mode of exist-ence. Others turn to special fads that interest and amuse them. Many a man has used his leisure moments to fit himself for superior work.

" Backbone "

Haven't you depended upon clothes, upon appearances, upon introductions, upon recommendations about long enough? Haven't you leaned about long enough on other things? Isn't it about time for you to call a halt, to tear off all masks, to discard everyhing you have been leaning on outside rself, and depend upon your own

worth?
Haven't you been in doubt about yourself long enough? Haven't you had enough unfortunate experiences depending upon superficial, artificial outside things to drive you home to the real power in yourself? Aren't you tired of leaning and borrowing and depending upon this thing and that thing pending upon this thing and that thing which have dailed you? The man who learns to seek power

within himself, who learns to rely upon within himself, who learns to rely upon himself, is never disappointed; but he always will be disappointed when he depends upon any outside help. There is one person in the world that will one person in the world that will ver fail you if you depend upon him, hare honest with him; and that is urself.

It is self-reliant man that is in demand everywhere. Genius. It is interesting to note that the men

who talk most about genius are the men who like to work the least. The lazier the man the more he will have to say about great things being done by

The greatest geniuses have been the greatest workers. Steridan was considered a genius, but it was found that the "brilliants" and "off-hand sayings" with which he used to dazzle the House of Commons were elaborated, polished and repolished, and put down in his memorandum book ready for any

emergency.
Genins has been well defined as the infinite capacity for taking pains. If men who have done great things could only reveal to the struggling youth of to day how much of their reputations was due to downright hard digging and plodding, what an uplift of inspiration and encouragement they would give. How often I have wished that the discouraged, struggling youth could know couraged, struggling youth could know of the heart aches, the head aches, the nerve aches, the disheartening trials, the discouraged hours, the fears and despair involved in works which have gained the admiration of the world, but gained the admiration of the world, but which have taxed the utmost powers of their authors. You can read in a few minutes or a few hours a poem or a book with only pleasure and delight, but the days and months of weary plodding over details and desare developer of the results. details and dreary drudgery often re quire to produce it would stagger belief.

And so of all other great human achievements — nothing surpassing has ever been accomplished without infinite pains and persistent toil.

Go Into Business For Yourself.

We never know what we can do until we are put to the test by some great emergency or tremendous responsibility. When we feel that we are cut off from outside resources and must depend absolutely upon ourselves, we can fight with all the force of desperation.

I know a man in New York who worked for others until he was thirty years of age and never received but a small salary. It always chafed him to think that he must be dependent on the will of another, although he had never made any very great exhibition of power or executive ability while in a subordinate position. But the moment he started out for himself he seemed to deeds are precious seeds which grow started out for himself he seemed to grow by leaps and bounds, and in a comparatively few years he has become a giant in the business world. He has developed a tremendous passion and ability for doing things; his executive ability comes into play when he makes his own programme, he is also strong in carrying out his own ideas, whereas he was comparatively weak in trying to fit his individuality into another's pro-

act of kindness culminating in a staffar petition and admonishment from the Cross on Calvary. Kindness, therefore, is the greatest magnet for human action.

—Church Progress. The trouble with working for others is the cramping of the individuality—the lack of opportunity to expand along original and progressive lines—because fear of making a mistake and apprehension lest we take too great risks are constantly hampering the executive, the creative, the original faculties.—O. S. M., in Success. S. M., in Success.

Work a Great Blessing.

Work a Great Blessing.

Here is something which we want all our boys to read and remember:

Do you feel, young fellow, that you have a hard time? Your hours are long. Your task is hard and the wages small. The contents of your weekly pay envelope will scarcely carry you over the week. Sometimes you must wear patched trousers or a frayed coat. Your employer expects a great deal from you. Other fellows dress well and always have money. They have coddling fathers and mothers, while you toil six days a week to make a living.

Never mind, young man! You are getting experience that he must get somehow later on. Because sooner or

somehow later on. Because sooner or later, he must fight the real battle of life himself; and you have the advan-tage. While life has been made easy for him he lacks drill and discipline,

for him he lacks drill and discipline, which every life-soldier must go through. You are preparing yourself. He may go in without preparation — and fall. Work is a great blessing. You can not see it now, but some day you will say you were for tunate in your boyhood days, because you were compelled to say you were for tunate in your boyhood days because you were compelled to work, because you can not get power to do things save by doing them. Look over the successful men you know. Get their history. Nearly every one was compelled to work in boyhood. They toughened their muscles by hard work and sharpened their brains by looking out for themselves.

Work makes men. Luck usually

fails. Pluck nearly always wins. To succeed in anything one must overcome obstacles. Force and fibre are built by hardships. Grit is as necessary in the making of a man as gumption. Hard ships are not always handicaps. Often they are helps. You will understand this better in twenty years. Meanwhile permit one who has lived that twenty years and more to advise you in this .-Valdosta Times. One's Special Work,

me to do: I must do my work as part of

the world's great whole, or as a member of some body. But I have a special work to do as an individual who, by

God's plan and appointment, has a

separate position, separate responsibilities, and a separate work; if I do not do it, it must be left undone. No one of my fellows can do that special work for me which I have come into the

world to do; he may do a higher work, a greater work, but he cannot do my

work. I cannot hand my work over to him any more than I can hand my re-

sponsibilities or my gifts. Nor can I delegate my work to any association of men, however well-ordered or powerful. They have their own work to do, and it

in making me what I am, and more truly glorify His name, than if I were either

The Greatest Magnet For Human Action

o sever? Would you earn the merited

Then know that the secret lies in kind-

Every human heart in some measure

is responsive to its influence. It is the the greatest magnet for attracting human action. It is a voice of warning

to the wicked; a solace to the sorrow-ful; an encouragement to the strug-

the weary, refreshment and so often the only remedy to draw back the sinful

soul into the path which leads to Para-

Who, therefore, will measure the

who, therefore, will measure the power and influence of a kind word or a kind act? And, alas, how rare both are becoming among men! Nothing illustrates this fact more forcibly than

In this hour there is a profusion of

kindness. We sympathize and conduct, are unstinted in our praises of the de-parted; crowd round the bier in testi

mony of our appreciation and upon the grave deposit our floral tokens of re

spect. And even these expressions of

mercial chicanery.

To the living they may exhale the

perfumes of praise, honor, sympathy and

qually indifferent to the meaning and

influence of all. Why delay our expressions of appreciation until death? Why

not extend the hand of encouragement,

speak the words of praise and do the deeds of kindness while they are yet

able to appreciate and reciprocate their

A word of praise for a service

and blossom into the richest perfumed flowers in the garden of life. And let

and blossom into the richest perfumed flowers in the garden of life. And let no man who professes Jesus Christ our Redeemer question their virtue. For His life upon earth was a continuous act of kindness culminating in a similar

OUR BOYS AND GIRLS.

A CUP OF COLD WATER.

PART I. It was a drowsy summer afternoon, a long time ago, that little Dorothy May-field sat in the door of her home play-

We sympathize and condole,

death.

are dead.

heavenly power?

To the weak it is strength;

etter because of your sojourn

grasped the barrel of a long, old-fashioned flintlock rifle, whose stock There is a work for all of us. And there is a special work for each—work which I cannot do in a crowd or as one rested on the ground at his feet. "What do you want?" fearlessly asked Dorothy Mayfield, after the blue eyes had looked for a moment straight into the black orbs of the Redskin. "Drink water," replied the Indian in fairly good English.

Once more snatching up the gourd, the sign dined it into the spring and of a mass, but as one man, acting singly, according to my own gifts, and under a sense of my personal responsibility. There is, no doubt, associated work for

his shoulders, while two or three gaudily stained eagle feathers projected from the crown. His countenance was not disfigured by the hideous paint which his people use when they go upon the warpath. He wore the simple trutting which learnings and headed

hunting shirt, leggings and beaded noccasins common among the New Eng-

land Indians two centuries ago. buckhorn handle of a knife thrust into his girdle at the waist showed and he

girl dipped it into the spring and held the dripping vessel toward the dusky guest. The immobile face never changed as he reached out the free hand, took the gourd and held it to his

That he was thirsty was quickly shown, for he steadily drank, gradually raising the vessel and throwing his head back, while the astonishing Dorowatched the "Adam's apple his throat as it bobbed up and down, until not a teaspoonful of water was

may be a very noble one. But they cannot do my work for me. I must do it with these hands or with these lips which God has given me. I may do little, or I may do much. That matters

until not a teaspoonful of water was left in the gourd.

"Oh, my!" she exclaimed. "I guess you haven't had a drink since you were a little boy; you don't want any more, do you?"

"No," replied the Indian, with a shake of his head as he returned the gourd, sat down on the ground and drew the back of his hand across his moist lips. moist lips.

not. It must be my own work. And by doing my own work, poor as it may seem to some, I shall better fulfil God's end "Dear me! Haven't you any handkerchief?" asked the little one, turning up her nose in disgust. The Indian was somewhat mystified over the name going out of my own sphere to do the work of another, or calling in another into my sphere to do my proper work for me.—Ruskin. of the article, but all became clear when the little miss whipped out a piece of spotless linen from the pocket of her dress, and, stepping for ward, carefully wiped away the mois Would you possess the magic power which attracts men? Would you ac-quire the blessing which binds individture that remained. Then she noticed several beads of perspiration on the Indian's forehead—for the day was suluals in such sturdy bands of friendship that successes nor adversities are able try, and he had travelled far-and she soothingly removed them.
"There," she remarked, retreating

epitaph that the world was made the a step and viewing her work with satisfaction, "now you look like someoody.

It is not often that a member of the Indian race betrays the emotion of mirth; but as this one looked at the little miss and understood her words his mouth moved until his even white teeth shone between coppery lips. "What your name?" he asked.

"Derothy—that's the name of my doll, too."
"Live dere?" continued the warrior,

pointing a finger toward the log dwelling; which showed among the leafy limbs of the trees. "Of course I do. Where do you

He turned half round, as he sat on

the ground, and pointed behind him.
"Off dere, good way. Little girl "Yes I can, if I wanted to; but I don't want to. Have you got any little can't walk.'

girl like me ?" Again the dark face was lit by smile and the head rodded without love and respect frequently stand, in fact, for no loftier sentiment than com

speaking.
"Won't you bring her to see me some time?"
"Mebbe," was the non-committal

reply.
"You mustn't forget it. I'll look kindness, but to the dead, they, too, are dead. The casket and the tomb are

for her every day and will feel bad if you don't bring her to see me."

What fader's name?" asked the Indian, who had hardly removed his piercing eyes from the face of the chat-

tering miss. "Why, his name is my father. How

simple you are!"
There was a glow of real mirth in the countenance of the red man at this scornful reply of the little girl, and in a voice of wonderful gentleness he rendered costs no sacrifice, but is often a priceless gift to the recipient. It is a heritage of the living and should not

"He fader have oder name." " Oh why didn't you say meant? He is Mr. Mayfield. Do you

know him ?" =A silent shake of the head was the

"Sometimes Indians come to our

so right heartily.
"I know why you can't eat any supper. It's 'cause you drank so much water that you can't hold another

mouthful." The conversation might have lasted field sat in the door of her home playing with her doll.

Beyond the child through the open door could be seen the mother at her spinning wheel, humming a hymn that was as soothing as a lullaby.

"I must have a drink," suddenly said the little one, as if the sensation of thirst had just made itself manifest.
"Now, Dorothy, you will have to stay right here till I come back; I won't be gone long, and you must be real good."

With this she set her doll on the step, with her back against the jamb, in order that she might maintain a genteel position during herowner's absence, and away the young mistress ran down a long time, for the Indian acted as if he were interested in the chatter of he were interested in the chatter of the little one, whose questions and ob-servations came so fast that little opportunity was given him to do more than answer questions, some of which were of a most puzzling character. Suddenly the voice of the mother was

heard. The prolonged absence of the child had caused disquiet on the part of the parent, and she was calling to

her.
"That's my mother," exclaimed the little one by way of explanation. "I shall have to go now. Goodby!" She was off like a flash of sunshine.

teel position during neriowner sausence, and away the young mistress ran down the winding path rear of the house.

Dorothy ran every step of the way, because she couldn't help it, pausing in from of the crystalline spring of icy coldness she took a brown gourd from its resting place on a projecting ledge but had taken only a few steps when she stopped short and looked around.

"You won't forget to bring your little girl to see me?" Won't you tell me your name?"

The warrior had risen to his feet and

coldness she took a brown gourd from its resting place on a projecting ledge of stone, and, stooping down, dipped it into the water. Then she held it to her lips, while its dripping coolness moistened the corners of her mouth and the tip of her pug nose. Two or three swallows were sufficient, and, with a sigh of enjoyment, she laid down the vessel and was about to whirl round and dash back to the house, when she was was moving away. He, too, checked himself, and, turning his head, answered both questions, but unfortunately, Dorothy did not catch what he said. She repeated her queries, but the red man, for some reason that cannot be conjectured, did not look round again, nor speak. He struck into his long, silent stride, and quietly disappeared vessel and was about to whirl round and dash back to the house, when she was abruptly checked by the appearance of an Indian warrior, who came from among the undergrowth, walking as

dash back to the house, when she was abruptly checked by the appearance of an Indian warrior, who came from among the undergrowth, walking as silently as a shadow.

He was of medium height, rather good looking for one of his race, his long black hair hanging loosely about

Not Milk for Babies

Don't risk baby's life by feeding city milk. Be on the safe side. Give

Nestle's Food

The perfect substitute for mother's milk. Always the same. Sample (sufficient for 8 meals) FREE.

THE LEEMING, MILES CO., Limited, MONTREAL

watched for the coming of the dusky visitor leading his child by the hand, but he never came.

PART II. One soft September afternoon in 1675 Hugh Lardner, a lusty young man, carrying a flintlock and powder-horn, came to the home of Jacob Mayfield

with alarming news.
"It will not do for you to remain another hour," were his words to the pale-faced husband and wife. "King his warriors are near you, Philip and and no one is safe.'

"Whither shall we go?" "To Deerfield, Captain Mosely is to be left there with a small force, while the rest are busy in the harvest field. The village is only a few miles off, and if you make the most of your time and are very careful you can reach it in safety. Will you do it?"
"Yes, with heaven's help. I am

greatly thankful to you, Hugh, for your "It is but a neighborly act. I must

hasten. Time was precious, and, bidding the husband and wife goodbye, the young man hurried out of the house, and, breaking into a loping trot, headed oward the camp of the brave pioneers

from Ipswick. Jacob Mayfield was too wise to disregard the warning of Hugh Lardner. Without encumbering themselves with anything in the nature of luggage, the father stepped out of the house, followed by his wife, holding the hand of Dorothy, who was now two years older than when she had given a drink of cold water from the spring to an unknown Indian.

The door was shut behind them, but the latchstring was left banging out, in accordance with the hospitable custom of the border. If the Indians chose to visit the outlying cabin, they would meet with no trouble in securing entrance.

It was nearly ten miles to Deerfield, the distance being greater because of the circuitous course taken by the pioneer. He was familiar with the route, and was hopeful that by following the advice of Hugh Lardner he would avoid the hostile redmen, who were liable to be encountered at any time.

All went well until the winding

course through the woods, marked at times by an indistinct trail, but oftener without any mark at all, had been passed. Finally the father stopped in front of a deep, calmly flowing stream, dozen feet or more in width.

"We must reach the other side some he remarked, as his wife and child paused at his side. you jump it?" asked his wife

with a faint smile. "Perhaps, by taking a short run; thow will that help you and

"I will tell you," replied the child. "Take mamma in one arm and me in the other, and then make the biggest

jump you can."
"I am afraid it would land all three of us in the middle of the stream."
"But you can swim out with us."

"If it is necessary to carry you all across, but it isn't pleas ant to have our clothing wetted." "It will not harm us, for the weather

s mild," suggested the wife.
"We may do better."
They moved up the stream searching

for a straighter place, and met better fortune than they expected. One was found where the width was barely six feet, to leap which was a slight feat, even to the wife, accustomed as she was to the rough, out-door life on the

frontier.

Dorothy was equally certain she house. If they are hungry, we give them something to eat. Are you hungry? 'Cause if you are it will soon be supper time, and if you will go with me you can have all you want and stay at the house till morning.''

'No hungry—go back in woods.''

It suddenly dawned on Dorothy that it was her turn to laugh, and she did so right heartily.

them, and lifted his laughing child, his hands beneath her arms close to her shoulders. Then standing on the edge of the stream, he swung her back and forth with increasing oscillations, hav-ing explained that he intended to throw

her across.

"One, two, three, and there you go!"
As he uttered the last exclamation, she left his grasp, and, describing a short parabola, landed lightly upon her and under the book and under feet, on the further bank, and, under the impulse of her momentum, ran 1

several paces before she could check

"There !" called the pleased parent. That is better than trying to jump and falling into the stream. 'But I shouldn't have fallen into

the stream Jacob Mayfield heard a slight rustling behind him, and, turning his head, was confronted by five Indians, one of whom, stooping as silently as a shadow, had caught up the white man's gun from where it lay.

The mother uttered a cry, but it was because of the terrifying sight on the further shore. An Indian warrior stepped from behind a tree, only a few feet away and approached the child, whose back being turned, suspected nothing of her peril, while held speech less by what she saw just across the

At the moment when the parent was unarmed, the half-dozen warriors made

him and his family prisoners.
Since all the Indians were armed and in war paint, Mayfield and his wife did ot believe their lives would be spared for more than a few minutes. Their astonishment, therefore, was great when one of them by gestures indicated that the couple were to leap to the other side and join their child. Since she, too, was in great peril, the curious command was obeyed on the instant. The wife easily leaped across, and was followed by her husband, the former being quick to take the trembling hand of Dorothy.

The warriors talked for a few minutes in their native tongue, while Mayfield anxiously scanned each face in turn, in the hope of recognizing an acquaintance to whom he could appeal, but all were strangers, though if every one had sat at his board it probably would not have

affected the case.

The chief was saying something, and in the act of jesticulating with his free hand, when, to the astonishment of every one, Dorothy Mayfield tugged at the other arm. The surprised leader turned angrily and glared down in her

"Don't you remember me? I'm the little girl that gave you a drink

water, ch, a good many years ago,"

For several seconds the painted face
was a study. The Indian stared at the upturned countenance, silent, peering and intent. Then the shadow of a smile played about his mouth, he laid his hand on the flaxen hair, and, in a voice of wonderful tenderness, uttered the

"I knew you would remember me You told me your name that day, but I did not hear you; tell me again!" ' Pometacum ; white people call me

King Philip."
"Why didn't you bring your little girl to play with me? I watched, oh, so many days, but you forgot all about it, didn't you?"

it, didn't you?"

"Too far—good way—little girl can't walk so far."

"That was so long ago that she must now be a big girl like me. She can walk it now; will you bring her to see

Some time," was the response. King Philip, the grim hero of the reatest war in the history of New England, had not forgotten the innocent hild who gave him a drink of water

two years before. Without hesitation, therefore, he an nounced that no member of this little family should be harmed. Not only that, but, in the face of the fact that h was urgently needed elsewhere by his warriors, he accompanied Dorothy and er parents through the forest until they came in sight of the little village of Deerfield, when knowing danger was at an end, he bade them goodby and hurried off.—Cassell's Little



Proclaims Its Merits.

Proclaims Its Merits.

VIVIAN, ONTARIO.

It is with gratitude and heartfelt thanks I pea these lines: My wife had lost all control of her nerves and ould only speak at times, and was is a very low condition generally. She commenced using Pastor Koenig's Nerve Tonic on August 4th a parlor and sing to the musicand execute the sole parlor and sing to the musicand execute the sole parlor and sing to the musicand execute the sole the house. I am sorry that I did not hear of this wonderfulremedy sooner for I could have bought twenty-five or more bottles for what I paid the doctor here, just to come and look at her, for he did no further good whatever. Pastor Koenig's Tonic will be a blessing to all, and I can strongly recommend it. I send to-day for another bottle for my wife, and also for one for another lady whose nerves are weak, and whom I told what your Nerve Tonic had done for us.

JOHN MITCHELL.

A Valuable Book on Nervous Disease.

A Valuable Book on Nervous Diseases and a Sample bottle to any address. Poor patients also get the medicine Koenio, of Fort Wayne, Ind., since 1876, and now by the

KOENIG MED. CO., CHICAGO, ILL. Sold by Druggists at \$1.00 per bottle, 6 for \$5.00. Agents in Canada:—The Lyman Bros. & Co., Lyd., Toronto: The Wingate Chemical Co., Lyd., Montreal.

Home



Decorations

Everybody intending to tint or decorate his walls this spring certainly ought

ALABASTINE

the modern sanitary wall covering. It won't rub off like kalsomine, contains no arsenical poisoning like wall-paper, and being porous, lets the walls breathe, which is essential to pure air in a room. It costs little does much. Sold in packages only. Comes in white and twenty tints. Simply add cold water and it's ready for use.

Simply add cold water and it's ready to do your work, do it yourself. Our free booklet will tell you how. Get ALABASTINE at your hardware or paint dealers. The "little church" on the label of every package.

THE ALABASTINE COMPANY, LIMITED - PARIS, ONT.

CATHOLIC RECORD, LONDON, ONT.



ELLMUTH & IVEY, IVEY & DROMGOLI

DR. STEVENSON, 391 DUNDAS STREET London. Specialty—Surgery and X. R. y Work, Phone 510.

JOHN FERGUSON & SONS 180 King Street The Leading Undertakers and Embalmers Open Night and Day. Telephone—House, 373; Factory, 541.

W J SMITH & SON UNDERTAKERS AND EMBALMER 113 Dundas Street PHONE 586 OPEN DAY AND NIGHT.

D. A. STEWART Funeral Director and Embalmer Charges moderate. Open day and night. Residence on premises.

104 Dundas St. 'Phone 459

The state of the s ONOVAN & MURRAY, BARRISTERS, Solicitors, etc. Offices, Aikens Building, 2 McDermon ave., Man. William J. Don-an, Thomas J. Murray.

GEO. E. LOGAN. Asst. Manager,

MONUMENTS & MARBLE

Artistic Design. Prices Reasonable.

The D. WILKIE GRANITE CO.

MEMORIAL WINDOWS ART GLASS

H.E.ST. GEORGE London, Canada

O'KEEFE'S Liquid Extract of Mais Elf you do not enjoy your meals and do not sleep well. you need

9 O'Keefe's Liquid Extract of Malt.

The Diastase in the Malt aids digestion, and the Hops insures sound sleep.
One bottle every two

days in doses of a wine-glassful after each meal and at bed-time will re-store your appetite, give you refreshing sleep and build up your general health. W. LLOYD WOOD, Wholesale Druggist General Agent, TORONTO

BREVIARIES

The Pocket Edition No. 22-48 mo.; very clear and bold type, few references; 4 vol. 4\(\frac{1}{2}\)x2\(\frac{1}{2}\) inches; thickness \(\frac{1}{2}\)-inch; real India paper; red border; flexible, black morocco, round corners, red under gold edges. Post-paid \(\frac{1}{2}\)5.40.

DIURNALS

Horae Diurnae—No. 39—4½x3 ins.; printed on real India paper; weight, bound, only 5 ounces. In black, flexible morocco, round corners, red under gold edges. Post-paid \$1.60. THE CATHOLIC RECORD

London, Canada

Pearl Rosaries

SPECIAL

Power. to know GO, ILL.

rested present and that will nent. Then endowment

n Life y ? terially enlfare and at e necessary led and the satisfactory.

IFE NT. AIKIE, President,

9 N d with no only pure dded and

o serve. NADA BY ILLS UMPING

won the the world; d by the Royal ngland. There in, British and

e engines. RS, ETC.

WILL CO. mada

INFALLIBILITY.

ERRONEOUS NOTIONS WHICH FIND LODGMENT IN THE MINDS OF NON-CATHOLICS.

Father Hull, S. J. in the Examiner, Bombay. We have received the following letter

we nave received the following letter from a correspondent:

"Sir: I have been holding discus sions with a non-Catholic who lives in the same house with me, and our controversy has now culminated in the following points, which I put in the form of a dialogue:

"Non Catholic—' You know nothing.

dialogue: Non Catholic—' You know nothing. "Non Catholic—'You know nothing.
You can only quote what some priest has told you, or what you think he has told you; which again may be only the opinion of that individual priest.'

"Catholic: 'No. I believe in the infallible Pope speaking ex cathedra,'

"Non-Catholic: 'Very well; then tell me how many times since the days of Christ have the Popes spoken excepted at the cathedra.'

"Catholic: 'I believe they have

spoken ex-cathedra only on eight occasions.'
"Non-Catholic: 'Give me names,

dates, places and utterances; and then I shall know what the Roman Church claims as essential.' "Catholic: 'I cannot do so; but I

"Catholic: 'I cannot will write to the Examiner.'
FRANCIS.' Yours, etc.,
Comment.

In order to put the above discussion on the right lines, we shall have to begin at the beginning. In the first place, the personal infallibility of the Pope is not the only infallibility in the Church, nor is it even the principal in-fallibility. The Vatican Council brings this point out most clearly. Its defini-tion simply extends, as it were to the Sovereign Pontiff in person that same infallibility which Christ has been pleased to bestow on His Church. It thus presupposes the general infallibil ity of the Church taken as a whole, adding as corollary this further truth— viz., that the same infallibility which belongs to the Church as such is also belongs to the Church as such is also found residing individually in the person of the Church's head. This is a point which must be kept most clearly before the mind. The Church in general as a collective teaching body is infallible—not merely in its formal definitions made in general councils, but also in its daily teaching of revealed teach. Even if there were no general truth. Even if there were no general councils, and even if no Pope had been instituted by Christ, the Church would still be infallible. From this it will appear that the question, how many times the Pope has spoken ex cathedra is quite of secondary moment. Even if the Pope had never spoken ex cathedra at all, we should still be in possession of the deposit of divine truth infallibly preserved, on account of the infallibit of the best possession in the second of the second on the second of the second on the second of the second on the second on the second of the second on the second on the second on the second of the second on the s ity which Christ has bestowed on the Church in general—and which remains the same whether the Pope speaks or

As the word "infallibility" is beset with many erroneous notions, which it is very difficult to get out of the minds of outsiders, let us avoid the word altogether, and explain the whole matter in other and simpler terms.

THE COLLECTIVE TEACHING BODY.
We believe that Christ, in delivering the deposit of revealed truth to His Apostles, undertook to see that this deposit of truth should be rightly preserved and handed down by their suc-cessors. He would allew the human minds of individuals to work this way and that—some in right directions, some in wrong directions; but still, He would so superintendent the life of the Church, as to secure correctness in its ages. All we have to do in any age is to see what the Church teaches as re-vealed doctrine on this or that point, and when we have found that out, we may be sure of possessing the correct thing. For practical purposes we may say that the unanimous teaching of the Church is to be found summarized in in the penny catechism, most parts, if not all, have been defined once or several times by general councils; some parts have been defined both by Popes and general councils; one or two parts perhaps have been defined not by gen eral councils, but by Popes. But this does not make the slightest difference. Suppose that nothing in the catechism had ever been defined at all—suppose that the whole catechism had made up out of the current belief and teaching of the Church, inherited by simple tradition—it would be just the same. The teaching in the catechism truly represents the belief of the Church, and that is sufficient to show that it is the truth of Christ's revela tion—simply because Christ has undertaken to keep His Church right and straight to this extent—that its unanimous teaching in any ages shall truly correspond to the truth revealed in the

But though this general correctness of the Church's daily teaching is a suf ficient basis for belief, circumstances have from time to time required special measures to make the teaching of the Church clear to all. Some one rises up Church clear to all. Some one rises up and starts a new piece of dootrine—say Arianism; and immediately a state of confusion occurs. The true tradition of the faith is there reposing in the Church, all the time; but it has become obscured by disputes, and there is need of clarification. A general council is called; the Bishops deliberate; those who are clear give witness to the true belief, and those who are confused get their notions corrected, and the result is a definition. A definition means a firm, clear, official statement of the true belief of the Church on the point under dispute. When this statement has been made and subscribed to the question is settled, and the definition stands as a permanent record, obviating all discussion for the future. The definition of a general council is nothing but a correboration of a pre-existing doctrine already held by tradition; and therefore certain to be correct. It adds nothing to the belief, but merely gives forcible expression to it—possibly in new terms suitable to the exigencies of the time.

first instance.

FINAL RESORT TO THE POPE.
But, again, in some cases even more
might be required. Suppose that the

Bishops in a general council failed to come to an agreement, for some reason or other. In such a case there would arise the need for a special appeal to some one who could act as umpire and close the dispute. For this purpose we believe that Christ instituted the primacy of St. Peter—not to settle disputes among the Apostles themselves, because they, being inspired, would not go wrong in faith and morals—but to settle them in later ages, after the Apostles were dead and gone. This supremacy or headship, we believe, resides in the Pope. If everything went smoothly, there would be no need for the Pope ever to exercise his special authority; the ordinary unanimous teaching of the Church would answer all requirements. But where things become complicated the Pope must sooner or later step in. He can either confirm the party whose views are right or he can take the matter up by right or he can take the matter up by himself; and then, in the name of Christ, and acting by the authority of his supreme headship, he may utter a pronouncement—intending thereby to commit the Church to a certain doc trine, to the exclusion of all contrary views. Now what we believe is this: When the Pope does undertake to act in this way, he is sure to be right. Christ will not allow him to make a blunder in so essential a matter—for if he did, the whole Church would be put in the wrong, and the truth of its teachin the wrong, and the truth of its teaching would be compromised. This is all that is meant by the infallibility of the Pope. It means simply correctness of results, due to Christ's promises to be with Hs Church to the end, and to guide it in the way of truth. Secondly, the Pope cannot add anything to the faith of the Church; he

thing to the faith of the Church; he can at most make the faith of the Church clear and unmistakable where it is open to question, A very good and clear instance is found in the bull "Ineffabilis," by which Pope Pius IX. defined the Immaculate Conception. He did not claim to receive a precisi respectation from God nor Conception. He did not claim to re-ceive a special revelation from God, nor did[he impose the dogma on the Church out of his own head. The question he asked himself was this. "Is this doctrine a portion of divinely revealed truth?" In order to find this out he truth?" In order to find this out he sent all round the world to inquire among the Bishops and clergy and people, so as to see what the Church as a body believed on the subject. From all sides came an answer which practically amounted to this: "If you define this doctrine it will not add anything to our faith, becaue we believe thing to our faith, because we believe it already. Your definition will merely confirm us in what we believe; it will merely put a stop to disputes among archeologists and scholars, and to doubt among the few. Define it, therefore, we beseech you." When the Pope found that the doctrine was so generally believed as part of the faith, this was enough. He could venture to embody this belief in an official and final declaration—not inventing a new dogma, but declaring the existence of an old one. Before this definition a Catholic might have some doubts about the teaching of the faith, because of its obscurity; but after it, there could be no question. The Pope as head of the Church had stepped in and vindicated the belief of the faithful. He thus committed the Church officially to the dostrine. In this he was either right or wrong. Were it not for the promises of Christ, one might suppose that he was wrong. But in view of these promises we hold that a Papal declaration of this final description must be correct—otherwise the Church would be misled. We trust that Christ will not let His Vicar go wrong in a matter so momentous, and therefore we are absolutely assured that the definition is right.

EX CATHEDRA DOCUMENTS. As to the historical question, how many times the Pope has defined a doctrine ex cathedra, we really cannot say with accuracy. Catholics as a rule do not feel the least concern about the penny catechisms used in different do not feel the least concern about countries, all of which are in substantial agreement. Of the matter contained witnessed to the true doctrine of the Church on many occasions by docu-ments of their own; at other times they have simply accepted and con firmed the decisions of general councils or the views expressed by theologians. But which of all the Papal acts were expressly intended to be ex cathedra it might in given cases be difficult to say. Even the Popes themselves do not seem to care to settle disputes whether a certain pronouncement i

ex cathedra or not. After reading the above it may be thought that the doctrine of Papal infallibility is not of much use. This is not true. It is of the greatest use, but it is not true. it is not always used. Its chief use lies in this—that the Pope can, when he sees his way clear, put a final close dispute in matters regarding faith or dispute in matters regarding faith or morals. Generally he prefers to let the dispute go on till it settles itself. In short, Papal infallibility is a reserve expedient, not intended to super-sede the normal infallibility of the Church in general, but only to sup-plement it—or rather, to clarify and vindicate it in the eyes of men.

One more remark is necessary, Catholis readers must not imagine that our insisting on the general infallibility of the Church, as the principal and fundamental infallibility, in any way belit tles the infallibility of the Pope. On the contrary, the doctrine of the in fallibility of the Pope is quite clear and self contained. The definition of the Vatican Council runs as follows:

"When the Roman Pontiff speaks excathedra— that is to say, when, exercising the function of pastor and teach er of all Christians, and his supreme apostolic authority, he defines a point of doctrine in faith or morals to be held by the whole Church, then, on account of the divine assistance promised to him through St. Peter, we define that he enjoys that same infallibility, with which it pleased our Divine Redeemer to endow His Church in (similar acts of) defining doctrines of faith and morals. And therefore such definitions of the Roman Pontiffs are irreformable—that is, incapable of being reversed and this by their own intrinsic author they have been accepted by the Church (Denzinger No. 1682).

Consequently when once we know the rock on which the Church is found.

When the Liver is out of Order

calomel, cascara, salts, strong liver pills and purging mineral waters won't do any permanent good.

When a person is bilious, the liver is not giving up enough bile to move the bowels regularly—and some of the bile is being absorbed by the blood. In other words, the liver is in a weakened, unhealthy condition.

Now, purgatives don't act on the liver at all. They merely irritate the bowels, and afford only temporary relief. But FRUIT-A-TIVES are the one true LIVER TONIC. They act directly on the liver—strengthen and invigorate this vital organand put it in a normal, healthy condition.

FRUIT-A-TIVES also stimulate the glands of the skim—and regulate the kidneys and sweeten the stomach. When skin, liver and kidneys are normally healthy, there can be no biliousness, no constipation, no kidney trouble, no impure blood, no headaches.

No other medicine known to science is so reliable and so effective in curing Biliousness as these fruit liver tablets.

FRUIT-A-TIVES are fruit juices with tonics added—and are free from alcohol and dangerous drugs. 50c. a box or 6 for \$2.50. Sent on receipt of price, if your druggist does not handle FRUIT-A-TIVES

LIMITED, OTTAWA. that a certain doctrine has been de fined by the Pope ex cathedra—as, for instance, in case of the Immaculate

Conception—there is no cause for further inquiry. We need not run round the world and ask what this or that part of the Church believes; we need not examine history and see what the Church has held in times past; we need not seek for any form of proof. The Papal definition taken by itself, suffices once and for all.

MISTAKEN POSITIONS.
On the other hand, it is necessary to insist on the general infallibility of the Church, because that, too, is sufficient by itself without any Papal definition. The position taken up by the non-Catholic in the above dialogue is a wrong one. He imagines that the Church' teaching rests exclusively on the defini-tions of the Popes. He fancies that unless the Popes have defined a certain doctrine, that doctrine is not essential He thinks that Catholics have no right to maintain any item of belief unless they can point to an unquestionable ex-cathedra document in which it is defined. Now as a matter of fact, it may be that every point of Catholic doctrine has, in some form or other, been defined by the Popes ex cathedra. But whether this is so or not, the doctrine stands firm quite independently of the fact of such a definition. The reason is because the Church is of itself infallible in its daily unanimous teaching, no matter whether it has been defined excathedra or not. Non-Catholics as a rule have the most

erroneous ideas about Papal infallibility. Some think that infallibility is a sort of extra faculty, of a more or less miraculous character, infused into the miraculous character, infused into the Pope—by which he becomes a sort of Almighty God, all-seeing, all-knowing and all-wise. On the contrary, as we have shown, no new faculty is added, no inspiration imparted, no revelation vouchsafed—but only an over-ruling providence of God, which prevents the Pope from making a flasco of his most important acts—merely a guarantee that in certain special functions of his office the results will be unquestionably correct. Others regard the Pope as correct. Others regard the Pope as a sort of oracle working on the penny-inthe slot principle. You only have to set him agog by poking a question, and then he works out an infallible answer then he works out an intainble answer for you on the spot. Nothing of the sort. The Pope works at the duties of his office just like any other man. He is bound in duty not to utter definitions until he has become quite certain that they are truly in accordance with the deposit of the faith once delivered to the Church; nor must he use his special prerogatives except in cases which seem seriously to demand them. Others again think it an awful thing to rest our faith on the utterances of a single in dividual, who may some day or other define something which is utterly absurd or wrong. To this we answer: Our trust is not in the individual man, but in promises of Christ. And because we trust the promises of Christ we know for certain that the Pope will never define anything either absurd or wrong. Lastly, they imagine that the only in-fallibility in the Church is that of the Pope; but this mistake we have disposed of per longum et latum in the

foregoing pages. BRIEF RESUME.

The following resume of the position

may be suggested:
(1) The Church is the direct and principal object of the divine institut on. She is the bride of Christ, the pillar and ground of truth, against which the gates of Hades shall not prevail. In other words, the Church as a teaching body shall always remain firm and effectual in the conveyance of its divine message.

The Church as a teaching body consists of the hierarchy of Bishops successors of the Apostles, Christ promised to the Apostles that "the promised to the Apostles that the Paraclete shall remain with you forever and shall guide you into all truth." He also said "Lo I am with you al-ways even to the consummation of the These promises we understand as containing Christ's guarantee of providential guidance to the teaching body taken in general and thus ensur-

ed and this gives an additional guarantee that the Church shall not go wrong.

St. Peter was also made head of the Church, chief pastor and teacher in order that as St. Jerome says, all occasion of schism might be taken away. That is to say where the ordinary teaching of the hierarchy is not clear enough to obviate dispute, the final verdict of the head can always restore agreement and unenmity. And this is the purpose of the Pope's person al infallibility.

(4) St. Peter for his successor holds a triple position—first as head ruler ed and this gives an additional guaran

a triple position—first as head ruler to be obeyed; secondly as head teacher to be believed; thirdly and in consequence, as a basis or foundation on which the stability of the Church rests —just as the authority of an Emperor embodies at once the headship of the kingdom and the basis of its stabil-

On May 24, 1807, during the Pontifi-cate of Pope Clement XIII., St. Angela Merici, foundress of the Ursuline nuns, was solemnly canonized. The celebration, next year, of the glorious centen ary will be participated in by more than seven thousand members of the order, scattered in three hundred con vents in Europe, Canada and this country. Celebrated as thoroughly efficient educators in all parts of the world, the Ursuline nuns have preserved dur-ing the three hundred and seventy years which have elapsed since their approbation as a religious community, their original spirit, described by S. Charies Borremeo as being "replete with a relish for the things of God."

It may not be generally known that the Catholic boarding school, academy or convent for the education of girls owes its origin to St. Angela, who established the first one, specifically de signed for this purpose, about the middle of the sixteenth century.—Ave

Our esteemed contemporary, the Catholic Universe of Cleveland, being asked by a reader whether it is allowed for a Catholic to become a member of the Elks, answers: "There are Catholics Elks, answers : who are members of the Elks, but we are under the impression that they became members without investigation or consultation, or else the Elks have degenerated very greatly. In view of the present status of the Elks we give a negative answer to the above query. The order has a ritual, chaplain and a peculiar annual memorial service, and given exhibitions of a character that should bar any conscientious Catholic from entering or continuing as a member of the Elk: "

DEATH OF A RELIGIOUS.

DEATH OF A RELIGIOUS.

Rev Mother M. Antoinette Macdonell, Superioress of St Joseph's Convent, Toronto died early Saturday morning after a short illness. She was in her eighty-fourth year. The late Mother Superior was a daughter of the late Lieut Col. Macdonell of Matilda, Ont. who fought in the battle at Chrysler's Farm. She was born in October, 1822. Educational and charity work early attracted her sympathies and attention, and for some time she was Superioress at the Academy of St. Joseph's Convent, St. Catharines. Later she became Mother Superiors at the House of Providence, Toronto. Fifteen years ago she went to St. Joseph's Convent, Toronto, as Mother Superior and had since, until a short time previous to her death, been actively engaged in the religious and educational life of that institution. She was a cousin of the late Hon. D A Macdonnell. Lieutenant, Governor of Ontario from 1875 to 1889; a cousin of Hon. R. W. Scott, Secretary of State; a niece of Capt. John Macdonell, who fought at Ogdensburg and at Lundy's Lane, and a kinswoman of Lieut-Col. Macdonell, aid de-camp of General Brock, both of whom fell and were buried at Queenston Heights. She was also a niece of Symon Fraser, who discovered the Fraser River. May she rest in peace!

DIOCESE OF LONION.

Stratford Beacon, June 11, 1906. The special services at St. Joseph's church yesterday were of an unusually impressive nature. At 7 o'clock first Mass was celebrated by Father McGee, when the Confirmation class received Holy Communion. At 8 o'clock second Mass was celebrated by His Lorship Bishop McEvay, of London, when Holy Communion was distributed to the first Communicants. The Bishop presided at High Mass, 10.30 o'clock, which was celebrated by Father Egan, the newly appointed priest of the Immaculate Conception, Father Scanlon acting as deacon and Father Arnold as sub-deacon. Father McGee waited upon the Bishop and acted as master of cerer onice.

At the conclusion of High Mass the Bishop administered the rite of Confirmation to one hundred and fifteen chilten and five adults. It was an exceptionally large class and made a very creditable showing in the examinations. The girls, numbering sixty, were all gowned in white, and wore the customary wreath and veil, while the boys, forty two in number, were neatly dressed in black, each with a white ribbon bow on the left arm and wearing a small bouquet.

Dr. Dyviln acted as sponsor for the boys, and Mrs. E Malloy (Ellise) for the girls.

When the candidates had resumed their places His Lordship addressed them in a way that was calculated to convey valuable instruction to the youthful minds.

After the sacrament of confirmation was dispensed, Father McGee read an important document of interest to all the parish of the methurch of the Immaculate Conception.

Father McGee read a detailed statement of the financial condition of the new church. The entire cost of the parish of the members of St. Joseph's parish for the generous man Although he had labored hard, he said account have accomplished very little without their hearty cooperation and material assistance. He also thanked His Lordship for his kirdly help and generous donations, and noped that the latter might long be spraid to pursue the good work he had commenced in the flurishing discess of London.

In addressing the parishioners, Bishop Mc

Scanl.n

Twenty young ladies were admitted as mem bers of the Ladies' Sodality. Goward in the customary white and wearing veils, they presented a pleasing appearance. Each was administered the rites of the Sodality by Bishop McEvay. A large number of the members of the Sodality occupied the front pews of the church. church.

At the conclusion of Father Arnold's helpful and instructive sermon on the Virgin Mary,

pecacodos occocos cocos co

THE SOVEREIGN BANK

OF CANADA

The Bank that pays Interest times a year

\$1.00 opens an account

London Branch-F. E. KARN, Manager. London East Branch-W. J. HILL, Manager.

Legocococococococo

Bishop McEvay addressed the parishioners. He expressed his pleasure at being present to bless the altars. He also hoped that the young women who had just entered the Sodality of the Blessed Virgin would be faithful and be a credit to the Sodality and the Church.

In introducing Father Egan to the new parish the Bishop said he experienced a degree of pleasure mixed with pain. "Father Egan," said the Bishop, "was the first priest I ordained and on the day of his ordination I appointed him my secretary, which position he held up till lust Friday; in fact the last thing he did before leaving London was to write several letters far me. You can readily realize, therefore, the special bond of affection I had o break to give this parish a priest."

The Bishop stated that he hoped, and was sure that the parish, would treat the rew priest well, and he felt certain that Father Egan would do his part. Working together they would soon have the church free from debt. The Bishop stated further that when the time came he would be the first to give a stained glass window to the church.

The Bishop then pronounced the Papal benediction.

FIRST COMMUNION AND CONFIRMATION AT DUBLIN,

PIRST COMMUNION AND CONFIRMATION AT DUBLIN.

On Wednesday, June 13th inst., Right-Rev., F. P. McEvay visited the parish of Dublio, At 8 o'clock His Lordship celebrated Mass and administered first Holy Communion to the children. At 10 o'clock High Mass was celebrated by Rev. Father Emery of Rinkora, the Bishop assisting in cope and miles. After Mass the Bishop confirmed twenty stoched previously carefully examined and found well prepared. The Bishop in his instruction gave many useful and practice a stock to the children, exhorted them to right and found end previously carefully examined activate the catechist that a practice a stock to the children, exhorted them to right the grounded in the faith. He sad he cover a the grounded in the faith. He sad he cover a the grounded in the faith. He sad he cover a the grounded in the faith. He sad he cover a the grounded in the faith. He sad he cover a the grounded in the faith. He sad he cover a the grounded in the faith and copyratulated the pastor, Rev. Thos. Nonan, on the improvements he had seen around church, presbytery and school house. In addressing the congregation he saidthey should give special care to their children, give them a good example and a soundCathelle education and if they can afford it give their bove a college and University education to fit them for the priesthood. It was a shame that the were so few vocations in old Catholic settlements and it was, in great messure, due to '' word diness of the parents who take John away from school because he will take the place of a hired girl. In all this there is a wan of sacrifice for religion and God. In one prish in Ireland there would be more vocations to the priesthood than there have been in the whole district from Stratford to Ashfield ermp. is get the parents who take John away from school because he will take the place of a hired girl. In all this there is a wan of sacrifice for religion and God. In one prish in Ireland there would be more vocations to the tristen parishes.

district from Stratute to Sanica comp. 1st g thirteen parishes

The following priests were also present and assisted in the ceremonial: Revs. John Ronan, D. A. McRae, P. Corcoran, A. J. McKeon, Rev. Thos. McCormick, P. J. Buckley and Father Dantzer.

GOOD-BYE.

Dear li tle I-le in happier hours, My Haven I had named thee. My Isle of Surshine, Joy or Flowers Or garlands like enframed thee.

And now to me thou art more dear Than names may tell in happy framing Life's lesson learned upon thy shore, Endears thee past proclaiming.

Yet little Isle had I the gift That fairies hold of yielding treasure I'd will thee on Love's pinions swift Thy heart's best choice in fullest measure.

And all that lives to make life bright For thee and thine. I'd joy in sending Earth's brighest treasures, Peace and Light Above thy shores lend happy blending.

Good bye my Isle, the day is done: The bright hours past, our ways we sever May Peace and Joy around thee cling God's Sunshine light thee ever.

TEACHER WANTED.

TEACHER WANTED. MALE OR FEMALE.

I for Catholic Separate school, No 1. Tilbury East, able to teach French and English.

Duties to begin after summer holidays. Please
state qualifications, salary and references
Address, E. C. Ladoueeur P. P., SecretaryTreasurer, Jeannette's Creek P. O. 1443-2

TEACHER WANTED, FOR SCHOOL SEC tion No. 13. Township of Dover, a Catholic holding second class prefessional certificate, who can teach English and French preferred, Make application at once and state sharry, School convenient to church and Electric Rail-way, Address H. N. Bechard, Sec. Treas, Dover South, Ont. INSURE RIGHT NOW IN THE

Catholic Order of Foresters ASSESSMENT SYSTEM

ASSESSMENT SYSTEM

The largest and best Catholic Fraternal Insurance on the American Continent. Organized in 24 States of the Union and 5 Provinces of Canada. Age limit 18 to 45 years. Rates 60c to \$1.51 per month per \$1.000; 12 assessements per year. Amount insurable \$300.

\$1.000 and \$2.000. Membership now over \$20.000. Surplus reserve, \$110,000 invested in the highest class of securities in Canada and United States; Sick beneft and weekly allowance. Promptness in payment of claims. Protect wives and children.

Number of Courts in Ontario. 102.

Membership in Ontario. 7900.

Full information furnished. Address for particulars.

7. WEBB, Prov. Sec. P. O. Box 434, OTTAWA, ONT. Prov. Chief R. nger, RENFREW, ONT,

Choice Farm for Sale ON EASY TERMS.

For sale lot 24. Con. 5, Hullett, containing 100 acres, 90 acres cleared and in good state of cultivation; 10 acres of good hardwood bush; one half acre of good bearing orchard. The farm is well under drained, well fenced and well watered. Bank barn, 5086 feet, with stone stabling and root house underneath.

Story and a-half frame house 20x30, with kitchen and wood shed. Three miles from the town of Clinton and church: three-quarter of a mile from S-parate school.

For further particulars apply on the prem For further particulars apply on the premses, or address

JOHN CARBERT, CLINTON P. O., Ontario

C. M. B. A.-Branch No. 4, London, Meets on the 2nd and 4th Thursday of every munth, at 8 o'clrok, at their hall, in Albion Block, Richmond Street, Rev. D. J. Egan President; P. F. Boyle, Secretary.

MARRIAGES AND DEATHS

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

COLLINS.— Oa Wednesday. May 30 1966.
Mr. Hugh Gibert Collins, Eunismore, aged
thirty-three years. May he rest in peace!
MURKAY.—On Sunday, June 5 1966, Frances
Elizabeth Costello, wife of Mr. John Murray
of Downeyville, aged thirty years, May she
rest in peace! CONWAY.—At North Bay, on June 3, 1996, D J. Conway, orly son of Michael and Catherine Conway. May his soul rest in peace!

WARNICK CAMPBELL —At St. John's church.
Burlington, by Rev Father O'Reilly assisted
by Rev. Father Doyle, Mr. Wm. Warnick,
train despatcher T. H. & B., Hamilton, to Miss
Ka'herine Campbell, fourth daughter of Mr.
J. C. Campbell.

HUSSEY-HEALY.-In St. Francis de Sales church, Smith Falls, Ont., on June 12th, Mr. John A. Hussey, of Sault Ste Marie, and Mrs. Mary E. Hoaly of Smith's Falls were united in marriage by Rev, Thos. Kelly, P. P.



OF CANADA HEAD! OFFICE. TORONTO TORONTO BRANCHES

8 King Street west 522 Queen Street west, and 78 Church Street ONTARIO BRANCHES : ALLISTON WALKERVILLE ST. THOMAS HEDDEN LAWRENCE BROWNSVILLE Savings Departments at all Branches.

General Banking Business Transacted

FOR SALE.

200 acres being composed of No. 1 in the fourth concession of Treumseth Tp. county Simcoe. It is within three injudes wilk of the beautiful chep I of St. James, Colgan, Separate school toot and telephone offices, store and blackemith shop, and two and a half miles from To'tel m, where there are two stations, C. P. R. and G. T. R. On south half there is a barn 74 x 40 with basement, and almost new brick nine roomed house; hard and soft water wells and a never failing spring creek 20 rods from barn. On the north half are two large barns, horse and cow stables. These barns are supplied with water from a fountain. A splerdid solid brick house and woodshed. Twelve rooms in good repair, and supplied with hard and soft water, good orchard. There about 8 acres of hardwood bush. These barns have 30 feet posts and are supplied with tracks and slings. The farms have never been rented and will sell either separately or en block. John H. Williams, Colgan.

Guelph & Ontario Investment & Savings Society

(Incorporated A.D. 1876) OFFICE : Cor. Wyndham and Cork Sts., GUELPH, ONT.

FOUR PER CENT. per annum paid half-yearly or Debentures for periods of 3, 4 and 5

vears. Interest begins from date mone is received by the Society. The Debentures of this Society are a legal investment for trust funds

For full information, address J. E. McELDERRY, Managing Director, GUELPH, - ONTARIO

WOMAN'S \$4.50 SUITS

500000000

