The Catholic Record

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THE AGES OF FAITH.

In that monumental work "Ages of Faith," by Digby, we are told that unction is the distinctive character of the prayers of the Catholic Church. This impressive quality can be felt : it can never be defined. The words of the Roman liturgy are the expression of the vows of the Church, which is holy, are also the words of the saints, of men capable of finishing the hymn begun by the angels. These texts chosen in Scripture to edify piety have been selected by humble and innocent and fervid souls accustomed to find in them the sweetest nourishment. In general the deeper we search the more we shall be convinced that there is a profound reason for every institution

of the ecclesiastical order. Again, Digby says that the prayers of the Church were composed by saints. and, what is more, were used by saints. They wrote them out of hearts intent up on eternity and penetrated with a sense of their own misery and of the Divine mercy. Modern writers, impelled by a desire to do something, a shallow, conceited, restless intelligence, will seek to distinguish itself by reforming, as it pretends, the relics of a less enlight ened age; and indeed it would almost seem as if in a certain stage of society taffeta phrases had a greater charm for the cultivated class than the noblest sentences of a Chrysostom or than the most majestic symbol of the Catholic liturgy. We are pleased to note, however, that the people are coming back to the missal as a prayer book. Once they get the savor of it they scarcely ever return to the wordy rhetorical narrations and expositions of wants which do duty as prayers in some mannals of devotion.

THE ROMAN LITURGY.

The Roman Liturgy, by Rev. Dr. Yorke, may well be read with profit by our readers. It is published by the Text Book Publishing Co., San Francisco. Simple and lucid, it cannot fail to give us a deeper insight into the history and meaning of the ceremonies and prayers used in the public worship of the Church.

The author shows that worship must spring from the whole man, body and Heart and intellect must be enlightened and manifest their adoration. It is natural for man to use cere. monies. Look and gesture and sigh are but ceremonies. In public and private life we use them. Public func tions are accompanied by acts which lend them an additional dignity and impressiveness. Why then should man abandon them in adoring God? Ceremonies move the heart. Love, too, as Bishop Spalding says, seeks adorers like Himself Who worship in spirit and in truth; but spirit is life, is motion. is voice; and truth, to be known and loved, must be clothed with form and beauty. Just what makes worship impressive, writes Joubert, is its publicity, its external manifestation, its sound, its splendor, its observance universally and visibly holding its way through all the details both of our outward and inward life. We know, of course, that ceremonies were sanctioned by God in the Old Law and by Christ in the New Law. The author touches upon the growth of the Roman Liturgy. Alluding to the use of Latin in the celebration of Holy Mass and giving reasons for its adoption and service is not so unintelligible as some would make it out to be. We have books in which the prayers are translated and the ceremonies are explained : and the faithful hear instructions on the nature of the Liturgy.

We are quite sure that this work will conduce to make those of the household better acquainted with the glory and beauty and sweetness of the Church's liturgy.

THE PRICE OF CATHOLIC BOOKS.

The price of Catholic books was discussed at the recent Missionary Conference in Washington, D. C. This is an important question; and the sooner we have books within the compass of the meagre pocket-book the better for the Catholic movement. There is one book much sought after in the market which is beyond the means of many. It claims a price which to our mind is preposterous, and especially when we consider that the man who has its copyright must have made a small fortune by it. It must be said, however, that the Paulist

Association produce very serviceable literature at a small margin of profit.

We cannot refrain from saying that if some of our publishers resorted to more energetic advertising their names and wares would be known by more Catholics. As it is, they are not known or known only to devout persons. While belief in the supernatural is waning and books against religion are scattered broadcast, and read, it is certainly our duty to supply an antidote. And this can be had in the tract written with an eve to the man in the street, or the pub. lication which is as attractive and as interesting and as cheap as the popular magazine. It may be averred that the Catholic publisher is not in a condition financially to compete with secular prints. This may be so, but we fear it will have little influence with the magazine-buying public.

TOO MELODRAMATIC.

The Christian Guardian is still harping on the conversion of the queen of Spain. The editor is quite sure that the vision of a throne dazzled the English princess and caused her recreancy to the tenets for which her fathers bled and died. To be sure he but echoes the outery which is deprecated by Englishman who believe that prying into the private affairs is not among the accomplishments of a gentleman. But by what processes did he arrive at his conclusion? Did he cast his X ray eye over the waters and discover the secrets of the soul of the English princess? To him even should have occurred the thought that the question of sincerity was doubtful, and as such should not be treated too dogmatically. And all the more when he is aware of the fact that the first act of the new convert was to telegraph the Pope "to humbly thank your Holiness for all your fatherly goodness towards me and to offer myself with all my heart as your most devoted and loyal daughter."

UNWISE ADVICE.

It would be well, says the Michigan Catholic, for every young man setting out in life to read the " Letters of Lord Chesterfield to his Son." Has the writer read these "Letters"? If he has read them we are amazed that he should recommend them to Catholic young men. Written to his illegitimate son, Philip Stanhope, the Letters portray the "gentleman" who sails with the stream and who cannot afford to keep out of the little gallantries which advertise him as a man of spirit and charm. But fine airs unbacked by fine behaviour do not make a gentleman.

TEMPERANCE ITEMS.

General Fred Dent Grant, in the course of an interview to a representa-

"Tell your young men that General Grant does not drink a drop of liquor— has not for eighteen years because he is afraid to drink it. . . . In many respects a hard drinker is a safer man afraid to drink it. in the army—and elsewhere, too—than a moderate drinker. . . Give me the sober man, the absolute teetotaler every time. He's dependable. If I had the greatest appointive powers in the country, no man would get even the smallest appointment from me unless he showed proof of his absolute teetotal-

Such words may have more influence on many than temperance sermons. The time is near when every man who desires to have steady nerves and a clear brain will avoid strong drink. The time is near also when these "road houses" and bar-rooms that have witconservation, he says that the Latia nessed the start of many of our Catholies to degeneracy will be things of the past. With our people refusing to sign petitions for license, and with no regard for the "good fellows" who sell rum, biasing their judgment, we may expect to see the saloon, so far as we are concerned, as dead as Rameses I. Then the man who will neither work nor beg will not seek out a wholesale dealer who is willing to set him up as a saloon keeper.

INSULT TO THE PRIESTHOOD.

HIBERNIANS RENOUNCE ADVERTISING

PICTURE OF MONK DRINKING ALE. Waterbury, Conn., July 21.—The members of the second division A. O. H. in this city are greatly incensed at a reflection which is cast on the priest-hood by a big advertising ale house which has put up posters over the city depicting a monk drinking with relish their brand of ale.

At an indignation meeting last night it was voted that steps be taken to re-move the poster from the city bill boards and to call the attention of the national body of the order to the alleged insult.

PREACHED BY REV. J. MC'CALLEN, SS., AT THE CONSECRATION OF ST. PATRICK'S CHURCH MONTREAL. Correspondence of The Catholic Standard and Times.

Montreal, June 26.

To-day Montreal witnessed a notable cere mony—the consecration of St. Patrick's, the venerable mother church of the English-speaking Catholics of the city—and heard a notable sermon. Opened for divire service in 1847, when \$125,000 had been spent in its erection, more than that sum has since been expended in the improvement and decoration of St. Patrick's. During the last ten years alore the outlay has been \$60,000, and to day's imposing ceremony in the debt-free edifice was of a most joyful character. The ceremeny of consecration was performed by Most Rev. Paul Bruchesi, D. D., Archbishop of Montreal, who celebrated Mass afterwards. Present were: Most Rev. Charles H. Gauthier, D. D., Archbishop of Kingston; Right Rev. Z. Racicot, V. G., Auxiliary Bishop of Montreal, about one hundred priests of toe diocese and a number from the United States. The sermon preached at the evening service, Archbishop Gauthier officiated at Solemn Benediction. The preacher was Rev. J. A. McCallen, S. S., of St. Mary's Seminary, Baltimore.
GOD'S HOME AMONG MEN.

The preacher's text was from Ezekiel xxxviii., 27, 28: "My tabernacle will be with them, and I will be their God and they shall be My people; and the nations shall know that I am the Lord, the Sanctifier of Israel, when My taber-

After a brief but eloquent tribute to the past and present glories of the venerable Church of St. Patrick, and to the noble priests who had served it so faithfully, the preacher said in part: What means the newly consecrated church? For what does it stand? What lesson does it teach to men both within and without the fold?

To you, brethren, it means more than a simple meeting place, as any hall might be, in which to gather for prayer and the hearing of the Divine Word. and the hearing of the Divine It is the very house of God Himself. It is the abode of His Real Presence. is the altar of sacrifice and God's home

among men.

This is not the time for a dogmatic explanation of the Real Presence of Jesus Christ, proved as it is by so many irrefragable arguments from Scripture, tradition and from the fact that it is admitted by all the Eastern sects, who, though they separated from the Cath-olic Church so many centuries ago, and still reject her authority, hold firmly to the doctrine of the Real Presence in both sacrifice and sacrament. These proofs, spread cut over the pages of our doctrinal works, can be had for the

asking.
What is more practical for you is to appreciate the treasure which you pos-sess; to rejoice on this day that the Divine Presence sanctifies this conse-crated temple and all who worship therein; that you have your God near you; that you can offer to Him a real sacrifice, the only worship truly worthy of Him, and at the same time the very essence of true religion. What a tre mendous sacrifice is that of the Mass It is no other than the self-same sacrifice once offered by Jesus Christ on Calvary for the redemption of the world and perpetuated unto all time through the ministry of priests in the daily sac-rifice of our altars. "From the rising of the sun to the going down thereof My name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My name a clear and there is offered to My no oblation." (Malachy i., 11.)

What glory is thus given to God!
What endless acts of adoration of the
Deity are made by men! What superabundant merits are applied to individual souls! As a sacrament, source of life, strength, sanctity and salvation for all who worthily enter into such close communion with Christ! bread which I shall give you is My flesh for the life of the world." (St. John, vi., 52.) "He that eateth My flesh and drinketh My blood, abideth in Me and I in him" (v. 57). "Unless you eat the flesh of the Son of Man and drink His blood you shall not have life in you" (v. 54). "He that eateth My in you" (v. 54). "He that eateth My flesh and drinketh My blood bath ever lasting life, and I will raise him up at the last day" (v. 55)

THEY BUILD A HOUSE FOR GOD. But does the Church teach any lesson to men outside her fold? She does to men outside her fold? She does.
She solves many problems which perpley
them greatly. They know that as
rule we are not wealthy. Why then do
Catholics build such costly churches Because they build a house not for man

but for God. Let non Catholics admit the Real Presence, and they will understand whe we call to the work of building a home on earth for our God all that is highest and best in architectural talent: al that is richest in building materials : al that is most beautiful in art, painting sculpture for adornment, and then have but one regret left, that our povertides not allow us to go farther. Thu one problem is solved which causes pe plexity to those outside the fold. A house is built for Christ our Lord really

present in our tabernacles. Real Presence explains why our church doors are always open. Ours is not the religion of a day or of a few days in the week, but of every day of our lives. Hence it is that when choir is silent, organ hushed, pulpit vacant and priest absent at the bedside of some dying Christian, or elsewhere engaged in the affairs of the Father's house, one

Book Exchange and the Christian Press THE TREASURES IN A CATHOLIC never enters a Catholic church without she has always displayed; but they finding devout souls kneeling in adora-tion of the God of the Eucharist. They are there to seek light from the Divine Light, strength and courage from the Omnipotent, grace from its Divine Author and consolation to their troubled breasts from the loving Sacred Heart which beats for men within His holy tabernacle on earth. The Divine Presence likewise explains why in rain, storm, cold, heat, thousands of devout Catholics seek the Church to assist at Mass, the adorable Sacrifice of our altars.

GOD'S MERCY SEAT.

In the church, too, is found the sacred tribunal of penance, God's mercy seat to all repentant sinners, who, regretting their part infidelities, promising to re pair the injuries which their sins may have caused to others and resolving to lead a better life, are absolved by the minister of Christ, in the name and by the authority of Him Who said: "Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained." (St. John xx. 23)

At this mercy seat of God must all Catholics kneel, from the Pope on his throne to the little child just learning to distinguish between good and evil, and henceforth responsible to God for its thoughts, words and actions. What explanation can be given for such a ready acceptance of penance as a sacra ment which forgives sin? Simply this: Christ so ordained. Men may prefer ome other mode of reconcilation with an offended Deity, but He Who paid the price of our redemption in His Blood has reserved to Himself the right to decide how the merits of that redemp-tion are to be applied to individual souls. He has decided, and we accept the decision: "Whose sins you shall forgive they are forgiven them, and whose sins you shall retain, they are retained." Oh! if men outside the Church only knew the peace, the calm, the strength, the happiness, the con-solation which come from a confession well made, how bitterly they would ac cuse those who robbed them of this means of reconciliation with their Maker!

How many reasons are there not, especially in these our days, to speak at length of that other treasure of God's Church, matrimony, Christian marriage! For the sake of brevity, however, let one sentence suffice.

The Catholic Church to-day is the only power which stands forth as the champion of the unity, sanctity and in-dissolubility of Christian marriage; the only Church which safeguards fidelity of husband and wife; the only Church which protects the rights of innocent children to a mother's and father's love and care: the only Church which effectually denounces race suicide; the only Church which holds aloft the standard of Christ against divorce. "What God has joined together let no man put (St. Matthew xix., 6); and the only Church whose members at least heed her voice in a matter which means the uplifting or degradation of the family, the salvation or ruin of all society.

THE CHAIR OF TRUTH. Finally (for it is simply impossible in one sermon even to enumerate the treasures contained in a Catholic Church), she is the chair of truth. From altar and from pulpit the Holy Gospel is preached (not a part of it, but all of it), its heavenly doctrines, its moral code, its sacrifice, its sacraments. its exhortations, its promises, its re-wards, and to those who heed not Christ's blessed word, its punishments.

Dear brethren, it is God's word you hear from this pulpit-not the everchanging fancies, opinions and interpre tations of men; not the contradictory tenets of conflicting sects; not the repeated revisions of their many creeds. That Christ taught as Divine Truth in the first century does not cease to be the same truth or need revision in

the twentieth. How surpassing strange it is that so many men outside the Church, good ner, talented men, liberal minded menmen, talented men, therai minded men-men, too, with strong religious in-stincts—willingly bow down their in-telligence to their equals, teaching human science, while they absolutely refuse to listen to the Supreme Being teaching the only absolutely necessary science, Divine Truth, through His mouthpiece on earth, the Catholic Church! They believe men fallible like themselves, as they seek knowledge or counsel from the astronomer, the mathematican, the physician, the lawyer, the scientist, and they will not heed the Infallible Church which Christ promised would never lead men into

What can be the reason for such glaring inconsistency? Have the warring, self-contradicting and constantly increasing number of sects made these men skeptical of all religious truth? anti-Catholic prejudices gotten of early education and nurtured during a lifetime by reiterated calun nies (which no fair man should accept) so warped their judgment that they are unable to distinguish the true from the false, the Divine from the human, the Church of the Living God from the sects who have cast off her authority ?

THE FALSE VIEW OF THE CHURCH. planation may be found for men's unvillingness to accept Catholic truth. It is this. They seem unable to get be youd the human and therefore false view of the Church. They acknowledge without difficulty that she is a wonderful institution are loud in their praise ful institution; are loud in the control of her powerful influence for good over the minds and hearts of her people; acknowledge the debt which the civilized world owed

ascribe all her success to human policy, self adaptation to man's needs, admirable

administrative ability, etc.
Why do they not honestly seek the true reason by acknowledging the Divine action of the spirit of God, who dwells in her? Why do they not accept this the sufficient and at the same time sole cause and explanation of the wonsole cause and explanation of the won-ders which they admit, admire and praise? I have conversed time and again with such men here in this city and everywhere else I have been, and in all their conversations about the Onerch I never failed to notice that the trend of their thoughts was always the same-human.

They always stopped short of the one sole explanation of the Church's influence and of her very existence—the Divine action and sustaining authority of Christ, her founder.

With the great Presbyterian historian, Macaulay, these men seek, as he sought, a human explanation of the Church's influence in the world, and as Church's influence in the world, and as he failed they fail to find one that is acceptable. They acknowledge with him that no other institution is left standing "which carries the mind back in the standing that he would be acknowledged." to the times when the smoke of sacri fice rose from the Pantheon, when cameleo leopards and tigers bounded in the Flavian amphitheatre." They confess with him that "the proudest royal houses are but of yesterday when compared with the long line of Supreme Pontiffs," and they trace that line back throughout the ages to Peter, but stop there, forgetting that Peter was chosen by Christ, and that Christ is God. Like Macauley they acknowledge that "the Papacy remains knowledge that "the Papacy remainsremains not in decay, not a mere an
tique, but full of life and vigor, and that
there is no sigh which indicates that
the term of the Church's long dominion
is approaching." All this they
admit, all this they admire and
praise, and then with a flourish of
rhetoric they ascribe it all to wonderful human policy.

THE SPOUSE OF CHRIST.
But let me ask one question. Were

But let me ask one question. Were there not strong, and remarkably able men at the head of the human dynasties

and governments which have appeared in the world, prospered for awhile and then disappeared? Was there not often a long line of brilliant, clever, often a long line of brilliant, clever, able statesmen to uphold both dynasties and governments? Had they not at their beck powerful standing armies and efficient navies? Why, then, as Macaulay admits, did they disintegrate, crumble to pieces and disappear? brethren, they were human. brethren, they were human. They disappeared because they were from man. The Catholic Church fails not, falls not, for she is "the spouse of Christ," and Christ is God. The Papacy remains because to the first Pope, St. Peter, Christ, Eternal Truth, said: "Thou onrist, Eternal Truth, said: "Thou art a rock, and on thee, a rock, I will build My Church, and the gates of hell shall not prevail against it." "I have prayed for thee that thy faith fail not."

The Church remains because she has the Divine promise that the Holy Ghost will dwell in her forever. am with you all days to the consumma

tion of the world.' Time and again has the world tried to effect a compromise with the Church. Time and again have men resenting her influence, sought to have her change and adapt herself to modern thought. "Give up your Real Presence," they said: "do away with your confessional; at least cast aside infallibility, and all Christendom will flock to your standard." Her answer has always been:
"Non possumus." ("I cannot.") Alas! the non Catholic mind never seems able to get rid of the common, contracted, human view of Christ's one true Church. The Pope can no more change its truths nor make the desired compromise than I can. The Church is not a corpora tion whose Bishops get together and say: "Let us revise our creed to suit the present age." It is not a government which by a vote of the majority may decide that this truth of Christ is to be given up, that other modified and a third exchanged. God cannot be false to His promises and truth does God cannot be

Ireland's Contribution to Civiliza. tion.

"There is considerable agitation in various parts of the country for the introduction of Irish history into the public school curriculum," says the Catholic Sentinel. "It is to be pre-sumed that the amount of time given to a people's history ought to bear some relation to that people's contri-bution to civilization. Measured by this standard the children of Western Europe and America ought to put in great deal of time studying Irish

The Work of the Sisters.

"The work of the teaching Sisters in the parish schools goes on so quietly and unostentatiously through the year," says the Catholic Universe, "that it is only when the commencement season makes a striking though very incomplete display of it that the general Catholic public realizes anything of

ts variety and magnitude. The capable and untiring service to the Church of its religious communities of omen is one of the great and perennial schools are growing every year in favor and efficiency-and no observer can doubt that they are-no small part of the credit is due to the Sisters teach them. It is primarily their devotion to the ideal of Christian education-to which they give their lives, which the civilized world owed her for benefits conferred, and stand practical, which alone, indeed, makes astounded at the youthful vigor which

CATHOLIC NOTES.

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

On Monday the oldest prelate in Christendom, the Most Rev. Dr. Dan-iel Murphy, Archbishop of Hobart, the capital of Tasmania, entered on his ninety second year.

The famous French Dominican, Pere Monsabre, has just celebrated the golden jubilee of his religious profes-sion as a member of the Order of Preachers.

Bishop Hortmann and the priests of Cleveland intend to start a campaign against slot machines and the display of indecent pictures, low vaudeville indecent pictures, low vaudeville shows and public dance halls, all which are pitfalls for the youth of the

Catholic scholars on the Continent are winning recognition from English universities. Last year two of them received honorary degrees; this year Oxford confers its Doctorate of Letters on Monsignor Duchesne, the distinguished Church antiquarian .-- Antigon-

Very Rev. David MacDonald, D. D. rector of the Scots' College, Valladolid, lately celebrated the golden jubilee of his priesthood. He has spent sixty-four years within the walls of the College de Escoceses, and during the last

twenty five years he has been its rector. Among those received in a recent private audience by Pope Pius John Gorgensen, the Danish writer, whose recent conversion has produced such an effect in Denmark. Mr. Gorgensen is a novelist and essayist, one of the prominent writers of Denmark.

M. E. Chevreul, the greatest living chemist in the world, is a Frenchman and a devout Catholic. Unlike the men of the "'little learning' that's a dangerous thing," he says the Apostles' Creed daily and believes every word of

Rone, July 21 .- Yesterday being the anniversary of the death of Pope Leo XIII., a Solemn Memorial Mass was celebrated at St. Peter's, at which the Pope and a number of Cardinals efficiated. Nearly 5,000 persons, including diplomatic representatives, high dignification of the Church and State and a taries of the Church and State, and a large number of tourists, were present. The Pope blessed the catafalque and prayed for Leo XIII.

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 years.

Once more a MacDonnell occupies a seat at the council board of the Canseat at the council board of the Can-adian episcopate. The new Bishop of Alexandria is in the prime of life, full of energy in mind and body. Already known, loved and respected by the people over whom he has now been placed to rule, he begins his episcopal duties under the most favorable auspices. His clergy are proud of him and fondly hope that he will yet take a high place on the bench of Bishops.— Antigonish Casket.

The Rev. William O'Brien Pardow, S. J., and the Rev. Thomas J. Gannon, S. J., two former provincials of the Maryland New York Jesuit province, have been chosen to accompany the present provincial, the Rev. Joseph F. Hanselmann, to Rome, where they will take part in the coming election of a new general of the Society of Jesus.

Little Belgium scores heavily everything Catholic. Her Catholic schools have recently been pitted against secular institutions and the victory for the Catholic system of education is significant. In a competitive examination eight Catholic schools won twenty-five distinctions, while each of the twenty nine public schools won less than ten. grant to the Catholic schools.

Mr. Reginald Balfour, cousin of the ex Premier, is of that zealous band of English Catholic laymen who seem to take their responsibilities more seritake their responsibilities more seriously than do the laymen of this country. Together with a few friends he goes down into the hop fields of Kent during the picking season, and personally visits the Catholics engaged therein, for the purpose of getting them to attend Mass and receive the accounts. sacraments. Last season he found 5,000 Catholics in these fields, and met with great success in his mission. Antigonish Casket.

The Rev. Peter Prando, who died at St. Michael's Mission, near Spokane, State of Washington, the other day, spent twenty three of the sixty-one years of his life among the Crow Indians. Born and educated in Italy, came to the United States to live the life of the Indians, hoping to gain their confidence and win their souls to God. He was a graduate in medicine, and used his knowledge for the benefit of the poor savages. Several times he kept them from going on the war-path, and he influenced the Government to irrigate their lands. Father Prando personally baptized fourteen hundred Indians .- Antigonish Casket,

There is no salvation of soul nor hope of everlasting life, but in the cross.—Thomas a 'Kempis.

To everyone there comes in life great turning point for good or evil, and this is generally brought about by by some crushing sorrow.—Lady Her-

Da me les

A VICTIM TO THE SEAL OF CONFESSION.

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

CHAPTER X. THE JUDICIAL REPORT.

As soon as the sitting room was ached, the mayor, asking for a sheet of paper, wrote a telegram to the police authorities in Aix, reporting the dis-covery of a murder with robbery in Ste. Victoire, and asking that a magistrate police-inspector would come with

out delay.

Carillon, the innkeeper, was willing to go and despatch the telegram, but not unless he was accompanied by the police constable with the lantern. They obliged to let him have his way, for he declared nothing on earth wou induce him to adventure himself alone in the dark passages of that uncanny

As soon as the two men had gone, the mayor took up the receipt which lay on the desk where Mrs. Blanchard had left it, and inquired what it was.

"That is the receipt Mrs. Blanchard

Father Montmoulin replied. Very prudent on your part, to get the unfortunate lady to attach her sig-nature to this form—evidently prepared beforehand—only a few minutes before her death. And you have not any idea what has become of the money?" the nate lady to attach her sig-

mayor observed.
... None at all. I know nothing about

"Indeed, indeed. Well, it will be the business of the examining magistrate from Aix, who will be here by day-break, to look into that. I do not think he will have to search very far. In the interim, it will be as well, gentlemen, to draw up a brief report of our pre-liminary investigation. It will be use-ful to lay before the Court. Perhaps your Reverence may like to rest a little meanwhile?—stop—there is no other way out of the bedroom?" And the mayor took up the lamp and glanced

round the narrow chamber.

"You surely do not imagine that I attempt to escape," the should make an attempt to escape," the elergyman said sadly. "Of course I cannot help seeing that you all regard me with suspicion. I can only assert my innocence, which I hope the judicial inquiry will make evident. An attempt at flight would justify the worst suspic

This the mayor acknowledged, and perceiving moreover that the only window was at a considerable height above the stone-paved courtyard, he allowed the pastor to retire to his bedroom, whilst he, seating himself with his colleagues at the table, began to prepare the minutes, which the notary committed to paper. Without wishing to show a decided bias, he nevertheless placed the behavior and sayings of the priest in an invidious light, so that they could not fail to arouse suspicion.

Father Montmoulin, on his part, after brief prayer for help and guidance, laid down upon his bed without un-dressing. He then perceived to his that his cassock from the knees downwards was covered with spots of something wet. What could it be? He lit a candle and looked at his fingers; they were bedaubed with red sticky matter. It was blood, unmistakably. matter. It was blood, unmistakably. congealed blood, he told himself. And the horrible truth dawned on him, that in the darkness, he had been kneeling unawares in the blood that had lowed from the wound, that trickling towards him in a scarlet thread, had in spired Loser with such terror. With out a moment's reflection, he filled the basin with water, and began, not with out an involuntary shiver of disgust, to wash the hideous marks fron his cassock. The water was soon quite red; he was going to throw it out of the window. and refill the basin from the jug, for his task was not half done, several large spots still remaining on the front of the cassock, but the noise made by opening of the window was heard in the djoining room, and the mayor burst in lest, after all, the priest should

be escaping. "Whatever are you doing? Whatever have you got there," exclaimed the intruder, snatching the basin from the clergyman's hands. "That is blood!" he added in astonishment. "Look, gentlemen, what we have

basin full of blood," cried the

notary, pale with horror.
"Yes, it is blood," replied Father Montmoulin, composedly. "I must have been kneeling in it there, down Mrs. Blanchard's body ; just at my cassock. I have been try ing to wash the stains out."
Simple and reasonable as this ex

planation was, it by no means contented the mayor, now that his suspicions were thoroughly aroused. "Who know when and how those spots came there? Who knows he exclaimed.

At all events that basin with its contents will be left standing, if you please, and I will trouble you to put another cassock. If i am not mistaken the analysists have a means of ascer taining, from the character of the spots how long it was since the blood was

I have only one other cassock, and that got covered with mud last night when I had to answer a sick call. It was hung up in the kitchen to dry,

was nung up in the kitchen to dry,"
Father Montmoulin replied.
"Then we will fetch it," the mayor
rejoined. "I insist on your taking off
this garment, in order that these very
suspleious spots may undergo scientide analysis." Ac analysis.

priest shrugged his shoulders and taking the light, went across the corridor into the little kitchen, with the officials at his heels. The cassock the officials at his heels. The cassock in question was hanging in a dark corner by the stove, it was perfectly dry, but muddy beyond description. Old Susan had not had time to brush it before leaving the day before. Just as Father Montmoulin was taking it down from the hook, a cry burst from the town-clerk's lips, and he was seen to point to a basket which was standing in an angle by the stove. an angle by the stove.
"My poor sister's basket!" he ex-

The mayor took up the basket and opened it. There was no doubt as to

the cwner, for one of Mrs. Blanchard's cards was fastened on the inside of the lid. The basket was empty.

"Do you recognize this basket?" he asked Father Montmoulin.

The priest looked aghast. "To be sure I do," he answered. "It is the basket that Mrs. Blanchard was accustomed to carry. I myself upt all customed to carry. I myself put all the money into it tied up in a hand kerchief."

"Can you tell how it got there?" "That is the very thing that be-wilders me. I have no explanation to offer." As Father Montmoulin uttered offer. As rather months flashed into his mind that the murderer very probably had set the basket down there with the purpose of incriminating him; that it might even be that he had only that it might even be that he had only gone to him to confession, for the sake f closing his lips as to the perpetrator of the crime by the seal of cor fession. If that were really the case of con

the confession was only a simulated one, no true confession; it was a mere mockery and as such certainly did not bind the priest to secreey. For a few moments it seemed to the good pastor that a way of escape had been made for him out of his painful position. He need only tell how Loser had come to him under the pretext of making a conhim under the pretext of making a con-fession and had acknowledged his guilt; he had at first held this confession to be valid, and accordingly it had been impossible for him to mention the fact that the man had been there, or point him out as the murderer. But now he saw through the diabolical design of the assassin and no longer felt bound to silence. He would speak, and thus a'l would be explained and the suspicin removed from the shoulders of the innocent to those of the guilty. The reader will not need to be told how earnestly Father Montmoulin desired

to give this all-important explanation ; but he was restrained from doing so by the doubt whether it was quite certain that Loser's penitence was feigned. Only if he could feel fully convinced, if there was no room for doubt that the man's confession was no real confession, did the seal of secrecy bind him no longer; a mere probability, however strong, was not sufficient to release him from his sacred obligation. And Father Montmoulin could not conceal from himself that Loser, although he was only driven by abject fear to acknowle edge his deed, yet did so with the object of obtaining absolution. And even if the murderer really did place the basket on the spot where it was found with the intention of causing suspicion to fall on him, that afforded no valid proof that his penitence and his confession a mere mockery. Thus Father Montmoulin at the conviction that the

he was bound to keep the seal of con-fession in all its integrity, in spite of the consequences, which loomed before his eyes with an aspect more and more menacing. Whilst these conflicting thoughts succeeded one another with lightning speed in the mind of the priest, forcing upon him the conviction of which we have just spoken, the mayor was hunt-ing about in the kitchen to see if he could discover any further traces of the crime. Before long, he spied out a corner of the handkerchief, which oser had thrust under the dresser or making his hasty flight. He drew it out, and with it came the carving-knife. Again an exclamation of horror escaped the lips of all present, as the bloodstained handkerchiel was spread out on table, and the knife, on whose handle and blade some marks of blood were plainly visible, was laid by its

argument which appeared to open an outlet to him was inadmissable; that

that

argument

side.
"No doubt at all about this!" cried the mayor, shuddering as he spoke.

with the bloody deed was perpetrated. "My poor sister! And it appears only too evident that this fellow, who calls himself a priest, to whom you gave all your money, has murdered you out of gratitude!" said the town-clerk,

out of gratitude!" said the town-cierk, with a look of rage at the priest.
"The knife at any rate belongs to him," the notary observed. "There are the initials F. M. engraved on the little silver plate on the handle. And the handkerchief too is marked with the ame letters !"

"What can you say to this? How do you explain it?" said the mayor in the greatest excitement," grasping the priest roughly by the arm.

At the sight of this piece of evidence

which seemed almost to establish his guilt, Father Montmoulin turned as white as a sheet. All seemed to corroseemed almost to establish his borate his idea that Loser had left al those things in the kitchen with the object of making the priest guilty of bloodshed; even the use of nis knife as the instrument of murder seemed a part of this infernal plan. Certainly such a wretch as this man certainty such a wretch as this man could claim no consideration at his hands. But again he repeated to him-self: "All this is no reliable proof that Loser had not the intention to con-

fess; consequently I must keep silence."
"This knife," Father Montmoulin answered at length, after visibly struggling for self command, "undoubtedly is my property, so is the handkerchief. It is the one in which I wrapped up the money that I gave to Mrs. Blanchard. How the knife and the handkerchief got into this state, or who hid them under the dresser, I am quite unable to say. I only know that old Susan complained at breakfast time that the knife was missing."; "Probably the murderer took it away

peforehand, and laid it somewhere in readiness for the deed he meditated. must say he seems to have laid his plans remarkably well. Only he reckoned, methinks, upon one thing somewhat too surely, that certain circumstances, let us say the sacredness of his office, would avert all suspicion

from him."
"Sir, you have repeatedly made use of expressions which showed that you regarded me with suspicion, and now you actually assert that you consider me to be in all probability the guilty ! I really must beg to protest decidedly against these accusathe priest answered

"Oh of course, this indignation is

quite the right thing, only unfortunately it comes a little too late, in the face of all this overwhelming evidence, face of all this overwheiming evidence, retorted the mayor contemptuously. Then changing his tone, he added: "You would do better if you made a clean breast of it. At any rate it might be the means of procuring

r sentence." " However strong the circumstantial evidence is against me, I cannot do otherwise than repeat that I am per-fectly innocent," Father Montmoulin

r plied. If so, then explain the facts before us! Loser who certainly would have come under a measure of suspicion, was away at the time, as you yourself acknowledge. Wno came into this kitchen and took away the knite? Who should know that Mrs. Blanchard was coming at a fixed time to fetch that sum of money from your house: Who was acquainted with her habit of going through the tribune and dow the dark winding stairs, so as to lay in wait for her and murder her at the most suitable spot? Who, I ask, knew You will surely not and did all that? suggest that old Susan was the per petrator of the crime?'

I can only say, as I said before, that I am innocent, and God is witnes of the truth of my words!"
"For goodness' sake do not call

" For goodness' God to witness, and turn up your eyes in that manner, hypocrite that you are!" cried the mayor in a voice

under. .. Do not think to throw dust in our eyes with your pious pretences,'

notary interposed.
"My poor sister's blood cries for "I shall not rest, until I see you on the scaffold, in the hands of the

hangman."
Father Montmoulin had a presentiment that he would be condemned in the court, and his assertions of inno cence would be branded as hypocrisy. He felt the injustice done him acutely and tasted beforehand something of the bitterness of the chalice that he have to drink. However he could do nothing to avert this trial, except by So under his breath he mured the words of our Lord in the Garden of Oirves: "My God, if it be possible, let this chalice pass from me: Nevertheless not as I will, but as Tnou

Then you persist in your refusal to confess your guilt?" the mayor once

more inquired.
"I have nothing to confess, priest replied quietly. "You may call me a hypocrite if you choose; I am innocent, and I trust in God that He will make my innocence clear as the

day."
.. We shall see what the jury will think about your innocence, when all these facts are laid before them in court! But now come with us to your rooms, and have the goodness to change the blood stained cassock for this one, which in truth is not over clean will arrange side by side all Then we the proofs of your innocence; cassock, basket, handkerchief and knife. There yet remains for us to find the £480 in your possession, and I do not despair of doing that. Meanwhile we have doing that. Meanwhile we have every reason to be satisfied with the result of our preliminary research. Who is there? Carillon and the policeconstable, to be sure. Is the telegram despatched? Very good. We have not been idle during your absence, Mr. Carillon. The basket belonging to the murdered lady, the blood-stained knife with which the deed was done, besides the handkerchief on which the assassin wiped it, have all been found; and ooth knife and handkerchief bear the

initials of our reverend pastor!' exclaimed the inn-"Impossible!" with a sidelong glance of no keeper, asa at What an editying story that will be

Murder, murder with robbery—"
"And hypocrisy too and many other
things hidden under the cassock; yes,
this affair will be much talked of in the country round," said the mayor finish ng the sentence, and at the same time resolving to make the most of this trump card at the approaching elecsitting room, and finish our prelimin-ary report ready for the arrival of the magistrate. Turning to the police-constable, "Grisable," he said, "do you take charge of this reverend gentleman, and do not let him out of you sight, not even under the pretext of changing his things. Who knows but he might put the climax to his exploits by a death like at the exploits by a death like that of Judas, and I consider that by his appearance in the dock, and perhaps on the scaf-fold, he would explate them in a far

more becoming manner.' What with physical indisposition and mental distress, Father Montmoulin felt he could bear no more. He gladly followed the constable into his bed and after he had donned muddy cassock in accordance with the nuddy cassock in according upon mayor's orders he threw himself upon bed, and after a short time from sheer exhaustion, into a refresh

ng sleep.
In the adjoining apartment the notary ecupied himself with drawing up ong and elaborate report of the proceedings, which amounted to a formal accusation of the unfortunate priest. At length the document was completed; it was read aloud, a few additions made the margin, and then signed by the three village authorities. The keeper was also allowed to subjoin his signature to the paragraph regarding the discovery of the body. This he considered no slight honor, as acknowledged to the mayor with a deep obeisance. He then fetched a basket which he had brought from his house on his way back from the tele-graph office, and placed upon the table plates and glasses, sausages and cheese two or three bottles of wine and what ever else appertained to a light supper.

"You will find this a choice Chate Margaux, gentlemen," he said, "an old pure wine. The best medicine possible after all the agitation and horrors of this night. I beg you will accept this little offering out of my cellar accept it as a proof of the profound esteem and respect I always entertain for those in authority, first and fore

most our excellent mayor. I pray you Sirs, to drink his health with me. The energy, the caution, the consummate prudence with which he has approached the sinister crimes of clericalism, and as good as torn off the mask of hypoerisy that has served too long to con-ceal its real character, entitles him to a prominent place in our district, our department, our country. The wine with which I am filling your glasses. gentlemen, is a generous liquor, de-serving of the praise of our highest poets. It is worthy of the work in

which we, as ministers of justice, have been engaged this night."

The mayor and his subordinates may or may not have applauded the oration of the innkeeper, who in his youth had been attached to a troop of provincial actors, but at any rate his invitation to glass or two of good wine, with refreshments of a more substantial nature, was not a little welcome. The flowers of rhetoric with which Mr. Carillon indulged, as was his wont, were therefore listened to graciously, and during the few remaining hours of night the bottle circulated freely among the little party. The recent discoveries were duly discussed, each and all making more and more sure that the hand that murdered Mrs. Blanchard was no other than that of Father Montmoulin.

TO BE CONTINUED

THE GARDEN UNDER THE HILL

I. Far away from the noise and traffic of the large city which is the metropolis of Ireland, there lies a sweet little hamlet, secluded and quiet in the everlasting peace of the great mountains. No echo of the life and bustle and activity of the multitudes that dwell within the radius of that city finds its way here. The sun rises on silent field and mountain; it rises on silent field and mountain; it pours its scorching neontide rays upon the cattle that graze the hillside and upon the quiet laborers who till the land; at eve it slowly sinks behind the curtain of rock and heather that hangs before the gates of the West, and leaves behind the hush of twilight and the behind the hush of twilight and the great sile ree of night. It is a quiet corner of the world, and were it not for the merry voices of children at their mid day or evening play, and for the sound of the church bell as it chimes for Mass and Angelus, it would seem to

be uninhabited. Tiny farm houses dot the foot of the for unitain chain, and some may be seen far up the steep slopes in lonely desolation. Midway between these and the lower cottages stands the pretty little church, marked out for observation by its light spire that rises in contrast to the dark background of fir and bracken. Close to the church is the presbytery, and here in the quiet garden reclaime by labor and untiring energy from the hard grasp of the mountain sentinel that guards it, walked the aged curate who ad spent the greater part of his life in this remote spot. The parish church itself lies upon the fringe of the city and there the parish priest dwells amid the greater part of his flock. It is a large pastorate, extending for miles along the mountains and towards the boundaries of Dublin, necessitating a resident curate to look after the out

lying districts.
Father Daly paced up and down the walks of the garden he loved so well and tended with such care. All around it stretched wide herbaceous borders, gorgeous with the many hues of brightly Hollyhocks, sweet colored flowers. Hollyhocks, sweet williams, phlox, Japanese anemones columbine, snapdragon, and many such sweet old-fashioned flowers blended their various tints in gaudy, yet harmonious various tints in gaudy, yet narmonious array. In the centre, following the in-cline of the mountain, lay a green slope of grass, closely cut, and levelled here and there to form a little terrace upon which one found a rustic seat placed beneath the spreading branches of an Irish yew or weeping ash. Groups of rose trees dotted the grass at intervals, and everywhere, everywhere there were lilies. They stood in rows, they stood lilies. They stood in rows, they stood in isolated groups, they dominated the whole place and lent the finishing touch to the entire garden. Their tone of white subdued the harsher tints of blue and yellow and crimson, blending them in harmony. Their suggestion of snowy purity transformed this little Eden into purity transformed this little fiden into a paradise. The flowers swung to and fro in full summer stirred by the mountain breeze, and then I used to say that this garden, which I also loved, was like some lively major chords on a stringed instrument. And when my eyes fell upon its owner I would say to myself that here was the minor chord with its note of sadness.
Not that Father Daly was ever melan

choly. No. But his eyes looked sad and tender and full of that peace and and gentleness which one associates with the saints. And Father Daly was a saint in my estimation. I used to wonder why he, with his brilliant in-telligence, his splendid gift of oratory, his administrative power, and his stro nis administrative power, and his strong physique should bury himself in this lonely place. For I knew that it was by his own choice that he remained here. More than once a parish had been offered to him, more than once had he been asked to preach on great occahe been asked to preach on great occa sions in the city and elsewhere; and sometimes, when many years younger, he had done so. But of late he had withdrawn from all such distinction and solated himself here, devoting his time to the poor and allowing himself but one pleasure—the cultivation of his garden. Of course he was not quite a for Father John—we called him Father John in pleasant familiarity and to distinguish him from his elder brother, a famous Jesuit—Father John permitted famous Jesuit—Father John permitted the virtue of hospitality full sway some times, and on these occasions the little table in his dining room was stretched to its full proportions, and round the festive board the merry laughter of brother priests echoed far out among the pine trees, and none was more gathan Father John himself. He love too, to gather the school children about him, and at Christmas and Easter there would be a merry-making in the old school house. Little First Communi-cants were also invited to breakfast on the great day, and were afterwards

allowed to roam about the beloved to their heart's content

But after all, it was a monotonous, cheerless life, and I often rallied him upon his wilful seclusion. It seen me such a waste of talent. But Father John would reply: "There are souls to be saved here as well as in large towns be saved here as well as in large towns, and as for my garden—no, I caunot leave my garden—for a reason."
"What reason?" I would ask with temerity. But Father John always shook his head and answered with a smile: "Some day, my friend, I may tell you. Not now." tell you. Not now. II.

When I began to write this sketch of one whom I revered so much, and whose memory is still so dear to me, I recalled memory is still so dear to me, I recalled him again as walking in that sunny, sheltered garden wherein I spent so many happy hours. On that hot summer evening I paused for a moment at the little rustic gate, unwilling to interrupt his quiet reverie. The news that I had to tell him was such as would call him forth from this happy retreat to face, perhaps, the sternest duty of a priest. knew that he would not shrink from t, and for that very reason and the risk it entailed, I wavered in my own im perative duty—to call God's minister to the bedside of a poor woman stricken down with malignant fever, such as I feared would spread rapidly among his

little flock.

He saw the anxiety in my face and said briskly: "Some one ill, doctor?

Am I wanted?"

"At once," I answered. "But I

must warn you, Father, that there is great risk and danger to yourself. It is a case of bad typhus. When will these people learn to send for a doctor in time? Now I find poor Mrs. Connor ill, one of her children dead, and the others sickening — worst of all, the neighbors running in and out of the ouse, spreading contagion as fast as

'Poor people, poor people!" said ther Daly. "Well, doctor, I must go Father Daly. "Well, doctor, I must go at once. We priests cannot allow you medical men to have such a privilege all

to yourselves, you know."
"Privilege!" I began I began — but he was

out of sight in a moment.

I was scarcely seated in my trap when he came round from the vestry door of the church, and I saw by the reverenthe church, and I saw by the reveren-tial expression of his countenance that he carried the Blessed Sacrament with him. He got up beside me, and we spoke not a word till we reached our destination, now the abode of misery

For three weeks Father John and fought this terrible scourge side by side, and be it said for the honor of my own profession, I was ably assisted by two young neophytes fresh from the schools; quick, ardent young fellows, disdaining to count the cost in such a work of The parish priest, too, came to mercy. The parish priest, too, came to assist Father Daly, but every poor sufferer wanted the man who had always been his friend, who had grown gray the service of his lonely flock, who had narried them and baptized their children. No wonder that they wanted him in their dying hours! Weeping wives and husbands, fathers and mothers, clung to his hands, crying out to him to save their beloved.

"The doctor is doing his best, my poor people," he would say, "we must leave the rest to God."

He scarcely took any repose, for the ravages made by this frightful malady ravages made by this frightful manady were so sudden, and death followed so quickly, that we lost in the first week eleven, and in the second fifteen. The school was closed, and indeed the poor

school was closed, and passed away.

I urged Father John to take every precaution, but it seemed useless. and night, night and day, he was ever at his post, and, as time sped on, he seemed to me to grow more frail and less able to work. Yet his spirit never lattered. able to work.

At length, at the end of the fourth week, we got a little breathing space, and I went up to the presbytery to try and I went up to the presbytery to try and induce my friend to take a rest. He was sitting under a tree in his garden, but as I approached he came slowly and feebly towards me. After a

few remarks he said:
"Doctor, you have often wondered
why I chose to live in this quiet place—
this beautiful corner of God's world." And he looked up at the towering mountain and round his pretty garden, as he continued: "How my poor flowers have been neglected! But it was for the flowers of God's garden, and this little spot has been but a reminder of those other flowers. These lilies have always seemed like so many white finger pointing to heaven. I should like pointing to heaven. I should like t tell you the story of my lilies, doctor. "I should like to hear it, Father John," I answered; "but just now l want you to come in and lie down Things are mending in the village, bu

Things are mending in the vinage, date we still have some work to do, and I am getting anxious about you."

"Very well, doctor, I will obey you, but my head aches a little. Let me sit

in the cool air for a few moments, and then I will do as you wish. I want to talk about my lilies to-night," and he looked tenderly at them.

I allowed him to have his way, for the air might do him good, and I did not

to thwart his evident desire to speak, so I listened with interest while he began as nearly as possible in the following words.

"Forty years ago, doctor, I was a careless, happy-go lucky young fellow. There was no stoop in my shoulders then, and I had no grey hairs. Indeed I was a very fine fellow in my own estim-ation. My father was a member of the faculty "he said this with a little smiling bow to me-" and he educated me to follow in his footsteps and help him in his practice. But I am afraid that in a great measure I wasted his money and my own talents—such as

were. It was my misfortune to be a general favorite, and among fellows of my own turn of mind—that is, with a taste for pleasure and idleness—I was in per-petual demand, and indeed I was only too willing to join in every sort of gaiety and frivolity. But I think I was too lazy and inert to take the initiative myself. I followed where others led.

Gaiety, however, is one thing; dissipa-

tion is another.
"I went to Galway College to study, and if I had profited by the counsels of our good president, and taken his kindly lectures to heart, well—I should

not have so much to regret now."
"We should have missed you here. Father John," I said.
"No, no, my friend. But I thank
God that He led me in His own way
and gave me work to do, even in this
little corner of His vineyard," and he
slowly raised his biretta for a moment. Father John," I said.

"Well, instead of taking his advice I began by being idle, and gradually flung all the restraints of common prud ence from my mind, and went in heart and soul for enjoying myself, no matter

at what cost. "There was a Mrs. Blake, the widow of a doctor who had been an old college chum of my father, and who lived not very far from the town. She was anxivery lar from the town. She was anxious to show me every kindness, and I spent a good deal of my time at her house in the beginning, and indeed more or less till the end. Mrs. Blake had a daughter, and—the usual thing happened. I fell, or fancied myself in love. She was a sweet innocent girl quiet, holy, and gentle in every way-

thousand times too good for me. "The parish priest of this district was a brother of the late doctor, and of course I met him frequently at his sister-in-law's house. These meetings were not always quite pleasant non quite convenient to myself. Father Blake knew a little too much about me. He would put me through my facings sometimes as to my attendance at the Sacraments, and I am afraid my replies Sacraments, and I am alraid my replies were not always satisfactory. One day he came to my rooms and read me a great lecture, which I took upon myself to consider—young fool that I was—as an uncalled for interference. Nevertheless Father Black 2018. theless, Father Blake did not quarrel with me. He was friendly when we met, but I always felt that I had incurred his strong disapproval.

"I need not make a general confession, doctor," he continued with a smile, "but you know all the vices and follies and sins that beset a young, hot-headed fellow that won't take advice and pull up in time. One false step leads to another and—facilis descensus Averni — you know the rest, doctor. However, I must not detain you much

onger.
I managed to scramble some way through the examinations, but never took a very high place. I was a won-der indeed that I passed at all, for I allowed myself little time for study and spent the greater part in mischievous behavior with my chosen companions. At length, before the third examination, we exceeded all bounds, and the presicompanions. dent had no choice but to expel us from the college. There were three of us-one went down hill quickly, the other went to Australia, and I lost sight of him, and by God's mercy the least

worthy is here to day."

For answer, I touched his old, wrinkled hand. I could find no words

or such humility. After a pause he went on :

"Our interview with the president was a painful one, as you can imagine, We tried to assume a careless, ent attitude, but I, for one, v careless, indiffer ally afraid to go home. I made up my mind to go to Liverpool and see what fortune would do for me there. could not leave without seeing Nora once more. I had never spoken to her of love—some saving grace had pre-vented such presumption.
"I remember well that that particu-

lar day was bright and sunny, but I felt as if I were walking through a dark cloud as I set out for Mrs. Blake's house. I was tired and disheartened and was thinking of turning back when I had accomplished the greater part of y journey; but Father Blake was just entering his house as I approached, and accosted me in his usual friendly way.

"Come in, Mr. Daly, and rest. I am afraid you will be disappointed if you are going on to Seaview Cottage, for my sister in law and Nora have gone to Dublin.' 'For long?' 'Well, gone to Dublin.' For long?' 'Well, perhaps—Nora has been wanting to go for some time.

"I could not understand his reti cence, and a sudden defiant resolution took possession of me. I told him that I should see Nora and asked for her address. Father Blake was shrewd enough to know what that meant, but he was a kind man, and full of tact. When I had stumbled through a few bombastic high-flown phrases, frained from any stern rejoinder, but it was obvious that he intended to pursue a course of humiliation. Rough words would but have incensed me, and I had a rude lesson to learn.

" He led me out to his garden, and I followed, not knowing why. We came to a bed of lilies, just like those," and Father John pointed to his own.

'You know of what virtue these flowers are emblematic, Mr. Dal said Father Blake. I nodded in

ence.

"They require good soil and sunshine or else they will not thrive,' he went on. 'Now, come a little further,' and he led me out beyond the garden to where stood a refuse heap.

"Suppose I transplanted my liles to this spot. Mr. Daly? How long do

to this spot, Mr. Daly? How long do you think it would be before—with the accumulated rubbish heaped up and thrown on them every night—how long do you think my lilies would survive How long before the bulbs were crushed and the shoots stifled? Even if one shoot did force its way upward, the effect would be at least a little incon-

gruous, you must admit.'
"I understood that this was all figurative larguage, and that the lilies sign fled Nora Blake in her innocence and ned Nora Blake in her innocence and purity, and the refuse heap my own soul. I was angered and humiliated, but Father Blake was rereiless. He led the way back to his garden and

continued: " When the Christian soul is regenerated by baptism, God plants within it a beautiful lily. He expects that

Daly?' And he walked away, leaving Daly? And he waster away, revening me to my reflections."

Here Father John paused, and I feared to break his silence. But at length he said:

"Do you wonder now, doctor, why I waster to be said."

"Do you wonder now, doctor, why I have so many lilies in my garden?"
"But Nora?" I said, heedless of his question. "What became of Nora?"
"Nora is the best friend I have. Her prayers have helped to make me a priest. When I am gone, doctor, you must go and see Nora—Sister Mary Joseph—in the Carmelite Convent at—" and he named the place.
I wanted to ask many questions as to how he discovered his vocation and what led to it, but he looked tired and ill, and I refrained.

ill, and I refrained.

Next morning, the sacristan found him lying on the steps of the High Altar in the church, with a bunch of lilies clasped to his breast. The fever was already on him when we talked the night before, and delirium must have quickly supervened. I could not but teel, as I looked upon his dead face, that Father Blake's question has been

answered.
What had he done with his lily? It had nearly perished, but the waters penance and mortification and the nerease. - M. C. Keegh, in Irish

CHURCH SUPPORT.

SERMON PREACHED IN ST. PATRICK'S CHURCH, GRAND HAVEN, BY REV. HENRY P. MAUS.

Michigan Catholic. "And they gave for the works of the house of the Lord: of gold, five thousand talents; of silver, ten thousand talents; of brass, eighteen thousand talents; and of iron one hundred thousand talents. And the people rejoiced when they promised their offerings will-

ingly. David, their king, also rejo with great joy, and he blessed the Lord before all the multitude, and he said: Blessed art Thou, O Lord, God of Israel, Our Father from eternity to eternity. Thine, O Lord, is the power and glory, and victory and praise. For all that is in the heaven and on the earth is Thine." (Par. 1:29.)

Thus, my friends, does the royal prophet David, recount the offerings of the people for the house of God. Of gold they gave five thousand talents, of silver term they are the control of eilver ten thousand talents, of brass eighteen thousand talents, of iron one hundred thousand talents. And he said, those who gave willingly, rejoiced. David their king also rejoiced, with great joy. And they all worshipped God, to Whom is power, and glory, and victory and praise. For all things, in the heavens and on the earth belong to God. I wish to speak to you this morning on the fifth precept of the Churcha very interesting subject—which says:
Contribute to the support of your
church and pastors. My friends, I venture to say, if you went through the
length and breadth of our land and were to ask every pastor in charge of a par-ish, What is his most disagreeable task; His most obnoxious and unpleasant duty; would answer you: "Begging for money." It is not those long, tedious drives on sick calls that come early and late. It is not those long, wearisome hours spent in the holy confessional. I myself have already sat from 9 o'clock in the morning until 2 o'clock the next morning, and I suppose, many pastors, in large cities, get this almost weekly. Neither is it spending whole days, some imes, without hardly an hour for one's self, owing to the many calls made upon a priest. These things, after while, become a second nature. One gets accustomed to it. It becomes a matter of duty. Ninety-nine pastors, out of every hundred, will tell you: their most dis agreeable task, their most obnoxious duty-is begging for money. Now, my friends, what do I mean to say by that? That our Catholics are less genexcel all others. For every \$1 that others are called upon to give, our Catholics are called upon for \$25. For every \$1 that others give, our Catholics give \$25. Witness the large number of our large churches, of all nation alities, distributed in all our large cities. Witness the two, three, four cities. Witness the two, three, four priests, semetimes a dozen, attached to each parish, to attend to the spiritual wants of the people — they all must be supported. Witness the large school buildings on the side of each church, that cost thousands and thousands of dollars in good hard cash, and almost that nuch more again to maintain. Add to this, the Catholic hospitals, orphanages, seminaries, old people's homes, houses of refuge for the fallen, that nouses of refuge for the fallen, that grace every nock and corner of our land: magnificent structures, public edifices of which we may well feel proud. And you will understand, when I say, that our Catholics, as a rule, are generous and liberal with their money. That they love their God, their faith, and

pology for ou But this brings me to the very personal question, how much do you give? What return do you make to God for what He has given to you? How much what He has given to you? How much do you contribute to the Church and its institutions? A very pertinent question and right to the point, is it not? In the Old Law, under the Old Dispensation, God commanded "the tithe"—a tenth of all the earthly possessions.
This was to be set aside for His divine use, dedicated to His holy service, "sanctified to the Lord." We read in Holy Scriptures: "Tithes of the land, whether of corn or the fruits of the trees, are the Lord's and are sanctified to Him." Of all the tithes of oxen and Of all the tithes of oxen and of sheep, and the goats that pass under the shepherd's rod, every tenth that cometh shall be sanctified to the Lord." And again: "All the things that thou shalt offer of the tithes, and shall separate for the gifts of the Lord, shall be the best and the choicest of the things."

He promises many blessings to those who give. He says: "Bring all thy tithes to the store house of the Lord, that there may be meat (plenty) in My house. And try Me in this, sayeth the Lord. If I open not unto you the flood gates of heaven and pour you out a blessing, even to abundance." Hence, you see, my friends, that it is a duty which we owe to God to contribute to His Church and that He promises many blessings, "abundance," to those who do their duty. Now, my friends, I am well aware, just as well as you, there are those little, small, nar-row hearts, who say: That relig-ion is nothing but a "big graft," a money making scheme. And they point to Dowie and a host of other re ligious freaks, to confirm their gratuit-ous assertions. But my friends, this does not obviate the fact that somewhere is the true, divine religion in-stituted by God. Son where we owe duty; somewhere we owe obligation. I am also aware, just as well as you, that there are even Catholics who profess the faith, even boast of it, who never pay a cent to the church year in and year out. I am well aware of this; so is every priest. But this does not change the obligation; this will not lessen the responsibility on the judgment day. The words of our Lord shall al-ways remain true: "No one shall apways remain true: "No one shall appear with his hands empty before the Lord, and every one shall offer according to what he hath."

But now to the next question: How

much are we obliged to give? Are we supposed to figure up precisely a tenth of all our possessions and earnings and hand them over to the church? Friends, I will not maintain that. I do maintain that along with all the appeals of charity made upon you for the poor, the sick, the needy, the distressed and that, which you contribute directly to God's holy service — yes, yes, it should amount at least, to about a tenth of your earthly possessions, a tenth of your earnings. God, after commanding you to contribute to His Holy temples, His Holy Church, how often, how tenderly He Himself, appeals to you for His poor. He says:
"As often as you do it to the least of
these you do it unto Me." "Eat thy these you do it unto Me." Hat thy bread with the hungry." He says, "and with thy garments clothe the naked." He does not forget the "grafters" either. "Let not thy hand," He says, "be stretched out always to receive and shut when thou shouldst give."
Yet, my friend, how often does it not
happen that just those who give the st to God's Church are just the ones who give the least to holy charity. Just the ones who complain the most are the ones who give the least. On the other hand those who give gener-ously to the House of God and His Holy service, invariably, are the ones who are ready to help the poor and the needy. I wonder who shall be the needy. I wonder who shall be the richest on the judgment day. But, Father, I hear it said, others

have more means; they are richer, they can afford to give. We are poor, we are needy, we need it ourselves. My friends, God has been too generous with us, when we have done our duty, we always have at least some thing to give. Remember the pro-widow, who gave her "mite;" Good blessed her gift and prospered ways. The widow, who harbored the prophet of God, although she gave him the last of her oil and her last crust of bread, every time she went back to the larder she found it replenished and full larder she found it replenished and full again. Friends, you never yet saw a case where generosity was shown to God and the giver suffered loss. I can tell you—every priest can tell you—pick them out—where they have failed to do their duty and God did not bless their efforts. "Try me once, sayeth the Lord, if I open not the flood gates of heaven and pour you out blessings, the Lord, if I open not the flood gates of heaven and pour you out blessings, even to abundance." "Honor the Lord with thy substance," says Scripture, "and thy barns shall be filled with abundance, and thy presses shall run over with wine." My friends, did you ever notice the difference in the enjoyment of wealth?—How some who that? That our Catholics are less generous, less liberal in giving to the Church? That they think less of God, less of their faith than others do? Not at all! I am proud to say, they far excel all others. For every \$1 that others who are comparatively poor, are happy, peaceful and contented. Friends this is the "abundance" of which our Lord speaks, and this is a riches worth

Lord speaks, and this is a riches worth more than all millions.

But now, Father, really, how much do you hold that we are called upon to give directly to the Church? What is our obligation in this regard? My triends, my answer to that is this: You are never called upon to do more than you are able. Respond willing y to the demand made upon you; you are never doing more than your duty. Fail in this and you fail in your duty to God. Fail in your duty to God. Fail in your duty to God and you are but harming yourself. You know the Catholic Church existed long before you and I came and will exist long before you and I came and will exist long after you and I are laid away, dead and gone. Ask yourself, simply: Am I doing my part, while here? Am I doing my duty? If not, you are but cheating yourself. I once read of an inscription on a man's tombstone, which said: What I saved, that I lost. What I spent, that I used. What I gave to God. that alone I saved. Onite sign. they love their God, their faith and their Holy Church. That they are will ing and ready to make a sacrifice for it.
And for every \$1 that others give, our
Catholics give \$25. We need make no I spent, that I used. What I gave to God, that alone I saved. Quite significant, is it not? And so true. That morey which I saved, which I amassed and hoarded together with such eager greed, that I lost. It does me no good. That which I spent, at least, I used. Toat alone which I gave to God, have I saved. That alone now does me good. And yet my friends, how few, how very for our Catholics. We are And yet, my friends, how few, how very few, especially in this money grasping age take it to heart. Friends, think it

—she has money to entertain her friends, joins all kinds of lodges, goes on excursions, buys candy for the babies. But when it comes to pay a few dollars to the Church, join the Altar Society do a little for God—Oh, she is so poor, so very poor, she has nothing to give. I wonder what God thinks of her generosity as she kneels before Him to pray. Judge for yourselves. There is a young man, perhaps, selves. There is a young man, perhaps, even now earning a man's wages. He has money to spend, plenty of it, in

amusements, dances, theatres, perhaps even in sin; but not a cent for God or His Holy Church. "Dad has a pew, pays a few dollars and that is enough." i wonder what God thinks of that young man. Judge for yourself. There is a young lady, earning a little, per-haps more. She always has money for novelties, ribbons and gewgaws galore. She is always abreast the fashion, some-time in advance. Give to Church?— God bless you ino! Young ladies are not supposed to give. I wonder if God thinks the same way. Judge for yourselves. Believe me friends, believe me, I often wonder if some will pay their "tithes" in this world, or will pay them in the next. Friends, think it over seriously. Judge for yourselves. There is a divine law, a command, which says: It is your bounden duty.

which says: It is your bounden duty, obligation to contribute to God's service and His holy Church. There is a sacred obligation which you have, to set aside a certain portion of your earthly goods for God and His holy cause. These goods are not yours; you are stewards only and a certain portion of them are "sanctified to the Lord." In withholding them you are only harming yourself. Your responsibility will only be so much the greater. The after you are dead and gone. Ask yourself, now, am I doing my part while nere? It will be asked of you before God's great judgment throne. Parents, the injured. set a good example to your children in this regard. There is an old saying, you know, which is only too true: That which come cheaply, is held cheaply. When your children see that your own religion was never worth a sacrifice, as so often happens, in after years it Teach your child early its duty to God, and believe me, friends, the little penny placed in the little hand as an offering at God's Altar will come back onering at God's Altar will come back in after years to bless the hand that taught it to give. Be generous with God and He will be generous with you. "Try me once, sayeth the Lord, if I open not the flood gates of heaven and pour you out blessings, even to abundance." "And they gave for the ance." "And they gave for the works of the house of the Lord; of gold, five thousand talents; of silver, ten thousand talents; of brass, eighteen thousand talents and of iron one teen thousand talents and of iron one hundred thousand talents. And the people rejoiced when they promised their offerings willingly, and David their king rejoiced. And they blessed the Lord to whom is all power and glory and victory and praise. For all that are in the heavens and on the earth are Thine."

HOSPITALS.

Our present generation is very com placent in its estimation of what it has accomplished for social needs, and usually seems to consider that this is the first time in the world's history that any adequate provision for suffering humanity has been attempted. Until the last quarter of a century hospitals as a rule existed only in the large towns, and the gradual spread of a hospital system is supposed to be one of the triumphs of nineteenth century philanthropy. Like many another movement presumed to be character istically modern like the existence of Like many another sumed to be character great universities, the interchange of professors between the universities of different countries and even co educaof progress, and to contain least exem-plification of attempts to make the lot of man more happy and more tented in spite of the environment of suffering that is almost inevitable in human life.

In a recent issue of the Messenger, New York, Dr. James J. Walsh has pointed out that our modern city hos-pitals as we have them at the present time, the municipal institutions in which are gathered the ailing poor and the accident cases of the city have their model and origin in a series of thirteenth century hospitals which arose as the result of the initiative of Innocent III one of the greatest and as is usually the case with great pontiffs one of the most maligned and mis-

ground was provided for him in what is known as the Borgo, the old hospital of Santo Spirito which still exists as one of the Roman hospitals on the same location. Guy of Montpelier was made the Superior of the congregation of The Holy Spirit which was to devote itself to hospital work throughout the world. This first hospital soon became famous. Visiting Bishops saw it, realage take it to neart. Friends, think it over.

There is a man—the pater familias—the father of a family. Well, he spends, let us say, 5, 10 cents a day for tobacco, cigars, a little dram now and then "to keep the wheels agoing." Let me see, that makes about \$35 a year, usually more, some, much more. Do I begrudge him his little "luxuries?" Not at all, if he uses them moderately, But is he small enough to begrudge to God what he throws away in the "little incidentals," as he calls them. I wonder how God will one day judge of His generosity. Judge for yourselver. There is a woman—the mater familias tamous. Visiting bishops saw it, reading the fixed its beneficent influence and were encouraged by Pope Innocent to establish similar institutions in their dioceses. As a consequence during the thirteenth century nearly one hundred such hospitals were founded in various parts of Germany alone. Most of the towns in which the foundations were made were little more than what we would now call villages. The largest cities in the world did not contain more than five thousand inhabitants at that time and most of the German towns mentioned in Dr. Walsh's article probably had less than fifty thousand inhabitants. It is to Virchow, the great German pathologist that is owed the ized its beneficent influence and were encouraged by Pope Innocent to estab-

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Joseph McNamee, rector of S Theresa's church, Brooklyn. On recent Sunday Mgr. McNamee touch

some young women who were very go

on the subject from his pulpit. He said he was shocked at the make up of

church members. He had been pained to see them approach the altar to re-ceive Communion clad in transparent

waists. Not only were the garments made of the filmsiest material, but they were sleeveless. Worst yet, said the rector, in place of the sleeves were

substituted hideous looking gloves that

ran from the hand to the shoulder, The gloves, he said, looked more like stockings than anything else. Things

of that kind might do on the stage,

but he considered them altogether out of place in the house of worship. The

priest then declared that hereafter he wanted to see no women, young or old, come to church dressed in the taste

As might have been expected, among

the many priests who have proclaimed against this offensive piece of feminine raiment is Father McNulty, the famous acti-vice crusader of Paterson.

"The "peek-a-boo" waists may be all the "go", with rattle brained sum-mer girl but it won't "go" in Modesty's

inermost strine, the Catholic Church.

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Hamilton French.

perhaps we should say undress-that has found its way into the Press has come from the venerable Monsignor

research necessary to establish the existence of all these hospitals and he has not only given a detailed list but has also given some idea of how well he considers hospitals to have been managed under the religious auspices which made them possible. He also points out that it was not alone in Germany but also in Italy and France only be so much the greater. The Church of God, you know, existed long before you came. It will exist long in the attention of Bishops and muni-England that the hospital ment occupied a prominent place cipal officials, and that as a consequence no town of any importance was without its ample refuge for the afflicted and

Virchew's glowing tribute to Pope Innocent III. as the initiator of all this humanitarian work is so frank and outspoken that coming as it does from a man whose sympathies with the papacy were well known to be distinctly negative, it deserved to be recalled in its completeness, in order that another and important factor for the vindication of Innocent's character may better known. The great German path-

better known. The great German pain-ologist said;
"The beginning of the history of all of these German hospitals is connected with the name of that Pope who made the boldest and farthestreaching attempt to gather the sum of human interests into the organization of the Catholic Church. The hospitals of the Holy Ghost were one of the many means by which Innocent III. thought to hold humanity to the Holy See. And surely it was one of the most effective. Was it not calculated to create the most profound im pression to see how the mighty Pope

who humbled emperors and kings, who was the unrelenting adver-sary of the Albigenses, turned his eyes sympathetically upon the poor sought the helpless and the neglec THE FOUNDATION OF CITY mate children from death in the waters there is something at once conciliating and fascinating in the fact that at the very time when the fourth crusade was inaugurated through his influence the thought of founding a great organization of an essentially humane char acter which was eventually to extend throughout all Christendom, was also taking form in his soul; and that in the same year (1204), in which the new Latin Empire was founded in Constantinople, the newly-erected hospital of the Holy Spirit by the old "bridge on the other side of Tiber was blessed

and dedicated as the future centre of this organization." In many things historical at last the Catholic Church is coming into her own. Every advance in history makes it clearer and clearer, not how the Church shirked her duty but how she accomplished it. Every field of human progress —moral, educational, ic - found churchmen as pointers and they proved the guides and leaders for others. To know any Pope well is ture to elicit admiration. Vir.how's knowledge of the hospital movement converted him to an ardent though not quite willing, admirer of InnocentiIII. Knowledge does the same for other misunderstood Popes and truth proves still mighty and will prevail.—Catholic Union and Times.

DESERVEDLY REBUKED.

kev. M. E. Lynott, of St. Ignatius church at Kingston, Pa., has scored the open-work waist in a manner that the young women of his congregation will not forget. Father Lynott has notified his female parishioners that he will not permit them to receive Communion in short sleeved, low-necked of open-work waists, which are in the least degree immodest. He does not blame them, he says, for trying to keep cool in hot weather, but thinks that it is unnecessary to wear waists which expose so much of their necks and arms expose so much of their needs and arms as those which some have been wearing. On the same day that called forth Father Lynott's pronouncement, his neighbor, Father Richard Jordon, of Wilkesbarre, spoke similarly, and said that hereafter inmodestly waisted women would not be allowed to ap-

proach the altar rail. Probably the most vigorous denuncia-tion of the prevailing mode of dress—or

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I subscribers change their residence in that the old as well as the new harmonia. LETTERS OF RECOMMENDATION,

Apostolic Delegation. Ottawa. June 13th, 1905. To the Editor of the CATHOLIC RECORD, London Ont.

London Ont.

My Dear Sir.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imposed with a strong Catholic spirit. It strennously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholecome influence reaches more Catholic homes.

erefore, earnestly recommend it to Cath It therefore, earnessy site families.

With my blessing on your work, and best wishes for its continued success, Yours very sincerely in Christ, Yours very sincerely in Christ, Donatus, Archbishop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

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LONDON, SATURDAY, AUGUST 4, 1906.

THE RITUALISTIC COMMOTION

ONCE MORE. Three years ago there was an extra ordinary commotion excited in England against so-called "Ritualistic practices" in the Church of England, and an outery was raised against them which was so loudly re-echoed in Parliament that Mr. Balfour, who was then Premier, found it necessary to appeare the maw of Cerberus by having a Royal Commission on Church Discipline appointed "to enquire into the alleged prevalence of breaches or neglect of the law relating to the conduct of divine service in the Church of England, and to consider the existing powers and procedure applicable to such irregularities, and to make such recommendations as may be deemed requisite for dealing with the aforesaid.'

Sir Michael Hicks Beach was chair man : the Archbishop of Canterbury, the Bishop of Oxford, the present Bishop of Gloucester and Rev. T. Drury, Principal of Ridley Hall, Cam bridge, represented the ecclesiastical authorities, and the lay representative of the House of Commons included sev eral eminent judges; but on the whole the prevailing colors of the Commission were decidedly those of the High Church, so that it was pretty certain that their report would not be so sweeping as to destroy utterly the tendency to High Church practices, though it was felt that many of these practices must be declared illegal in order to satisfy the Low Church desire to crush out Ritualism at once; and the Commissioners were certainly chosen with a view to prevent the continuance of a number of practices of the Catholic Church which have been introduced gradually into the Anglican Churches, n some instances with, and in others

against the wish of the congregations. So far back as 1899 a bill was introduced into Parliament by Mr. Charles McArthur, one of the members for Liverpool, to put an end to the lawlessness of those of the clergy of the Church of England "who were in open revolt, not only against the law of the Church but even against the law of the land. This lawlessness which threatened to rend the Church asunder," the mover of the resolution said, " was the result of a movement called by different names such as 'tractarian ritualism,' and sometimes 'sacerdotal ritualism' but which, under all names, is one and the same thing, its object being to undo the work

of the Reformation.' The speaker continued :

" One of the reasons why the Protesthad lost confidence in the Bishops, he said, was because they had not only failed to put down ritualistic practices, but had exercised their patronage in favor of the ritualistic Instead of the Bishops, sitting in judgment upon these matters, they themselves should be called to account. You all know the evils of the confessional, and the Protestant laity are determined not to have the confessional back in the church at any cost.'

This plain talk was received with cheers so loud and long continued that the Government actually feared they might be besten on a division on the question, though Mr. Balfour faced the matter bravely enough, and threw ridicule on a speech made by Sir William Harcourt on the question, saying that "many of Sir William's statements in support of the bill were gross and extraordinary historical ' On taking the vote on the errors. second reading of the bill it was found to have been defeated by 310 to 156.

But here came a compromise offered by the Government, and by means of which, no doubt, it had succeeded in securing so large a majority. The compromise was offered by Sir R. E. Webster, Attorney General, and was to the effect that the House, "while not prepared to accept a measure which creates fresh offence, and ignores the authority of the Bishops in maintaining disc pline in the Church, is of opinion that if the efforts now being made by the Bishops and Archbishops to secure the obedience of the clergy are not speedily effectual further legislation will be required to maintain the existing laws of the Church and the realm.

This resolution was adopted without division. Thus while the direct attack upon the Bishops was defeated, they were given to understand that some positive action must be taken at once to repress to some striking degree the Ritualistic practices complained of, or the supposed power possessed by the Bishops would be assumed by a lay tribunal which would arrange matters to suit its own views, without reference to Episcopal authority.

There have not been published any reliable statistics in regard to the proportion of the Anglican laity who favor the introduction of religious ceremonie and usages which were discarded at the Reformation when a Calvinistically bare liturgy was forced upon the people; but it has been stated by careful observers that in London itself the Churches which have introduced recognized Catholic ceremonies have increased largely their congregations at the expense of the neighboring Low Churches, notwithstanding the efforts of the clergy managing these institutions to make their people believe that they had brought their modes of public worship to the standard of Apostolic simplicity. This single fact should convince the noisiest Kensitites that the use of appropriate ceremonies in the administration of the sacraments and the Public Liturgy is not offensive to God nor hurtful to religiously inclined people, but, on the contrary, useful to them by exciting devotion and reverence to the sacraments and public worship, and to signify and explain their effects. But the selection of the ceremonies actually to be used must belong to the Church which knows better than private individuals what ceremonies have had and will have the most beneficial effect, and what may or should be discarded as trivial or useless.

If religious ceremonies are to be ab solutely abolished then God Himself must be impeached before the tribunal of human reason for having instituted ich ceremonies under the Old Law as in the following instances, which are but a few among many :

"These are the things you must take (as offerings to God,) Gold, and silver and brass; violet and purple and scarlet twice dyed, and fine linen, and goat hair oil to make lights spices for ointment and for sweet smell ing incense, onyx stones, and precious stones to adorn the ephod and the rational. . . . Frame an ark of setim-wood . . . and over-lay is with the purest gold within a d without: and over it thou shalt make

of beaten work of the finest gold . . with six branches . . . three one side, and three out of the ... Thou shalt make also seven lamps and shall set them upon the candle and shall set them upon the candle stick to give light over against." (Ex

And thou shalt make a holy ves ture for Aaron thy brother for glory and beauty." (xxviii. 2.)

Thou shalt make also an altar to burn incense, of setim wood.

We should more than fill this page were we to attempt to give all the

passages of Exodus, Leviticus, etc., which show that God is pleased with an inspiring ritual. No doubt the Bishops would gladly have delayed the evil day of action, which would endanger the very exist. ence of the Church, but something they

had to do, and they did at last come out with a joint letter condemning "extreme ritualistic Papal practices which did not result in a split in the Church, because it could not be enforced. But Mr. Balfour after a long delay which showed how unwillingly he acted, appointed the Royal Commission which has now brought in its report, which covers, as we may suppose, the whole ground; for there were wiseheads enough to do the business thoroughly, and it is to be hoped they

which has been going on for years. The Commission finds that the pre-

ent laws of public worship have broken down, and some new legislation needed to set matters right, and that when the required legislation is passed it should be enforced.

Thirty-four practices, which are in use in some Churches are declared to be illegal, and among them are some which were certainly authorized and even commanded by God under the Old Law, such as vestments " of glory and beauty," incense, holy water, portable lichts, washing of altars, etc.

Well, let this lay commission do its work thoroughly, and we shall then see what kind of a Church and Church service can be patched up by a lay council of Church makers. It will be a curious matter if

Church thus re-constructed will still have the hardihood to call itself " the one Church of God."

CHURCH UNION IN JAPAN.

The Methodist converts in Japan have hitherto been divided into as many sects as there were Methodist bodies who had sent missionaries to convert them to Christianity. There were the Southern and Northern Epis copal Methodists from the United States, the Methodists of England and of Canada, making four independent Churches which had missions in Japan, and thus there were among the Japanese themselves four independent sects, eccording to the names of the sects whose missions had actually converted

The cunning Methodist Japs wondered why they also should be separ. ated by uncouth nominal differences whereas their missionaries themselves told them that to whatever sect they might belong they were still true Christians in the sight of God and should remain under their separate banners as Japanese American South and Japanese American North Method ists, but why should they have separate Churches at all? And thus they began to clamor for the establishment of one Methodist Church under one name in their own country.

The Mission Boards have hitherto opposed a union, as it would destroy the nfluence of the foreign Mission Boards, but the Japs at last have taken the matter into their own hands, and declare that they will have but one Methodist Church, for why should they have more whereas their divine Master instituted but one Church, and declared that there should be "one fold and one Shepherd?"

Sc persistent have been the Japanes in their demand that the Sectarian Missions Boards of America have comto see that they must yield their obstin acy, or the Japanese will unite of their own accord, by which step they would repudiate all influence of the foreign Boards of Missions over them; and at union meeting held last week in Buffalo by representatives of all the American branches of Methodism, Canada included, resolutions were passed i favor of the contemplated union, which

it was agreed, will be of great advantage to Methodism in Japan, and it was determined that there shall be a union such as has been demanded. The new Japanese Methodist Church organized will hold a quadrennial Gen eral Council, annual district Councils and quarterly local meetings at which all the business of the Church will be transacted independently of foreign interference and control.

The Japanese are undoubtedly quite ight in insisting to manage their own Church affairs in their own way, instead of being kept in apron-strings subject to Churches which have no divine claim over them to rule them. But we presume the British Mission Board which has also at present a claim to rule their own Missions, will also be waited for before the final union shall take place. In thus expressing our views as re gards the right of the Japanese Church to rule itself, we cannot be accused of any inconsistency for holding at the same time, the Catholic tradition that the Headship of the true Church belongs to St. Peter's successor, the Pope, who is as a private person, necessarily a foreigner to all nations but his own, though he rules the Universal Church. The case is altogether different. The Methodist Churches were established by men independently of each other, and a Church thus estab lished in England, Canada, Australia or the United States cannot have any claim to rule the Churches of other countries, at least beyond babyhood. because they are all human institutions. But the Church established by Christ is of divine institution, and its head must be he whom Christ has instituted to the office.

Christ instituted but one Church. which must necessarily have but one head, and that head must be the law ful successor of St. Peter, whom Christ Himself selected 'to feed His lamks flock-pastors and people.

The Japanese movement toward

thus uniting into one Church of Christ. but we regard the union as a wise act, humanly speaking, undertaken as it is for a purely human purpose, by a humanly instituted society. The new society will be managed more cheaply, and will be more influential in point of numbers, though no more divine than it was in its divided condition.

THE FRENCH GOVERNMENT AND THE LEGION OF HONOR.

The French Government has been mewhat unexpectedly snubbed by the Council of the Legion of Honor, which has rejected the Government's recommendation that Sarah Bernhardt be de corated with the insignia of the Order of that Legion. It is understood that the Government

will persist in its recommendation of Sarah Bernhardt, on the ground that the refusal of the council has not been officially announced. The council re fused to accept the decree on the ground that Bernhardt has no professorial title, which is deemed necessary in the ase of a dramatic artist. It remains ow to be seen whether the Council or the Government will come out victorious in this strange contest.

Major Dreyfus has also been recom nended by the Government for the honor of the Legion's decoration. In this instance the wish of the Government as been acceded to by the council. In fact, of recent years, the honor of the Cross of the Legion of Honor has been so frequently given on small grounds that its value has gone down proportionately.

As Major Dreyfus has done nothing which should raise him so very high in public estimation as to deserve the especial honor which the Cross of the Legion is supposed to confer, we cannot but think that his appointment to receive it will aid in depreciating the value of the decoration.

We are not of opinion that the major has been shown to be deserving of all the honors which the present Govern ment is heaping upon him. He was condemned by one court martial for a very serious crime, when part of the evidence against him was false. This must be conceded, owing to the discoveries afterward made. But with this fact known he was condemned a second time by a new court martial held at Rennes, which still held him guilty after the false testimony was thrown out, though the Court relieved him of part of his punishment, because he had already actually suffered greater pun ishment than the Court had originally intended to inflict upon him.

General Cavaignac, also, as head of the Government, and speaking for the Government, had twice declared that even without the forged documents there was abundant evidence of the guilt of the accused. Now that his case is brought on for the third time, he is declared free without any new trial. Such a farce seems to us unendurable. We do not believe that such proceedings are calculated to prove his innocence, but they do show that the Jewish influence is paramount with the s his personal Freemason and Atheistic party to do anything they wish.

THE DEATH OF A NUN.

The tired hands are at rest. The faithful heart is stilled. Such is the will of God. He has taken to her eternal reward Mother Glennan, religious of the Sacred Heart in London, Ont. For long years she had labored in His vineyard, moulding hearts to be like unto His very own-sweet, pure and true. From the human ken, the weariness of it all! The seat of the affection of a child is a tender plant. It must have constant care. The vigils of those who carry the lily must cease not. The weeds must be removed, the plant must be nourished. That it may retain all the loveliness and purity given it in baptism, the beautiful lives of the Family of Nazareth must be ever kept in view, shining as the kindly light of the morning star; and the nun has reason to look with pride upon the full-grown woman as she moves into the world's din and strife and times of trial. The nun fears not, for the woman has about her the strong armor, grown impregnable within the clois tered walls, and she fears not the world and its allurements and its follies and its sin-laden atmosphere; and the world is all the better and sweeter and truer as the convent graduate moves in its many phases. When the graduate night in this denuded state. takes up the work of life matured, the humble nun begins again with still another beautiful cluster of young hearts, and the moulding process given to the police, the magistrates -the work of Heaven's good God-continues as before. And we say again, They also soon found themselves from the human ken, the weariness of it starving for want of food, and chilled and sheep," which means His whole all! But the nun views not her task from Time's standpoint. Eternity's had no shelter. beautiful home is ever before her-and put to the annoying intestine warfare unity will not make the divers sects the heart longs for, and the hands tire their rescue to save them from their the man who makes sacrifices that she

not in striving for the high place in the Kingdom of Kingdoms given to those who have worthily carried the lily. Such may be the home of the gentle soul we have named. Her old pupils know she worthily carried the flower that betokens the pure and the good.

MR. JOSEPH CHAMBERLAIN AND THE ENGLISH EDUCATION BILL.

Mr. Joseph Chamberlain entertained ecently a thousand Liberal-Unionist workers at a garden party in West Birmingham, and most liberally did he provide for the comfort and amusemen of his guests, but the part of the enter. tainment which afforded most gratifica tion was his instructive address on the burning issues of the day in politics.

He is above all things an Imperialist and he appealed with great force to the imperialist traditions of the British people, and spoke of the necessity of unifying the Empire to the effect that all the nationalities composing it should be united in spirit so that whether in adversity or prosperity they may take for their motto the sentiment : " One for all, and all for each. "

To effect this object, Mr. Chamber ain should be as earnest an advocate for the autonomy and liberties of the people of Ireland as he is for the British colonies in general, as Canada, Australia, New Zealand, etc. As the Liberal Unionist leader has failed hitherto to see this necessity, we carnot be in accord with all he has expressed. If justice to Ireland had been part of his programme or of that of his party, the determined opposition of the Irish people to the Unionist platform and party would have been greatly modified.

On the question of the education of the people, Mr. Chamberlain enunciated very fair views, and gave solid reasons for maintaining them. He said :

"Thirty six years ago we stood where we stand to day. All we want is that the best and most complete education should be given to the children, and especially the children of the poor, that they may go out into life provided with the tools which will bring with then afterwards happiness and prosperity. But we also recognize that there is a religious difficulty, and there are enly two ways in which it can be overcome. . . One is that the State shall have nothing to do with religion, but shall leave it to the denominations to care for. The other is, if it has anything to do with religion, it shall deal alike with all denominations—that it shall not do for one what it does not for another. The business of the State is to see that the child is taught what his parents want, and I say have the religious education given in the schools to the parents and give them every facility in all the schools. Allow them to come in, or their representatives, and all will be well. But the Government has r fused to accept that solution."

The stand taken by the Government has been to accept the religious teaching on which the majority of the non Conformists insist without paying any attention to the demands of the Angli cans, Catholics, and a small body of non-Conformists. It is now understood, how present anti-Christian Government of ever, that satisfactory concessions are France. A wealthy Jew, as Major to be made to Catholics so that neither Dreyfus is, having many wealthy Jews the dogmatic teachings of the noniste nor those of the Anglican shall be forced upon Catholics, and it is likely that similar concession will be made to the Anglicans, in order that no denominations shall be unfairly dealt

> Under these circumstances, it is not highly probable that the new Education bill (as modified) will be made satisfactory to the public.

ANOTHER DOUKHOBOR CRAZE.

The Doukhobors of our North-West have once more given trouble by a crazy attempt at a pilgrimage "seeking the Lord."

A despatch from Winnipeg, Man. states that a large number of them set out on their march under the usual conditions: but the authorities, profiting by the experience of the past, were on the alert, and took the steps necessary to break up their plans, by arresting thirty-eight leaders of the movement near Yorkton, Saskatchewan, who were corralled by the Mounted Police, and sentenced by a magistrate to a year's term in the Penitentiary at Regina.

Our readers will remember that the 'usual conditions' under which these expeditions are undertaken, are in general, that men, women, and children leave their homes and belongings, including their clothing, and set out on their march singing hymns by day and

It is about the fourth time that this has been done by large bands of these fanatics, and much trouble has been and the public by these foolish raids. by the cool night air from which they

own folly by forcing them to take food and clothing, and at last to be taken back forcibly to their homes. This time the inconvenience has been less than formerly, owing to the promptitude with which they have been treated by the magistrates who have now given them a practical lesson from which they may perhaps learn at last that having voluntarily taken up their homes under the British flag they will be safe from the tyranny to which they were subjected in Russia; but to have this liberty they must conform them selves to British laws and usages.

It is not surprising that with such crazes as afflict these people, they were roughly treated by the Russian authorities, who are accustomed to show small mercy to law-breaking citizens, and even to law abiding persons who attempt to infrirge upon the sometimes absurdly tyrannical laws of the Russian Empire. Here, no such tyranny will be employed against them, but they must obey the easonable laws whereby the public eace is provided for.

C. CHINIQUY.

S., of Bruce Co., Ont., makes enquiries concerning C. Chiniquy, once a priest of the Catholic Church, but who was afterward suspended from the priest hood, and admitted as a Presbyterian minister under the jurisdiction of the General Assembly of Canada.

C. Chiniquy was at one time a zealous priest, and officiated at Lorette, a short distance from the city of Quebec and within the archdiocese of Quebec. During his priesthood he was an earnest advocate of temperance, but was never officially called "the Apostle of Tem perance," though some persons of their own accord did call him by this name from time to time.

As Chiniquy has been dead for a number of years it would not be edify ing to enter into the details on account of which he was suspended from the priesthood. It will suffice to say that it was not for intemperance, but it was for conduct very unbecoming in a priest. He succeeded in drawing away some French-Canadian families from the Catholic church at Kankakee, Illinois, but the Presyterian Church of the United States would not receive him as one of its ministers, owing to his previous character. Still he kept his congregation at Kankakee, and succeeded in being received as a minister of the Canada Presbyterian Church with his congregation as members of the same body. While he was a Presbyterian minister he several times made lecturing tours through the country as an ex-priest, and did all in his power to vilify the Catholic Church.

CONVENT TRAINING.

As many parents, Catholic and Protestant, send their children to convents for the higher education, the following taken from the Detroit Free Press, will give an example of the way young ladies are trained in these Institutions:

What power and prestige are represented by the black robed religious of the Sacred Heart is shown by the fact that in the recent expulsion from France of the religious teaching orders stood their ground. Behind them is a century of brilliant history linking them with some of the most powerful names not only in France but it almost every country of Europe.

The same rules that govern the uni

formed pupils at the convent at Grosse Pointe Farms and the dozens of convents scattered throughout America once subjected the Empress Eugenie to their gentle discipline as she romped through the gardens of the convent at the Rue de Varennes in Paris. Scores of princesses of the blood royal, little duchesses and countesses, bearing names familiar to Americans only through the printed pages of history, have yielded to the life of almost rigorous simplicity that the far-famed order of the Sarred Heart imposes upon its pupils. The Infanta Eulalia of Spain and her two sisters, the crown princess of Italy and the Princess. Colonna, are but a few of those who were sent from palace homes that they might be patterned according to an ideal of womanhood that fell little short of perfection. If the religious of the Sacred Heart have trained the flower of the old world aristocracy, in the nev world their pupils have Mrs. W. K. Vanderbilt, Miss Heler Brice, Mrs. Walter Damrosch, 3 Mrs. Truxton Beale, daughters James G. Blaine, the Drexels of Philadelphia, the McClures of New York, the daughters, of the famous contractor, John D. Crimmins, General Sherman's daughters the Benziger girls, daugh ters of the great publishers, the Fuller of Mayflower and literary fame, the daughters of ex Mayor Grace of New York, the daughter of Governor Low of Maryland, and scores of others point with pride to the fact that they are 'Sacred Heart girls.

SIMPLE WARDROBE. To the average American girl of wealth who attends the fashionable school where she brings with her trunks full of clothes for every imaginable function, where she is chaperoned by a gorgeous dowager to theaters, receptions and dinners, where she "re-ceives" and sends home staggering bills to papa—to such a one the life of simplicity at a Sacred Heart convent The public generally had to come to of the millionaire and the daughter of

have advantages, present the same appearance. No matter how splendid her wardrobe, the Sacred Heart girl must leave it at home.

Heart girl must leave it at nome.

A dress of black, three box pleats in the front and three in the back, a pleated skirk, white collar and cuffs, without a suggestion of color or adornment, complete the uniform. So it they happens that the pretty poor girl ment, complete the animoth. So it often happens that the pretty poor girl is a far more ravishing creature than the rich girl to whom nature has been

As for jewels every pupil must re-linquish rings and bracelets and chains. Only a watch is allowed her.

table, the rich girl, no matter how glaring her millions, must share the same simple wholesome fare as her poorer sister.

THE FAMILY SPIRIT. Side by side they sleep in the whitecurtained alcoves with the simple furnishing of rug, washet and and chair. If she wants it she may have a private room—and at Manhattanville, in New York, two whole floors of that magnificent house are given up to private rooms, and yet it is surprising how many pupils prefer the little single-bed of the dormitory. This is but one of the many ways in which the "family spirit" is expressed at the Sacred

In England and France, Germany, Austria, Spain, Scotland and Wales in Australia, New Zealand and Malta ven in far off Cairo there are convents of the Sacred Heart where girls are educated under the same essential rules. In almost every case these convents are situated amid scenes of Arcadian liveliness. At Grosse Pointe the broad, green slopes of the convent lawns run down to Lake St. Clair. Back of the convent the grounds mea-sure almost a mile, divided into groves, lawns and gardens.

CONVENT THESPIANS. In spite of the extreme simplicity of their lives and their seclusion, such a thing as ennui is unknown in the convent. The days are teeming with interest, because perhaps it is safe to say that nowhere in the world is such genuine enjoyment gotten out of such little things. For instance, there's the Three or four of them are given every year. Sometimes its an expur-gated edition of Mollere's "Malade gated edition of Mollere's Malade Imaginaire," sometimes a tragedy of early Christian days in which there is a beautiful vestal virgin converted to the new creed and a bloodthirsty Nero who imposes the blessing of martyrdom upon her. No Mary Anderson rehears-ing a new role ever threw more zest into her work than do these convent Thespians, whose only audience is their mates and their mistresses.

the "prizes"—convent phrase-for commencement and before -the Bishop is invited to witness the production. These are events no convent girl ever forgets.

PLEASURES OF CONGE DAYS.

Then there are the "conge" days,

the rare holidays when a raid is made on the kitchen for a taffy pull and when the whole school is divided into rival bands for that most thrilling of games, Cache Cache. The entire building is turned over to the girls for this game for one band to hide and the other to hunt. Often it takes hours, and no one who has never played it can even guess at the delicious mystery of this old game handed from merrymakers of a medieval castle

Among the Sacred Heart pupils who have won honor in the American field of art and letters is that fascinating writer, Agnes Repplier, acknowledged as one of the foremost American essay. ists; Louise Imogen Guiney, an alumna of Elmhurst, R. I., Helena Goessman, Ph. D.; Frances Newton Simms, Anna Caulfield, graduate of Grosse Pointe, well-known art lecturer Robbins Pennell, Katherine Crowley, the novelist, and Margaret Buchanan Sullivan, the journalist, all were little black-uniformed pupils of the Sacred Heart.

THE INDULGENCE PORTIUNCULA.

We give below a more comprehensive account of the history of the Indulaence of the Portiuncula than thet published in our last issue. We refer again to this matter for the reason that, as previously announced, our Holy Father the Pope, at the solicitation of our beloved Bishop when on his recent visit ad limina to Rome, extended this Indulgence to St. Peter's Cathedral in this city. Rev. Father Celestine, O. F. M., of Chatham, delivered a lecture explanatory of the Indulgence, last Sunday evening, in the Cathedral. The following explanation is taken from the Pilot :

About the middle of the fourth cen-About the middle of the fourth century four pious hermits, who had come from Palestine, built a chapel a short distance from Assisi, in Italy, and dedicated it to the honor of the Blessed Virgin Mary. This chapel, in the sith century, passed into the possession of the Benedictine monks, by whom it was enlarged and embellished, and also endowed with a portion (nor whom it was enlarged and embellished, and also endowed with a portion (porzione) of land, hence it was afterwards given the name of Portiuncula. The chapel was also called St. Mary of the Angels, on account of the various apparitions of these celestial spirits, which were said to have taken place there. The holy patriarch, St. Francis had from his childhood a great veneration for this little church, sacred to the Blessed Virgin, where he was accustomed to go frequently to indulge in fervent prayer. Afterwards seeing it abandoned and falling into decay, he conceived the design of repairing it, conceived the design of repairing it, and for this purpose he asked and ob tained possession of it from the Bene dictine monks. Having accomplished, as best he could, its restoration, it came to pass that he there laid the foundation of his renowned order, and for this reason he wished to call it of his little flock, in remembrance of his first few followers.

In the year 1221. Francis on one occa sion, whilst praying in this church, had this vision: Jesus Christ, with His Mother, appeared to him in the midst

of a multitude of angels, and thus ad dressed him: "Francis, the zeal which you and your brethren have for the sal vation of souls, has pleased Me so much wation of souls, has pleased lie so much, that I give you permission to ask some grace for their benefit, and I promise you that I will grant it." To so loving an invitation the saint, at the suggestion of the Blessed Virgin, towards whom he was at that instant turned, becaucht our Divine Saviour to grant to sought our Divine Saviour to grant a plenary indulgence to all the faithful, who, having made a good confession, should visit that little church. The prayer of Francis pleased Our Lord, and he imposed on him the duty of going, without delay, to the Supreme Pontiff, and of asking in His Name the desired indulgence. After this the vision disappeared.

Francis went immediately to Honorius III., who then ruled the Church. He related to him the event that had happened, and prayed His Holiness to confirm the favor obtained from the divine mercy. The Sovereign Pontiff hesitated somewhat to grant it, thinking it was a grace altogether too extraordinary, since there was asked on indulgence plenary and perpetual. Nevertheless, the Divine will having become known by various arguments, he finally granted it, but only for one day of the year. Eventually, however it having been demonstrated by vari ous prodigies that the fore going spiritual favor was really to be attributed to the infallible goodness of Our Saviour, it came to be solemnly confirmed by the Supreme Pontiffs, and extended by them to all the churches of the Sera phic Order. The day also for gaining this indulgence was appointed by Our aviour Himself in another vision to St. Francis, who had prayed fervently to Him to fix the time. This begins from Vespers of Aug. 1, the feast of St. Peter in Chains, and lasts until sunset

of the following day.

The prerogatives of this indulgence are: First, it is immediately of Divine origin, since it has been directly granted by Our Lord Jesus Christ Himself; second, it is plenary, perpet-ual, applicable to the souls in Purga-tory, and extended to all churches of the Seraphic Order; third, it is granted toties quoties, that is, it can be gained on the appointed day as many times as cribed conditions are worthily

In order to gain the indulgence it is necessary to go to confession and re-ceive Communion; visit a church of the Order of St. Francis, and pray for the intention of the Supreme Pontiff. This the exaltation of intention regards Holy Church, the extirpation of heresy and the peace and concord of Christian princes. The confession and Communn may be made in any church, but it is necessary to visit and pray for the Holy Father's intention in a Francis can Church (or, as in the case of London, St. Peter's Cathedral).

A NOBLE EXAMPLE. In another column we print a report of the laying of the corner stone of a new church in the vicinity of Toronto, to be known as St. Monica's. The entire cost will be borne by one of its citizens, whose name has not been made public. The reporter, however, states that the generally accepted impression is that Mr. Eugene O'Keefe is the donor. We doubt not this is the case. While we admire the lofty motive of this gentleman in seeking to keep his beneficence a secret, we feel impelled to give the name publicity for the reason that his splendid liberality may induce others to pursue a like course Mr. O'Keefe's gift is the heart-offering of a grand, all embracing Catholic heart, one like unto those we read of in the ages of faith. As a Catholic Mr. O'Keefe has ever been held in honor in Toronto. Sincerity, charity, goodness -an ever increasing love for the faith of his fathers and an ever-increasing determination to use his great wealth for the promotion of the spread of that faith-have been his characteristics. May his reward be great in the world to come! For his noble acts he seeks not renown in the world of time. Though the eve of life be with him, may the night be far away !

EDUCATION IN THE PRIMARY SCHOOLS.

The following article is taken from the Hamilton Spectator, and furnishes some figures and facts that will be read with interest by parents and others interested in the important work of edu. cation in the primary school. We have not at hand the results of the recent Entrance Examination for the whole Province, but we do know many places in these parts where the Separate schools kept pace with the splendid showing made by the Catholic children in Hamilton.

All me want for the teachers and pupils of the Separate schools is a fair field and no favor, and we will always be ready to favorably compare with any other school system, whether public or private.

WHAT'S THE MONEY BEING SPENT FOR ?

SEVENTY PER CENT. OF ENTRANCES FROM THE PUBLIC SCHOOLS OVER NINETY PER CENT. FROM THE

SEPARATE SCHOOLS -WHY? The entrance examination results have been made public, and it is now opportune for the parents and others who are interested in education to do opportune for the that the entrance examination is the only real examination of the public school course, promotions in all the lower forms up to this point being based largely on weekly reports of the pupils and the judgment of the teachers. Only from the entrance examinasome figuring. It must be remembered that the entrance examination is the only real examination of the public

tions where the papers are set by the department and the pupils have to show just what they know or do not know, can the work of the whole Public school course be with any degree of accuracy determined. And even there the results are by no means as positive as they should be, for the reason that yeary many of the children leave the very many of the children leave the schools before they reach the entrance classes. What these children know or do not know as a result of school work

can never be fairly estimated.
As in past years, so in this, there has been fault found with the examination papers. The particular fault of this set, according to many of the examiners, was the grammar paper. They say it contained questions that were entirely [technical and useless from the viewpoint of the entrance examination pupil, and calculated only to puzzle and upset the children.

In the city the percentage of pupils who were successful in the entrance exams, from the public schools was 70.6. In the county it was 70. In Toronto the percentage from the public schools was 60. This figuring shows the Hamilton Public schools to be on top of the heap, but this is not the end of comparisons. There were Hamilton Separate school children in the exam inations along with the children of the Public schools. They numbered 83, and of that number 76 passed—91.5 per

cent. Of course there will be defenders of the existing Public school system who will be ready with plausible explanations for this condition of affairs. They will glibly pass it off as an accident. Yet the fact remains that the Public schools, upon which the Board of education is spending more and more of the people's money, fall behind the Separate schools—which are cheaply run in comparison—in the matter of re-

It may not have any bearing at alland the defenders of the fad laden Public school course will be positive that it has not-nevertheless it is, to say the least, a significant thing that in the Separate schools there is no kindergarten, no domestic science, no the least, a significant thing that manual training, no nature study. manual training, no nature study. In the Separate schools—if one may judge by results—it would seem that a con-siderable amount of attention is paid to the old time essentials of Public school education, and but little or no education to the modern etceteras that are being so much cultivated in the

Public schools. Some people have an idea that the railroading' system of the public schools is responsible for the unsatisfactory results at the entrance. "Rail-reading" in the Public schools means roading" in the Public schools means that the smarter pupils of certain classes are allowed to skip the next higher class, which is usually a crowded one, and go into the one still higher up. The belief is that many of these up. The belief is that many of these children, having missed the work of the skipped class, are not grounded in that work as they should be and are as a result not able for the entrance as a result not able for the fitness. work when they reach it. If there is anything in this contention it should be a strong argument for a half-yearly promotion, which has been strongly advocated for some time by some of

In connection with the recent en trance examinations a citizen tells of a rather peculiar incident. His next door neighbor is a supporter of the Sep arate schools. The Separate school man has a son, but little more than eleven years of age. The other man has a daughter who is now past four the daughter who is now past four the daughter who have the daughter th teen. Some years ago when the daugh ter was in the kindergarten of Public schools the son, attending the Separate schools, was able to read the news paper to his mother. Now the boy at eleven years has passed the entrance along with the girl of fourteen.

FATHER VAUGHAN ON LONDON'S " SMART SOCIETY."

What the social condition in its moral aspect is in the capital of Christian England, with its richly State endowed Protestant Established Church, may be judged from a sermon recently preached in London by Father Bernard Vaughan who, speaking of "smart society," which in general includes the so called aristoc-

There was no language to expres the thrill of horror which as a Christian English gentlemen he felt when he paused to reflect upon the consequences to his dear country of the ideas now in vogue among fast people about married life. Was it not appalling to think that the very last thing for newly married people to want was mutual love? Nay, they ridiculed belief in any such old-world relic. It was "bad form," and world relic. It was but lorn, and that was the end of it. It was not one another's "persons," but one another's "things," that were worshipped. They put their trust in "hard cash," but had no faith in real love. If ever there had been such a thing in the past, it was quite certain there was none now. He quite certain there was none now. He nimself had more than once heard a girl exclaim, 'If ever I do marry, be sure it will be some one I do not care about.''' Noticing the "race suicide" aspect

of the question Father Vaughan spoke of "married people preventing the end for which the greats scrament was in-stituted by God, and dictating to Him the terms under which they were going to live under the same roof, determining the number of their offspring without reference to His will,"

went on to observe as follows: "Surely luxurious living was a sin gross enough without any addition to it by which to lower the birth rate of their country. What disastrous change had come to pass during the last half century in the social world. Nowadays instead of being proud, Society was ashamed of owning to a nursery full of

children. And it is this sort of society many if not most of our American annual "sea goers" to the other side of the ocean are fond of cultivating. But we

ter of divorce. As to numerous apper tainments thereto the English are tar behind their American "cousins." N. Y. Freeman's Journal.

> FRENCH " NEUTRALIZED " SCHOOLS.

When the war upon French Catholic schools was inaugurated it was stated that it was the intention to "neutralize" school instruction, which was meant to imply that the teaching would be en tirely colorless so far as religion was concerned. Boys and girls attending the "neutralized" schools were to hear from their teachers nothing in favor o or against the religious beliefs in which they have been trained. As the teachers were specially selected because they were known to hold an ii-Christian views, Catholic parents assumed, with good reason, that these teachers would try to innoculate their scholars with their own anti-religious sentiments. So far from abstaining from all reference to religion a good many of them have gone out of their way to inbue the minds of the young with their own atheistic ideas.

The spirit animating them is mani-

fested in what happened recently in a school in Outreau. Here is a translation of an account of the scandalous incident as we find it recorded in the Croix d'Arras: "By the law of 1882 Public schools were to be neutral in the sense that if no religious instruction were to be given in them, no attacks upon religion were to be permitted, much less were religious ceremonies to be parodied in a disgusting manner. Now, on the occasion of giving the first Communion at Outreau not long ago, a teacher in that place undertook in the school during school hours to make fun of the Communion service, and this was done before a class made up of the youngest scholars in the school. He told the children to kneel down, join their hands and out their tongues, on which he placed

a piece of candy. He then said to them:
"You have now received Communion." The Croix d'Arras, commenting on this sacrilegious parody of what Catholics hold most sacred, says: "We record the incident for the purpose of record the incident for the purpose of arousing public indignation against this sacritegious parody." Our French con temporary does not tell us whether public indignation in Outreau manifested itself in any practical manner. A com munity made up of earnest Catholics would not be long in making a demonstration which would render impossible a repetition of such an outrage as that a repetition of such an outrage as that committed by the schoolmaster who shamefully availed himself of his posi tion to outrage the religious sensibilities of the parents whose children were temporarily in his charge. The plan adopted by this French pedagogue shows how the enemies of religion in France have set about the work of poisoning the minds of the young in the expectation that later on in life the ools will swell the ranks of French infidelity .- N. Y. Freeman's Journal.

CARDINAL GIBBONS ON THE

In a published interview, which appeared the other day in several New York newspapers, Cardinal Gibbons York newspapers, Cardinal Gibbons dwells upon some of the questions that have been engaging public attention recently. The shock imparted by the revelation of the corruption that has crept into social and business relations has aroused the public to the realization of the grave dangers threatening the country. To assert that moralities as essential to the individual as to the community may be a common place remark. But common as it is the need

of emphasizing it always remains.

The social, political and business The social, political and business candals that are thrusting themselves constantly upon the attention of the public are so many reminders that it is not safe, in any sense of the word, to t) which tells for the good of the indiv idual and consequently of the community, which is made up of individuals. A ardinal Gibbons points out, the incul cation in the family of reverence for these standards is of supreme nce, as what the child learns from th parents is sure to mould the after life. The Cardinal, therefore, dwells with insistence on the need of moral training in the tamily as an absolute prerequisite for the safeguarding of society against evils that cancer-like are eating their way into its vitals. Asked what is the edy for the social and civic unhealth

ulness that is now attracting so much attention, he said : That is comprehensive. I would rather attempt to answer a dozen speci-fic questions, but I think I may answer this by saying, when the sanctity of the marriage tie and the obligation of family relations are more fully realized, and religious training in the family becomes more general, we may look for
better conditions. Dissect these questions as we may, we are forced back
again and again to the same conclusion:
Moral and religious training in the

Moral and religious training in the family is essential, and just as it is neglected do these evils increase."

The family, if it is to be a centre from which beneficent influences are to radiate, must be dominated by religous principles. It is an essential con dition for its carrying out its high mission. As Cardinal Gibbons expresses

"The principal obligation of the family is the religious education of the young, the importance of which is apparent. With it everything may be accomplished. Without it we may have great awakenings, we may have a general revival of public conscience, but relapses will come again because the foundation is lacking.
"I cannot agree with Judge Connor-

ton in his declaration that marriage is the great remedy for crime. Thaw, white and those people in Pittsburg were all married. It is not marriage, but recognition of the sanctity of the marriage relation and its obligations

out of family relations with false stand ards and without religion, and not from

a lack of family relations that attention should be It is well that attention should be concentrated on first principles, as is done Cardinal Gibbons in the interview from which we have been quoting. There is no use of expressing indignation at the revelations of moral putrid ity which have been made in where it was least expected. better to seek out the sources of this depravity which would either have no existence or be reduced to a minimum if the Catholic view as to the import ance of religious training in families were more widely accepted and acted upon. Cardinal Gibbons sums up the whole question when he says: "The family, which is the foundation of society, is the source to which we must look for society's purification."

CATHOLICS MUST MAKE ADVANCE

FATHER SHERMAN, S. J., ON NECESSITY OF HIGHER EDUCATION OF CATHO-LIC WOMEN.

One of the most remarkable papers ead at the Catholic Educational ference recently held at Cleveland, O. was that on higher education of women, by Rev. Thomas Ewing Sherman, S. J. The following are the most striking

passages:
"When we see a dwarfed or deformed person in the street our souls are filled with pity, yet the average man sees the souls of his sisters dwarfed and deformed without a pang. We laugh at the Chinese for endeavoring to safe-guard the delicacy of their women by crippling them, while we are perfectly content to cripple our helpmates and life-long comrades in the race of life. We vainly boast of the virtues of our women as a proof of the truth of our religion, while we allow to remain closed to them the soundest avenues to that truth. Happily our women are awake to their needs and to their

opportunities.
The club movement which has taken so strong a hold on all women of leisure, the reading school guilds, the summer schools north, east and south, largely frequented by women, all are so many signs of the times and call for our direction and encouragement. These things indicate the intellectual thirst which is to be slaked at fountains, pure or tainted as the case may be. While Vassar, Byrn Mawr, Smith and other Protestant institutions hold out all the attractions and inducements of a college curriculum to our American women while Michigan, Wisconsin and Chicago and other universities are equally open to both sexes, we Catholics must look to our fountains of learning and see that they flow as full and free as those not under Church auspices and control.
"Now comes the pertinent question.

If woman is to continue to play her pro vidential part in the upbuilding and sustaining of Christian civilization, i Catholic mothers are to inspire, mould and form great characters for the battle of life in our age and country, ou women must have means to train their minds as we train ours. A glance at the obverse side of the picture will render this need the more conspicuous. Who can measure the power for evil of George Eliot who teaches the gospe of pessimism in the hanced phrase of rarest rhythmic power, pouring out the fountains of her soul before the base shrine of a vague humanitarianism; what is she but a Christian genius of her soul before the base narred in the training? Has not Mrs. Humphrey Ward done more to make the agnostic position respectful and respected than a dozen masculine pens? Does not the unspeakable Corelli exalt the senses to such a height as to tear the soul from the moorings of Reason, with such a sweep of imaginative fervor as to carry shoals of the young and giddy, and not a few maturer minds, on the winds of passion. Is not the wide, wild sweep of Christian Science, the most appalling error since the days of the Gnostics and Manicheans due to one woman's cunning in availing herthought, accurate definition and logical process in all that regards the funda-mental problems of good and evil, right and wrong, life and death, which have ever vexed the soul of man demanding some theoretical as well as practical solution?

" As a little logic, a little philosophy would have saved all these women from the demon's snares, so will a little logic save millions of victims from like poisonous vaporings.

" Do our schools, academies, convents afford such a training as to prepare an American woman for an intelligent appreciation of the difficulties which she s going to face when plunged into this sorld of doubt, disbelief and varnished paganism after the years of hothouse training in a cloister? Is she fitted to ope with the specious fallacies of these clever and fascinating writers? Is she enabled to take her place beside her prother, father, husband or friend as one who has a reason for the faith that is in her? Woman's divine weapon o renders her the best ally of affection renders her the best ally of the spirit of God if her zeal is informed by reason. Her intuitive perceptions being keener and more delicate than ours, she is quicker to see consequences, while she is not altogether to be relied on for logical deductions. Her emotions overturning her reason, sympathy is too often mistaken for conviction, affec tion replaces principle, and she is easily led to applaud what she abhors and embrace what her soul detests.

" If a university as staid and conservative as Oxford has overcome the obstacles of co-education and opened its courses of study to women, there would seem to be every reason to expect that before long our greater American universities may be induced to follow the same example by adopting the same precautions as Harvard has already done. The movement in favor of the higher education of women, in accord as it is with the best principles of our religion, and with the marriage relation and its obligations that must cure these terrible evils.

"Must of the putridity of private character, as disclosed in the revelations of courts and the press, grows of the times that to stand against it principles of our religion, and with the as solitude. His inner world is practice of the ages and the nations in the property of the ages and the propert

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The student who will show ripe scholarship is he who regrets the glorious companionship of his books, and returns to them as to his dear friends, feeling that they are the best of men. He need not indeed study in the heavy days of summer heat, but desire ought to remain, and reading ought ever have a charm. He will know the books to read—the well-thumbed pages of the He will remember that there classics. are new books with old titles, for the continued reading of the proved work will disclose more new thoughts and furnish more rare delight than the flashy nothings that, made only idle in themselves and productive of idleness in others.

Books that are read merely for a story impart little; books that are beautiful in diction, true to the life, and inspirations to the good and the great have the truth in the story only as an accident to higher and purposes. Let students then not sook new authors, but sit down in the and hold converse with the laureled brow of him who valued Time, and whom Time reveres in having bestowed immortality. - Catholic Union and Times.

GOOD READING IN CATHOLIC HOMES

In the course of the First Friday vening devotions at St. John's church Providence, R. I., Father Nagle gave pertinent address on th daily reading. He spoke of this age of light literature, of the present habit of confining ourselves to the daily and Sunday newspapers and the magazine.
"We are only losing our time," he

said, "reading literature of the day—I speak principally of newspapers—unless we can take from them that only which is for our good. We all know the matter they contain is essentially news of scandal, and because they also have certain elements which satisfy our curiosity they are eagerly devoured. Often this curiosity is at the expense of our religious feeling. We seem eager to get the whole matter of the scandals. Our heads are thus filled with trash

and our time is misspent.
"In how few Catholic homes do we find religious reading now! Try to find religious reading now: If y we read something spiritual from time to time. I wish to call your attention to two books which I wish you to read from cover to cover—and in reading them you will not be losing your time. Read the Bible and especially the New Newtonett and when you have read it Testament, and when you have read it through begin again. If you read a certain part or chapter each day, you will be doing a good work. In the New Testament, which is the life of our Saviour, you will find everything that is necessary for your soul's salvation, tecause that book is inspired by God. will find there nothing to shock

your feelings. "There is another book which I wish to call your attention to because I feel it is not much known in daily use. It is 'The Imitation of Christ,' by Thomas A. Kempis. I advise you to read it.
I will say this, that you can not pick up the book and read it for five or ten minutes without finding semething which pertains to yourself. No book besides the Bible has done so much to lead the people to a Christian life as The Imitation of Christ,

To the intellectually well furnished man there is indeed, no such thing as solitude. His inner world is

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If

FIVE-MINUTE SERMONS.

Ninth Sunday after Pentecost.

LIVING FROM DAY TO DAY. If thou also hadst known, and that in this thy day, the things that are for our peace. (St Luke xix., 42)

The fault of the Jews, my brethren, was twofold—boasting of the past and waiting for the future. It is especially on account of the latter fault that our Lord in this day's Gospel lays such stress on the words "and that in this thy day." It is a warning against two It is a warning against trying to live in the future.

we all know, to be sure, that one may go to the other extreme, and by a form of sloth be too careless of the future. Some things there are which are certain to come upon us, and their coming must be provided for. There is a judgment to come, and every minute of to day is like a bailiff busy gathering to the the busine Court. Temporary of the the business of the temporary of the evidence for that Divine Court. Temp tation is sure to come, and its strain upon our virtue must be foreseen in every prayer of every day. The common wants of life for one's self and family are inevitable in the future, and must be predently provided against.
In all such things we know that the
future is an actual fact, and is just as
present to God as this very instant is to

What our Lord would rebuke is not prudent foresight, but that weak and idle state of mind which postpones to the future what should be done at once. the future what should be done at once. This is the commonest of human delusions. In a temporal point of view it is condemned by the saying, "Procrastination is the thief of time," and it might be added of many other valuable commodities. In a spiritual point of view the dreadful result of delaying till tomorrow what should be done to day is expressed by the saying. "hell is payed expressed by the saying, "hell is paved with good intentions." Wise men re-solve to do in the future only what they cannot do now. Many and many a poor soul has lost the kingdom of heaven for that one reason-resolving instead of

Brethren, a practically-minded Chris-Brethren, a practically-minded Christian lives his spiritual life from day to day. He knows that the future is something entirely in God's hands. As for himself, his actual ability to do good begins and ends with each passing hour. If he provides well for it as it comes and goes he has done his part; God will not fail to take care of the future. will not fail to take care of the future. One's peace of mind is rever secure till one has learned to be content with present duty well done. Oh! what a happiness when one's soul is unburdened of care for the future. Do you covet that happiness? It is yours if you leave nothing undone for the present. If you can honestly say, "that is all I can do for the present," you may add "and the future also." But, you say, what about a purpose of

But, you say, what about a purpose of amendment? Does not that dwell specially on the future? Yes, it does; springs from a present sorro And if the sorrow be as heartfelt as it should be the purpose of amendment will take care of itself. A deep hatred of sin is the only true sorrow, and such a hatred must be enduring. The test of a contrite man is not what he promises but what he does. His sorrow unites the past and future in the present. Warned by his past weakness, he begins right here and just now by prayer and work to guard against a future relapse.

Learn a lesson, brethren, from our Lord's warning and from the fate of the Jews. It is better to say one's morning prayers to-day than to resolve to become a saint next week. To-day is here, and next week is nowhere. This mine; I know not if I shall have so much as one other. God has the past and the future. I will thank Him for the past, I will beg Him for the future. As to the present, with God's help, I will set to work to do my utmost.

TALKS ON RELIGION.

THE COMMUNION OF SAINTS. are in communion with each other be cause they constitute one body in Jesus Christ. In other words, com munion means mutual participation in benefits.

'Saints," in the usual signification "Saints," in the usual signification of the term, refers to those blessed souls who have vistoriously fought "the good fight" and who are reigning with Christ in heaven. In a more general sense the term includes all those who by baptism are called to be saints. Hence the name is applied to all the members of the Church whether they are among the militant on earth. they are among the militant on earth, among the suffering in purgatory or

among the substitute in heaven.

The members of the primitive Church in Jerusalem had communion with one another in worldly goods; they so participated in each other's possessions that what belonged to one belonged to another. The spiritual goods of the Church include the merits of Christ, of Our Blessed Lady, of the saints, the Steraments, the Holy Sacrifice of the Mass, the prayers and good works of the faithful. These spiritual goods are in a sense the common property of all the members of the Church. But the community of saints the mem By the communion of saints the mem bers of the Church on earth are united to the members in purgatory and t to the members in purgatory and to the members in heaven, so that they as-sist each other by prayer. We can pray for "the poor soils;" they can pray for us, and we can ask and re ceive the assistance of the blessed in heaven. We may glean from this the nature and meaning of "the commun-ion of saints." All are the subjects or the children of one King and they unite to fight a common fee.

What of those members unfortunate enough to be in mortal sin ? Can they have any share or participation in the communion of saints? Yes provided they are not excommunicated. As the shepherd separates the infected sheep from the flock, or as human society deprives a dangerous criminal of his social or civic rights, so the Church sometimes cuts off or excommunicates evil member. While the sinner is in mortal guilt he may profit by the

merit of others. He may be quick-ened or roused to repentance by the inspiration obtained for him by the ininspiration obtained for him by the him tercession of the saints; he may be assisted back to spiritual life by the efficacy of the Mass. The faith which is not extinguished in him keeps him in a sense attached to the golden chain of the communion of saints.

of the communion of saints.

"As in one body we have many members. * * * so we being many, are one body in Christ," says St. Paul in the twelfth chapter and fourth verse of the epistle to the Romans. As the members of the natural human body have actually no separate existence, except as united with the rest, so all the members of the Church work to except as united with the rest, so an the members of the Church work together for the good of all. "I am the vine, you are the branches."

It is evident from the scriptural teach-

ing that there was inter-communion of God's servants. It is related in the Ola Testament that Abraham, Job, Old Testament that Abraham, 300, Moses, Aaron, Samuel, Tobias, Judith and Esther prayed for their friends or ration and that God accepted their prayers. So in the New Testament our Lord says that where two or three are gathered together in His Name. He will be in the midst of them.

He will be in the midst of them.

There is a good deal of mystery comcerning the disembodied state. Though the soul leaves the body and changes its state it does not change its nature. The parable of the rich man and Lazarus shows us that the departed soul is mindful of conditions on earth. Dives wished that Lazarus would be sent to his father's house, where the rich man had five brothers. would be sent to his lather's house, where the rich man had five brothers, and bear such testimony that they might not go to that place of terrible torments. Since such knowledge appears to be possessed by souls in hell, would it not for greater reasons be could it not, for greater reasons be granted to souls pleasing to God? If Dives was solicitous would not the Holy Souls be more solicitous to help those battling on earth? They must rejoice in those that fight the good fight while they cannot but grieve over those their friends who have fall-en and who continue to live in mor-

St. Paul tells us in 1 Cor. iv. and ix. that we are "made a spectacle not only to the world, but to angels and to men." The blessed in purgatory and the saints in heaven are deeply interested in our spiritual combats. Loving more than formerly, they ardently pray for our victory. We should reciprocate by praying for the "poor souls."

Our real life, our long life, begins after death. Here "all the world's a stage." We are the actors. According to their parts some appear in royal robes and others in humble attire. Some represent the kings and queens of the play, and others the laborers, the valets and the grave-diggers. It matters not what part they had provided they filled their parts well. When the play is over and the curtain falls, they are all "themselves" again. The kings and queens take off their crowns and the clowns divest themselves of their attire and the only question then is, "Who played best?" obes and others in humble attire. question then is, "Who played best?" We should be satisfied with our lot, We should be satisfied with our lot, with our part. Imagine actors quarreling on the stage and seeking to take parts for which they are not fitted, neglecting their own and struggling to usurp the place and attire of others. Yet the angels and saints and

his conduct in our play.

Intercession is the constant office of the saints, as it is the constant occupathe saints, as it is the constant occupa-tion of our mediator, Jesus Christ. Prayer and praise will merge into praise alone when all below is finished. God's will is their will, and His will is our sanctification." 1. Thes. iv, 3. Therefore for that they pray. The doctrine of the "communion of coints" should encourage us in our

the blessed in purgatory see much of

saints" should encourage us in our spiritual combats. The King of Syria was anxious to apprehend the prophet Eliseus, and despatched chariots and In the Aposties' Creed there is expressed the article of faith: "I believe in the communion of saints." This expresses the belief and the teaching expresses the belief and the teaching that all the members of the Church on earth, in pargatory and in heaven are in communion with each other be cause they constitute one body in and chariots of fire," and ee said to and charlots of fire, and ce said to him: "Fear not for there are more with us than with them." (4 Kings vi. 15, 16, 17.) So in the battle for heaven we need not be discouraged by powers of darkness for "there are more with us than with them."— The Catholic Universe.

FATHER CHIDWICK ON MANLI-NESS IN RELIGION.

The service at St. Patrick's Cathe dral on last Sunday evening for the members of the New York Police Department was a most inspiring and edifying one, says the Catholic New of New York. More than one thousand policemen, the majority of them in uniform, were present. They occupied form, were present. They occupied the entire center aisle, which was re-served especially for them. Many of the men brought their wives or other relatives with them, and it is estimated that the entire attendance was about

2,500.

The ceremonies were very simple. They were conducted by the Rev. John P. Chidwick, the Catholic chaplain of the Police Department, who also delivered an eloquent sermon on "Man liness in Religion," refuting the charges of the heard, that religion is fit only so often heard that religion is fit only so often near that religion is the only for the weak. The men were welcomed to the Cathedral by the rector, the Right Rev. Mgr. M. J. Lavelle, V. G. In opening his sermon Father Chia wick said that the three prominent and

characteristic marks of manliness are strength of character, liberality and love of liberty. After expressing his gratification at the large number of men present, he pointed out the place of man's work in the Church. He said gratification at the large number of men present, he pointed out the place of man's work in the Church. He said that Almighty God has endowed women with such a spirit of religion that it is almost a contradiction to find an irreligious woman, owing to the important part she is to play in the great plan of creation.

CROWNING MANHOOD'S STRENGTH.

"God has made men strong," Father Chidwick said. "They are the pro

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viders, the bread-winners—they are in-dependent, practical. And while He has given them all the graces neces-sary for the salvation of their souls, these particular characteristics often lead them away from their religious sentiments. Hence the joy it is to a priest to greet such a large number of men who bow their head and bend their knee to the Great Creator, crowning knee to the Great Creator, crowning manhood's strength and independence with the just loyalty which they owe to God and giving evidence that religion can sancify the workshop as well as the home, the street as well as the church, men as well as women, and has power to lift up and sanctify every con-

dition of life and every soul, however and wherever it may be situated.

This testimony is very necessary in our day, as we hear on all sides the charge against religion that it has ceased to have a power over the strong, and that it has become a mere farce or ceremony wherewith to please the sen-sational and to quiet the emotions.

"We know from experience that religion is not weakness. It is not weakness that makes a man clear, de cent and sober. It requires all the force and energy that are in human nature to conquer passion and to over-come temptation. It is not weakness for a man to keep his body free from defilement, be faithful to his marriage defilement, be faithful to his marriage vows and jealously guard the honor of his children. It is not weakness for a man to thrust aside a bribe which might assure him a life of ease, but at the sacrifice of conscience. Not the drunkard, nor the liar, nor the thief, nor the adulterer is the type of a strong man but the clean, sober, pure and honest and these virtues have their source and derive their power from religion. Religion is the inspirer of virtue and the giver of energy and life: it clears man's vision to truths high and noble which by himself he would never per ceive, and it calls upon him to reac up to these high ideals. It fortifies his conscience and gives him an unconque able purpose for duty, and thus the whole man is developed to his fullest and strongest stature, to stand forth as God made him-a child of the Most High.

The preacher then spoke of strength -strength for truth and for duty.

STRENGTH FOR DUTY.
"This strength," he said, "co from conscience, and conscience derives her authority and power from God and religion. It is not true that conscience by itself is sufficient: it can become a slave instead of a master, a subject instead of a monarch. Temptation can sap its life, self interest can choke it into silence, passion can storm about it until its voice becomes inaudible. At times it is betrayed to set the seal of virtue upon what is vicious. science needs quickening, strengthening, directing. No individual conviction, no lonely voice without any authority beyond itself will suffice when passion rages and self interest urges. Conscience, ringing with the voice of God, backed by His punishments or made attractive by His love, alone can, under all circumstances, be the power which impels man to do his duty.

"Men who charge religion with

weakness do it because they themselves are weak. They reject religion not because she asks too little, but too much. If they are honest, they will confess that religion seems to be beover their thoughts and desires; they cannot prefer love of God and man to the love of self; that they cannot sacrifice the fleshy and material in terests to spiritual and heavenly

Here Father Chidwick showed that the sacrament of penance, which is often charged to be an institution of weakness, calls for the greatest strength that there is in human nature. Only strong men face their accusers, and only the strongest kind of men, desiring a better life, have the courage to lay their sins before another for direc

tion and forgiveness.

MAKES MEN FREE. Speaking of another characteristic of manliness — its love of liberty — Father Chidwick said:

"Men love to be free, and religion is the only power that can make men free. Of what use is civil liberty if man be a slave to passion? If a man be a liar, a thief, a drunkard or an adulterer, his crime may not be known,

but he feels he is not free.

"It may be objected that the dog mas of the Church restrict the freedom of the mind. This is not true. Freedom of the mind. dom enjoys her best advantages when limited by Truth. Two and two are No man is permitted to be fre four. with this truth so as to make two and two make five, especially if he be deal ing with your money or with mine. Liberty is limited by truth, and accord ingly the revealed truths of religion coming from God Almighty, must give man the greatest possible amount of freedom of thought and action. You men know that when you are faithful to the teachings of your Church you are freest, happiest, best."

In conclusion, Father Chidwick said:
"I selected this topic to right because you men are dealing constantly with temptations which would deceive you into the belief that manliness and religion do not go hand in hand, and that I might give you some strong thought in the midst of the vile temp-tations which surround you, which will tations which surround you, which will enable you to preserve your manhood in all its integrity by preserving your holy faith. No body of men on the face of the earth is so strongly and so constantly surrounded by t mpration as you are. I have no synathy will those who slander and calumniate you, who strike you in the dark. I cannot help but believe that your character must be of the strongest calibre when such few scandals of a serious character are recorded of you by our newspapers, are recorded of you by our newspapers, and you a force of nine thousand men, and you a force of nine thousand men, more strongly tempted than any other body of men under the sun. May God enable you to preserve your strength of character, preserve you from being deceived by the hypocrisy of weak and cowardly men who excuse their lives by charging weakness against religion, and may the blessing of Almighty God descend upon you and your homes, in our department and on the community of whose peace you are the custodi

A LAW vs. JUSTICE.

The Catholic Times gives the following case of "Penal Laws still in force" in Ireland against the Catholic Church "In the Court of Appeal (Dubl n) on Friday (June 22) the Lord Chan-cellor delivered judgment in the case of Cussen vs Hynes, in which the validity of two legacies, one to the Superior of Rochestown Convent, Co. Cork, and the other to the Superior of Holy Trinity church, Cork, was called in question. In delivering judgment, the Lord Chancellor said that the conten-tions put forward by both legatees, namely, that the legacies did not come within the penal clauses of the Cath-olic Emancipation Act, had failed.

They were bound to administer the e penal clauses as long as they were on the Statute Book. There was no doubt that the gift to the Superior of Roches-town Convent for the education of members of the community was an illegal gift within the meaning of the illegal gift within the meaning of the Act. As the legacy of £100 to the Superior of the Holy Trinity Church for that community, they could not yield to the contention that it was a gift to the individual members of the community at the date of the deceased's death. Consequently they were bound to hold that this legacy was also in-valid, and they allowed the appeal." That is British law in Ireland, but

what a mockery of justice. Nobody denies or doubts that the dead man wished, and expressed the wish in writing, that the money—his money should go to the Rochestown Conven and to Holy Trinity Church, but in steps the law and says, no, this man's doing what he wished with his own must not be allowed in the case because and only because, it would bene fit the Church to which he belonged and which it was his will and desire to benefit. No need to comment on the situation.—N. Y. Freeman's Jour-

As a regular custom after a fire the volunteer fire companies of Shenandoah are presented with beer by the different breweries, to show their apprecia tion. The Phoenix Fire Company, one of the best equipped in the State, however, adopted resolutions forbidding beer being accepted or drunk upon the premises, and suggesting to those who feel disposed to send beer that the company would accept the equivalent in cash for the expense fund. This company, composed of Catholics, re-cently made a donation to the arch-diocesan collection for the San Fran cisco sufferers.

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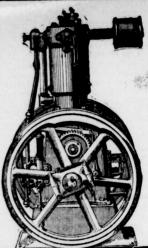
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the Heart of Jesus .- St Alphonsus

Blessed is the man that feareth the Lord; he delights exceedingly in His commandments. His seed shall be mighty upon earth .- Ps. exi., 1, 2.

=\.\phi-\omega-\omega-\omega-\omega-

To become a great saint: first, own and love one's own nothingness; second throw one's self with entire confidence into the arms of God.

CHATS WITH YOUNG MEN.

Sir Thomas Shaughnessy, president of the Canadian Pacific, was born in Milwaukee of Irish parents and made his way up by sheer energy and ability to his present pinnacle of prosperity. He is a naturalized citizen of Canada and was knighted for conspicuous ser-vice in opening up its unexplored

If the youth of Canada who are If the youth of Canada who are struggling against cruel circumstances, to do something and be somebody in the world, could only understand that 90 per cent. of what is called genius is merely the result of persistent, determined industry, is in most cases downright hard work, that it is the slavery to a ringle idea, which has given to right hard work, that it is the slavery to a single idea which has given to many a mediocre talent the reputation of being agenius, they would be in-spired with new hope.

The Mood for Good Work A condition for the best usefulness in life in a cheerful acceptance of the counsel, "Act well your part,"—and do not worry about the results. An anxious person loses force. More energy is dissipated through worry than through work. A prime condition of good work is restfulness of spirit and sense of one's personal identity. a sense of one's personal identity. Work done in weariness or under strain lacks vitality. Work done in the mood of work, is done with ease and excellence. It is natural; it is apt to be finished and even artistic. Every one who lives has, in his life's experience. more richness and more depth, both of intuition and feeling, than he gives ex-pression to. In other words, life is

larger than its expression.—Catholic Take Time for Happiness.

Take time to be merry, to "have a good time," and you will double your possibilities of health, wealth and happiness. Anglo-Saxons are made fun because they take even their pleasures sadly. Their American cousins, with characteristic energy, make a business of it. Ian Maclaren's story of the American who was "doing" the United Kingdom is a good illustration of Jonathan's method of pleasuring. A visitor's card was brought to Dr. Watson (Ian Maclaren), in his study, but, before he had time to read it, his vis itor stood before him, announced him self, "My name is Elijah K Higgins," he said, breathlessly, "I am a busy man; you are also busy and have no time to fool away. Four days are all I can give to the United Kingdom, and I wished to shake hands with you. Good-bye, I am off to Drumtochty!"

False Standards.

"To a certain class of persons," say the Paulist Calender, "money is the only standard of life. They ask in re-gard to a friend: How much is he makard to a friend. He realize in that bar ain? What salary does he command How much is he worth?

"Money, money, money—that is the only question that concerns them; that is their only measurement for that is their only measurement for effort. When they speak of a successellort. When they speak of a successful person they mean one who has amassed a fortune. Spiritual success, the conquering of poverty in virtue, the transforming of a careless, selfish, wilful man into a kind, gentle, consistent gentleman—that to them is not success."

The following is a fragment of a rule of life written by Lacordaire, to one of his young friends in the world:

Spend a fair share of every day upo the serious occupations of your state, and look upon this work as one of your first duties and as your personal fulfillment of that sentence passed by God upon our first father: "In the sweat brow shalt thou eat thy bread."

Lift your heart to God from time to time and think upon the sorrowful pas-sion of our Lord in order to neutralize by the contemplation of His mangled the savages, has had and bleeding body the involuntary immore drawing pul pression made upon you by objects you are condemned to see. Bear constantly in mind that we have

two great vices to beat down and destroy—pride and sensuality—and two great virtues to acquire—humility and

Try to be good, amiable and simple in your bearing towards every one, and do not think that Christian life is crossgrained or melancholy. St. Paul constantly tells the faithful to rejoice. The true Christian is full of inward joy, even in the midst of sufferings; he have his areas growth humandly. bears his cross good humoredly; ill treatment and disgrace do not affect his spirits. He loves and is loved—what more does he need ?

A Valuable Asset.

Stenography is a profession usually taken up by young women. For some reason men rarely enter it. Just why, I do not understand, for I believe it is a means to a most desirable end. There are greater possibilities in stenography man than for a woman.

A man than for a woman.

A man who is a first class stenographer, and who is, in addition, well educated, can frequently get a position as secretary to some man holding a high position, such as the president of a railroad, a manufacturing corporation, or a cabinet officer. Such positions cannot be held by women, as a rule.

when a young man obtains such a position it almost invariably leads to his promotion to a very much higher sphere of work. The relations between sphere of work. The relations between a secretary and his employer are very close and very confidential, and if the secretary shows that he is made of good stuff, and has a good mind, it is the most natural thing in the world for his amployer to take an interest in him. his employer to take an interest in him

and see that he is promoted.

A great many of the heads of departments to day started out as private secretaries in the departments which they now control. It is a very common occurrence to hear of the head of some great corporation who made his start as private secretary to some predeces-sor. It seems to me that it is a short

A peculiar thing about it is that comparatively few men study short-hand. If you do not think this is true, try to find a first-class male stenogra-pher. A knowledge of stenography is also a very valuable asset to a man in

business, or in any of the professions even if one does not practice it for Male stenographers who hold positions in the various state, munici pal and government courts are well paid.—Governor Rollins in "What Can a Young Man Do."

OUR BOYS AND GIRLS

IT PAYS TO HAVE GOOD MANNERS

A few mornings ago I was on an elevated train in New York City. Facing me, as I sat down, was a uniformed messenger boy. He had just finished reading a newspaper, and was going to tuck it away under the seat. Not having a paper I held out my hand. Not having a paper I held out my hand. The little fellow looked up, smiled rose, put the paper in my extended hand, bowed, touched his cap and reseated himself.

Messenger boys have the reputation of being bumptious and impudent. You may imagine, then, how this nice civilastonished and pleased me. smiled and said

"You rice little laddie, I'm very much obliged to you." The boy flushed, smiled, and fidgeted awkward-

We began to talk, and I gently drew out of him his story. His mother was a widow, refined, though poor. Kno ing no business, she took any work she could find. This brought little money, so the laddie had to help out. And he

was succeeding.
"It is all mother, sir. She told me always to get up when she comes into a room, get her a chair and wait on her. I have to put mother's shoes on for her, and take them off when I'm home. I keep them cleaned and in order, any Mother says "you have to wear way. Mother says "you have to wear old clothes, but there is no excuse for having them dirty"—and he looked down, as if to make sure, at his own

fixings—clean as a new pin.
"Before I began here (touching the buttons on his uniform) mother told me everything to do. I shut doors quietly, keep my hat off in a room, clean my feet well before I go in, move around softly, and when I am told to do something, if at first I do not under-stand it clearly, I excuse myself and ask what to do all over again; but I never start on my errand till sure I know all about it."

He said he had quite a number of ustomers who required almost all his time; that he rarely took home less than \$15 for a week's work, and that his banner week was \$23 50. The lad was not fourteen years old. He gave his mother all the credit. His employers like his manners ; his manners were his mother's.

You know that when grown people part in the street, if they just know each other, they bow or nod. If, how ever, you are saying good bye to real friend, you warmly shake hands. When the time came for us to part

held out my hand and said : "Good-bye little man. I am glad I

I wish you could have seen him! He flushed, breathed hard, looked up timidly into my face, then, gently and nervously, put his hand in mine. I nervously, put his hand in mine. I shook it warmly, and, walking away, turned after a few paces to nod another good bye. There he stood, his eyes full of tears, the little messenger gentleman. No. I did not go back to gentleman. No. I did not go back to him. He was not sad, bless him; only over happy; and, besides, I had to go on quickly: I felt a kind of full feeling in my own throat.

MARTYRS OF EARLY CANADA.

The petition recently presented to the mayor of the city to be forwarded to the Pope, asking that canonization be conferred on six Jesuit Fathers, who in the early days of Canadian history, sacrificed their lives to their devotion to the spiritual welfare of devotion to the spiritual welfare of the savages, has had the effect of once more drawing public attention to those distant days when Canada was in the making, and when the zealous missionary or intrepid voyageur were the solitary outposts in the march of civil zation. Of those times Canadians can never know too much and can never feel too proud; for in them and in the deeds of heroism and self-sacri in the deeds of heroism and self-sacrifice which they produced were laid the seeds of the future greatness of the Dominion. Though the past of Canada is laid in comparatively recent years when the ancient standing of the nations of Europe is considered, still it is a fact which for the qualities of the pictures one the remaining and the

it is a fact which for the quantities of the picturesque, the romantic and the brave, has never been surpassed. Hardy coureurs des bois, dressed in the spoils of the chase, gallant soldiers of the old regime in gay silks and sweeping plumes, black gowned priests and friars, all filled with the same untiring energy and dauntless courage, grown the mages of early Canadian tiring energy and dauntless courage, crowd the pages of early Canadian history as in the scenes of a romance. And amongst them all, if degrees can be distinguished in such extreme bravery, the bravest were probably the missionaries, who were led not by a desire for adventure or for spoil, but by a disinterested zeal for souls. but by a disinterested zeal for souls, and who endured toil, privations, and sufferings such as would seem to those who read their story in these latter years to have almost been beyond the power of man. And not infrequently it happened, as in the case of those it happened, as in the case of those whose canonization is now petitioned for, that they consummated their work by giving up their lives at the hands of those to whose spiritual welfare they

had devoted them.

The names of the Jesuit priests mentioned in the petition for canonization are: de Breboeuf, Daniel, Lalemant, Garnier, Chabanel and Jogues. The names of the friars, Goupil and La lande. Of all these the first, Father de Breboarf. had devoted them. lande. Of all these the first, Father de Brebouf, was the most striking figure. "He was," says Parkman, "the masculine apostle of the faith, the Ajax of the mission." A man of tremendous physical force and endurance, Nature bad given him all the passions of a vigorous manhood, and Religion had crushed them, curbed them, or tamed them to do her work—like a dammed up torrent, sluiced and guided to grind and saw and weave for the good of man. Beside him, in

strange contrast, stands his co-laborer, Charles Garnier. Both were of noble birth and genale nature, but here the parallel ends. Garnier's face was beardless, though he was over thirty-five years of age, and his constitution, bodily or mental, was by no means robust. . . . With none of the bone and sinew of rugged manhood he entered, not only without hesitation, but with eagerness, on a life which would have tried the boldest; and, sustained by the spirit within him, he was more than equal to it. His fellow missionaries thought him a saint and

all his life was a willing martyrdom. Noel Chabanel came later to Canada than these two, and it was not till 1643 that he reached the Huron mis-sion. "He disliked the Indian life the smoke, the vermin, the filthy food, the impossibility of privacy. He had also a natural inaptitude to learning the language, and labored at it for five years with scarcely a sign of progress But in spite of these natural deficien-cies for the task which he had taken apon himself he refused to return to France and made a vow to remain in Canada till the time of his death—a yow which he carried out to the letter

Isaac Jogues was of a character not unlike Garnier. Nature had given him no especial force of intellect or constitutional energy, yet the man was indomitable and irrepressible, as his history shows throughout. For the other members of the group of Canadian martyrs there are but few means them other wise than of characterizing them otherwise than as their traits appear on the field a

their labors. The long journeys performed by these devoted soldiers of the Lord, the these devotes soldiers of the Lord, the terrible privations they suffered in the wilderness where they were obliged to go for days at a time without food, the almost incredible toil they accomplished the innumerable adventures they met with from savage beasts and still more savage men, their many hair-breadth escapes, though they form one of the most interesting and inspiring parts of Christian annals, are all too long for insertion in so brief an account as this. The most that can be given here are some few details of their death Rene Gaupil was the first of these

martyrs to give up his life. He was a layman who, from religious motives and with no hope of material reward, had taken service with the Jesuits. In the month of August, 1642, he in company with Father Jogues and another lay-man of the name of Couture, were with a party of Hurons paddling up the St. Lawrence at Lake St. Peter, when they Lawrence at Lake St. Peter, when they were suddenly attacked by the war party of Iroquois who, after killing most of the party, conducted the remaining members, among whom were the three religious, to the Mohawk towns. The tortures which the prisoners endured on the way from their fiendish captors are almost beyond beflendish captors are almost beyond be lief, and were equalled only by those suffered when they had reached their destination, where they were led from one town to another to be tortured by its inhabitants. They survived this dreadful ordeal, however, and strangely enough Goupil's death came all of a sudden through the mad age of a young Ircquois at the friar having made the sign of the cross on the head of a child. This was regard ed as an evil speil and in revenge the Indian drove his tomahawk into the head of the religious, who fell dead with the name of the Redeemer on his lips. Jogues, after innumerable adventures and sufferings, finally effected his escape to the Dutch rettlement of Manhattan and so on to Europe, whence he returned to Canada, and with the friar Lalonde at the hands of the same Mohawks to whom he had gone on a mission. A pestilence in the Mohawk villages was attributed to sorcery on his part, and he and his com-panions were both killed by head shortly after met his death in company panions were both killed by being brained with a hatchet. In Jogues

died one of the purest examples of Christian heroism which this Western continent has seen.

Daniel met his death at the St Daniel met his death at the star-Joseph mission, which was on the south eastern frontier of the Huron country. During the absence of a large body of the warriors a war party of Iroquo's broke in upon the little village. All who fled except the daunt-less priest who, robed in full vestments, advanced to meet the savage enemy advanced to meet the savage enemy who riddled his body with arrows and bullets and then threw it into one of the burning dwellings.

Brebout and Lalemant were taken in

much a similar way at St. Ignace not many months afterwards. They did not, however, find so quick and comparatively easy a death, but were made the victims of their captors most ex quisite ingenuity in the art of torture. Bretcuf was tied to a stake and scorched from head to foot, his lips were cut away in order that he might not address his convert away he had been been as a second his neck away in order that he might not act dress his converts, around his neck was hung a collar of hatchet heads heated red hot, boiling water was poured on his head, strips of flesh torn from his limbs and flually he was calped. He bore all these fiendish cruelties with ne pore all these flendish cruelties with unflinching courage and the savages finally in despair of breaking his resolution tore out his heart and devoured it in the hope of sharing in his bravery. Thus died Jean de Brebœuf, the founder of the Huron missions, its truest here, and its greatest more truest. truest hero, and its greatest martyr Lalemant, physically weak from child-hood, and slender almost to emaciation, was constitutionally incapable of such a display of fortitude. After being wrapped in burning bark he was led back to a hut and tortured there all night, till one of the Iroquois growing weary of the entertainment, killed him

a hatchet. Garnier died at St. Jean, a mission in Garnier died at St. Jean, a mission in the country of the Tobacco Nation. This was also surprised by a war party of Iroquois and Garnier was shot as he was running about giving absolution to his people. He was not killed instantly but with his last dying energy was dragging himself toward a wounded convert when an Iroquois rushed upon him

in the forest when he had been deserted by his escort, fleeing from fear of an Iroquois war party. The murderer Iroquois war party. The murderer afterwards confessed that he had killed him and thrown his body into a river after robbing him of his blanket, his clothes, his hat and the bag in which he

carried his books and papers. Thus perished eight men whose lives were one long devotion to the spiritual velfare and uplifting of the savages of the new world, and who for the accomplishment of this end endured every and privation, encountered every peril, and finally gave up their very lives. Their history is one which for devotion to high ideals and unfailing heroism stands high in the annals of all time and adds a new dignity and lustre to the story of Canada. - Montreal Star.

TEMPERANCE CAMPAIGN.

ARCHBISHOP SANGUINE OF GOOD RESULTS Montreal True Witness.

Archbishop Bruchesi has just re-turned from a pastoral visit extending over thirty parishes thoroughly con-vinced that the temperance campaign inaugurated by him at the close of last year is yielding good results. Indeed, with the sympathy of the Government and the municipal bodies, he thinks it will take a comparatively short time to

regenerate the whole people.

The campaign is directed particularly
to the girls and boys, for the Archbishop has little hope of making a temperance man out of the habitual drunkard.

"The curative methods have been wrong in the past," acknowledge it, and we are starting out on new lines. Formerly, as now, a child was taught from the cradle that to lie, to steal, and to cheat were crimes which every good boy and girl should avoid and abhor, but the good mother and father never once thought of adding: 'Thou shalt not drink

" Hence the great defect in the training of the home circle. Children saw liquer kept in the house, they saw father and friend take a friendly glass, and who would think of failing to indulge in the 'petit coup' at New Year's a when another little one came Year's, or when another little one came to gladden the home circle. The children would ask, and would be, of course, refused at a tender age, yet at sixteen or seventeen they too must begin to drink and treat their companions.
"Under the new order of things they

will be taught that to drink liquor is an evil and foolish custom. The thou-sands of little girls and boys who make their first Communion will promise, he he declares, not to drink intoxicating liquors, and through such impressive mediums as the father, the mother, the parish priest, the confessor, the teachers (both lay and clerical), and by every ers (both lay and clerical), and by every means in the power of the religious authority of this archdicesse will the good work be carried on. "From what he could see and from the

information received through his parish priests and missionaries, he is strained to believe that when all of these influences have been at work for a number of years, especially in the rural parts of his diocese, public opinion will be so formed on the question of temperance that saloons will disappear simply because there will be represented by the property of the property of the part of th

will be very few to patronize them.
"I believe this," he said, "because after all, our people are good, they are true to the teachings of the Church and they have retained the faith. There are absolutely no signs of defection. I believe the people of my diocese are really more fervent now in their religious duties than ever before.

His Grace added that he himself

His Grace added that he himself never touched strong drink, and that no liquor had been used at his table since December last.

'You are aware,' he said, "that it it was the custom formerly to serve a little brandy, especially when visitors were present, but since the time I have just mentioned, be my guests Cardinals, Bishops, or others, there is no strong liquor now used at my table or elsewhere by my household.

"I have also ordered that the same

"I have also ordered that the same rule be applied by the parish priests in my diocese, for aithough I have no right to go into the houses of the faith-

right to go into the houses of the faithful and command them to abstain at their table in the use of strong liquors, I have the right to do so with my clergy, and I exercise this right.

"I may likewise say that the parish priests are well pleased at the change, and they heartily co-operate with their Archbishop in the plan of campaign we have been carrying on."

THE RESPONSIBILITY OF CATHOLICS.

It is easy, says the Cleveland Catholic Universe, to multiply proofs of the lack of proportion between the potential and active power of Catholics in enforcing their rights. But it is an other phase of wasted or unused power which was recently suggested at Cedar Point on the occasion of the Knights of Columbus outing. We refer to Mayor Dunne's statement of Catholic predom-Dunne's statement of Catholic predominance over all other religious bodies in the large cities of the country. In considering this predominance, it may well be questioned not only why Catholics do not use the power of their numbers to better their own conditions, but also, and with even greater force, why they do not wield an influence propor-tionate to their numbers to improve conditions in general, to purify and elevate the standards of civic life, to raise the moral tone of the communities in which they live.

Power has its responsibilities as well

Power has its responsibilities as well as its rights, and as the strongest religious body in the country Catholics cannot shirk a large share of accountability for its political, social and moral conditions. The only positive religious influence in the national life must be looked for from that Church which alone preserves any positive religious influence and provides and provide must be looked for from that Church which alone preserves any positive religious principles. If its children do not preserve the highest standard and furnish the best example of integrity, domestic purity, and respect for authority, there is no one else from whom we may expect high standards or good example. The Catholics of this country dare not forget that they are numerous enough vert when an frequois rushed upon him and brained him with a hatchet.

Chahanel was the last of the group to suffer martyrdom, which he met at the hands of a renegade Huron who met him

to make the character of its political to make the character of its pointers, life what they will. If they are in different, compromising, weakly led, they can contribute to its corruption and demoralization. If they are alert, earnest, true to the lofty principles their faith imposes, they can be its

No man can be a good Catholic and a bad citizen. No public efficial can practice corruption and Catholicity at the same time. These truths are no the same time. These truths are no more self evident than the truth that the growing strength and numbers of Catholics makes it impossible for them to evade responsibility for the political onditions in which they live, for conditions in which they live, for the general ideals and standards of life which they have as much opportunity as others to mold and influ-ence. To say the Catholic Church is the strongest Church in this country is to express its power in the lowest terms. It is practically the only Church with a positive law and positive authority to enforce its law. It is practically the only religious influence consistent enough and authoritative enough to be reckoned with at all. It is for this reason that the responsibility of the constraint of Catholies in ity and the opportunity of Catholics in this country are so great. They must be the leaven if the lump is to be leavened, and no Catholic can afford to forget that the individual cannot com promise his Catholic principles without some sense, compromising the Church and weakening the influence she may exert for the public good.—Catholic

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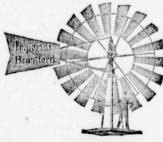
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THE CATHOLIC RECORD London, Canada

DR. DU BOIS, THE COLORED ORATOR, HOLDS UP EXAMPLE OF ST. FRANCIS OF ASSISI.

Dr. W. E. Burghardt Du Bois, the famous negro orator, addressed the young colored graduates at] the joint ocumencement exercises of the Normal School, M. St., High School, and Armstrong Manual Training School in Washington, D. C., on the evening of June 21. Nearly six thousand persons

Du Bois' address was on the life of St. Francis of Assisi and the lessons to be drawn from it. After drawing a vivid picture of the thirteenth century and relating the salient points in St. Francis' life, he spoke in part as

" I have brought this life back to your memory to fix in your minds a cer-tain attitude toward wealth and dis-tinction, and the need and place of human training to emphasize this attitude. The lesson of the life of St. Francis of Assisi is not simply, as some Francis of Assisi is not simply, as some hastily infer, the renunciation of wealth, and the deification of poverty. It is, on the contrary, simply this great truth: the work of the world is to satisfy the world's great wants. Now the world wants material wealth, such as food and clothing and shelter — but this is not all, nor even the greater part of its needs. It wants human service and human sympathy; it wants knowledge and inspiration; it wants hope and youth and knowledge and beauty; and so great are these greater wants that so great are these greater wants that often their satisfaction demands in some St. Francis of Assisi an utter renuncia tion of much of the material good of the world, that its spiritual starvation may

be satisfied.

"Put, then, in terse and concrete meaning, what does the twentieth century demand of the youth who, standing at the threshold and commencement of life, wish to do for their world something of the work that St. Francis did for his? It demands, I take it, four eat things : ambition, ideal, renunciation, technique, or force, object, unself-

ishness and work.

"First of all, it demands ambition—
the striving within your souls of every
latent power of doing, of all the slumbering fire—the quickening of muscle
and stretching of sinew, and the burning, scintillating flash of brain—the
massed might of this wonderful human
machine, alert, panting, instinct with machine, alert, panting, instinct with holy zeal, to hurl itself into the world's work. That was the thing with which Francis of Assisi started the flery impulse, the joyous enthusiasm, the un-shaken determination to make life tell of its utmost, in spite of the contempt and mocking of men, or the machina-tions of the devil—that is the spirit which must animate you young men and women as you step forth into the world to night. I mean, too, by ambition, not the mere desire for success—not the mere following up of successful en-deavor. Any fool can have that. But I mean grim grit—tenacious, bulldog courage to face defeat and disappointment and still aspire.

THE AIM OF THE EDUCATIONAL SYSTEM
—CONTROVERSY INEVITABLE. "Thus the educational system has within itself eternal conflict—it can never be perfect, it can never be final, it can only continually hold clear its goals toward which men are striving, to teach them what of these are at present attainable, and then to give to mind and hand such training as shall mind and hand such training as shall make them efficient helpers in the world's work of attaining these goods. In the working out of these details there must ever be thought, controversy and often dispute.

"Give us a St. Francis with a holy zeal to relieve the wretchedness of outcast humanity, and it were the essence the wisdom to are in his ear. Learn by

oast numanity, and it were the essence of wisdom to cry in his ear: Learn by doing — succor the first beggar that crosses your path, systematize your work, so that your followers may live and earn their living at this work. On the other hand, given a Francis' son Pietro whose ideal of life was selfishly to display his wealth and fight and carouse—to tell him to learn by doing would be to send him to the devil as fast as money could pay the bills. to day give young blacks with the dynamic of ambition and add to this an edu cation wrich on the one hand gives them ideals of human service and manly renunciation, and on the other teaches them world's experience and the technique of modern industry—given these things and you have a perfect system of training. But given young boys and girls of your age, starting out with the idea that the chief object of living is to gain as much cash and personal ap plause as can be gotten without serious infraction of the criminal code—to add ever so thorough a knowledge of the technique of modern industry to such low and perverted ideals is to disgrace the righteous ambition of a people and ruin the hope of the negro race.

"So long as the world consists of the fortunate and unfortunate, the weaker and the stronger, the rich and the poor, true human service will involve ideal and renunciation. If you really have at heart the good of the world, you simply can not give your whole time and energy to the selfish seeking

of your own personal good.
"If you wish the Negro race to be come honest, intelligent and rich you can not make the accumulation of wealth for yourself the sole object of your education and life. The object of St. Francis of Assisi was not to make the world poorer by his poverty, but richer. No doctrine of universal self shness will ever reform society and lift men to the highest plane, simply because the world is too full of careless unfortunate, incompetent and vicious souls. While you are confining your self to the work of selfishly raising yourself, these forces are dragging down a dozen of your neighbors and children. You must be your brother's keeper as well as your own or your brother will drag you and yours down

"He who lives to accumulate money alone is a failure," said wise old Cicero, Then the failures of to-day are numer-ous as trees in the forest primeval.— Catholic Union and Times.

WARRING ON THE CROSS.

The cross as the symbol of Christianity naturally is distasteful to the present rulers of France who are bent upon de-Christianizing their native land. They have already banished the cross from the school room and the courts and have now undertaken to remove it from the last resting place of thousands, who when living looked upon it with love and reverence as symbolising with love and reverence as symbolising the great sacrifice of God become man for the redemption of the human race. Because the cross represents all that the atheistic rulers of France have sworn atheistic rulers of France have sworn to destroy, war is to be made upon it relentlessly, as is shown by a cable dispatch announcing that municipal councils throughout France have ordered that all crosses and religious emblems shall be banished from the cemeteries of the municipalities. of the municipalities.

The spirit animating those who have succeeded in having the sign of man's redemption removed from what the Germans so poetically designate as "God's Acre" is shown in reply of the Mayor of Lorient to the protest the local clergy made against the remova of the large cross that is always erected in French cemeteries. The follow ing extract from the letter speaks for itself:

"Every one is at liberty to place or not to place a cross over his family tomb, just as he is free to have, or not have, a cross in his private residence. But we object to having a common cross to having placed in a school or in a court room a religious emblem which will thrust itself and all it stands for upon the living and the dead, whether the living be believers in the Christian faith or free thinkers and whether the dead in their lifetime accepted or reocted Christian doctrines. tories of Lorient are not the property of the Catholics. They belong to the municipality and consequently they should be of a neutral character. The priest has no authority over cemeteries that belongs to the mayor. In this community the mayor holds to the belief, which is in conformity with the law, that the best way of showing respect for the dead is to allow each one to select what emblem he prefers and not force any emblem upon any one, who ever he may be."

This specious liberalism is used as a cloak to hide the real motive that has prompted the banishment of the cross from the French cemeteries. For cen turies it has cast its shadow over the graves of millions, and no one in France thought of questioning the propriety of its standing guard over the dead. Of those who are buried in the cemetery at Lorient, a very small minority professed in life the principles held by those who would banish the cross from all French cemeteries. Yet on the grounds that the sign of man's redemption may prove offensive to the families of these few atheists the religious sensibilities of the overwhelming majority of the commun. ity are to be wounded.

The rabid atheists who just now have the upper hand in France are not honest when they made a pretence of holding the scale evenly poised be-tween Catholics and free thinkers. The eagerness they display in seizing upon every opportunity of making war upon the Catholic religion gives the lie direct to their professions of im partiality. To day they are removing crosses from all public places and plac-ing under the ban of the law all relig-ious processions in the streets; tomorrow they in all probability will confiscate Catholic churches. And so they will proceed in their mad career until either a reaction sets in against them, or France, weakened to the point of exhaustion by their policy, will sink to rise no more.—New York Free-

THE CATHOLIC SNOB

It is but natural that as our com munities become older there should de velop among Catholics different social sets divided from each other chiefly by the circumstance of wealth and to some extent by the circumstances of culture.

But there is an added feature to this social evolution which we cannot con template as leniently. It is the dis-position of some Catholics, who esteem themselves of a social caste higher than most of their co religionists, to cultivate with an eager desire the society of Protestants; and more especially of Protestants thought to be in the

And this social ambition is accompanied by a certain spirit of alcofness from the society of Catholies.

Of course the moralists will be inclined to regard the danger of mixed marriages the chief objection berein. Mixed marriages certainly are apt to result. The ambition to associate culminates in the ambition to marry Overmuch or exclusive going into a non-Catholic marriage mart results in the selection of non Catholic wives and

But the objection to the situation which touches the core of character and true gentility into the very attitude of mind which sends us Catholics into the non-Catholic social circle with a special craving therefors and an avoidance of his own people. When you hear a Catholic allege that "all his social friends are Protestants, or that there are no nice Catholic young men whom one cares to know or vice versa your instinct warns you that you are close to the atmosphere of snob-bery. It is the same pushing, vulgar, temperament that isborn and bred among all creeds in every nation, in every age. Wealth or fine clothes do not disguise the snob nor cover up the mean spirit. the imitative nature, the instability of moral principle and intellectual conviction, which go with the kind of social straggler wherever he exists.

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are allowed to affect Catholic public are allowed to affect Catholic public life. In their favorite social habitat among Protestants they can engender only the respect that snobs can engender for anything religious or political with which they are associat-

The man who is true to his friends, true to his convictions, true to his class, treacherous to nothing for which his faith stands, and contemning in no manner his race or his family is always respected. But the snob, never.—Catholic Citizen.

THE CHURCH AND FREE THOUGHT

In all things save that which has to be known with the absolute security Catholics are free to think, warned of the irreverence of the pride of mind, foolish, indeed, since the sum of man's intellectuality is only a fabric dyed all over with misconception, falsehood or absurdity. Infallibility does no ir-reverence to reason for certainty is the goal of thought and infallibility gives perfect certainty. Yes, the Church has ever blessed true thought, but the hand that gives the blessing is the mailed hand of an old warrior who will

mailed hand of an old warrior who will not brook false applications of what are often only doubtful facts.

Yes, despite the irreverence of calumny the Church does not make of "every brain a bastile." Catholics are free to think, and thanks to their thought this earth has been bejeweled as a fitting footstool for the sandalled feet of the generations Judge. Thanks as a fitting footstool for the sameanest feet of the generations Judge. Thanks to them they are the best benefactors of mankind. Today we have Roeatgen, the brightness of whose devotion went into the X Ray, the very symbol of the Cross of Christ; then a Pasteur, whose prayers helped him to the realization of the cure for the horrors of dog bite and only recently the great Pierre Curie, the discoverer of radium, reverwent to his Maker with Catholic hope thrilling his fine soul.

Yes, the chemist may labor in his laboratory; the philosopher undistur-bed may pursue his solemn wherefores; the geologist may dig for secrets of nature; the musician may weave his network of melodies; the astronomer may plant his telescope for his sublime investigations; the painter may color his rhapsodies and the sculptor with his ringing chisel may give Titan strokes broad as the skies through which come is lotty inspirations— all not only unimpeded but heartily encouraged by the Church, for the jewel of science and art are gems for the

The Church knows that God's hand does not contradict His mind for future the voice of His thought. So the Church reveres the mind and soul of man, and venerating the mind and soul and glorious purpose of our be-loved land, prays ever that the Omni-potent may build here a reverent na-tion by giving our country men as He has given Religion saints, and by be-stowing virtue that alone will be the crown of immortal nationality. — Rev. Dr. Cotter at Manhattan College Com

REMARKABLE CONVERSIONS IN ROME

About a couple of months ago (writes a Rome correspondent) the city of Rome was horrified by several out-rages against the Blessed Sacrament rages again the Biessed Sacrament which took place simultaneously in two churches dedicated to Our Blessed Lady. The perpetrators were four boys, incited thereto either by their masters in the Government schools or by some other enemy of the Church. By order of the Cardinal Vicar, services of expiation were held in the churches throughout the city, the principal of which was at St. Mary Majors, where the chief sacrilege was committed. These services were attended by the faithful in enormal services. mous numbers, with every demonstration of grief at the offence against the majesty of God. Not in anger, but with infinite charity, fervent supplica-tions were poured forth for the con-version of the poor misguided youths. Moved by these devout prayers and re-parations, Almighty God has granted abundant graces. Three of the boys, parentage, soon repented, went through the spiritual exercises at the Houses, respectively of the Sale-sian and Passionist Fathers, and made most edifying amends for their sins. most edifying amends for their sins. And now the "Vera Roma" announces the still more consoling conversion of the fourth, who was of a Waldensian family. He, too, has repented; and not only he, but the whole family, conof social straggler wherever he exists.

From the standpoint of the well be ing of the Catholic community at large the fate of Catholic snobs in their social wandering is not important. Perhaps it is better that they be eliminated as much as possible from Catholic social life and from leadership of any kind in our congregations. They are a debilitating influence so far as they increased the whole tamily, consisting of mother and three daughters is the late Rev. Dr. Louis Funcken C.R. founder of St. Jerom's college, Berlin, Ont., by the alumin association of the college. The society raised a fund of over \$3.00 for the purpose of homoring the memory of their distinguished the well known Roman sculptor. Signor Raff lie Zaccagnini to plan and execute a group in bronze which would recall the figure and like adebilitating influence so far as they increased in the late Rev. Dr. Louis Funcken C.R. founder of St. Jerom's college, Berlin, Ont., by the alumin association of the college. The society raised a fund of over \$3.00 for the purpose of homoring the memory of their distinguished the well known Roman seculptor. Signor Raff lie Zaccagnini to plan and execute a group in bronze.

of Perpetual Adoration, where the holy Sisters devote their lives, day and night to the work of explation for the sins of others. And thus the devil. who inspired his dupes to offer outrage to God in the Sacrament of His love. sees as a result five souls that he had blinded in heresy now rejoicing in the light of the True Faith, and reposing securely in the bosom of the One Church of Jesus Christ.

THE DOCTORS ON LOURDES.

Of course the anti clericals of France have an intense hatred for the world-famed holy resort of Lourdes and they are doing all they can to suppress that "superstition." One of them sent a circular to doctors with questions to which he expected answers favorable to his anti-religious ideas on the subject, but he must have been much chagrined to find that the men of medicine did not at all fall in with his Thus for example (as noted by views. the Tablet):
"Dr. Perignon, of Sedan, declared

that as people who were considered incurable by the medical authorities had been really cured at Lourdes, it was well that they should resort thither. Medically speaking Lourdes would be a benefit even if one did not believe in miracles. Dr. Flearry, of Cloyes in the Eure et Loire district, answers to similar effect, and illustrates his views by recourse to a case that happened in his own family. One of his sons when four years of age was seriously ill, so seriously indeed that he was given up by no fewer than eleven doctors all high in their profession. The case was a complicated one and unprecedented. The child was taken to Lourdes and was there cured 'almost suddenly.' Dr. Fontguzon, of Angouleme, declares that he knows of cases of people who without any apparent fatigue, and of many cures. M. C. Pineau recalls what even Zola was constrained to say of Lourdes to Pere Antoine, "that it would be a crime against humanity to put a stop to the pilgrimages." Dr. Leon Simon, after giving his personal testimony to the benefits derived by the sick at Lourdes, and to the care which is exercised by the authorities of the place concludes as follows: "You say that Parliament is to be called upon to consider the closing of the Grotto at Lourdes. Nothing, if it should so please them, can hinder our deputies from forbidding God to work miracles there; but in doing so, let them not invoke the counsel of the medical body or put their action on the pretext of care for the public health."

not be surprising in a French legisla-ture.—N. Y. Freeman's Journal.

ARCHDIOCESE OF TORONTO. ST. MONICA'S NEW CHURCH

Despite the heat a large number of several hundreds gathered on Sunday afternoon at 350 o'clock to witness the laying of the corner stone of the new church of Ft, Monica, situated on Broadview Ave. Exilington. His Grace Archbisbor O'Connor was assisted by Vicar General McCann and Rev. Fathers Kely, Minehan, Ryan. Roach, Player, Ryan. Murray, Hand, Frachon and Francis, and three Christian Brothers. Amongst the laymen from the city were Eugene O Keefe. W. T. Kernshan, Wm. O'Cunnor, J. Hanrahan, the Smallwood Bros., contractors of the church and the architect, J. P. Hynes.

A parchment with an inscription in Latin, of which the following is a translation, was placed under the stone.

"In the year of our Lord, 1903, and the third of the Pontificate of Pita the Tenth, the Most Rev. Denis O'Connor Arstone of this church, erected in the two contractors of the church at the private cost of a pious benefactor in the rest of the Pontificate of Pita the Tenth, the Most Rev. Denis O'Connor Arstone of this church, erected in the cost of a pious benefactor in the rest of the Pontificate of a pious benefactor in the rest of the Pontificate of the private cost of a pious benefactor in the private cost of a pious benefactor in the cast of the Pita Brothers of the Pita Brothers of the pital and a large number of the faithtul."

After the laying of the stone His Grace, followed by the attending clergy and lay people, marched in procession around the church, sprinkling it with holy water and saying the accustomed prayers and pealms. The Arch bishop afterwards addressed the gathering. "This church is bring built by a certain benefactor, whose name I am not permitted to divide. He might have built in the city, but priferred to have this church erected in the country, where there are but few of the Faith. All the b-nefactor asked was the privilege to preach the gospel, and the sends then vet that His teachings may be accepted This church is being built that true faith my flourish and the fear of odd may be propagated.

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pococococococococococo "The first thing a man should learn to do is to save his money."---Andrew Carnegie.

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mesthetic tye. The sculp or submitted several models, of which one was selected and executed in life size. It represents the founder in his religious garb, with one had upon the shoulder of his pupil in life set of instructing. He looks into the face of the startactive youth, who in turn looks up it entirely to the countenance of his master. The group symbolizative beauty and one it expresses the hope and the noble and of the religious educator, as well as the confidence and the pure sepirations of the religious educator, as well as the confidence and the pure sepirations of the religious educator, as well as the confidence and the pure sepirations of the religious educator, as well as the confidence and the pure sepirations of the group is a remarkable work of art, irrespective of its purpose. It will be placed upon a massive and suitable pidestal of polished granite, designed by the author of the group. It is invended for an outdoor ornament and will withstand any kind of weather. Erected in an unique manner to the notable features of the town and will be worth a visit from any one who delights in artistic beauty.

The dedication of it is expected to take placed in the near future, very likely in connection with the corner-stone laying of the new college building now under way.

THE SCHOOL FOR THE BLIND AT

To the Editor THE CATHOLIC RECORD : To the Editor Thie Catholic Record:

Dear Sir.—I ask your assistance to enable
me to ret into communication with the parents
or guardians of all the blind children in
Ontario, under the sar of two the parents
The Institution for the Education and Instruction of the Blind, maintained by the Ontario
Legislature, admits as pupils "all blind youths,
of both sexes, between the sor of seven and
twenty-one, not being charter in intellect, and
free from disease or bysical infirmity, being
residents of the Povince of Ostario." It is not
necessary these is inability to "read ordinary
byte and attends achool for the seeing without
the safe that the sight." The livities diffitype and attend a school for the seeing without serious injury to the sight." The initial difficulty is to locate the children who are eligible for admission, and if will be helpful in the future if your readers will send me the names and addresses of blind children under seven, as well as of those between seven and twenty-one.

well as of those between seven and twentyone.

Should you favor me by the publication of
this letter, I would ask your readers not to
depend upon the parents of the children with
defective eight to attend to this matter. If all
could witness the vain in health, happinese,
knowledge and self-reliance that nomes to
those who, deprived by their effiction of
access to the public schools, take advantage
of the educational facilities sforded by this
Institution none would grudge the time and
trouble required to widen the scope of the
school's influence. Send me the names and
addresses, and I will, by correspondence or
visitation, do the rest.

H. F. GARDINER
Principal O. I. B
Brantford, July, 1906.

Brantford, July, 1906,

TEACHERS WANTED. A TEACHER FOR S. S. NO. 1, CARRICK. Duties begin after holidays. Salary \$400. Apply at once to J. M. Fischer, Formosa. 1449-2

POR SEPARATE SCHOOL, CRYSLER, Ont., two teachers, able to teach French and English, Apply to Mr. Hebert, Sec. Treas., Crysler, Ont.

TEACHER WANTED FOR SCHOOL SEC.
Tion No. 5. Raleigh, a Catholicholding a
2nd class professional. Must be experienced,
Salary \$400. Address A. Martin. Sec. Treas.
Chatham, Ont. 1447-4.

TEACHER WANTED. FOR THE R. C. Separate school. No 3 Biddulph, holding second or third class certificate. Duties to commence August 20th Apply, stating salary and experience to William Toohey, Secretary, Lucan, Ont 1448 3

TEACHER WANTED FOR R. C. S. S. S. Stotion No. 24 Read, Ont. Daties to commence after summer holidays. Apply, stating salary and qualifications to Bernard McDermott, Sec Tress., Read, Ont. 1450-1. WANTED FOR R. C. SEPARATE SCHOOL St. Raphsel's, Ont., a qualified teacher for balance of year. A knowledge of French required Apply to the Trustees R. C. Separate School, St. Raphael's Ont. 1450 2

WANTED-A MALE TEACHER, WANTED—A MALIS TEACHER, FOR continuation class, Enrismore, holding a professional first class certificate. Salary 8600, Duties to begin after summer holidays. Apply at once, stating age, experience and testimonials, to Rev. M. F. Fitzpatrick, P. P. Eanismore, Oat.

TEACHER WANTED FOR SEPARATE School, No. 9, Bamberg, County Waterloo, duties to commence after vacation. Apply stating salary and qualifications to Wm Arnold, Bamberg, P. O. Ont. 1450 tf

CATHOLIC TEACHER WANTED FOR balance of the year Duties to commence Aug. 20th; for S. S. S. No 18, Tyendinaga. Blate salary. John Williams, Treas. Londale Oat.

MARRIAGES AND DEATHS

Marriage announcements and death notices in condensed form not exceeding five lines, fifty cents.

BOYLE.— At Collingwood, Ont., on Monday, July 9 1906, Mrs. Boyle, widow of the late Partick Boyle, aged seventy-eight years. May she rest in peace!

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