The Catholic Record

LONDON, SATURDAY, JULY 13, 1907.

AUTHORITY-THE WATCHWORD.

A few Catholics, more or less distinguished, are cited as pioneers of a new movement within the Church. They are acclaimed as thinkers, as men who are bent upon making Rome keep step with modern progress - in short, as advocates of Liberal Catho. licism. Their talk is to no useful purpose. They but encourage the halfeducated to write screeds which bear no signs either of good judgment or of labor. These evoke favorable comment from certain quarters, but the commendation of those who are as ignorant of the Church as they are of progress, should not give any pleasure. Just why Catholics, who are conservative enough not to wax enthusiastic over new fangled ideas, should follow the Liberals, is not very plain. Nor is it obvious why we should hearken to the voice of self-constituted teachers. These Liberals may be learned, but the Catholics who know that Rome is never antagonistic to true progress are astic, to all seeming, as when he came not bereft of wisdom. To the remark that one of these men has been called as this matter is concerned, in a land a " star," we say that a star out of its orbit is not viewed with complacency. Our humble opinion is that the " Liberals " take themselves too seriously. They hear the voice of self ; we, the voice of authority. That our methods are antiquated require more proof than the assertion of the "would-be reform-

On the occasion of the recent crea. tion of the new Cardinals the Holy Father referred to those who profess and propagate novelties under deceitful forms as rebels. They refuse subjection in order to retain their own convictions. For their inspiration of the Scriptures is limited to dogmatic Hildebrand, we can but surmise that doctrines and these understood after their own fashion. The legitimate in- on which his friends set store, were terpreter of the Bible is the Church, but the Church in subjection to the socalled critical science which dominates and enslaves Theology. And all these, and a thousand other errors, are propagated in pamphlets and reviews, and so wrapped up in ambiguous terms as not to incur an open condemnation and yet be calculated to take the unwary in

FROM ONE WHO KNOWS.

Conservatism, said a writer some years ago, can well be the bandage of a party without any contradiction in terms, but it is only one here and there-a Dante or a Newman-who can be trusted to "liberalize." Indeed nothing hinders the sane and healthy progressive movements of the Church more than the crude extravagances of self-constituted coryphaei of advance, who contrive to disgust all ment and to drive their sympathies over to the other side, No doubt every party is frequently brought into digrace by its camp followers, who are always its loudest, most popular and most incompetent exponents; but anything like a "Liberal" movement is tenfold more liable to such a doem.

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A NOISY EXPONENT.

One of these noisy exponents wrote his piece some months ago in the columns of the North American Review. The Holy Father and his policy were subjected to an exhibition of bad manners on the part of a writer who is, according to the editor of the Review, " a prominent Roman Catholic priest in good standing." He may be, but we fail to see how a man can play the part of an unfilial son and be in good standing with his own conscience. The gentleman should come into the open. He is sore, doubtless, from the castigation given him by Archbishop Ireland, but he should not hide his light. A man who poses as a critic should not shelter himself behind the barrier of anonymity. It demands hardihood of a certain kind to label scraps of gossip and assertions mouthed by every anti-Catholic as criticism, and an extraordinary acuteness of vision to discern in them evidences of scholarship. And when one hears men like Brownson and Newman and Pasteur proclaiming their devotion to the Church and their mental freedom, it is difficult to bear with equanimity the critics who have neither their ability nor their piety.

WHAT TO DRINK.

the use of alcohol, it is most generally used when there is no occasion for it. Moreover, when there is occasion for it, and the prescribed quantity has had the desired effect, the patient does not crave for more: while, if taken when not required, the tendency of alcohol is to create a desire for more of it, and this because some constitutional irritation, produced by the first dose, though in a certain sense pleasurable, needs to be allayed. There are states of which medical men know, in which certain regulated doses of alcohol are beneficial. The same is true of every other powerful drug. The notion that it is a food to be taken every day, as a matter of course, is a wholly pernicious one. Alcohol is not a food. It is a poison, useful, like other poisons, in its

IN REMINISCENT MOOD.

Goldwin Smith is the old man garrulous. He has these many years been weaving and re-weaving charges against the Papacy, and, though well down in the valley, he is still at it, as enthusito us from Oxford. He dwells, so far peopled by spectres invisible to reputable historians. He seems to be ign rant of the fact that since he began to write the world has moved on, with the result that the charges which had a look of plausibility to men of his generation, are now in controversial museums. Not even he can impart to them a semblance of vitality. They are dead and have no interest for this day save as a reminder of how truth was mishandled. So when we read in the columns of a contemporary that Christianity encountered the worst influence of all, that of theocracy engendered by the ambition of the monk, the sound judgment and critical acumen not in working order when he penned the foregoing words. It is conceded now on all sides that Hildebrand saved Europe from anarchy and lawlessness. It is impossible to conceive (we quote Dean Milman's Latin Christianity,) what had been the confusion, the chaotic state of the Middle Ages without the Mediæval Papacy: and of the mediæval Papacy the real father is Gregory the Great. Hildebrand, sparing neither the bribed nor the bribers, incurred the odium of all the delinquents. Hildebrand had no respect to persons or judgment. Sin levelled Emperors and beggars before him. (Sir Francis Palgrave. History of Normandy and England. Vol. 1 p.

The logic of events forced upon the The logic of events forced upon the role he played with such benefit to State and Church. He was a great Pope, a wise and fearless reformer, a statesman whose tact, foresight and wisdom are acknowledged by the hiswisdom are acknowledged by the historian. They who know anything of his life will not find a justification of Dr. Smith's assertion that he was ambitious, when the venerable professor avers that theocracy, which means, by the way, the direct government of a people by God, has been the source of the crimes of the Papacy, of the Inquisition, the Albigenses, the persecution of the Huguenots: he is but garrulous, and forgetful that the glamor of his name does not blind us to the fact that mere assertion is not proof. Thrumming over thread-bare commonplaces received by tradition from the easy credulity of times past, impels a Protestant authority to arraign the vanity and impotency of such tactics, which require little learning and less thought

and no politeness or charity whatever. The Professor does not like Jesuitism and the unspeakable evils which it has wrought. What they are is not stated. But, being unspeakable, they are a temptation to any scribe with an imagination. This talk, however, is pathetically old and useless in a land which has live problems demanding solution. The Professor should cease being an echo of the partisan historian and make some original noise. Vaporings such as we have alluded to may well be left to men of the type of Col. Sam Hughes, who represent nothing, and whose rancour and hate are not even the echo of any group whatever of the Protestant population of Canada.

THE MELANCHOLY ONE.

Once more the correspondent with a grievance against the public library In an article, "What to Drink," in the Nineteenth Century for May, a writer asks: "What is this alcohol trouble?" The trouble, he answers, and whiners. Men who know what

is that while there are occasions for they owe to themselves, as well as to prosperity do not forget their Church, others, can make their influence felt in the public library. Not by resoluting and crying, but by the assertion of their rights as citizens. Moreover, the average librarian is courteous and anxious to satisfy his patrons, and the average non - Catholic is not on the planet for the purpose of annoying his Catholic brethren. If libraries maintained by the citizen contain anti . Catholic literature, intelligent and

A REMARK.

If we have not some budding finan ciers in our midst our discernment is at fault. We refer to the clerks, clerklets and young men of abundant leisure whose income is, though small, ample enough to cover " sporting," etc., expenses. How do they do it? Do they eliminate boarding expenses, that is, pardon us, do they "sponge" on their parents. Is the coin of the realm too sacred to be devoted to the prosaic uses of the household? We have puzzled over it, but so far we see no way out of the maze. And so, when we see the young bedecked in shining raiment, and flocking to the theatres and ball parks. we cannot but wonder.

WHAT CAN WE LEARN FROM CATHOLICS?"

NTERESTING DISCOURSE AT CENTENARY M. E. CHURCH BY DR. HANNA, ITS PASTOR. - WORDS OF PRAISE ELICIT FERVENT "AMENS" - VIRTUES THAT CHARACTERIZE THE FAITHFUL ARE HELD UP FOR ADMIRATION AND EMU LATION-FOOD FOR THOUGHT ON BOTH SIDES.

Philadelphia Catholic Standard and Times "What can we learn from Catholics?" This was the subject of the sermon at Centenary Methodist Episcopal Church, forty-first and Spring Garden streets last Sunday evening. The preacher, Rev. John D. C. Hanna D. D., was more than generous in treating as universal certain characteristics of Catholics which are at best general, and there was but little to object to, even a couple of what might be called "digs" being kindly put, and no doubt due to misconceptions or to what is a born

bias with Protestants.

One fact not less significant than gratifying deserves to be specially noted. The kindliest remarks regarding the Catholic Church and her institutions and the strongest condemna-tions of prejudice elicited the most plentiful and most fervent "Amena" Dr. Hanna's text was Ecclesiastes ii.

14, "The wise man's eyes are in his head, but the fool walketh in darkness."
"It is the part of wisdom, and we owe it to ourselves," said the preacher, "to observe any organization and benefit from the good that is in it. Let us take up the Catholic Church as a matter of study, and we shall learn that there is much in that Church worthy of emulation; and I can pray God's blessing on the Roman Catholic Church and hope

HAVE THE COURAGE OF THEIR CONVIC-

HAVE THE COURAGE OF THEIR CONVIC-TIONS.

The first thing the speaker found to admire in Catholics is that they put their Church above everything, and al-ways have the courage of their convic-tions. "Begin a conversation with them, and in a very few minutes they let you know they are Catholics, proud of their belief that their Church is the Church of God and ready to stand up for its doctrines. You will find Protestate of the Protest whose convictions are not clear and who do not know what they believe. You find Protestants who are not fully persuaded and not strong in their persuaded and not strong in their con victions, and who are so badly spread over several denominations that their pelief does not amount to anything.

"Every Catholic has a Church home. Theirs is the wisest plan in the world. Whatever parish he lives in, there must he hold his Church membership We have known Methodists to with hold their transfer letters until they had lost their allegiance to any Church

and drifted away.
"The Catholic Church is in one respect the greatest democracy the world has ever seen. Down South Negro can enter any Catholic Church, but if he were to enter a white Methodist Church it would almost cause a riot. Right in the same community, he can enter the Catholic Church and take his place with the white man, because Catholics hold that no class distinction can enter there, and he is a man in the sight of God. It is the most marvelous Church in the world in this respect. Rich and poor meet together, and the Lord is Master of all. In Cenand the Lord is Master of all. In Cen-tenary Church the poor would be wel-comed as the rich, but I have known respectable poor people to be re-quested to leave Protestant churches where they did not say it with the lips, but they froze them out. This is a disgrace. In God's sight we are not measured by our possessions or social standing, but by our souls.

"When the Catholic gets rich, he

and I am told their sons show the same loyalty. Yet I have known families which owed all they possessed to the Methodist Church which had uplifted them, none of whom are attached to any church to-day.

FAITHFUL IN ATTENDANCE. "In the matter of attendance on church services, Catholies are not equaled by any others in the world. You hear the patter of their feet at early hours, going to Mass and thou-sands upon thousands have gone long before we are awake. Visiting a sick concerted action can remove them with-out a protest from any fair minded cit-izon. but hundreds of young men pushing their way in. You would think they came from all parts of the city, yet these were of our parish and there had these were of one parish, and there had been Masses before that hour and there were others to come. When the winds blow, the sleet, the snow and the rain fall, do we go to church? I am afraid we are not so good as they along this line. We are likely, if the sky is overcast, to turn over and go to sleep again; or we stay away if a friend calls or if we have that 'Sunday headache,' or the one after another of poor ex-cuses. We have 1,100 on our rolls. Do you believe 50 per cent. of them attend on any one Sunday? I doubt i 40 per cent. do, and still further, doubt if 25 per cent. of the absence

> THE MATIER OF REVERENCE. "Protestants of all denominations with the possible exception of some branches of the Episcopal Church

have such an excuse as they could offer

branches of the Episcopal Church, could learn something from the Catholics in the matter of reverence. It is a solemn thing to enter one of their churches. The silence, the worshipful air is striking. Even the roughest Catholic man you could meet on the street reverences the sanctuary and puts us to the blush. It is marvelous the reverence they display. They bethe reverence they display. They be-lieve it to be the place in which God dwells. I don't want to be hard on Protestants, for I believe in Protestant sm, but how do we come into our churches? Not as if they were churches at all. We carry on conversations. I don't care whether they are trustees, pastors, or what not, conversation should cease when we enter the church. Here we should meditate and pray. I have offered prayer in this church when I have heard voices louder than my own engaged in conversation. When we are before God in prayer, all other conversation should

"Then there are the great benevolences of the Catholic Church, but we are learning those. We do not like the idea of payments for baptisms and Mass-es, but the humble Catholic, out of his pittance, puts on the altar the best of gifts. It may be in the ferm of an assessement, but he has no grievance against it. One-third of the people in all the churches I have ever been pastor of contributed nothing to the support of the Church.
"Another word on the point of at-

tendance. Brother Smith showed me a programme for the Master Plumbers' convention, on which it was stated that there would be a six hours' stop at Cincinnati on Sunday, so that all could attend divine worship. This was put on at the instigation of a Catholic, so that even when away from home they look after attendance on Church. Some

"Then we can admire their Sisters of Charity, with their quaint uniforms, but we are getting to that now with our deconesses, so we cannot find fault. They go into homes and to diseases the most loathsome, and if you are so narrow a Protestant that you cannot admire them, I don't belong to your crowd. And what is more, the Catholic priest, while perhaps not at times crowd. And what is more, the Catho-lic priest, while perhaps not at times as spiritually inclined as we could wish, goes without question into the greatest dangers, to the worst small-pox case to which duty calls him, and I admire him for it. Thank God, we are having more of such practical Christianity. It is better than serving on church committees, so let us resolve to be like them in the matter of getting

CARE OF THE CHILDREN. "The Roman Catholics give us strong lesson, and one we ought to learn, in its care of the children. It loyalty. There is no criticism of the priest nor of the Church in the pres ence of the children. Our people at times go home from Church and criti-cize the preacher or the music, and the cize the preacher or the music, and the children, listening to all this, absorb such ideas, and when they become sixteen cease to go to Church. Then their parents cry, 'Lord, save my child!' and the answer might well be, 'You drove them out of the Church by your oritinian worm dislocative.' your criticism, your disloyalty. Where are the numbers of children who ought to be here? They come i they please and they stay away if they please, and right here one cannot but think of the Catholic children. If

There is much food for thought in the above discourse, both for Catholics and estants. Of course, we of the Protestants. is much more for Protestants to learn of Catholics from Catholics that would be of advantage to them. But it is also possible that while some of the virtues which Dr. Hanna held up to admiration as characteristic of Cathopermanent memories. When takey have admiration as characteristic of Catholics as a class, they are not so general sa might be desired.

During his remarks Dr. Hanna at aries." lics as a class, they are not so general as might be desired.

times apologized for things he said, if they offended any Catholics who might be present; but they were along lines to which the Catholic has got hardened, just as his Protestant brother has. The former doesn't mind it any more, and the latter seems to be incurable. One of these is the assumption that Catholies think it no harm to spend Sunday sinfully if they only attend Mass. Much of this is due to Protestant misconception of Sunday and of sin, or rather of its ontward and visible signs. While it is considered a mortal sin not to hear Mass on Sunday, it is not considered a sin for a Catholic who has attended to that duty to row a boat or bat a ball, any more than to take a walk or other form of recreation not sinful in itself. As for carsing, swear-ing or getting drunk, these are sins any day, and those who indulge in the last named are not usually in the class afterward." They, as a rule, do as they please to the extent of not going to Mass.

Another remark which grated concerned the doctrine of the Real Pres ence, to belief in which Dr. Hanna very properly ascribed the great reverence shown in Catholic churches and th properly ascribed the great reverence shown in Catholic churches and the lifting of the hat in passing the church. In this matter, however, Dr. Hanna claimed that Protestants have the advantage-they believe that Christ is vantage—they believe that Christ is spiritually present in their churches, which is a "better" belief than that of Catholics in the Real Presence, "which seems to be idolatry." If the Blessed Sacrament is Christ, and so a Catholic believes, how can adoration of Christ be idolatry? The hard thing for a be idolatry? The hard thing for a Catholic to understand is how a be-liever in the Bible can read the sixth chapter of St. John and deny the Real

The reference to payment for baptisms and Masses left unexplained that baptism must be given without honorariums where these cannot be afforded and that they are given only for special Masses for special purposes, which are limited in number, and that all are reembered in every Mass.

DISCOVERY OF WHITE GIANTS.

The discovery of a race of white

The discovery of a race of white giants is the somewhat startling claim made by Rev. Francis Barnum, S. J., who is now in Chicago.

This new people is said by Father Barnum to be of unadulterated Caucasian blood. Immense in stature and muscular development, the members of muscular development, the members of the tribe are found in Northern Alaska, beyond the settlements of the Alaska, beyond the settlements of the Alas kan Indians, north of what is known as the Indian line.

Intrepid hunters of seal and walrus,

the tribesmen have strangely thrived in their frozen home, and instead of becoming stunted in stature each genera tion is the equal, if not the superior, in physical height and size of that before During a stay of more than eight years among these people the priest did not find a single tribesman who was not much larger and taller than the average American.
Several years prior to the discovery

of gold at Nome, Father Barnum was sent as a Jesuit missionary to Alaska. Preaching from village to village among the Alaskan Indians, but journeying northward always, he finally passed the Indian line, beyond which the population becomes strictly Eski-mo. During his journeys Father Barnum heard from time to time of a of white men living on the shores of the Pacific still farther north. He thought these stories proved the exist-

ence of a colony of indefatigable trad-ers and trappers, who had settled along the ice bound shores to nursue their walrus mean in that frozen zone. Father Barnum, who is a slight, frail looking man, apparently not in the least fitted for Arctic exploration, persisted in his journeys toward the au-rora berealis and at last came upon, not the band of hardy hunters he had expected, but a race of purely white en of gigantic stature.

anadalterated Caucasian blood, with out the faintest strain of Mongolian or American (commonly called Indian)

ITALIAN "CONVERTS."

"Every now and then," says the Monitor, "the daily press regales us with the story of the conversion of many Italians to Protestantism. Just about the time the collection for 'Home Missions,' is to be taken up among our separated brethren some wonderful results of the harvest of zeal must be forthcoming that the dir may jingle in the collection basket. The favorite exhibition of missionary work now is the converted Italian. First comes a list of ex-priests with euphonious Italian surnames plucked from the burning eager souls just awakened to the error of Rome, saved by the reading of the Scripture, which they had never before heard of. Now, a finer set of fakes and rascals it would be difficult to find than these executions windlers. Many of please, and right here one cannot but think of the Catholic children. It would be difficult to find the these think of the Catholic children. Is sanctimonious swindlers. Many of them of course, were never priests. But every cute Italian knows enough the abominations of Babylon to startle a prayer meeting or stir the pious sisters to unctuous ejaculations.
The priests among the 'converts' are graduates from discipline and past masters in the art of hypocrisy. Their checkered careers of hypocrisy. Their checkered careers wind through many dioceses. Peri-

CATHOLIC NOTES.

Very Rev. J. J. Keough, rector of St. John's Cathedral, Milwaukee, has pledged his salary for twelve years to aid in building a magnificent new school.

The most Rev. Archbishop of Cincinnati has requested his official orgen the Catholic Telegraph to refrain from publishing notices of euchres, fairs, suppers and similar catch-penny devices for raising parochial revenues.

The monument to be erected by the city of Boston to the memory of the late Patrick Collins will soon be finished and will then take its place among the finest works of the kind in that city of art and culture.

A cablegram from the Rome correpondent of the Boston Herald of June 16 announces the appointment of the Rev. Daniel F. Feehan, P. R., St. Bernard's Church, Fitchburg, Mass., to be Bishop of Fall River, Mass.

A gift of £2,500 to be given by Mr. Carnegie towards the cost of an organ for the Cathedral in Newry, Ireland. The negotiations with Mr. Carnegie have been carried on by Rev. Father O'Hare, who is at present in the United States collecting for the Cathedral improvement fund.

provement fund.

A memorial to the Irish poet and novelist, Gerald Griffin, is proposed in Ireland. As this gifted Irishman became a Christian Brother before his death, it is proposed that the memorial will take the shape of a Christian Brothers' school at Limerick.

For the seventh time G. M. Arnold has been re-elected mayor of Graves-end, England. It is said the good life led by their Catholic mayor has done much to overcome the bigotry and intolerance that once existed among the citizens of that town against

Rumor again states that Archbishop Bourne, of Westminster, England, is to be a Cardinal at the next consistory to be beld this month. Archbishop Bourne succeeded Cardinal Vaughan at Westminster in September, 1903, so that this great section of the Church four years.

The Rev. A. H. Lang, one of the six preachers of Canterbury Cathedral, Eng., and for twenty years connected with the Anglican Archbishop's mission to the Assyrians, both of Persia, and as organizing secretary under three Archbishops of Canterbury, has been received into the Catholic Church at Erdington Abbey by Dom Bede Camm,

The memory of Father Ryan, the poet-priest of the South, is to be further perpetuated in Alabama by a monument raised by popular subscrip-tion. The Mobile Register states that a not inconsiderable sum has been subscribed already, although the plan for a memorial to this singularly gifted poet is yet in its infancy.

Mrs. Navarro, Mary Anderson, has given a sum of money to a convent in the Connemara district, Ireland, to erect a building which will be used as a school. The pupils will be young girls desirous of learning the rudiments of housework as an equipment, should they be obliged to leave home and seek a livelihood in foreign coun-

While addressing a State temperance meeting at Charles City, Archbishop Keane suffered an attack of heart failure and was unable to speak for some able to go to supper but had another attack while talking to those at the table. He soon recovered and with a appear in public.

The Protestant Gales of Dublin expect to have a service in Irish hele St. Patrick Cathedral or one of the city churches at least once a month. They will also have lectures on the work and alms of the Gaelic League delivered in the various parochial halls and hope to introduce the Irish language and history into the schools under Protestant management.

After Francois Coppee, Ferdinand Brunctiere and J. K. Huysmans, now Adolphe Rette has adjured the error of his ways. Rette's conversion is quite as remarkable in its way as that of Huysmans and much more abrupt. Huysmans required three volumes in from the black mass to a monastry. Rette is going to describe in one from an atheist who reviled the Catholic Church, he became a fervent Christian, who is going into a monastery.

A pretty operetta, "The Land of the Sunrise Sea," has been prepared for the children of St. Ignatius school, New York. The words and music were written by the Rev. J. F. X. O'Conor, S. J., especially for the children. It is written not too deep for childre voices, and the music is very attractive, keeping along the lines opera, without going over the border-land of comic opera. It was the aim of the author to translate into musical ideas the thoughts of the libretto.

According to a recently-published work entitled "Un Slecie de l'Eglise de France," the conversions to the Church in the nineteenth century number 26,000,000. This has been due no small measure to the organization of no small measure to the organization of no small measure to the organization of the Society for the Propagation of the Faith, which to-day is the main sup-port of our missionaries the world over. When this society was first or-ganized eighty-three years ago, Catho-lic missionaries numbered but 1,000. To-day the number of priests, brothers and nuns engaged in missionary work has risen to 65,000.

LUKE DELMEGE

BY THE REV P. A. SHEEHAN, AUTHOR "MY NEW CURATE," "GEOFFREY AUSTIN: STUDENT," "THE TRIUMPH OF FAILURE," "CITHARA MEA," ETC. CHAPTER III.

THE SAGACITIES OF AGE. As the young priest made his way hastily across the fields, already yellowing to the harvest. he became aware of a deep feeling of despondency glooming down upon him, although he was in the high zenith of youth, with all its prophetic promise, and the heavens were clear above his head. That engagement to die was an uple ordeal to be encount. to dine was an ugly ordeal to be encountered; but, after all, what did he care? It was a couple of hours' agony, that was all. What then? Where did all this dismal anxiety and foreboding come from? He was fond, as has been come from? He was fond, as has been said, of analyzing—a dangerous habit: and now, under the hot sun, he was striving to reconcile two or three things, the mystery of which the world has already declared to be insoluble. "A respectable career," "honors and emoluments," "a stall in the cathedral;" these words jarred across the vibrant emotions of the young priest, and made him almost sick with their dismal and hollow sounds. Good dismal and hollow sounds. Good heavens! was this the end of all—all heavens! was this the end of all—all the heaven-sent aspirations, all the noble determinations, all the consecrated ideals that had peopled heart and mind only a week ago, when the oil was wet on his hands, and he trembled as he touched for the first time the chalice of the Blood of Christ? How paltry every human ambition seemed then: every human ambition seemed then how ragged the tinsel of kings; how worthless the pincht earthly thrones! How his soul burned to emulate the heroism of saints—to go abroad and be forgotten by the world and to be remembered only by Christ lepers and to live and die amongst the the insane—to pass, with, one swift stroke of the duli sword of the executioner in China or Japan, to his immortal crown! Why, it was only the prayers of his aged mother made prayers of his aged mother had written to the Bishop of Natal, asking as a favor to be deputed as chaplain in Robbin Island, where the outcasts and refuse of humanity were located, so that his life might be from start to finish one dorious holocaust in the sight of God glorious holocaust in the sight of God! And now there remains, after all the glory, the gray ashes of a "respectable career,"—a comfortable home, honors and emoluments, and, as a crown of old ago, a parish and a prebend! What an anticlimax! Luke groaned and took off his hat, and wiped the hot perspiration from his forehead.

But a sharper sting was behind. It all this was a shock and a surprise.

all this was a shock and a surprise, what was he to think of all his ambitious labors for the last six years? Had be one single idea before his mind but self-advancement, glory, the praise of men, the applause of his fellow-students, except on that holy morning when the intoxication of divine dreams and hopes lifted him on the highest altitudes the Holy Mount? And he said to his am petii a Domino: hanc requiram: ut inhabitem in domo Domini omnibus die bus vitae meae. Ut videam voluptatem Domini, et visitem templum ejus. Im pinguasti in oleo caput meum : et calix

meus inebrians quam praeclarus est!" Now, which was right—the tacit denial by men of the sublime doctrine of self-annihilation and love of lowly things and places, and, by consequence their gospel of self advancemen their gospel of self advancement preached from the house tops; or that sudden breath of the Holy Spirit—that affatus spiced with sanctity and sorrow that momentary intoxication, which has come but once or twice to saints and was the enigma of life, the antithesis of principle and practice. He saw, as in a vision, all the vast corollaries and scholia, that stretched away into the perspective of time, from one principle er; he saw himself branded as a madman or a faratic if he embraced the one, and scheduled in the markets of the world as a respectable and hon-ored clergyman if he selected the other; here was pain, disease, dishonor; and here was pain, disease, dishonor; and here was peace, dignity, health, and wealth. He knew well whither the Divine Hand, palm-wounded, bloodstricken, pointed; but who am I, he said, to set my opinion before the whole world? I am a conceited fool to think that these diseased and morbid think that these diseased and morbid thoughts, that spring from an over-strained mind and irritable nerves, are be assumed in preference to the calm and almost universal habitudes of mankind. I shall say to my soul: Sleep thee now, and rest. Let the future solve its own enigmas.

But then came back with trebled

force the shame he felt when his old pastor put bluntly before him these dreams of advancement and ambition: dreams of advancement and ambition and he just remembered that morning read some strange things in hi book of meditations. It was the arti-culate rendering of all the Spirit had Who now is right? This been saying. Who now is right? This old man in the nineteenth century, or this strange, unnamed, unknown monk who was calling to him across six cen The world was grown turies of time? The world was grown wise. Was it? Circumstances change Do they? It was all very well in the Dark Ages, but this is the light illumined nineteenth century.

Indeed? We are not to go back to mediavalism for our philosophy of life, when we have ever so many new sys-stems of our own; and our Illuminate know a little more than your cowled monks with their sandals and bog-Latin.

"Not in vain the distant beacons, forward forward let us range; Let the great world spin forever down the ringing grooves of change,"

Quite so. The "ringing grooves of change." Are we going back to manuscripts when we have print? Back to coaches when we have steam? Back to monasteries when we have hotels? to monasteries when we have Back to mortification, dishonor, forgetfulness, the Innominati of the cell and the tomb?

The hoarse wash of the Atlantic

surges came mournfully to his ears, there in the brilliant sunshine; and as he turned away from his reverie and the sight of the restless but changeless ocean, he thought he heard the rebuke upborne—Be ashamed, O Sidon, said the sea.

the sea.

"Begor, I thought you were petrified into a stone statue, Luke," said the voice of the good natured curate. "I have been watching you, and whistling at you for the last half-hour; but I might as well be whistling to a mile stone, and my breath is not now so strong either. "The Canon has turned him into ice," I said to myself, 'he's a nim into ice, I said to myself, 'he's a regular patented refrigerator, even on this awful day.' Phew! there's no living at all this weather. Come along. The Murphles are waiting; and so are two of the hungriest fellows you ever saw. But are you really alive? Let me (sel you.''

me feel you.'
So they passed into the humble parlor of the aged curate; and, as Luke sank wearily into a horsebair arm-chair, very much the worse for the wear, dinner was ordered by a few robust knocks on

the kitchen wall.

"Comin," said a far-away voice, like that of a ventriloquist.

"You know Father Tim, Luke? And

this is my old friend, Martin Hughes, the greatest rascal from this to Cape the greatest rascal from this to Cape Clear. Come along now, boys, we're late, you know. Bless us, O Lord, Amen. You'll take the liver wing, Luke. You've a good right to it. They're your own. Ah! you've the good mother."

"And I venture to say," said Father Time disgring the carver with his left.

Tim, digging the carver with his left hard into the juicy recesses of the ham, "that this fellow came from the same quarter. Ah! this is a parish where men buy nothing but a scrap of butcher's

"I suppose you've got your eye o "I suppose you've got your eye on it, Tim. You've no chance, my dear fellow. Read up Valuy and Lord Chesterfield's Letters and the Manual of Etiquette. You unmannerly fellow, what a chance you have of upsetting a polite young man like me. Take the potatoes over there to Father Delmege, Mary. I suppose now you're tired of the Queen's mutton? And you tell me they don't give the students beer now? Well, that's bad. What'll you take now? Try that sherry. No! A now? Well, that's bad. What'll you take now? Try that sherry. No! A little water?" he echoed in a tone of ineffable disgust.

"I think Father Delmege is right such a day as this," said Martin Hughes, a kindly, soft-faced priest, who was generally silent, except when he had a gentle or encouraging word to say. "And, indeed," he added, "that beer was no great things. It was good day for Ireland when they did away with it."

Well, of course, every one knows you're a queer fellow. But Luke, old nan, are you really alive?"

"Alive and doing fairly well," said Luke, laughing. "Ab actu ad esse valet consecutio. And if this is not actuality I'd like to know what is."
"There now for you," said the host; "he has the dust of the desks in his

mouth yet. Begor, I suppose now I could hardly remember to translate

"Don't try," said Father Tim;
"nothing disturbs the digestion so
much as serious thought."

"Faith, 'tis true for you. I'll let it alone. I'm better engaged. Mary, have that bit of mutton ready when I

ring."
And so, amidst bantering, joking, story telling, from the lips of these genial and kindly men, Luke soon for-got his introspection; and his nerves cooled down and were soothed by the otally informal and delightful conver sation that shot, as if by web and woof, across the flowers and the viands. Then, when these contemptible dishes were removed, and they settled down to a quiet evening, Father Tim cross-ing his legs comfortably, and squeezing with the dexterity begotten of habit man to nhil. osophize. He was slow of speech, unlike his dear friend, the host of the evening, and Spartan almost in his utterances, which he ground out slowly from the mills of thought.

There's one advice I'd give you Luke, my dear boy; and 'tisn't now, but in twenty years time, ye'll thank but in twenty years time, ye'll thank me for the same. Harden your head in

time."
"I beg pardon, Father," said Luke wonderingly.
"For what, my boy?" said Father

Tim.
"I didn't quite understand you,'
said Luke, timidly. "You said some

"I said," replied Father Tim, dropping in a tiny bit of sugar, "and I repeat it, harden your head in time."
"Let the boy alone," said Father Martin; "don't mind his nonsense, Luke."

"I said, and I repeat it," said Father Tim, "and 'tisn't now, but in thirty years' time you'll value the ad-vice; harden your head in time. You see 'tis this way,' he continued methodically, "if you take one glass of wine, even that claret there, which is no more than so much water, and if it gets into your head, and your eyes are watery, and your knees weak, and you cannot say, three times running, the British Constitution, you are a drunkard and a profligate. But if you can drink a puncheon of the hard stuff, like this, and your head is cool, and your knees steady, and your tongue smooth and glib, you are a most temperate and abstemious man. 'Tis the hard head that does it. A civil tongue and a hard head will take any man through

the world."
"But do you mean to say," said Luke, who was amazed at such a state-ment, "that that is the way the world judges of intemperance?

Of course it is," said Father Tim "what else? The working and unit sees—nothing else."
"But that's most shocking and un"But that's most shocking and un-

fellow may make a mistake—"
"If he made such a mistake in Maynooth, how would he be judged?" said

Father Tim.

"He would be promptly expelled, of

course. But then, you know, men are on probation there, and it is natural—"

" Maynooth is the world," said Father Tim, laconically. "Men are always on probation till they pass their

always on probation till they pass their final, beyond the grave."

This was so good, so grand an inspiration that Father Tim gave up the next ten minutes to a delightful inward and inaudible chuckle of self-congratulation, intensified by Luke's frightened solemnity. Then he relented.

"Don't mind an old cynic, Luke," he said. "Diogenes must growl from his tub sometimes."

"By the way, Luke," said Father

By the way, Luke," said Father Martin, "you are mighty modest. You never told us of your triumphs at the last exam. He swept everything before he said, in an explanatory tone to Father Pat, the host. The latter was embarrassed for a moment but only

for a moment.
"Did you expect anything else from his mother's son?" he asked. "Why that's the cleverest woman in the three parishes. Mike Delmege wouldn't be what he is but for her to-day. Bu Luke—did you see all his prizes?" he suddenly asked. "Ah! my dear felow, if Luke had six years more, he'd have a library like Trinity College

"Did you top the class in everything, Luke?" said Father Martin.
"Everything but Hebrew," said Luke, blushing. "You know that Luke, blushing.

He was about to enter into elaborate explanations of his comparative failure there, and a good deal of Masoretic and Syro Chaldaic philology was on his whole thing now without elation, nay even with a certain well-defined feeling of disgust. That little reverie there above the sea, in which he saw, as in mirror, the vanity and futility of these transitory and worthless triumphs, had well-nigh cured him of all his pride and elation; but he was wondering, between the vibrations of pleasure and disgust, at the eccentricities of men now regarding his academical triumph with contemptuous indifference, and again attaching to them an importance which his common sense told him was not altegether the vaporings of mere not attegether the vaporings of mere flattery. In fact, men and their ever-varying estimates of human excellence were becoming emigmatic; and, to his own mind, therefore, their instability proved the very worthlessness of things they praised and applauded.

"You are all right now for life, my boy," said Father Martin, timidly. "You have made your name, and it is as indelible as a birthmark. All you calmly on us poor fellows, who never got an Atque." (The lowest college distinction.) ave got to do now is to look down

"That's true," said the venerable host. "Why, when his time comes for a parish, we must build a town for him. There will be nothing in this diocese fit for him."

"They'll make him Vicar - Apostolic raney it make him vicar - Apostolic or Bishop, or something over there," said Father Martin. "He'll become a regular John Bull. If any fellow attempts to examine you for faculties, tell him you are a gold-medalist and he'll collapse."

"Or pitch Cambrensis Eversus at his head," said Father Pat.
"Well, I'm commencing well, whatever," said Luke, entering into the

fun.
"So you are, my boy, so you are,"
"If said the host, encouragingly. "If you'd only take to the wine of the country, you'd infallibly rise in the

professio "I'm dining with the Canon on Sunday," said Luke, demurely. "What?" cried all in chorus.

"Had you the courage?"
"There's no end to the impudence "My God!" sai

"My God!" said Father Tim, solemnly and slowly.
"The next thing will be your asking him down to dine at Lisnalee," said

"And why not?" said Luke, flushing angrily. dining under the roof of an honest

man? "And why not ?" said Father Pat, musingly.
"And why not?" said Father Tim,

as from afar off. "And why not?" said Father Martin, looking down mournfully on the young priest. Then the latter began to put a lot of turbulent and revolutionary questions to himself. Am I not a priest as well as he? Why should he not meet my mother and sisters, as well as I am expected to meet his rela-tives, if he has any? Who has placed highty chaos between us, as be-Lazarus and Dives? It is all this mighty chaos this infernal, insular, narrow - minded fliteenth century conservatism that is keeping us so many years behind the rest of the world. Could this occur in any other country? And who will have the courage to come forward and pulverize forever this stiff, rigid formalsm, built on vanity and ignorance, and buttressed by that most intolerable of

"By Jove, I'll ask him," said Luke, aloud. "No, my boy, you won't. Don't practice that most foolish of gymnasties - knocking your head against

human follies

-the pride of caste?

stone wall."
"Then I won't dine with him," said

Luke, determinedly.

"Oh, but you will," said Father Pat, admiringly.

"Did ye ever see such an untrained young colt in all your lives? Now, you'll go on Sunday and dine with the Canon; and I think, if we can put our experiences together, you won't make any egregious mistakes. Where will we begin, Father Martin

where will we begin, Father Martin? Stand up and show Luke how to take the ladies in to dinner."
"Tell your experiences, Pat," said Father Martin, good-humoredly.
"That will serve as a manual of ctimates."

quette—I mean your mistakes."
"I never made but one mistake," said Father Pat, with a show of pretended anger, "but that ex-cluded me from the Kingdom of cided me from the hingdom of Heaven forever. It was all about one or two little beggarly peas. I had dined well — at least as well as could be expected when you have to have your eye on your plate and on your ho same time. I was flattering myself that I had got through the miserable busi-

ness with flying colors, when some evil spirit put it into my head to pick up a few little peas that lay upon my plate. Now, I didn't want them, but the old boy put them there. I put my fork gently upon one. It jumped away like a grasshopper. Then I tried Number Two. Off he went like a ball of quick-silver. Then Number Three. The same followed, until they were gyrating around for all the world like cyclists on a cinder track. Then I got mad. My Guardian Angel whispered: "Let them alone.' But my temper was up; and there I was chasing those little beggars around my plate, for all the world like the thimble-riggers at a fair. Now, I firmly believe there's something wrong and uncanny about peas; else, why does the corjurer always get a peafor, his legerdemain: and that's the wrong and uncanny about peas; else, why does the conjurer always get a pea for his legerdemain; and that's the reason, you know, the pilgrims had to put peas in their shoes long ago as a penance, and to trample them under foot. Well, at last, I said: 'Conquer or die!' I looked up and saw the Canon engaged in an engrossing conversatian with a grand lady. Now or never, I said to myself. I quietly slipped my knife under these green little demons and gobbled them up. I daren't look up for a few seconds. When I did, there was the Canon glowering on me like a regular Rhada glowering on me like a regular Rhada manthus. I knew then I was done for the said nothing for a few days. Then came the thunder-clap. 'I could for give,' he said, in his grandiose way, 'your solecisms—ha—of speech; your ungrammatical and—ha—unrecognized pronunciations; but to — eat — peas— with—a—knife! I didn't think that such a dread mortification could be in store for me! He never asked me to line from that day to this-for which I say, with a full heart, Deo Gratias. But Luke, old man, look sharp. Let me see. Give him a few hints, Tim! Martin, try and brush up your eti-

Tell me," said Father Tim, in his own philosophical way, "tell me, Luke, could you manage to hold a wine glass

" Certainly," said Luke.
" And hold it up to the light?"
" Of course," said Luke.

"Could you, could you, bring your-self to sniff the wine, and state ever so little a drop, and say: Ha! that's something like wine! That Chateau Yquem, sir, is the vintage of '75. I know it, and I congratulate you, sir, upon your cellar !"
"I'm afraid not," said Luke, des-

pondently.
"If you could, you were a made man

for life," said Father Tim.
"Do you know anything about flowers?" he asked after a long pause.

"I think I know a daisy from a buttercup," said Luke, laughing.
"Could you bring yourself—you can if you like—to give a little start of surprise, somewhere about the middle of dinner, and gasp out in a tone of choking wonderment: Why, that's the Amaranthus Durandi! I was always resumed. that there was but one persuaded that there was but one specimen of that rare exotic in Ireland, and that was in the Duke of Leinster' conservatory at Carton!"

Luke laughed and shook his head

regatively.

"You lack the esprit, the courage of your race, me boy," said Father Tim.

"Tis the dash that gains the day; or, shall I call it," he said looking around impudence?

After a long pause, he resumed:
"Did ye ever hear of a chap called Botticelli?

Botticelli?"
"Never!" said Luke, laughing.
"Why, my dear fellow, your education has been shockingly neglected.
What were you doing for the last six or eight years that you never heard o

"Somehow, I managed to get on with-it him." said Luke. "What was he out him," said Luke. a cook?

"No use," said Father Tim, shaking his head; "he'll be turned out ignom iniously, and we'll all be disgraced." "I'm afraid," said Father Martin,

"' tis too late now, Tim, give him lectures on botany or the old masters; we must be satisfied with telling him what not to do.'

what not to do."
"I suppose so, go on, Martin," said
Father Tim, resignedly.
"Don't eat out of the front of the
spoon!" said Father Martin.
"Don't make any noise when eating;
no more than would frighten a rabbit,"

no more than said Father Pat.

"As you value your soul, don't put your hands on the table between the

your hands on the table dishes," said Father Tim. "You're a teetotaller, aren't you?" said the host.
"You're all right, tho' he thinks it

vulgar; and so it is horsibly vulgar. But you won't be tempted to ask any one to drink wine with you. He'd never forgot that."

"Don't say 'please' or 'thank you' to the servants for your life. He thinks that a sign of low birth and bad form," said Father Tim. "Is there anything else?" said Father

Martin, racking his memory. "Oh, yes! Look with some contempt at certain dishes, and say No! like a pistol-shot. He likes that." "If he forgets to say 'Grace,' be sure to remind him of it," said Father Pat

"Oh, yes! of course, and won't he be thankful? said Father Tim.
"Well. many thanks, Fathers," said Luke, rising. "I must be off. Not much time now with the old folks at home!"

"Tell Margery we'll all be down for tea, and she must play all Carolan's airs—every one," said Father Pat. "All right," said Luke, gaily. He had gone half-way down the field

before the curate's house when he was premptorily called back. There had been a consultation evidently.

"We were near forgetting," said

Father Tim, anxiously, "and 'twould be awful, wouldn't it?" other two nodded assent. The other two nodded assent.
"If by any chance he should ask you

to carve—"
"Especially a duck," chimed in

said Luke, laughing. "But couldn't you manage about that wineglass—just to shut one eye, and say what I told you?" said Father Tim,

n a pleading tone.
"No! No!" said Luke, "never!" "By the way," said Father Martin,
"do you know anything about poultry?
Do you know a Dorking from a Wyan-

But Luke had vanished. "What are these professors doing I these colleges, at all, at all?" sai Father Martin, when the trio returns mournfully to the table. "Why do they turn out such raw young fellows,

"Why, indeed?" said Father Tim.
"Hard to say," said Father Pat.

CHAPTER IV.

DIES MAGNA, ET-AMARA. "Father Luke, if you please, Miss," said Mrs. Delmege to her youngest daughter, Margery. I regret to say daughter, Margery. I regret to say that that young lady was an incorrigible sinner in this respect; and this maternal correction was required at least ten times a day during the brief happy days that Luke was now spending at home. It was "Luke," happy days that Linke was now spending at home. It was "Luke," "Luke," all day long with Margery; and the mother's beautiful pride in her newly-ordained son was grieviously shocked.

"You thick he's no more than the "You thick he's no more than the "You will Mars Delmerge." but

rest of ye," said Mrs. Delmege, "but I tell you he is. He is the anointed minister of God; and the biggest man

in the land isn't aiqual to him.'

But how could Margery help familiarity in her sisterly anxiety Luke should make a glorious debut first at last Mass the following Sunday And so, just a wee, wee whisper blotted out for the moment all this glory, and bushed the music that was kindling into and secondly—and I regret to say that I fear it was deemed more important—at the Canon's dinner-table on Sunday evening?
"Sure I'd rather he was home with

us on the last Sunday he'll spend in Ireland," said Mrs. Delmege. "And sure Father Pat could come up, and we could have a nice little dinner for 'em. But, after all, when the Canon asked him, it would never do to refuse. Sure it's just the same as the Bishop him-

"I know that horrid Mrs. Wilson and her grand, proud daughter will be there, and that they'll be looking down on poor Luke—"
"Father Luke. Miss! How often Father Luke, Miss! How often

must I be telling you?"
"Very well, mother. Be it so. But "Very well, mother. Be it so. But Luke and I were always playmates, and it sounds more familiar."

"But you must remember that Luke

-ahem! Father Luke is no longer a ossoon. He's a priest of God, and ou must look on him as such." -ahem!

"Of course, of course, mother, but I know they'll make him uncomfortable with all their airs and nonsense. To see that Barbara Wilson walk up the aisle on Sunday is enough to make any one forget what they're about. You'd think it was the Queen of England. I wonder she doesn't go into the pulpit and preach to us." Wisha, thin, her mother was poor

and low enough at one time. I remem-ber well when the Canon was only a poor curate, like Father Pat, God bless him ! and when his sister was-well we mustn't be talking of these things, nor placing our neighbors. Perhaps, after all, there's a good heart under all their grandeur. "I wouldn't mind," said Margery,

stitching on a button on the grand new stock she was making for Luke, "but Fatner Martin said the other night that Luke—"

" There agin," said the mother.

"Could teach half the diocese theology. But what do those people care? I know they look down on him, and he's so sensitive. He won't stand it, I tell you, mother."
So the sisterly anxieties ranged over

every possible accident to her idol until Sunday morning came. Ah! that was a great day at Lisnalee. They were going to see their best beloved at the altar of God. And Luke was placed going to celebrate, there on the predella, where he had knelt thirteen years ago, and raised with fear and awe, the very vestments he was going to wear to-And there at the same wooden rails had he received for the first time his Holy Communion; the first of many times, as child, student, minorist, subdeacon, deacon, he had knelt amongst the poor and lowly, Sunday after Sunday, during his happy vaca tions. It was all over now. Never more would he kneel there we congregation. "Friend, go higher." He had heard the word

henceforth he was to stand on high as a mediator and teacher, where hitherto he had been the suppliant and t pupil. The little church was crowded to the door; and when Luke appeared holding the chalice in his hands, a thousand eyes rested in his youthful face. He had just had a brief but an-

imated debate in the sacristy.
"Was he to read the 'Acts'?" "Certainly."
"And the 'Prayer before Mass'?"
"Of course."

"He never could do it."

"He never could do it."
"He must; and read the publications, too; and, Luke, if you could
muster up courage to say a few words
to the congregation, they'd all be delighted.' Luke drew the line there.

Trembling, half from joy, half from fear, rigid as a statue, he went slowly and reverently through the sacred peremonies, with what raptures and ec stasies, God only knows! Once, and once only, had Father Pat ("a proud man this day," as he described him-self) to interfere. It was just at that sublime moment called the "Little Elevation," when Luke held the Sacred Host over the chalice, and raised both to God the Father, and murboth to "Omnus honor et gioria.
Just then a tear rolled down the cheek
of the young priest, and Father Pat had to say:
"Hold up man; 'tis nearly all over

"Especially a duck," chimed in Father Martin—
"Say at once that your mother is dead—that you know she is—and cut home for the bare life, and hide under the bed."
"All right, Father Tim, all right!"

But it took some minutes before he could compose his voice for the Pater Noster; and ever after, no matter what other distractions he might have had in celebration, he never repeated that "Per ipsum, et cum ipso, et in

ipso" without remembering his emo-tions at his first Mass.

Father Pat had provided for the young priest a modest breakfast in the sacristy. It was a wise provision, for he had serious work before him-no less than to impart his priestly bless-ing to each and all of the vast con-gregation. It was a touching and impressive sight. There they knelt on the hard shingle—young and old, rich and poor, all reduced by their common faith to a dead level of meekness and humility; and the poor beggarwoman or bodach, who cringed and whined durwhere all had equal rights, and no distinction as acknowledged. And so the brilliant sunshine gleamed through the whispering leaves, and fell on gray hairs, or the rich auburn on gray hairs, or the fich augurn tresses of some young girl, or the fair gold of some child; and through the green twilight the young priest passed, uncovered and full of emotion, as he laid his hands on some old playmate or school-fellow, or some venerable village. teacher to whom he had been taught look up with veneration from his child-hood. And the little children doubled around trees, and shot down to the end of the queue to get a second bless-ing, or even a third; and many were the beasts heard in school that of the many times some curly headed youngsters had stolen the young priest's blessing. But was it all sunshine and music? Well, no! You see it never is. There must be gray clouds to bring out the gold of the summer sun; and there must be a discordant note to emphasize the melodies that sing them selves to sleep in the human heart.

way gently through the crowd that was jammed at the narrow gate which led into the chapel yard, when he heard just in front of him, and so near that he touched the rough frieze coat of the speaker, these words:—
"But it is quare that he has to go on
the furrin' mission. Sure, 'tis only the furrin' mission. Sure, 'tis only thim that can't pay for theirselves in

a full-throated oratorio in the breast of the young priest. He was pushing his

college that has to go abroad." "How do we know? Perhaps, after

all, Mike Delmege is not the sthrong man we tuk him to be." "And I bard that Bryan Dwyer's son, over there at Altamount, is goin' into the college to be a Dane, or somethin

grate intirely.

"And sure they wint to college the gither. And if this young man"—he threw his thumb over his shoulder—
"is the great schollard intirely they makes him out to be, why isn't he sint into the college instid of goin' abroad?

"Well, Father Pat, God bless him says that Luke had no aiqual at all, in Manute." "I suppose so. Mike Delmege has a warm corner; and sure I see a fine flock of turkeys in the bawn field, Wan or

two of 'em will be missin' soon, I'm thinkin'." thinkin'."
"I suppose so. Did ye notice how
narvous the young priesht was at the
'Acts'? Why, my little Terry could
do it betther. And what did he want

Acts Y why, my first left several do it betther. And what did he want bringing in the Queen for?"

"He's practisin'. He's goin' to England, I undershtand; and he must

pray for the Queen there."
"Begor, I thought the Church was the same all over the wurruld. Wan Lord—wan Faith—wan Baptism—"

"Sh!" said his neighbour, nudging him; and Luke went home with a very

bitter sting in his chalice of honey. It was not exactly the unkind al-Insions made by these ignorant cottiers, or the ill-concealed sarcasm about his own dearest ones, that nettled him. own dearest ones, that nettied min-free things, indeed, were ugly, irritating facts; and to a proud spirit they doubly galling on such a day of triumph. But the Bishop had ignored him and his successes, and had kept at home and placed in a position of honour in his native diocese a student who never had distinguished himself in college, or even appeared amongst the alumni at the great day of distribution.
What was all this? Had not the Bishop smiled on him, and congratulated him and told him how he reflected honour on his diocese? And now he should go abroad for six or seven years, whilst his junior, a distinctly inferior man, was lifted over the heads of thirty or forty seniors, and placed at once in a responsible position in the Diocesan Seminary! Luke was choking with chagrin and annoyance. He put his hand to his forehead mechanically, and thought he found his laurel crown no longer the glossy, imperial wreath of distinction, whose perfume filled half the world, but a poor little corona of tinsel and tissue paper, such as children wreathe for each other around the May-

pole of youth. He was very morose in consequence; and, when he entered the house, and found all gathered for the mid-day meal, he looked around without a word and without a word passed the thresh-hold again, and moved down toward the

"Poor boy!" said the mother, affec-tionately; "that last Mass was too tionately; "that last Mass was too much for him, entirely. And sure I thought the people would ate him." But Margery, with the affectionate instinct of a sister, saw deeper, but

only said :
"Tis this great dinner this evening that's troubling him. I wish he were left at home with us."

Luke crossed the fields rapidly, and then lightly jumping over a stile, found himself in one of those unfenced fields that slope down to the sea. A few sheep, nibbling the burnt grass lazily, scampered away; and Luke, jumping the rugged stones of a rough wall, found himself in a fisherman's cottage. The family were at dinner, and Luke, taking off his hat, said cheerily in the

Irish fashion:
"God bless the work! and the work-

men too !" "Wisha, thin, God bless you, Master Luke, and 'tis you're a thousand times welcome? Mona, get a chair for the

priesht."
"And this is my little Mona," said

Luke, affectionate blessing this more Wisha, thin, Ma heart swelled wh althar."
"And wasn't
"Where Luke. "Where please, but now of Mona and Moira Luke who insisted called Irish name "I have not self," he said, " our little childre by their beautifu

potatoes, "was ence all the time come home, noth to get up on a minis wobisc Wisha, who kno was thinki the little boat, the oars and r places. Is she

This little father, pointing trying to choke

Stanch as the fisherman want one of the " No! I'll r you give me a h "And a good Father Luke, Begor, ye cou "Now, now, mot! No, no, her out for an h

"Just as lo
plases," said the
the day is ho
sail, and make a
Luke pulled
the swift exerciing aspects of vigorating bree away from the ing subjects the ing him. Ther in what poets soothing influe mother's hand ruffled aspects human feeling great silence s infinite peace, and stinging of

> No wonder tha workers have munion with th strength from she teaches to And it was w ance, and only that Luke D day in his lift sybaritic tem self up wholly influences of s like so many the peace that in a dread int morbid and c principles and and his little was his first feverish and e ing human th then trying that shrank i came a tortur possibility o

> > was the fatue

sued through of a gambler

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m in the Diocesan was choking with rance. He put his d mechanically, and his laurel crown no

imperial wreath of perfume filled half for little corona of per, such as children her around the May-

ose in consequence;

red the house, and d for the mid-day

und without a word

ved down toward the

id the mother, affec-

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ith the affectionate er, saw deeper, but

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e fields rapidly, and

ng over a stile, found those unfenced fields

to the sea. A few e burnt grass lazily, and Luke, jumping

es of a rough wall fisherman's cottage

t dinner, and Luke, said cheerily in the

work ! and the work-

od bless you, Master u're a thousand times

, get a chair for the

ny little Mona," said

last Mass was to

n Baptism—"

alice of honey.

rdant note

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Luke, affectionately; "dear me, how she is grown !"

"And she got your reverence's blessing this morning, glory be to God! Wisha, thin, Master Luke, how my heart swelled whin I saw you at the

althar."
"And wasn't Moira there?" said
Luke. "Where is Moira?"
Moira was making her tollette, if you
please, but now came forward blushing.
Mona and Moira were twins, and it was
Luke who insisted that they should be

Luke who insisted that they should called Irish names.

"I have not much to boast of myself," he said, " but 'tis a shame that our little children should not be called by their beautiful Celtic names."

"This little fellow," said the

"This little fellow," said the father, pointing to a child, who was trying to choke himself with milk and potatoes, "was watching your rever-ence all the time. And sure, whin he come home, nothin' would do him but to get up on a chair, and say the Dominis wobiscum like any priest. Who knows? Quarer things

"I was thinking of taking a pull in the little boat," said Luke; "I see the oars and rowlocks in their old places. Is she stanch and sound as ever?"

"Stanch as ever, you reverence,"
the fisherman replied, "Will you
want one of the byes?"

"No! I'll manage by myself. If you give me a hand to float her, I'll do the rest."

And a good hand ye are at the oar, Father Luke," said one of the boys. "Begor, ye could turn her agin any of

"Now, now, now, no Blarney, Der mot! No, no, one will do! I'll keep her out for an hour or two."

her out for an hour or two."

"Just as long as your reverence
plases," said the old man. "And, as
the day is hot, we'll take down the
sail, and make a yawnin' of it."

Luke pulled slowly out to sea; and
the swift exercise, and the ever-changing aspects of the ocean, and the invigorating breeze, drew his thoughts
away from the perplexing and irritat. away from the perplexing and irritat-ing subjects that had lately been vexing sholects that had lately been vexing him. There is something, after all, in what poets have sung about the soothing influences of Nature. Her mother's hand smooths down all the ruffled aspects and angry asperities of human feeling and thought; and her great silence swallows up in a kind of infinite peace, as of heaven, the buzzing and stinging of that hive of hornets,

"Each one moves with his head in a cloud of poisonous flies,"

No wonder that the best of the world's workers have sought peace in com-munion with the solitude of Nature, and munion with the solitude of Nature, and strength from the great sublimellessons she teaches to those who sit at her feet. And it was with the greatest reluctance, and only by a tremendous effort, that Luke Delmege, this momentous day in his life, turned away from the sybaritic temptation of yielding himself up wholly to the calm and placid influences of sun, and sky, and sea; and, like so many other fools, sought peace, the peace that lay at his feet unsought, in a dread introspection of self, and a morbid and curious analysis of men's principles and thoughts about himself and his little place in the world. It is little place in the world. It was his first great plunge into the feverish and exciting pastime of analyzing human thought and action; and then trying to synthesize principles that shrank from each other, and became a torture and a pain from the impossibility of ever reconciling their mutual antagonism and repellence. It was the fatuous dream that Luke pur sued through life with all the passion of a gambler around the green cloth; and it beckened him away from work of solidity and permanence, and left him in middle age a perplexed and disap pointed man.
In another way, however, this was no

novel experiment. Very often, during his summer holidays, when his ambition had been stimulated by his academic successes to work more freely and large-ly for further distinctions, he had lain down in this same boat, and, looking up at the blue eye of Heaven, he had up at the blue eye of Heaven, he had spent hours in revolving the terminology and meaning of some philosophical or theological puzzle, and had reviewed all the authors, and all the authors opinions that had been arrayed for and against it. It was a practical and useful way of imprinting on memory all that books could tell; and very often, in the winter months that followed, he foll head; grantfully on these all fresco fell back gratefully on these al fresco studies, and the immense storehouse of he had accumulated with the sun as his lamp, and his desk the heaving sea. But this morning, as he rocked in the thwarts of his sea cradle, and heard nothing but the chirp of a and heard nothing but the entry of a sea lark, or the scream of a sea-gull, or the gentle lapping of the pure green water within six inches of where he lay, he had commenced the promium of the vaster studies, where no authors were to be trusted and experience alone could teach. But he was comalone could teach. But he was commencing his singular and irremediable mistake of supposing that the clusive and ever changing moods of the human heart could be reduced by propositions to a level rule, and that human action was controllable always by those definite principles that he had been taught to regard as away and mechangeable regard as fixed and unchangeable

Once and again, indeed, he raised himself a little, and allowed his eyes to wander over the beautiful, peaceful prospect that lay before him. Lap, lap, sang the tiny, sunny waves. He stretched out his burning hand, and stretched out his burning name, they clasped it in their cool palms. He saw far away the green fields, as they sloped from the sea and were half dimmed in a golden haze. White specks, dotted the verdure here and there; and great patches of purple heather stretched down and blended their rich colors with the deep red of the rocks, which again was darkened into cobalt, that the gentle waves were now fringing with white. Look long, and rest in the vision, O troubled soul! Why should the murmur of 2 few mites beyond that horizon of peace troubled thee? Altogether, thou art forgotten, there in thy Nautilus boat on the which he knew were the gentle

bosom of the mighty deep. Cast from thee care, and forget the stings of the wasps who dare not come hither to fret

wasps who dare not come hither to fret thee! Alas! and is it not true of us, that we must have the bitter myrrh in our wine of life; and that we create cares for the inxury of fretiulness, where the world has left us in peace? "There are two ways of looking at this question," said Luke in his soliloquy, as if he were addressing a class of students, "the subjective and the objective. Let us take the latter first as the more reasonable. Why should I be troubled because I am going to England and my class fellow to the seminary? Which is the better prospect? Which world you select, if the matter were left to yourself? To see a new country, to get on to the gangway of the try, to get on to the gangway of the world, where all types of races are passing to and fro in endless variety, passing to and fro in endless variety, or to be shut up in a vulgar little place, teaching Musa, Musae to a lot of snivelling school boys, and decimal fractions to a crowd just freed from a country National school? To stand in the pulpits of cathedrals, and speak to an intelligent and well-read audience, those wonderful things you have been reading in Suarez or St. Thomas, or to Lind yourself poring, night after night, over the Georgics of Virgil or the Anabasis? To deal Virgil or the Anabasis? To deal with inquiring, anxious minds, who listen to you breathlessly for the key to the mighty problems that are agitating them in their uncontainty and nor account of the company. Is his reverence inside?"

"He is. It's his office hour, and account of the company of the company of the company of the company. It is the mean of the company ing them in their uncertainty and perplexities; to have the intense gratifica-tion of satisfying honest inquiry, and leading into the fold truthful but darkened souls, who will look up to you

darkened souls, who will look up to you as their spiritual Father forevermore, or to lead successfully through a concursus a few brats, who are punning on your name, and drawing caricatures of your face on their greasy slates?"

"Ridiculous!" said Luke, aloud.

"But let us see the subjective side. You, Luke Delmege, First of First, that is Senior Wrangler in the first ecclesiastical college in the world, have been set aside coolly, but contemptuously, and the preference of a diocesan honor and the preference of a diocesan honor
has been given to a student admittedly
and distinctly your inferior! You have
got a slap in the face from your Bishop,
the student admittedly and distinctly your inferior! and distinctly your metabor.

got a slap in the face from your Bishop,
not so gentle, though more metaphorical, than when he touched your cheek
in confirmation and said—(was it sarcasm? God forbid!)—Pax tecum!
You are snubbed before the diocese;
the stigma will cling to you during life,
and be reflected on your family! Does
not this arrangement imply that, in
some respect, morally, of course—in
character, in the power of ruling and
governing, or teaching, you are distinctly inferior to your humble classmate? You know St. Thomas better;
but he says his prayers better, my dear
Luke! There is your distinct inferiority; and you see now how wise that
old mediæval monk was when he said:

Tune videbitur saplens in hoc mundo tuisse.

'Tunc videbitur sapiens in hoc mundo fuisse, qui pro Christo didicit stuttus et despectus esse.'
'Tunc amplius lexaltabitur simplex obadientia, quam omnis secularis astutta.'
'Tunc plus lactificabit pura et bona conscientia, quam docta philosophia.'
'Tunc plus valebunt sancta opera, quam multa pulchra verba.'

"Yes, yes," cried Luke impatiently, res, yes," cried Luke impatiently, as the boat rocked beneath him; "but that's all 'tunc!' 'tunc!' What about 'nunc!' 'nunc?' Can it be that men's judgments are like God's? Then why was so much stress laid upon our why was so much stress that upon our studies? Why were we applauded as brilliant and successful students? Why were we stimulated to study by every human incentive that could be held out to us? Why did the Bishop himself become what a weight himself himself congratulate me if he had other ideas? Was there ever such had other ideas? Was there ever alon a puzzle as the ways of men? The Sphinx and the Isis-Veil were nothing to them! Then I'll fall back on the realities—the objectiveness of things. There alone is truth. But is it truth?" said the puzzled young priest. He had

When the war began between North and the South in the sad year of 1861, the town of Merriwell did not flame with patriotic ardor. The towns folk believed that the agitation against slavery had brought on the trouble, and f them said that the agitators should be permitted to do the little fighting required. The leading citizens owned the famous cotton mills of Merriwell, which were making money at the time; and they did not care to see the profits disturbed by the departure of hundreds of waves were departure of hundreds of young men for the battle field. So the town slumbered peace neld. So the town sumbered peace-taily through the exciting summer, deaf to the appeals of the Governor, ex-cept for the ordinary formalities which decency compelled the citizens to go through. There were two or three meetings held, at which the rhetorical patriots shouted; a recruiting office was opened, where men might enlist for the defence of the nation; and many for the detence of the nation; and many resolutions, inscribed on fine parchment, informed the Governor and the world that Merriwell would do its duty by the Great Cause. After these simplicities, the people fell into a sleep, out of which neither Bull Run nor the senowed appeals of the Governor could renewed appeals of the Governor could rouse them. However, the hotheads singly went to the front, and wrote let-ters home. These letters, printed in ters home. These letters, printed and the local papers, proved how loyal and brave were the feelings of Merriwell brave were the feelings of stiggns used people; and the leading citizens used people; and the leading citizens used them as unanswerable argument to the critics. All these details prove how little people dreamed in those days that war had come to stay with the nation

war had come to stay with the nation four sorrowful years.

Father John Brisbane sat in his office just about this period, and pondered over the situation. As the pastor of the leading church in the town, he held a position of influence at this moment. O. dinarily it was not so, because the children of the Puritans had no love or respect for the faith and the Church;

Philip's. The situation contained a serious problem. ts delicacy made it serious, and father John felt an embarrassment in dealing with it. He knew himself to be a medioore man in most things, particularly in dealing with the outside world; but he had shrewdness of an instinctive kind, which enabled him to conceal his deficiencies and to steer clear of difficul-

ties. The present problem really frightened him, because he saw consequences sure to follow from any blunder of procedure. So he thought and schemed as he sat in his office, tryand schemed as he sat in his office, trying vainly to his upon a plan that would cover the whole situation. And while he studied in vain, the door bell rang and the house keeper ushered in the very head and front of the problem, Mr. Andrew Carlin. The whispered conversation in the hall floated in ahead of the smooth visitor.

'So it's thrue you're going, Andy?'' Kitty whispered. "Well, God be with ye, and send ye safe home again. It's not for me to discourage any one, but I'm thinking the bullets are too thick out there to let a fine man alone."

'Thank ye, Miss Kate!' was the reply. "And I hope for a safe return myself. But a man doesn't go to war to dodge the bullets. I must take me

to dodge the bullets. I must take me

plenty of fine company. Is his reverence inside?"

"He is. It's his office hour, and everyone's welcome. Go right in."

"I made bold to step in to say goodbye to your reverence," Andrew Carlin began, humbly but proudly. "I'm off to day for the war."

"Sit down, Mr. Carlin, if you please," Father John replied rather coolly. "How many good men do you take with you?"

you?"
"Why, there's a few of the boys
going, I believe," said Carlin, flushing
suddenly, and then he fell silent; for
something in the expression of Father
John, who was looking with great earnestness at the street, alarmed him. He had an uneasy conscience, and could not help showing it. How had the priest learned of his secret service as a

riest learned of his secret service as a recruiting agent?

'From here you go to Washington, I suppose, Mr. Carlin?'

'Yes, your reverence, and then straight to the front where the fighting

He spoke proudly, although Father John looked at him with a curious smile. Andrew lost his pride on the spot. For two months he had lived in the esteem of his friends and neighbors on the strength of that statement, which had lifted him from the commonplace level occupied by a homely, thick witted, dull nonentity, the butt of his circle to a place of importance. Witty, bright, important men, without his courage to enlist, had taken second place in his company, and listened to him as to an oracle; and on the conceit born of two months' flattery he had to the conceit born of two months' flattery he had entured to invade the office of the greatest man in Merriwell, and bid him good-bye as easily as one gentleman would another. "I don't believe," sald Father John,

with a smile, "that you will ever see the fighting line, if you can help it. I know you have no intention to go so far. When you leave this town, after sending away a score of fine boys to the war, and bringing another score with you to Washington, you are going to Albany or Buffalo to do the same thing. You are a government agent, Andrew Carlin, and not a very nice one either."

Andrew went livid at that accusation, which blasted him at once and forever in the community, and left him exposed to public contumely and tar and feathers.

"It was only yesterday that I got on your track," Father John continued.
"Nice work for you to be engaged in, trapping innocent boys, the sons of widows, the supporters of poor parents rever read:

"Only this I have known, that God made man right, but he entangleth himself in an infinity of questions."

TO BE CONTINUED.

FATHER JOHN'S DIPLOMACY.

By Rev. John Taibot Smith.

When the war began between the war series ward do you. But I shall see to that, Mr. Carlin. I shall change your programme right away. You shall go to the front with the other boys to-

to the front with the other boys to-morrow, and do your share of the fight-ing. I shall tell the whole story—"
"Oh, for Ged's sake, your rever-ence!" Carlin broke in ence!" Carlin broke in—
"To Terry Qainn, not to the people,
Oh, if I mentioned it to the people, you
would leave the town in a suit of tar
and feathers! And Terry Qainn shall and feathers! And rerry Quin shart keep it a secret so long as you stay at the front, until you get an honorable discharge. But the minute you disappear from the front, the story will be told from the pulpit of St. Philip's. You need never come back to Merri well then. Now tell me, who has taken your place as the betrayer of the innocent young people of this parish?"
"Martin Hyland," Carlin half whis

pered, unable to speak from horror and shame.
"Tell him to get away with you tomorrow," said Father John, impressively. "Do you understand, man?"
"I do—I'll tell him!" sobbed Car-

lin. "And tell the man who bribed you "And tell the man who bribed you to ravage and tear the flock like a wolf, that hereafter I shall do the re-cruiting in this parish. Tell him that if he sends another traitor like you and

Hyland, I shall expose him for what he is, and leave him to the mercy of the people, the heartless villain!' "And do you go to the front, Andrew Carlin, with the honest determination to do penance for your villainies the last month. Do you think the carse of the Widow O'Neil will ever be lifted from you, for sending her one child, her sole support, her decent boy, to

the war, with your deceptions and your

stay with his mother."

"Thank God!" Carlin murmured.
"You may go," said Father John, after a moment of thought—" but it must be to the front. Terry Quinn shall be told what I know, and he shall keep it a secret. You are the kind out of which informers and perjarers and traitors are made, Andrew Carlin. Pray God to pardon you for your sins against the innocent, and shed your against the innocent, and sace your blood for the country as some atone ment for the blood you were willing to shed for money. Yes, I give you my blessing, poor, unfortunate man!" He stood and made the Sign of the

Cross over the broken figure that crouched to receive it; then Andrew Carlin fled from the house, and hid himself from all eyes until he left town in the company of Terry Quina.
"I think we have scotched the

snake," said the priest thoughtfully, as

he took up another part of the problem.
This part concerned the behavior of the Government agent who had in duced Carlin and Martin Hyland to act as sub agents in the work of enlisting men for the army. Would be come from under cover as soon as Carlin delivered the biting message confided to him? He had everything on his side as the Federal agent; his business ap pealed to the common-sense of the people; he had nothing to be ashamed

of but his method, which could easily be explained away; and if he were a man of courage, he would come to the priest out of manly resentment. And he came as Father John desired, with the cold aloofness of a State official in dangerous times, conscious of his power to injure a man who had taken the at-titude of Father John. The stolid calm of the priest met his insolence like a

"I received from one Andrew Carlin, an enlisted soldier, a message which he said was sent to me by you. My name is Wilcox. I am commissioned by the Government to secure enlistments. Your message was a threat and an in-sult, if you sent it as Carlin delivered

"I am much obliged to Carlin," said Father John. "The message was to this effect: I shall do the recruiting in this parish; if the Government agent sends another traitor like Carlin and Hyland to work in my parish, I shall expose him for a heartless villain."

"Precisely what I got," said Wil-ox. "I shall send it to the officials cox. "I shall send it to the in Washington."

The two men looked at each other

significantly. "And I shall send it to the newspapers and announce it from the pulpit of this church," replied Father John. of this church, replied Father John.

"You must understand, Mr. Wilcox, that I have not the slightest objection to my people contributing their quota of men to the army. By their quota I mean their proper proportion of men. I think their natural ardor will go benefit the regions are notation in time. youd the proper proportion, in time. I shall myself encourage them to enlist in that proportion. But there is a method to be observed in all things. Some things neither I nor my people will tolerate. One is your trick of employing also greatures like Carlington. ploying sly creatures like Carlin to steal children from home, to work in secret like thieves. Another is to ravage my parish with the mean resolve to take all our men if you can, while the native population here sits at its fire-side and laughs at the slaughter of 'the Micks' at the front. You know as well as I do that the trick has been tried with success in various places, and that it is going to be tried wherever it is feasible. Now, understand me clearly. I sent that message by Carlin for the one purpose of bringing you to this office. You are here, and I tell you to change your tactics or take the risk of exposure all over this country—that is, if you are as guilty as Carlin."
"Carlin exceeded his instructions,"

officials. I know it would be a real service on your part to warn them that the closing of manufactories, for the sole purpose of leaving poor men without a means of living and thus driving them purpose of leaving poor men without a means of living and thus driving them to the war, is bound to react upon your important office. We are not fools, you can understand by the manner in which we discovered and punished Carlin and

The official left with smooth words of regret, and ate his anger as he went. Father John had all the points of vantage in the affair: for the Government instructions to recruiting officers insisted on the utmost delicacy in deal. ing with the people, and above all things the avoldance of scandal. Having settled with Wilcox, Father

John took up the third and concluding part of the problem with a light heart, because it lay strictly within his own domain, and could be settled at leisure in his own fashion.
"The women seem to have got over

their scare since the last batch of boys wint off to the war," Kitty said that evening, as she poured the tea. "So many of 'em don't be running to the house to have your reverence keep their sons from 'listing, or bring 'em back from the war, like Phildy O'Naill."

To the war what he though a finish are the war what he though a finish men. He invited the whole parish to attend the service of selecting the recruits; and a great crowd saw him pick out one by one the noble fellows who were to represent St. Phillp's parish in the war, and heard his words of compliment and good will to the selected volunteers and O'Neill.'

enough to carry a hen across the road ; and as for his looks, well God help his children if they take after him!"

"The last of a big family, Kittythe last of a fine family scattered to the ends of the earth. Why shouldn't she have joy in her one child, and she so lonely? No, the women are not com-ing so often with their complaints, bein fact, none at all. And I may say there will be none for a long time."

Kitty reported this solemn utterance to her cronics, to be borne to the utter-most limits of the parish; and along with it went the information that on the coming Sanday Father Brisbane would preach a long and important sermon on the great convulsion which threatened the American Republic. There had not been much said in St. Philip's on the subject, although the other pulpits had blazed once a week with patriotic eloquence. The news, therefore, took on importance, and at the last Mass the church was filled with the perishioners. Among them in quiet corners, sat two or three reporters, and some insignificant non Catholics commissioned to report the quality of the discourse to the interested. Father John entered the pulpit with

a dignity peculiar to that day. From the moment he appeared in the sanc-tuary until he stood in front of them with the book of the announcement in his hand, his congregation watched him with an attention and admiration ac corded in our flippant day only to the greatest orators; and the hush of expectancy among them would have done honor to an O'Connell. After the pectancy among them would nave done honor to an O'Connell. After the formalities and the reading of the Sacred Gospel, he began a solemn description of the great misfortunes which now threatened the very existnce of the Republic. This nation, he said, had opened its

arms to the oppressed peoples of little, storm-to-sed Europe, and in particular to the children of unhappy Erin. Driven out by a barbarous government and an apostate nation, the Irish had and an apostate nation, the Irish had found not only a home but an opportunity in the United States; and their gratitude was as wide and as deep as the sea, in consequence. Now that terrible danger menaced the nation, the time had come to display that gratitude; the place of every able and untrammelled man was at the front, rifle in hand, to defend the liberty and integrity of the Union; and, in due time, no doubt at that point the Irish would be found. Many of them, with rash impertinence, had already thrust rash impertinence, had already thrust their services upon the Government, without waiting for those formalities which obtain in all polite and civilized communities. The Americans had, with the help of France and Spain, founded the Republic, and shaken of the English voke; theirs was the duty the English yoke; theirs was the duty now to defend it—to take the field chose to assist them.

It pained him greatly to see the cheap impertinence of certain members of his parish who had rushed to enlist before any native American had asked them, and had hastened to the front before the natives had done more than discuss the existence of armed rebellion. The children of the men who had founded the Republic would know how and when to defend it : it was not for them to pretend to set an example; and he, therefore, forbade any man of the parish to join the army without his permission. However, that the fire of gratitude and patriotism should be kept burning, he would himself form a small battalion of willing volunteers, and have them trained in the military art in the basement of the church, under a competent instructor; and when the right moment came—when the Gov ernor of the State asked for their ser-vices—he himself would select the members whose glorious duty it would

said Wilcox, swallowing the rage and pride which choked him.

"I accept your explanation and apology," Father John answered suavely.

"And as your are close to important sentences. After a few days the more was a polynomial base at large and the large and knowing began to laugh loudly and sent copies to the leading citizens of the State, whose slowness in recruiting volunteers had much disgusted and wearied him; and the town officers of Merriwell suffered such ridicule from

their neighbors that they took up seriously the work of recruiting.

Meanwhile the battalion of St.
Philip raised the dust in the church basement twice a week, and swallowed a great part of it in learning the simple accomplishments of the private soldier. Father John came in occasionally with half the parish to admire and applaud a formal review, and to compliment the instructor and his men. One Sunday he read from the pulpit the double invitation of the Mayor of Merriwell and the Governor of the State to send to the war what he thought a proper proportion of his valiant men. He in-vited the whole parish to attend the 'Neill.''
"Have you seen the widow O Neill to the disappointed remainder.

"Have you seen the widow O'Neill since?" queried the priest.
"And Phildy too, your reverence.
Never in all my life did I see such joy as that woman has in her boy," said Kitty, with tears in her eyes, although the laughed at the same time. "And indeed the gossoon hasn't brains to the disappointed remainder. The ceremony of departure had all the dignity and pathos worthy of such an affair—Father John blessing the company as its members entered the train and moved away amid the cheers of the crowd. The next Sunday he read the warm thanks of the Governer

to him and his parish for their united service. Pride ran so high that it was a full month before the fun-loving people guessed the method of selection employed by Father John in naming the volunteers. It was then declared that he had picked out the wild lads, quite useless to their parents, the lazy ones, the shiftless one; those without home ties or relatives dependent on them, the inveterate bachelors, and so them, the inveterate bachelors, and so on. The laugh arose again; but Father John, while refusing to admit or deny pointed out that any court of military men would have selected those men as the best material out of which to make veteran soldiers.



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LETTERS OF RECOMMENDATION. Apostolic Delegation Ottawa, June 13th, 1905.

as Coffey:
Sir —Since coming to Canada I have Mr. Thomas Coffey:

My Dear Sir.—Since coming to Canada I nave been a reader of your paper. I have noted 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 strenuously defends Catholic principles and rights, and stands firmly by the teachings and authorand stands from your the same time promoting the best interests of the country. Following the best interests of the country. Following the best interests of the country. Following the best interests of the country, and it will do more and more, as its wholesoms will do more and more, as its wholesoms influence reaches more Catholic homes, influence reaches more Catholic homes, influence reaches more Catholic homes, carnestly recommend it to Catholic homes, carnestly recommend it to Catholic homes. will do more and more, Catholic much difference reaches more Catholic much finguence reaches more commend it to Catholic much finduced reachest recommend in the Catholic families. With my blessing on your work, its families. With my blessing on your work, its continued success, and best wishes for its continued and the continued of th

UNIVERSITY OF OTTAWA.

Mr. Thomas Coffey:
Dear Sir: For some time past I have reayour estimable paper, THE CATHOLIC RECORD
and congratulate you upon the manner in
which it is published. Its matter and forn
are both grow whole. Therefore, with pleas
mre, I can recommend it to the faithful
Bleesing you and wishing you success, believe
me to remain.

Yours faithfully in Jesus Christ
† D FALCONIO, Arch. of Larissa.
Apost. Deleg. LONDON, SATURDAY, JULY 13, 1907. CHRISTIAN BURIAL. A question has been sent us in regard to the exclusion of some from Christian burial. Why does the Church exclude any of her baptized children from a resting - place in her consecrated cemeteries? Besides shocking the feelings of mourning friends it looks like revenge-a pursuing and persecction of the weak and erring. This spirit is the last which the Church should display, being a benign Mother and guardian in life and death. We put the case thus because we know that the Church is never actuated by any but the kindest spirit. What seems harsh is the firmness of autonomy in securing respect for her Whom does the Church exclude from Christian burial? The Roman Ritual specifies clearly certain classes to whom ecclesiastical sepulture is to be denied. Amongst these we select two as forming the most likely to occur. They are those who have committed suicide "from despair or passion (iracundia) not, however, if it happens from insanity, unless before death they have given signs of repentance." In case of doubt reference should, as far as possible, be had to the Ordinary, whose decision is to be followed. When it is certain that any one committed suicide out of despair or violence of anger ecclesiastical burial ough to be denied. When the case is evidently one of insanity ecclesiastical burial with funeral pomp is given. When there is doubt whether the suicide was from despair or insanity ecclesiastical burial may be ven without pomp and solemnity,

Difficulty presents itself in those ca of doubt. How are we to know whether the dead has acted from despair or has in the act of suicide been under the sway of mania? Many schools of philosophy would have us believe that every suicide is a case of insanity. Others, who are pessimists, would almost teach self-destruction as laudable. The theory of irresistible tendency is open to the gravest objections; and if admitted would undermine all moral responsibity. Irresistible tendency does not, and cannot free an act being imputed to a man as a moral agent. In order to know, however, whether it can justly be so imputed the antecedents and the causes must be investigated. These causes are many. Loss of good name, wreck of fortune, death of near relatives tend to prove despair. There are others of a similar character. The troubles and despair caused by these cannot by themselves and without mental ailment give rise to an irresistible tendency which is not morally imputable. The opposite may be the state arising from a morbid condition of body, trouble and discouragement of soul, such that reason is really shaken, and a sudden, brief delirium arises. In this case any act cannot be imputed to the sick agent. Besides mental maladies properly so-called, epilepsy, hypocondria, somnambulism, melancholy and many other symptoms, especially those involving excessive nervous irritation, predispose to this tendency of self-destruction. "If," says an eminent French physician, "we meet one or other of these conditions

soul and body-who suddenly puts an end to himself : what is to be done? Either the cause was real and the enquiry insufficient, or there was a sudden, though unknown, attack of madness. Every man who, without the gravest cause, commits a crime so contrary to nature and reason ought to be regarded as deprived of his reason at the movement of the deed. In such a case the opinions of theologians vary. Odious matters are always to be restrained. And nothing can be more odious to surviving friends than refusal of Christian burial. The interpretation, therefore, that the act was done in a moment of mental aberration, may be applied : which permits of Chris tian burial in accordance with the pre-

scription of the Ritual. We now take our first question which concerns the reasons of the Church in refusing burial to suicides, and secondly to those who are publicly known not to have received once a year the sacraments of confession and Easter Communion and who died without any sign of contrition. From what we have said about the first class and from the last clause concerning contrition it is clear that the Church opens as widely as possible the gates of her cemeteries. None are excluded whose will can even interpretatively lead the priest to judge in favor of the deceased. Those alone are shut out from a resting place with the faithful whose will was obstinate in disobedience or whose final act was a supreme challenge against God. As the tree falls so shall it lie. A man who does not obey these simple com mandments of the Church lives exposed to the penalties attached to them People should bear in mind that the Church is a society—that they must hear it when living or bear the consequences. The Church is a mother whose love for her divine spouse leads her to put a severe punishment upon those of her children who will not seek pardon in confession or eat of the Bread of Life at Easter. Is the punishment too severe? We think not. The value of the gift is beyond price. To spurn it, to live in public despising of of all that day-holy sacrament and these sacraments, to thrust from us the gifts of our Blessed Lord, is to incur the censure of the Church; and it is also to throw ourselves into the hands of the living God. No mourning friends should feel agrieved if a pastor acts upon a clear case of the law. In doubt there lies an appeal to the Ordinary who is charged by divine jurisdiction with the government of his diocese. It is gratifying that such cases of neglect of the sacraments are rare. But even where they do occur, however deeply they may be regretted, a pastor's duty, hard as it is, is clear, and should be respected because it is hard. He is not to blame: he is a minister whose duty it is to carry out the law. If we wish the prayers of the Church over our graves, we must when able put our house in order, and live as we should wish to die. We are not in the Church to do as we like, and then have our friends soured because the law worked

against us. CONFIRMATION. What a divine economy d ramental system present to the reflecting mind. Excluding from our consideration holy orders and matrimony, which concern society itself as well as the individuals who receive them, and also extreme unction, which is the dispensation for our last moments, the remaining four are a wonderful provision for the sanctification and spiritual life of each individual. Signs they all are and passing acts in the producing of them, yet far reaching as the heavens in their efficiency and durable as eternity in their action, transforming, quickening, strengthening, enriching, uniting divine giver and worthy re ceiver. To note how they work into one another, not as though each was not complete in its nature and pur pose, but as growth into the perfection of supernatural life and the harvest of the soul, would fill volumes. Let us dwell upon only one-confirmation-the counterpart of baptism. The thought is opportune. Bishops are busy administering it. Young people by hundreds, after long and careful preparation, are coming to receive the imposition of hands and to be signed with the chrism of salvation. It is no light ceremony. A new character is impressed upon the soul. Tremendous gifts are bestowed - in a fulness - which is not likely to recur, unless that candidate receive holy orders. They rush in silent haste to adorn the intelligence and the will and the heart with light and strength and truth and holy fear and filial piety. Confirmation is the Holy Ghost's Own sacrament, using the phrase in reverential meaning; for all sacraments are our Lord's sacraments. in a suicide, we can suppose the aliena-He is their author. He alone estab tion of reason in virtue of the axiom lished them. He gave to water the that the doubt ought to be interpreted transcendant power which it has in burial." Supposing after due enquiry we find no motive for despair, no morwith the find no motive for despair, no morwith disposition—a man healthy in are the rivers from the rich mount of people. Ballot or no ballot, trustees and locked for better things. And the work-day comes again with the terrible all lawful and supernuous delights, even though they may be lawful and supernuous delights, and the mind and the heart of her who locked for better things. And the work-day comes again with the terrible attach your heart and mind to pleasures in favor of the accused, who ought not,

or no trustees, the obligation of Catho-God watering the plains. In confirmation the Holy Spirit of God comes into the baptized soul with His seven gifts for his diocese. as those which are specially necessary for the guidance and conduct of life Strengthened as soldiers these young " THE WINE CLERK." members of the Church Militant must

go to fight Christ's battle and win Christ's kingdom. This contest centres largely about themselves—the kingdom of God is within. Not altogether - fo they must confess Christ before men Principle is not sacrificed by strong men nor is the standard abandoned by the brave soldier. Courage and prudence are the necessary qualities of good fighters. So fortitude and wisdom are gifts more particularly given at Conreputable one. firmation. It needs courage to be true to the ideals of faith; and it needs

prudence to avoid the snares set for the young and guileless. Then it is to be remarked that like baptism the sacrament of Confirmation can never be repeated. Received once it is on the soul forever more. Whilst this thought demands great care in the preparation for it, and great purity in its reception, it urges also a more frequent remembrance afterwards. recollection of our disposition, our earnest resolutions and the sanctifying gifts bestowed upon us that great day of the Bishop's visitation, to us should like an odor of fragrance refresh our languishing, dust-begrimed soul. On that sacred occasion the Bishop administered the pledge to the boys. What a help for life was that simple act where it was faithfully observed. It was a brace and support against countless temptaneighbors. tions. It often turned the tide of salva-What an unlovely picture the bar tion in our favor, when without it we wherein is forged the chains that bind had not the courage to stand the sneer souls to the enemy of souls. And the of bad companions, nor the prudence to Wine Clerk " thinks his vocation is avoid them. It formed good habits of spotless and that he is just as good a restraint when appetites were often too man as he who gives the best of his insistent, and before the responsibilities brain work to the end that men may

for a very efficient crusade against the opposite vice.

of life made us fully conscious of our

dignity as true disciples of Christ

crucified, upon whom rests the grave

duty of sobriety, piety and good ex-

ample. Nor should we ever lose sight

manly pledge. Both were intended-

the one with divine operation, the other

with our own good-will-for the sancti-

fication and spiritual formation of our

life and conduct. We should like to

see the pledge renewed every year for

a time, and renewed in public in the

Church as an encouragement to temp-

erance. It would afford opportunity

THE BALLOT. We see by the press reports that the Separate School Board of Hamilton has passed a vote to have the ballot at their elections. It is by no means cur intention to challenge the vote or enter into the local merits of the case; for we confess our ignorance in the matter. There are however, a few thoughts which not unnaturally present themselves upon the occasion. It is a strange thing, and this is our first thought, that periodically a few of the Separate School Boards become possessed of the idea that open voting is etrimental to the interests of the schools, and that the only way to save the situation is to introduce the ballot. What real benefit it would produce we know not. There are cases in which the ballot would be a serious detriment, and hardly any case in which evils could not be remedied without it. Sometimes the ballot is aimed against the clergy. Yet looking at the history and work of primary education no set of men have been so disinterested, unselfish, and devoted to our schools as our priests. Sometimes the ballot has in view the secularization of teachers. Yet when our religious teachers are spending their life in doing their work and qualifying themselves before a non-Catholic tribunal and an exacting law, we can hardly imagine a Board of Separate School Trustees desirous fur ther to aggravate the position of these self-sacrificing religious. The spirit of secularization is strong and aggressive. It grows apace, and threatens in Canada under masked cover what has been accomplished in France. None of this may apply to Hamilton. We hope it does not. Separate School trustees should, we think, bear in mind, and this is our last thought-that they are trustees of Catholic education on the one hand and departmental regulations on the other. In the former respect they are representatives of the Bishop who is charged with the religious edu cation of his people. And as much of the religious education takes place in our Seporate schools a Bishop cannot be indifferent to their interests and control. Trustees, therefore, in order to fulfil their duty, should act in conjunction with him and his instructions. It is possible, and at the present juncture not improbable, that a Catholic Board might make its school Catholic merely in name. Union is strength:

olic education remains; and it devolves upon each Bishop to carry it out

One of our readers (he is not a subscriber) writes us, giving it as his solemn conviction that we are un reasonably opposed to the bar room interests. Our correspondent call himself a "Wine Clerk"-a ender with a little profumery added for social effect. On giving the matter grave consideration, we still adhere to the opinion that his business is a dis-

Let us say a few words to the average "Wine Clerk" as we find him in all his glory-bottles to the right of him, bottles to the left of him, bottles in front of him and bottles behind him. Especially interesting are the latter. How gorgeous they look uniformed in all the glory of lithographic millinery. It is satan's army dressed in battle array. "Old Tom" is left-hand man, and "John de Kuyper" right hand man of the company. "Hennessy," with three stars on his breast, is the Captain, ably supported by Lieutenant's "Scotch" and "Irish." Privates " Rye" and " Malt" are continuously on " sentry go," while the buglers, Tom " and " Jerry," have standing orders never to play "lights out." The sergeant major is "Lager." a mild-mannered gentleman, who at tends to business across the alley and does not associate with his riotous

become manly men, and manly Christians, and manly fathers of those who are to come after them. What a hallucination! Let us watch the proceedings. The bar-room is packed with young men who have emerged from their teens and their apprenticeship, and also a few married men All feel a certain degree of comfort in the knowledge that their pockets contain a goodly sum of money, the reward of the week's industry. Tom Jones wants his companions to have some thing with him. Tom Brown, not wish ing to be considered unmanly, calls for another round. Right here satan's sharp shooters are getting in their deadly work. The fuddling of the brain has commenced, the poison is beginning to take effect. The bulb in the thermometer of bar-room good-nature is rising higher and higher. "Little Johnny Jones" rises to the occasion, hits the counter a hard rap, declares that it is his treat, and would be mortally offended if his companions deny him the honor of drinking at his expense. He pulls out his little roll, dashes a bill on the counter and shouts "Come on boys! Come on everybody!" This is round number three and satan is preparing his ambush. The brains are reeling, the tongues are loosened each one is beginning to feel that he is person of very g he wishes to tell his brother weaklings all he knows-and a good deal more; and his brother weaklings are waiting for an opening to fire a volley of meaningless words and unfinished sentences at all and unsundry of their hearers. The "Wine Clerk" looks happy and the little tickets in the cash register are playing leap frog. The smile on satan's face has broadened, but it is a smile from the teeth outwards. He has ambushed the drinkers. Some one calls out for another round, and again the glasses tinkle, and again satan's sharp shooters fly into the hands of "Wine Clerk," and again the satan's bait is eagerly snapped at, the hook takes hold and satan's net is full. The drinkers seek their homes. Their steps are unsteady and the effort is made to brace up and pass muster when the blue coat is met. What was a promising young man a few hours ago has now become an irresponsible, senseless sot-a thing to be jeered at-a thing to be despised. One could imagine that the very dogs cry "Shame !" and when at last home is reached the tears flow from the father and mother, and humiliation and wretchedness and and sorrow, deep and bitter, comes to the happy household. It is all the work of satan, through his agents, the bar owner and the " wine clerk." The married man wends his way to wife and children, and O! what a home-coming! The husband and father unsteady on his feet, the eyes bleared, the tongue powerless, the brain fuddled; Satan, you are a victor once more! For long the bar room gave the loving, trustful, faithful wife but the shadow of domestic architecture. Even the shadow is now gone, and despair is getting in its deadly work on the frame

head ache and the stomach in revolt, and remorse brings a few days more of sobriety, but satan and his little army are on watch and guard, and when payday comes once more many fall again into his trap. Poor "wine clerk!" All the while, he tries to persuade himself that he is just as useful a citizen as his neighbor, and entitled to as much respect as any other Canadian. Poor Wine Clerk !" Think! Think! End your service in Satan's army—end your term sending souls to perdition-and take up some line of business that will bring a blessing, not a curse, to you and yours. It is well to restrict the liquor traffic, but the most effectual mode of killing the execrable business is to leave the Wine Clerk and the devil's imp factory in solitude. May

KING EDWARD.

that day come, and soon.

Our esteemed contemporary, the Buffalo Catholic Union and Times, fears that the visit of King Edward to Ireland will not be an especially en joyable one, because the people are not in a mood to receive British kings. We hold a different opinion from that of our contemporary. Irishmen will not turn their backs upon a friend. That the present ruler of England is a sincere well wisher of Ireland no one who has studied his character can doubt. Furthermore, we believe he is using his great influence to the end that Ireland's aspirations may be achieved. What stands in the way is, to a very great extent, the greed and selfishness of those who are fattening upon the union, and the ignorance of that portion of the English electorate who are made to believe that a Parliament in Dublin means dismemberment of the Empire. When the King goes to Ireland his welcome will be warm and enthusiastic. Such a reception is well deserved. No doubt have we that in his inmost thoughts the King holds in supreme contempt that faction who refuse to unloose the bonds of oppression in Ireland. An Irish Parliament in Dublin would make the Empire stronger than ever, but for this the 'Unionists' care not. The pounds shillings and pence is their measure of patriotism, and love of "the flag that braved," etc., is all on the surface.

KEEP THEM OUT. Concerning papers which possess obectionable features the St. Louis Church Progress says: "What a blessed day Sunday must be in Canada since the enforcement of the Lord's Day Act, which prohibits the distribution of the Sunday blanket-sheet issues of the American paper, with its demoralizing funny page !" Our contemporary is quite right. It is the generally ac cepted opinion amongst a large class of people, both in the United States and Canada—those who are high minded, intelligent and truly patriotic-that one of the greatest dangers of our time to social order and to the higher ideals is the newspaper conducted by mer whose only motive is to make money. If we take the larger cities of the United States we find the dailies, both morning and evening, which pander to the lowest instincts, are they who have the largest number of pur ers. If they go beyond certain bounds the law may step in and deal with them, but the publishers invariably put up the fountain pen when they reach the border land of the area of prosecution. As to Sunday papers, we may truly say that they more especially are the curse of our time. The invention of the type-setting machine has brought about at a small cost the printing of a mountain of rubbish, the reading of which is worse than time lost, and this is the literary food of hundreds of thousands of homes in the United States. The pest has not to any great extent spread into Canada. If the new Sunday law serves to keep it out of our country we shall have reason to bless that law. There are to be found, however, on both sides of the border land, clean papers, truthful and elevating in tone, and it would be grand work on the part of those who wish well for their kind to inaugurate a movement having for its object the circulation of the better class of literature and making the loud and vulgar and debasing sheets a drug upon the market.

Commenting on the flood of filthy news which pours from the daily press day after day, the Paulist Calendar of New York says :

" Seldom in the history of newspaper. dom has the press been put to base uses. The harm that has been done to the uses. The harm that has been done to the morals of this und other countries can hardly be overestimated. People of the present day must adopt heroic measures to keep their minds and learts chaste and pure. To help hearts chaste and pure. To help those who are struggling to live noble lives, we here append three rules or steps to ney are those of St. Fra de Sales. The first is to beware of adde Sales. The first is to beware of ad-mitting any kind of voluptuousness which is forbidden and prohibited. Secondly, retrench as far as possible all lawful and superfluous delights,

of any sort, even those that are per-

There is another consideration, a most powerful help to purity, and that is the thought that our bodies are temples of the Holy Ghost. Why put the body, then, to uses for which it was never intended? Why sully that intellect which was made

that intellect which was made to know God in all His beauty and magnificence? Why hazard the destiny of your immortal souls?

Cultivate a most tender love for the Mother of Purity. Constantly, and particularly in the hour of temptation, have on your line an alceletow was have on your lips an ejaculatory prayer ike "Jesus help me!" "Mary pect me!" or ones to that eff Make frequent use of the sacraments of the Church, and you may be certain that God in His mercy will not, can not, let your efforts go unrewarded."

WHY GIVE PERMISSION.

Advices from Rome give us the startling information that the police authorities of that city gave permission to the anarchists to hold a "Congress." People at this end of the world will no doubt wonder not a little that such permission was accorded. Indeed it would seem quite as reasonable were all other classes of law breakers to seek permission from the law makers for the privilege of consorting with the purpose of making the work of the last named nugatory. The peacefulness of the average community would, it seems to us, be affected by the presence of these people somewhat in the same degree as if there were held therein a "Congress" of burglars, pick - pockets, knights of the sand bag, etc., and some would doubtless think that the first named class is even more dangerous than the others. An exhibition of what they would do were power placed in their hands was given about a quarter of a century ago on the occasion of the Haymarket riot in Chicago, and also in the assassination of the late President McKinley. A pity it is that these people are not placed on a solitary island and given such a start in life as humanity would suggest. They could there work out their anarchistic principles, but they would, were they true to their characteristics, murder each other and leave the island solitary once more.

A DISTURBER OF THE PEACE. There is much anxiety each re-

curring season in reference to the crop

which our great Northwest will turn into gold for us. There are hopes and fears betimes, and all rejoice when the turning point has come and we are assured that the good God has permitted us to enjoy a bountiful harvest. The husbandman's chief enemy is the insect that comes to destroy the product of his labor and every precaution known to human kind is taken to ward off the disasterous visit of the enemy. But there is another phase of our national existence to which we desire to draw attention. With the prosperity of our country, brought about largely through the development of our natural resources, should go hand in hand a spirit of unity, of brotherly love, of national pride, of due consideration one for the other, with the golden rule as our motto, no matter to what religious or political banner we owe allegience. What shall we say, then, of a man like Dr. Sproule, Grand vereign of the Orange Order, betakes him to the North-West to sow the seeds of religious hate? And what are we to think of such a man, who, while he is doing this work, proclaims that he is the apostle of civil and religious liberty? Would we not be justified in calling him by a harsh name, the meaning of which is that Dr. Sproule pretends to be what he is not? Of what use to us will be bountiful harvests, or a plentiful supply of money entering into our avenues of trade, if we permit the canker worm of religious hate to be planted in every section of the country? Are we not correct in stating that Dr. Sproule is the disseminator of this miserable and destructive seedling? When the doctor tells his Orange brethren that they will have to be on watch and guard to prevent Rome and Romanism from destroying their civil and religious liberty, he, as a man of some education, knows that he is but talking to those who, in theatre parlance, are known as "gods." The object the doctor, the and his prominent associates in the Orange order, have in view, is so evident that he who runs may read. But at long last he will find out, unless we are very much mistaken, that the people of Canada will but relegate to obscuritty men who, posing as statesmen, are but the creatures of inordinate ambition-men who have not been fitted, either by nature or environment, for high places in the councils of the

The Calgary, Alta,, papers give considerable space to the Grand Sovereign's visit to that city. He was accompanied by Rev. William Walsh, who is called the Grand Chaplain. Engaged in such a work, most people will have a very grave suspicion that Rev. William Walsh is a clerical misfit.

The Rev. Father Jan, O. M. I.,

wrote a very clever gary Albertan, havin preeders of discord. membered that the katchewan and Albe unit in accepting th antonomy bill. In Father Jan very pe doctor: "Who asked or ap

people to be our grant They should know by electors of the new interference in their claim to have brain

Indeed it is most affew fire brands dictate to the peop vinces what kind should accept. A writer in the

says : " The reply of th

Catholic priest of marks made by Dechurch on Thursday read by all intellinterested in the r Oatholic Church, a attended St. Mary ne that the rever the nail on the that Dr. Sproule, bitterly attacking is not a surpassin spirit of tolerance

says the Orange Father Jan is t true Canadian, a appeared in the were possible, rais the estimation of all creeds.

" IRISH " A person name who has had quit

inal, was lately stock to five yes etentiary. We w ence to Mr. Cou he, like many of criminal proceedi name, which is d O'Brien, of Mon himself to be. cases, too, where registered as Cat to serve their t but, upon inquir discovered that members of tha reason why Irish pear so prom records. We do comparison, but belief that Irish to say the least, as their neighbor

THE MOMENT

No wonder the wrote in his tre priest, the wh powers frequent is full of choirs Him who is offer this may be mo from the very which is celebr told by a certa from an aged ar man, to whom rets, th what went on held during th angels come do the sanctuary ance, clothed i rounding the ently bowed courtly soldier of their King easily believe The lives similar appar

were favored Himself, whet lovely Infant hands of the or under the crucifie historian rela day when she said by her exclasmed at men and sin marvels!) S hanging on sacred blood ly Father, so My Father, to forgive th Paris, close t child was see by those asted some

> It is the not seen and Various a on record celebrant of explained a during the Philip Neri faithful pre while he sa rays of glo priest is a ruling Pon vicar of contraction,—R

fused to go a

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wrote a very clever letter to the Colgary Albertan, baving reference to the breeders of discord. It will be remembered that the people of Saskatchewan and Alberta were almost a unit in accepting the much discussed antonomy bill. In this connection Father Jan very pertinently asks the

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"Who asked or appointed the Ontario people to be our guides and leaders? They should know by this time that the electors of the new provinces want no interference in their own affairs. They laim to have brains enough to rule

Indeed it is most extraordinary that a few fire brands in Ontario should dictate to the people of the new provinces what kind of school law they should accept.

A writer in the Albertan very truly

"The reply of the Rev. A. Jan, the Catholic priest of Calgary, to the remarks made by Dr. Sproule at Knox church on Thursday evening, should be read by all intelligent men who are interested in the religious question of interested in the religious question of Canada. I am not a member of the Catholic Church, and I have only once attended St. Mary's church during my residence in the city, but it seems to me that the reverend gentleman hits the nail on the head when he says that Dr. Sproule, in so violently and bitterly attacking the Catholic Church, is not a surpassing example of the is not a surpassing example of the spirit of tolerance and freedom which he says the Orange Order stands for."

Father Jan is the embodiment of a true Canadian, and his letter, which appeared in the Albertan, will, if it were possible, raise him still higher in the estimation of his fellow citizens of all creeds.

"IRISH" CRIMINALS.

A person named Alexander Coulter, who has had quite a record as a criminal, was lately sentenced in Wood stock to five years in Kingston pen etentiary. We would not make reference to Mr. Coulter were it not that he, like many others, carried on his criminal proceedings under an assumed name, which is decidedly Irish. John O'Brien, of Montreal, he represented himself to be. We have known many cases, too, where convicted criminals registered as Catholics when beginning to serve their term of imprisonment, but, upon inquiry being made, it was discovered that they never had been members of that faith. This is one reason why Irishmen and Catholics appear so prominently in criminal records. We do not wish to make any comparison, but we are firmly of the belief that Irishmen and Catholics are, to say the least, quite as good citizens as their neighbors.

THE MOMENT OF THE CONSECRA-TION,

No wonder that the golden tongued doctor of the ancient Eastern Church No wonder that the golden-tongued doctor of the ancient Eastern Church wrote in his treatise on the priesthood: "During that time angels stand by the priest, the whole order of heavenly powers frequently pray, the sanctuary is full of choirs of angels come to honor Him who is offered up in sacrifice. All this may be most easily credited, even from the very nature of the sacrifice which is celebrated. But I have been told by a certain person who had it from an aged and wonderfully venerable man, to whom God was wont to raveal His secrets, that a clear vision had once been granted to him by God of what went on at Mass. He then beheld during that time a multitude of angels come down on a sudden upon the sanctuary bearing a human arpearance alcebred in high trainment and sure and the sanctuary bearing a human arpearance alcebred in high trainment and sure and the sanctuary bearing a human arpearance alcebred in high trainment and sure and the sanctuary bearing a human arpearance alcebred in high trainment and sure and the sanctuary bearing a human arpearance alcebred in high trainment and sure and some points in Switzer land, come under the jurisdiction of this imperial congregation. Here are, approximately, the numbers of the Catholics in the various countries with the Cangregation deals; England, 2,000,000, or one-eighteenth of the population; Scotland 500,000 or seventh of the population; Ireland, 3,000,000, three fifths; Norway and Sweden, 3,500 Catholics out of a population of 7,000,000; Denmark, 5,000 of 2,300,080; Holland nearly 2,000,000, nearly half the entire population; Luxemburg, 211,000, nearly some population of 7,000,000; or one twentieth of population; half the entire population; scotland 500,000 or one twentieth of population; half the entire population; scotland 500,000 or one twentieth of population; scotland 500,000 or one twentieth of population; scotland 500,000 or one twentieth of population; scotland 500,000 or one fortieth the whole population; scotland 500,000 or one fortieth the whole pop the sanctuary bearing a human arpearance, clothed in bright raiment and surrounding the altar. Then they rever-ently bowed down their heads, like courtly soldiers standing in the presence of their King. And all this I most

easily believe."

The lives of many saints narrate similar apparitions. Frequently they were favored with the vision of Christ were favored with the vision of Christ Himself, whether under the form of a lovely Infant resting on the uplifted hands of the priest, or smiling upon him from the corporal on which it lay; or under the aspect, at other times, of the crucified Redeemer hanging on the cross. Thus Bollandus the historian relates of St. Colleta that one day, when she was assisting at a Mass

Paris, close to the palace of St. Louis, at the elevation of a Mass, a beautiful child was seen in the hands of the priest by those present. The apparition lasted some time. But St. Louis refused to go and see it, saying: "Let them go who do not believe that our Lord is in the Sacred Host, my faith en." ables me to see Him in it every day."
It is the first thought uttered by

Christ: "Blessed are they that have not seen and have believed." Various and authenticated facts are

A WORLD-WIDE INSTITUTION.

That Congregation in the Curia which is known as the Propaganda, presides, as its name implies, over the diffusion of the Catholic faith through out the world. In all probability it is the most perfectly organized body on earth, and notwithstanding the stupen dous masses of work with which it has necessarily to deal, is far more remark-

necessarily to deal, is far more remarkable for the masterly expedition and mobility of its action, than any bureaucratic government in existence.

From the days of Gregory the Great, Rome has been the one great centre of evangelism. All Christendom received the faith owing to the initiative of the Papacy. The Popes of Argnon multiplied the number of the Orders of Friars in Asia.

Friars in Asia.

The discovery of America extended the scope of Christianity, and it was found in the days of Clement VIII. that the interests of Catholicity had grown to such a tremendous importance that "a special congregation, dealing with the affairs of Catholic faith," was absoluted asserting.

absolutely essential.

Its creation at first, owing to defective organization, did not survive its founder; Gregory XV. re established it, however, in 1622, issuing in regard to it on June 22 of that year the Bull Inscrutabili."

'Inscrutabili.'
Once a month the Cardinal members were to meet in presence of the Pope; twice a month they were to meet under the presidency of one of the elder Cardinals among them. This rule practically remains even to the present day, and on the first Monday of each month the Cardinals of the Propagate. month the Cardinals of the Propaganda meet in council to the number of fifteen. Discussions and decisions are referred to the Pope, after going through investigation and examination

referred to the Pope, after going through investigation and examination at the hands of some twenty five experts in Canon Law.

A protonotary apostolic holds a "watching-brief" at the Council on behalf of the Pope and duly make his private report to the Pontiff.

Rome divides the universe into two parts which are very unequal in extent. In the less of the two, that is in point of territorial extent, Christianity under an ecclesiastical hierarchy is regularly organized; the larger is the land of heathens and schismatics, the territory of the missions. The decisions of Propaganda are, therefore, of vast moment in their application, since every one of them must at once assert the spirit of the Church, and at the same time reconcile the temporal interests of the country in which it is promulgated. Thus if a Catholic university is to be created at Washington or at Ottawa, Propaganda decides as to the statutes of the new foundation, a necessarily delicate operation. necessarily delicate operation,

necessarily delicate operation.

A glance at the extent of territory over which Propaganda works, will convey some idea of the nature of its responsibilities in the world. With the exception of the Bishopric of Goa, a Portugese possession in India, Asia comes within the scope of Propaganda. Oceania depends entirely for its ecclesiastical administration mon Prooceana depends entirely for its ecclesiastical administration upon Propaganda. Propaganda reigns in the New World over the British possessions of North America, the United States, of North America, the United States, the Antilles, Guyana, Patagonia; it possesses no rights over Mexico or the South American Republics. Great Britain, Norway, Sweden, Denmark, Holland, Luxemburg, Bosnia, Servia, Roumania, Bulgaria, Montenegro, Turkey, Greece, a part of North Germany and some points in Switzerland, come under the jurisdiction of this imperial congregation. Here are, approximately, the numbers of the Catholics in the various countries with which the Congregation deals;

the whole population, acceptable towns 50,000 or one twentieth of population; Saxory, 60,000, or one fortieth part of people; Bosnia and Herzegovina 300,000, or one-fith of people; Servia 10,000 of 1,600,000; Roumania 120,000 of 5,000,000; Bulgaria 25,000 of 250,000 Montenegro, 5,000 of 290,000; Turkey in Europe 175,000 out of 9,000,000.

The method which Propaganda employs in conducting its spiritual conquests is worthy of notice. In an unexplored region, a few missionaries find a little Christian "outpost." It has hardly sprung into existence but it has already come within the cognizance of the argus-eyed Congregation; it is

the argus eyed Congregation; it is given a constitution as a mission and all due powers consistent with its work. It has not been long in existence, just historian relates of St. Colleta that one day, when she was assisting at a Mass said by her confessor, she suddenly exclasmed at the elevation (My God! O Jesus! O ye angeis and saints! O ye men and sinners! Behold the great marveis!) She saw our Lord as if hanging on the cross, shedding His sacred blood and imploring His Heaven-ly Father, saying: "I beseech Thee, My Father, to spare poor sinners and to forgive them for My sake."

In 1258 in the "Saints Chapelle" in Paris, close to the palace of St. Louis, all due powers consistent with its work.
It has not been long in existence, just long enough to get what fox hunters call a "sense" of the country, when the little mission receives orders to extend its line of constitues the original little. other members leaving it to form other out posts. This has been the method by which the Church has conquered Central Africa, that seemingly most impenetrable of all lands. In 1835, it was almost untrodden by the feet of missionaries; to-day it is cut up and divided almost as a chess-board, no divided almost as a chess-board, no area being without its settler for the area being without its settler for the cause of Christianisy. The same methods have been applied to the Christian conquest of Oceania and China, and, indeed, for the practical purposes of its work, the world may be said to be divided into a certain number of circumscriptions, which bring the entire universe into touch with the Roman universe into touch with the Roman

cese of Edinburgh has four dioteses. Ireland, on the other hand, cannot be said ever to have lost its Catholic hitrarchy. Theoretically, a country which is under an archiepiscopal and episcopal hierarchy ceases to be a "missionary country"; consequently the action of Propaganda in such countries amounts rather to a matter of expediency than to any right by juris diction which the Great Congregation could claim in the direction of the Catholic affairs of a province having an active hierarchy.—New York Free-

AN AMERICAN SAINT.

MANY MIRACLES RECORDED OF ARCH-BISHOP NEUMAN, WHO UNDER THE TITLE OF ST. JOHN NEPOMUCENE, IS SOON TO BE CANONIZED—CHURCH MAN OF GREAT LEARNING AND

The United States is soon to have a The United States is soon to have a patron saint in the Roman Catholic calendar—the first American to be canonized by Rome. According to authenticated statements presented before Pope Pius X. at a consistory held recently, miracles have been performed at the tomb of Archbishop John Nepomucene Neuman in St. Peter's Church in Philadelphia. In and out of the big church at the corner of Fifth street and Girard avenue there is a treet and Girard avenue there is a constant stream of sorrow-laden human-ity—the lame, the halt, the blind, the

ity—the lame, the halt, the blind, the afflicted and the weary-hearted—asking succor at the crypt of an old man who gave up his life nearly fifty years ago laboring for the poor.

Many there are, according to the evidence gathered by Archbishop Ryan and the priests of Philadelphia, who have gone to the tomb afflicted and come away perfectly healed. A few of these cases were brought to the notice of Pope Leo XIII. eleven years ago, and at that time the late Pontifi placed Archbishop Neuman among the "blessed and venerable of the Church's servants of God," one of the first steps toward canonization. Since then the work preliminary to canonization, inwork preliminary to canonization, in-volving deep and patient investigation has been proceeded with and soon the Papal Bull proclaiming his canoniza-tion will be issued.

STORY OF THE BLIND CHILD. One of the miracles reported to Pope Pius and the one most replete with human interest is that of Mary Hunneker, a little girl eleven years old, who was stricken with total blindness. The best oculists in Philadelphia were consulted, but after six months' treat ment there was no improvement. The world of sunshine and flowers and beau tiful things had slipped from the child's grasp. She knew her dolls only by touch and her books not at all. Gradually her conception of things grew dimmer and dimmer.

dimmer and dimmer.

After many months Mary Hunneker was taken to oculists in Baltimore. The verdict was "incurable blindness," and the advice that the child be placed in an institution for the blind. This suggestion struck terror to the heart of the girl, and she begged to be taken home again. She could not believe that the sight of her mother's face would never greet her again; that she was to live in a world of hopeless lone liness, away from the games of her litwas to live in a world of hopeless lone liness, away from the games of her little playmates; that she would stand by their hopscotch and hear only the shuffle of their feet, the count of their skips and jumps and the ring of their laughter; that she would never see the white-robed world of the winter time, white-robed world of the winter time, nor the budding trees in spring, nor the beautiful flowers and the shining waters in the parks on bright summer days, nor the brown and red and yellow trees she had once called Indians at the time when the leaves began to fall. But to live always in a night world, away from all the beautiful things she believed God had made because He loved the world, with its sun-

her in the days before fever had robbed her eyes of sight. One of the Sisters told the child to pray to the "Good Bishop John "to intercede in her behalf.

Mary Hunneker was led to her home

Mary Hunneker was led to her home that evening with new hope in her heart and her soul full of faith. A novena of nine days' prayer was begun, and each morning Mary asked some one to guide her steps to St. Peter's Church, and there she knelt, with her curly head on the cold marble slab, and poured out her childish heart in a plea of freedom from the fetters which held her from the joy of living. The child's faith increased with each day, and finally the priests of St. Peter's and the nuns became interested and went each morning and evening to pray with the little blind girl.

On the ninth day many were there to

On the ninth day many were there to see the close of the novena, and it is said few there were of faith. At the end of the prayer the child stood up and declared she could see distinctly. Some one asked for a test, and, accord-Some one asked for a test, and, according to the testimony of a dozen persons who were present the child stood up, and, while the tears of joy streamed down her cheeks answered:

down her cheeks answered:
"I can see and I will count the lights
and the flowers and the people,"
And so she did, Later Mary Hunneker entered the Notre Dame school. This case spread the local fame of the healing power of prayer to the "Good Bishop," and since then the little courtyard that leads to the tomb of the saint has rarely been empty.

sister Anselma's core.

Sister Anselma's core.

Another miracle which has been authenticated is that of Sister Mary Anselma, of the school Sisters of Notre Dame in Philadelphia. The Sister had

nine days' prayer Sister Anselma said that she could hear perfectly, and it is attested that for five years from that time she has conducted her class in St.

SHAME ON ILLINOIS. Peter's school without interruption.

After the canonization shall have been formally announced Bishop Neuman will be known as St John Nepoman will be known as at som Reportuneene, fourth Bishop of Philadelphia.

March 28, his birthday, will become his feast day, and all the Catholic churches in the world will on that day in each the world will be a sixty a page in its year include the saint's name in its Church services. At St. Peter's, in Philadelphia, where the body of the saint reposes, the ceremony will be performed with pomp.

LIFE SPENT IN DOING GOOD.

Go into any Catholic school in the Quaker town and the children can tell you many stories about "Good Bishop John"—of how he lived in utter poverty, gave his all to the poor and endured a life of hardship and self-denial; of how many a night he returned to his home barefooted and coatless, with not so much as a five-cent niece on his nerso much as a five cent piece on his per-son, having given his clothing to some less fortunate being.

low trees she had once can be leaves began to at the time when the leaves began to fall. But to live always in a night world, away from all the beautiful things she believed God had made because He loved the world, with its sunshine, its stars and its moon.

HER SIGHT RESTORED.

Then one day Mary asked to be taken to the good Sisters who had taught en to the good Sisters who had taught har in the days before fever had robbed her in the days found the member of Bishop Neuman's diocese where to sum the archiepis wretch named Beilhart who claims to regain that precious self-respect. With Beilhart's religious beliefs to regain that precious self-respect. With Beilhart who claims to regain that precious self-respect. With Beilhart who claims to call three at once.

Catholics have no concern. It is a shame to Illinois, however, that she allows such colony to exist within her to regain that precious self-respect. With Beilhart who claims to regain that precious self-respect. With Beilhart who claim following day found some unfortunate family that much the richer. Large family that much the richer. Large contributions were given into the handling of "the Good St. John" and yet he died without a penny but left his diocese in a prosperous and perfectly organized condition, and thousands of the city's poor followed him to the tomb and called him blessed.

st. John Nepomucene was born in Bohemia in 1811 and studied at the University of Prague. He was a man of great learning and scholarship and could freely converse in twelve modern languages. In 1836 he came to this country and was ordained priestin New York by Bishop Dubois. He had charge of missions at Niagara Falls and later performed parochial work at later performed parochial work at Buffalo, being later sent as a missionary to Pennsylvania, Maryland and Virginia. His great success in building up par ishes, making converts, establishing schools and orphanages brought him schools and orphanages brought him into prominence throughout the country. He was made superior of the Redemptorists' order, and a little later was elevated to the position of vice provincial of the order. However, it was only a brief time that he was to direct the great religious order of St.

Alphonsus.
The see of Philadelphia was made vacant by the elevation of Bishop Ken-rick to Baltimore, where he preceded Cardinal Gibbons. Bishop Kenrick remmended as his successor the humble missionary who had come to be known as "the Good Father John." Pope Pius IX. at once chose him as Bishop, and after vainly endeavoring to decline and after vainly endeavoring to decline the honor he was consecrated in 1852. His reign is unique in the history of the American hierarchy. He was less of the mitred prelate and more of the humbled monk. The Bishop's palace became a mecca for all in need. He applied and tane, and when he was in Various and authenticated facts are celebrant of the Mass Himself, who, as explained above, is merged in Christ during the consecration. Thus St. Philip Neri was several times seen by the faithful present raised above the ground while he said Mass, at other times with a sex plained to the said Mass, at other times with a sex plained to the priest is a son of the people as is our ruling Pontiff; but at the altar he is vicar of Christ, the episcopal potitiff of Christ, the episcopal vicar and Christ, the episcopal vicar and the color of Westminster now person of Christ, the mystery of propristing over 15 bishops; the arch-dio
In no country in the world nave the charge of the boys' department of St. Anne, that they may obtain for themselves and their friends great favors, spiritual charge of the boys' department of St. He was less that they may obtain for themselves and their friends great favors, spiritual charge of the boys' department of St. He was less that they may obtain for themselves and more of the Mamerican hierarchy. He was less that they may obtain for themselves and more of the Mamerican hierarchy. He was less that they may obtain for themselves and more of the Mamerican hierarchy. He was less that they may obtain for themselves and more of the Mamerican hierarchy. He was less that they may obtain for themselves and more of the Mamerican hierarchy. He was less that they may obtain for themselves and their friends great favors, spiritual charge of the boys' department of St. Peter's school, with one hundred and speak the consceration. The standard may be come and and more of the Mamerican hierarchy. He was less that they may obtain for themselves and their friends great favors, spiritual charge of the boys' department of St. Peter's school, with one hundred and charge of the boys' department of St. Peter's school, with one hundred and the sevent ys mall boys under her care the missionaries of the American hierarchy. He was less that they may obtain for themselves and temporal.

To those whe main temp

Somewhere in his great work on Gentilism," Pere Thebaud says that whenever men lose belief in the true God they drop into all sorts of dangeras beliefs and make for themselves regions that begin in the flesh and end

Illinois has a Catholic population of about 2,000,000, but there are other millions within her borders, and many hundred thousands of these are con-stantly changing from sect to sect just as in early summer a squirrel may be seen springing from tree to tree in a wilderness. In Chicago, for instance individuals may be found who exchange

individuals may be found who exchange faiths practically each year.

Naturally, those hopping squirrels of religion eventually land in the branches of the new cults. The Sun-Worshipers became extinct and Dowleism is dying, but now a new thing exists. What is it? A genuine free-love colony, located some twenty miles outside Chicago, on Wooster Lake, run by a wretch named Beilhart who claims to be a Socialist, anarchist and Christian—all three at once.

alarm with regard to the polygamous Mormons of Utah; no preacher appears worried over the Wooster Lake free love community. Why are we so nice about some things and so careless about others? Beilhart basphemously asserts that he is restoring primitive Christianity, but nobody seems alarmed at the growth of his infamous experiment.— Syracuse Catholic Sun.

ST. ANNE DE BEAUPRE.

THE SEVENTEENTH ANNUAL PILGRIMAGE FROM THE DIOCESE OF KINGSTON TO THE FAMOUS SHRINE OF ST. ANNE DE BEAUPRE, QUEBEC. The above pilgrimage will take place

this year on the 23rd inst. As usual it will be under the patronage of His Grace the Most Revd. C. N. C. Gauthier, D.D., Archbishop of Kingston. The pilgrims can go by the G. T. R. or C. P. R. as in former years G. T. R. or C. P. R. as in former years at specially reduced rates. Both com-panies will run two special trains along their lines, and to which will be attached first class sleeping and dining attached first class steeping and diffing cars. The very best accommodation will be provided. The dining cars will be under the supervision of the good ladies of the parish of Gananoque, who ladies of the parish of Gananoque, who will spare no pains in looking after the wants of their patrons. No doubt a great number of people, not only from the diocese of Kingston, but from the surrounding districts will avail themsurrounding districts will avail them-selves of this grand opportunity now afforded them of visiting, in the easiest way possible and at the lowest rates, the famous shrine of good St. Anne, that they may obtain for themselves and their friends great favors, spiritual and temporal.

There are 265,000 people in Canada today, who really KNOW "Fruit-a-tives" to be a splendid remedy. Four years ago, "Fruit-a-tives" were an unsolved problem in the brain of one of Canada's leading

physicians. Today, over a quarter of a million of Canadians know them for what they are-a positive cure for Stomach, Liver, Kidney, Bowel and Skin Troubles.

"Fruit-a-tives" have cured stubborn cases of Constipation-Chronic Rheumatism -Skin Eruption - that defied ordinary remedies. The cures of Biliousnesss, Indigestion, Headaches, Pain in the Back, Nervousness and Irregularity of the Bowels are numbered by the thousands. "Fruita-tives" move the bowels just as fruit moves them and leaves them healthy.

"Fruit-a-tives" are fruit juices and tonics in tablet form—with the increased medicinal action made possible by the chemical change which takes place when the juices are combined.

Only 50c. a box-6 boxes for \$2.50. At all druggists_or sent on receipt of price. 104 FRUIT-A-TIVES LIMITED, - OTTAWA.

THE " NASTY STORY " EVIL.

In his "Life of John Boyle O'Reilly," James Jeffrey Roche says that the man who laid such a strong impress upon the Catholic and literary life of Boston never told and never listened to a nasty story. Mark Twain says of another celebrated Catholic writer, Charles Warren Stoddard, that an indelicate story was a sharp distress to him. We notice in the Monitor an editorial denotice in the Monitor an editorial denouncing the merry-making which finds
expression in the nasty story, and we
heartily agree with our esteemed contemporary when its says: "No Christian gentleman, no Catholic, can enjoy
the nasty story. It is unhealthy and
degrading; it is disease. There is no
good reason for it. The man with the
healthy mind, pure, not prudish, can
find ample outlet for his animal spirits
in other channels. True, it takes a
deal of courage to stand alone, outside
the jovial circle; but a man's selfrespect is there, and when he lends his
laugh to the applause that greets the laugh to the applause that greets the salacious story, he leaves his self-respect behind. And if he be a man, it takes a more complicated process than the mere resistance of temptation

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Talks on ..

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The best proof of the safety of sending money through the mails is the fact that the enormous exchanges between banks of different cities, amounting to millions of dollars every day, are handled entirely through the mails.

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", papers give con-Grand Sovereign's Ie was accompanied alsh, who is called . Engaged in such e will have a very

hat Rev. William nisfit. r Jan, O. M. L.

FIVE-MINUTE SERMONS.

Eighth Sunday after Pentecost. EXTRAVAGANCE.

"The same was accused unto him, that he had wasted his goods."

Brethren: Let me say a word to you this morning about the vice of extravagance; for the gospel of this Sunday warns us, by implication, of wasting our Master's—that is, our Lord's goods; and everything we have, we have from His bounty.

This seems to be a wasteful age. Perhaps that is less a misfortune than if the age were penurious and thieving.

Perhaps that is less a misfortune than if the age were penurious and thieving. But stop a moment: wherever you find wastefulness you find side by side with it the opposite vice of avarice. The truth is, you cannot be wasteful without being in some way unjust to some body or other. Either you cheat your creditors, or you wrong your children, or you give your neighbors a false impression of your financial ability.

Love of money is great folly, to be sure. But did you ever know a finer

sure. But did you ever know a finer specimen of a fool than the girl who earns a few dollars a week and hangs it all on her back and on her head in the shape of extravagant clothing? In-I think a little money spent in becoming attire—a pretty hat, a nice, well fitting dress—is well spent; that is all right, and is quite consistent with a little account at the savings bank. But where is the sense of a workinggirl putting on the airs of a princess
all tricked out with jewels and satins
aud furs? Where is the sense of so
squandering your money that when the
time comes to get married you haven't
got a cent to your name; or when sickness comes you must be taken care of
like a pauper?
While on this head, I wish to say
that a girl who has lived at service,
and married a workingman, sometimes
brings to his housekeeping the lavish
extravagance of the rich man's house
from which she has come. But, on the
other hand, we know what excellent,
neat, thrifty, and withal religious But where is the sense of a working-

neat, thrifty, and withal religious wives these girls generally make.

But what is any extravagance com pared to the beer-drinker's, to that of the man who loses his blue Monday's wages, and many another day's wages, by his Sunday spree! Truly, there is no leak in the poor man's pocket equal to that which pours his money into the grog seller's till. Capital may be, sometimes doubtless is, unjust; but labor is notoriously unjust to itself. Come my brethren, what gives capital its grip on the laboring class? Is it its grip on the laboring class? Is it not that the men must work or starve?
—that when wages are high the saloonkeeper gets what might be saved? Do keeper gets what might be saved? Do you think you can fight for your rights against capital unless you have money? And how do you expect to have money unless by the discipline of economy, the restraint of temperance, the boycotting of the bar-room.

Look at it again : when wages are low, does the saloon keeper complain of "depression in business"? By no means. The foolish workman levies means. The foolish workman levies just the same tax on his scanty as on his full earnings. He devotes to a harmful luxury what should meet the requirements of bare necessity. He robs his overworked body of nutritious food that he may drink his drugged beer. Hence his flabby face and trembling nerves; hence his shabby elothes, good enough for the saloon crembing nerves; nence his statoy clothes, good enough for the saloen but not for the Sunday Mass. Hence his ragged wife, and his yellow-faced and puny children. Brethren, of all the stewards of the Lord who will hear those words, "I accuse you of wasteful-ness of My goods," the tippling work-ing man will not be the least terri-fied. When we consider this kind of extravagance of intelligent and Christian men and parents, we are not sur-prised that when they return to their hatred of the saloon.

But multitudes of men and women can practice the supernatural virtue of faith, hope and love only on condition that they, or those upon whom they depend, have provided for them a decent home. This is a condition of which is, morally speaking, neces sary for most persons to start upon the practice of the Christian virtues. We all know that a good home can be secured by habits of saving.

But, you may ask, what about the extravagance of the rich? I answer: wait till next Sunday.

SAINTS AND THE BIRDS.

There is in the Louvre a charming little picture by Giotto of St. Francis preaching to the birds. The saint's face with an earnest, loving expression e with an earnest, loving expression is looking up at the birds that, with outstretched necks and half open beaks appear to catch his words. The old appear to catch his words. The old legend which this picture illustrates with all the artist's vividness in prewith all the artist's vividness in pre-senting a story is equally as charming in its simplicity. It is as follows: As St. Francis was going towards Bivag-no he lifted up his eyes and saw a multitude of birds. He said to his com-Wait for me here while I preach to

my little sisters the birds." The birds gathered round him, and

he spoke to them somewhat as fol-

lows: much to God your Creator, and ought to sing His praire at all times and in all places, because He has given you liberty and the air to fly about in ; and though you neither spin nor sew, He has given you a covering for your-selves and little ones. He sent two of your species into the ark with Noah, your species into the art world that you might not be lost to the world. He feeds you, though you neither sow nor reap. He has given you fountains and rivers in which to quench your thirst, and trees in which to build your nests. Beware, my little sisters, of the sin of ingratitude, and study always to praise the Lord."

As he preached the birds opened their stretched out their necks, and flapped their wings, and bowed their heads to the earth.

The sermon over, St. Francis made

the sign of the cross, and the birds flew up into the air, singing sweetly their song of praise, and dispersed towards the four quarters of the world. St. Columba used to feed the seabeaten herons that alighted on the Liland of Iona. The sparrows would descend and eatout of St. Remi's hands. And the birds would hoves would descend and eatout of St. Remi's hands. And the birds would hover around the hermits of Montserat and eat from their hands.

MAKING RELIGIOUS INSTRUCTION MORE EFFECTIVE.

No teachers to-day think of confining themselves to just the questions in the book, whether in secular or religious instruction. No teachers think of instruction. No teachers think of asking questions in regular class routine, viz, first, second, third. If there are any who do such things, they are not teachers: they are automata.

Science, we know, has made giant strides, and science has chiefly followed inductive methods. Might not re-ligious instruction make greater strides

by a little more induction?

Most children, for instance, who have commenced the catechism, will easily answer that "Christ lived so long on earth to show us the way to heave His instructions and example," but most of them will falter if asked to re-late some of the instructions and exlate some of the instructions and example. How many children know what they are talking about when in answer to the question, "Why is Jesus Christ true God?" they answer, "Jesus Christ is true God because He is the true and only Son of God the Father?" Some of the words and works by which He proved that He was God will be both more intelligible and more easily

remembered.

There are some people married outside the Church because they remember that the sixth commandment of the Church forbids marriages with non Catholics. There are those who remember that a commandment requires them to contribute to the support of their pastors, and they will nelp a bazaar or some other religious enterprise a thousand miles away, but will not identify themselves with the work not identify themselves with the work and interest of their own parish. There and interest of their own parish. There are numbers of children who can sing off the corporal works of mercy, but will not contribute a cent from their superfluous expenses to feed the hungry, give drink to the thirsty, or clothe the naked.

clothe the naked.

From this it would follow that our children should be taught more by doing. There is no reason why Catholic school or church should not have its children's charitable society, and there children's charitable society, and there are a great many reasons why it should. Finally, many modern questions have sprung up since the catechism was prepared and enjoined by the Third Plenary Council of Baltimore.

Atheism and agnosticism indulge in more rampant and outspoken blasphemy.

Most secular papers are slaves to their demands. The control of their demands. This emphasises more and more the necessity of papers that will demands. This

not pollute the sanctity of the home.

Socialism, good, bad and indifferent;
the increased cost of sustenance; ex travagance and high pressure living, and their corollaries, are subjects that influence the faith and morals of mod-ern life, and cannot be ignored in any adequate system of religious instruc-tion.—Rev. J. F. Nicholson, Houston, tion.—Rev. J. F. Nicholson, Hour Texas, in Catholic School Journal.

LET HIM WHOM THE CAP FITS,

ETC.

Rather an unusual point, but never theless a good one, was made by a Jesuit priest preaching a mission in the Cathedral of Brisbane, Queensland, stravagance of intelligent and Christonian men and parents, we are not surprised that when they return to their ensess they become fanatics in their natred of the saloon.

Brethren, thrift is a natural virtue, sommon to Jew, Gentile and Christian.

But multiples of men and wamen can be appeared a surprise or excellences in the matter. meanness or carelessness in the matter of paying for Catholic papers. Catholic publications, he said, suffered very much from unpaid subscriptions. very much from unpaid subscriptions.
Oftentimes the paper was sent for years
and, when the bill for payment came,
very often a post-card was sent, stopping the paper altogether. This, declared the preacher, was a shameful
and disgraceful action on the part of
Catholics, and a great deal of the
weakness and inefficiency of the Catholic press, complained of by some
people, is due to Catholics who seem
to have money for everything else. people, is due to Catholics who seem
to have money for everything else,
but who "get mad" and stop the
laper if they are reminded of their
remissness. The preacher dwelt upon
the importance of the Catholic press,
as a medium of instruction and edification, and said that many of those who tion, and said that many of those who grumbled at the Catholic press were poor specimens of Catholics, who never subscribed for a paper.—Sacred Heart Review.

AN OLD FAVORITE.

Readers of Lever's famous novel, "Charles O'Malley," will remember that one of the dancing tunes frequently mentioned by that author is "The Wind Taat Shakes the Barley." The other evening, in looking over a collection of old Irish songs, we came upon tion of old Irish songs, we came upon the words of that lyric. They will prove interesting to Irish readers who are advanced in years, and to younger readers who may be interested in old

I sat within the valley green.
I sat me with my true love:
My sad heart strove the two between,
The old love and the new love;
The old for her, the new that made
Me think on I reland dearly,
While soft the wind blew down the glade,
And shook the golden barley.

While sad I kissed away her tears,
My fond arms around her flinging.
The foeman's shot burst on our ears,
From out the wild wood ringing;
The bullet pierced my true love's side,
In life's young spring so early.
And on my breast in blood she died,
W hen soft winds shook the barley.

But blood for blood without remorse
I've ta'en at Oalart Hollow;
I've placed my true love's clay-cold corse
Where I full soon will follow;
And round her grave I wander drear,
Noon, night, and morning early,
With breaking heart where'er I hear
The wind that shakes the barley!

NO BAD DEBTS EXIST ON HOME BANK BOOKS

Less than \$400 Reported Doubtful--- Big Increase in Deposits ---Six per cent. Dividend Paid---\$60,000 More Added to Rest Account --- Second Annual Meeting.

The following article regarding the Home Bank of Canada is reprinted from the Toronto Daily Star of June

To run a chartered bank having available funds to the amount of nearly six and a half million dollars, and to keep these funds actively invested for a period of two years, and conclude operations with less than \$400 doubtful debts on the books, is the achievement of the present management of the Home Bank of Canada. This, and other important figures, are contained in the annual statement of the Home Bank, the second annual meeting hav-ing been held yesterday afternoon at the head offices, 8 King street west. The total assets of the Home Bank

now amounts to \$6,313,152.81. The deposits to nearly five million. The sum of \$60,000 has been added to the Rest Account. A dividend of six per cent has been paid.

At the annual meeting the authorization was given to increase the capital by one million dollars, with a view to keeping pace with the opportunities offering in the North-West. There is a probability, too, that the member-ship of the directorate may be increased to make room for representa-tive capitalists in the North-West.

TEN PER CENT BARNED.

In a Review of the affairs of the In a Review of the affairs of the Home Bank the Directors' report shows that the profits for the year, after paying all charges, including expenses incurred in the opening of new branches, and providing for bad and doubtful debts, amount to \$78,030.65, being about 10 per cent. on the average paid-up capital, and the sum of \$45,281.56 was received as premium on new stock subscribed. A further addition of \$60 000 has been made to the tion of \$80,000 has been made to the Rest, and the sum of \$10,000.00 reserved for expenses in connection with the opening of new branches. The dividend at the rate of six per cent. has been maintained, and the Profit and Loss Account increased to \$35,

NEARLY A MILLION. The deposit show an increase of \$980,000. The total assets show an increase of \$1,418,845.29. These figures represent a steady advance in the business of the Bank during the year. Branches have been opened at Fernie, B. C., Winnipeg, Man., Melbourne and Cannington, Ont. Another branch will be opened in Toronto at the corner of Bloor and Bathurst streets. Two sub-branches were opened, one at Tecumseh and the other at Everett. In view of the increased trade of the country, more especially in the North-West, the report says, there should be good opportunities of extending the Bank's usefulness and interests, and the Directors have approved a by law The deposit show an increase of \$980,the Directors have approved a by law authorizing the increase of \$2,000,000. If this by law is passed by the shareholders, it will give the Bank the advantage of being in a position to avail itself of good opportunities as pre-sented from time to time of extending and increasing its business.
A FORTUNATE INSTITUTION.

The chairman's remarks touched or the financial situation generally. "The striking feature that has prevailed throughout the year is the extraordinary stringency in the Money Market, and more especially latterly in Canada, and while it has resulted in our obtaining a fair rate for the Bank's money, it has also called for extra cars on the part of the directors. The Bank was in the fortunate position, at starting, of stepping into an established business, and while that business required reorganizing to conform to banking rules, it enabled us to take our own time in forming a new connection. The husiness that has been secured is, we believe, of a class any bank could be has also called for extra care on

glad to have on its books. The best evidence of the care that has been exercised in selecting it is the fact exercised in selecting it is the fact that the amount required to provide for bad and doubtful debts was under \$500. We recognize the fact that we might possibly have shown more expansion, but the policy of your Directors is very conservative, and we consider it much better in your interests to follow closely the policy we have adopted, which is to proceed carefully and surely. and surely.
"The Directors have made a personal

inspection of the Treasury and securi-ties held at the Head Office and Toronto Branch of the Bank, verifying the balance shown by the Hoad Office books. The different Branches of the Bank have been inspected during the

LOOKING TO THE WEST.

"The trade condition of the country, more particularly in the North-West, has drawn your Directors' attention to the fact that during the coming year it the fact that during the coming year it might be opportune and advantageous to increase the Capital Stock of the Bank, and they have approved of a by-law to be submitted for your consideration which provides for an increase in the Capital Stock to the extent ol \$1,000,000, which will make the authorized capital \$2,000,000. In asking you to authorize this increase of Capital, it should be borne in mind that while we think it well to ask for such authority, it is guite possible that that while we think it well to ask for such authority, it is quite possible that little, if any, of such new stock may be issued this year. At the same time, we regard it as desirable that your Directors be in a position to do what they think will be in the best interests of the Bank. of the Bank. "With the proposed expansion of the

Bank's capital, your Directors think it would be well to increase the number of the Directorate, and this will probably be done later on by the appointment of Directors to look after the Bank's interests in the North-West." THE SHAREHOLDERS PRESENT.

M. J. Haney, C. E., was appointed to the chair at the second annual meet-ing of the Home Bank of Canada yesterday. The shareholders prewere :

W. T. Kernahan A. Bell B. E. Bull Wm. Lavoie F. E. Luke T. A. Lytle Wm. Crocker Lieut. - Col. J. I. Lieut. - Col. James Davidson Mason
Dr. J. T. Duncan Major J. Cooper

Isaac Moody Harold G. Muntz H. W. Evans D. Fitzgerald P. J. Murray W. Parkyn Murray Major F. A. Flem.

M. O'Connor W. H. Partridge Edward Galley F. H. Gooch E. G. Gooderbam J. S. Robertson E; G. Gooderbam
M. J. Haney, C. E. Henry Swan
Widmer Hawke
J. Hobson
M. A. Thomas
M. A. Thomas
M. A. Wood R. B. Street Pailip Jamieson E. P. Wood

The Board of Directors were re-elected to office: Eugene O'Keefe, President; Thomas Flynn, Vice Presi-dent; E. G. Gooderham, M. J. Haney, C. E., Lieut-Col. J. I. Davidson, W. Parkyn Murray, Lieut. Col. James

A resolution was adopted extending the thanks of the Shareholders to the President and Vice -P resident and Directors for their careful attention to

In another resolution the thanks of the Shareholders were tendered to General Manager Col. James Mason and the other officers of the Bank for the efficient manner in which they had

MODERN TRAINING PERILOUS.

Evidently thoughtful educators everywhere are beginning to accept the Catholic position in whole or in part. They are becoming aware that a training that is without religion or merality must ultimately be a menace to social order. They are growing conscious that our American orgy of trusts, combines, grafters, embezzle-ments and plutocratic and labor tyranments and plucoratic and labor tyran-nies, is the result of un roral education. Monday, at the graduating exer class of #Knox College, Galesburg, Illinois, President Thomas McClelland

Illinois, President Thomas incorrenant delivered a striking address. Among other things he said that the commercial spirit of the time is laying too much stress upon the training of men to be successful in getting out of the public all they can, whether it be wealth or political influence or social standing, without much thought of what they may be able to render in

"We are losing the sense of public "We are losing the sense of public trust in education," he said. "In attempting to further the fortunes of the individual, we have too often forgotten the larger purposes of education.

"There is much in this new practical education which commands our approval, but if carried too far it may not only defeat its own end but

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is worse may interfere the public end in educa-Let us not forget that the purwith pose of the founders of Knox College was to send forth laborers unto the harvest to send forth laborers used men and women, to take their places as men and women, to take their places as leaders in the church, in the offices of leaders in the church, in the offices of state, in the ordinary vocations of business life, who should keep in the foreground their responsibilty to the public and the fact that they are servants of the people."

VISITS TO THE BLESSED SACRAMENT.

Visits to the Blessed Sacrament are always in order, but especially during the Forty Hours Devotion. And one the Forty Hours Devotion. And one
of the resolutions we naturally make
during the exposition is to come and
visit our Lord often, if not daily.
We go to see our friends and neighbors, and who is a greater friend or
better neighbor than our Divine Lord?

Secretimes we go and find our friends

Sometimes we go and find our friends absent, and often when we find them home, we come away with sorrow and disappointment; but our Lord is always at home in His place on the altar, and we never come to Him but what we re-turn cheered and comforted. He listens to our sorrows and tells us how to overcome or bear them. He lifts our bur-dens and gives us the sweets of His love instead. As no one can meet a good and wise person without profiting someand wise person without profiting somewhat, so no one can come before Him Who is goodness and wisdom itself, without great benefit. "Come to Me all you that labor and are heavy burdened and I will refresh you," says the Lord. Oh, if we would only take our Lord at His word, how different it would be with us! Going before His altar every days of our lives, we would pour out our

day of our lives, we would pour out our

Ordinary grades of galvanized steel are not considered good enough for "Galt Suregrip" Shingles. A special grade of the best, wear-defying galvanized steel is prepared exclusively for them. Consequently, at the very outset, Galt "Sure-grip" Shingles have the power to outwear all others, wooden or galvanized. Then, Galt "Sure-grip" Shingles are locked together far more securely than ordinary shingles. Easily and quickly put on and when on will withstand the severest test of storm or lightning. The strongest shingles make the longest lasting roof—and Galt "Sure-grip" Shingles are in every way the strongest. Cost no are in every way the strongest. Cost no more than common shingles—are the most economical kind to buy. Write for free Catalogue and further information

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and opportunity permit.

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[3]. Because its policyholders are eminently well satisfied with the results realized under their policies.

[4]. Because the general public is beginning to find out the good things the Company has in store for its policyholders, and

[5]. Because being purely mutual, its policyholders are more than customers—they are co-partners in the Company—sharing equitably in all its benefits.

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souls to Him and tell Him every care and want, and rise from our knees strong with His blessing and grace to be of good heart and cheer, for He would whisper to us words of light and wisdom, of strength and hope, and bid us be not afraid, but trust and hope to the end. "I have overcome the world," He says, "and you will overcome it in Me." "Soon your sorrow will be turned into joy," "Watch with Me and I shall watch with you." "Strengthen your self at the banquet of My love." "I am all yours that you be all Mine." "I am your support in life. I shall be your viatioum at death and your glory in eternity." Let us greet our Lord daily.—Seedlings. ouls to Him and tell Him every care INSURANCE CO. OF CANADA.

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Catholic Record

LONDON, CANADA boscsscoood CHATS WITH The Sell

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The Selling End.

If a salesmanager succeeds in securing the enthusiastic co-operation of salesmen employed he is doing well. It is not within the power of one man to influence everybody forcefully.

A salesmanager should try not to manage salesmen, but should devote his energy to managing sales. Salesmen won't be managed.

The best way to "manage" salesmen is to persuade them, that they are persuading the manager.

is to persuade them, that they are per-suading the manager.

Most men can be persuaded to do something that we want them to do, or buy something that we want them to buy, if we are persistent enough and earnest enough and do not require of them that which will work them an in-

if an employer places a manager in if an employer places a manager in charge of salesmen, he should never be so short-sighted as to encourage ap-peals from the manager's decisions. The manager must be supported right -while he is manager.

A man cannot serve two masters, and specially if one is greater in power than the other.
A salesman's strongest recommenda-

tion is sales, not in greatness of volume but in greatness of profits. but in greatness of profits.

A salesman may be as precise and exacting as an old maid, he may be as ugly in temper as a bear, he may exhibit a strong peculiarity in something—but whatever his idiosyncrasy, if it is a marked characteristic—he has within him the "makings of a good in the strong profits of th

Any individualizing characteristic in a man causes him to stand in relief, or away from the dead level of his sur-roundings. Such men have force, and for that reason, in salesmanship it will be likely to enhance probability of suc-

A salesmanager should not be too much disturbed by a salesman who earnestly makes suggestions for im-provement, even while doing so he criti-cises the judgment of his manager. There's something in that salesman, which, if properly directed may be made to count for business.

made to count for business.

If a house is absolutely dependent upon the personal hold which a salesman has upon its trade, it will suffer severely from the loss of that salesman

from any cause.

If a house can secure a strong leverage by establishing a house-prestige or friendship, it will have a firmer position in the event of a change of sales-

The increased strength of the house riendship should be welcomed and en-couraged by every loyal salesman. It improves his chances of good business

and good salary.

That there is "always room at the top" is patent to anyone who grasps this truth: viz., the majority of man-kind are willing and anxious to be led, and very few have either the capacity

or real desire to be leaders. Men in business are no exception to the rule. The law of the "easiest way" is operative in all departments of trade, and a man who will assume the responsibility of leadership, will be welcomed by those who are waiting for relief from their difficulties.

An advertiser sounds the trumpet of leadership, and buyers who have heai tated in their undirected course, eagerly follow the proffered guidance.—Canadian Stenographer.

Lovers of Work Lovers of Work.

Who is it that is liked everywhere, by employes and employers? It is the man who joys in his work. Such a man does not beat the air to conquer trifles, bicker and quarrel, or lay the blame for failures on his tools or the scheming of others. He keeps his ailments, if he has any, to himself. Generally he has none, because the very eagerness has none, because the very eagerness with which he attacks a given task is all the tonic he needs to keep him in prime condition. Such a man is the life of any group of fellow-workmen or any association of employers. It does any association of employers. It does men good to see him go about his daily labor, be that labor with muscle or brain. He does not hesitate, quibble and parley. He takes care of himself when away from his work and comes back to his task every day with the determination to make each day better than the one preceding it. He glories in his strength of will and muscle or brain. Such men are of the salt of the earth; the leaven which causes the ferment of activity to spread through the whole lump of clay from which humanity is molded. The virus of health and activity is in their veins and they spread sunshine and energy and they spread sunshine and energy on all sides, like a beneficial contagion

of endeavor. They keep this old world running

They keep this old world running day by day, and go to their reward as hopefully as a child lies down to sleep after a day spent in healthful play.

The man who joys in his work is a good fellow at playing, also. He takes his pleasures as he takes his labor—joyfully, sanely and honestly. He is seldom in a hurry; always courteous, careful of the rights of others and determined to make others respect his rights. He does not sully himself with the pitch of dirty pleasure, but ever keeps in mind the benefits of moderation. His presence in any gathering is like an allurement to contentment.—Catholic Columbian.

seldom in a hurry; always courteous, careful of the rights of others and determined to make others and determined to make others and determined to make others respect his rights. He does not sully himself with the pitch of dirty pleasure, but ever keeps in mind the beneats of moderation. His presence in any gathering is like an allurement to contentment.—Catholic Columbian.

A Bad Sign.

It is a very bad sign when a young man begins to shirk the duty of month ly confession and Communion, which, as a boy, he fulfilled as a matter of course. This generally happens when, having left school, he secures a position in some store, shop or factory and begins to rub elbows with the various kinds and conditions of men who go to make up the work-a-day world. Though he does not suspect it, he is infunced by the atmosphere of carelesenses in matters of religion that is characteristic of places where men work. He is worse it fluenced still if his lot be east among those who are hostile to Catholicism, or to all religion, and who revile or ridicule the things that he has been taught to hold sacred. To a young Catholic thus placed there is nothing so strengthening to heart and soul as frequency in the reception of the art of expressing himself in the train a boy friend who had just one home.

"I should call myself a very sellish person, if friends came to see me at a boy, he fulfilled as a matter of course.

"I should pay no attention to them."

"Well that's different; you're grown.

"Well that's different; you're grown.

"Hen you really think that politering and courtesy are not needed among boys!"

"Then you really think that politering and courtesy are not needed among boys!"

"A by or man who measures his treatment of others by their treatment of the art of expressing himself in written when, having it has been the trained services and the star of the art of expressing himself in the content was the hand lines."

"I should call myself a very sellish person, if friends came to see me and courtesy are not needed among boys!"

the sacrament. Assailed as he is, day after day, by temptation in all forms, it is absolutely necessary for him to renew and repair the bulwark of his spiritual defenses. But it is at this most critical period, when his faith and morality are hanging in the balance, that the spirit of the world weans him from the observance of his religious duties, which are his only safeguard, and he begins to neglect or avoid the monthly confession and Communion that kept him loyal and undefled as a a boy.—Western Watchman. the sacrament. Assailed as he is, day

When Saving Becomes a Vice. A Paris bank clerk, who was carrying a bag of gold through the streets, dropped a ten franc piece, which rolled from the sidewalk. He set his bag down to look for the lost piece, and, while he was trying to extricate it from the gutter, some one stole his bag and ran away with it.

I know a rich man who has become

ch a slave to the habit of economizing, formed when he was trying to get a start in the world, that he has not been able to break away from it, and he will very often lose a dollar's worth of valuable time trying to save a

He goes through his home and turns the gas down so low that it is almost impossible to get around without stum bling over chairs. Several member of his family have received injuries of his family have received injuries from running against half-open doors, or stumbling over furniture in the dark; and once, while I was present, a member of the family spilt a bottle of ink upon a costly carpet in passing from one room to another in the dark-

This man, although now wealthy, tears off the unused half sheets of letters, cuts out the backs of envelopes for scribbling paper, and is constantly spending time trying to save little things which are utterly out of propor-tion to the value to him of the time thus consumed.

He carries the same spirit of niggardly economy in his business. He makes his employees save strings from bundles as a matter of principle, even if it takes twice as much time as the string is worth, and practices all sorts trifling economies equally foolish. — O. S. M. in Success.

OUR BOYS AND GIRLS.

For Boys to Remember.

That it takes more than muscle to

That bigness is not greatness That it requires pluck to be patient.
That selfishness is the most unmanly
thing in the world.

That piety is not priggishness.

That to follow a crowd is a confession That street corners are a poor col-

lege.

That one real friend is worth a score of mere acquaintances.

That to be afraid to be one's noblest

self is greatest cowardice.

That it is never too soon to begin the business of making a man of one's

That what is put into the brain to-day will be taken out of it ten years

hence.

That the only manliness worth possession is shown in the life of the Son of Man.—The Parish Monthy.

Dick's Trial. Dick was a good lad. He served God and loved his widowed mother very much indeed. The gentleman he worked for was very rich, but he did not take any notice of Sundays when there were ships to be unloaded, or work to be done in which delay would

"I shall want you all to work to-morrow," he said one Saturday after-"Sir," said Dick, "I cannot work to

"It will be Sunday."

"All right; if you can't do as you are told you will have to go."
"I know," said Dick, "and there is
my mother to keep; but I cannot work on Sundays.

"Very well; go up to the office and the cashier will pay you off." Dick could not get any work for

youth that would make a very suitable

And Dick got the place—a much better place than the one he had lost. Our Young People. Be Courteous, Boys.

"I treat him as well as he treats me, "said Hal.

His mother had just reproached him because he did not attempt to amuse or entertain a boy friend who had just

your own self every time you are guilty of an unworthy action because some one else is. Be true to your best self, and no boy can drag you down."—Catholic

A Small Hero. Little evidences of coursge are very Little evidences of cours ge are very precious to mothers. A year ago three women and a child walked on a lonely southern mountain. They were busy gathering flowers, when suddenly one looked up and after a moment's startled pause gave a cry and fled with the others after her. The path was blocked by a flerce-looking razor-backed hog, black and gaunt and probably harmless. But a bear would not have been more terrible. The boy was not three years old, and his head was as yellow as a dandelion, but as his protectors fled he called reassuringly:

called reassuringly: "Don't be 'taid. I'll take care of ol" and catching up a twig of azalia he advanced, charged and routed the enemy. It was a little thing. But the mother woman sank on her knees, and, with her hero in her arms, crushed against her breast, thanked God that He had given her a brave son, and she went down the mountain as though it had been the way of glory.—Catholic

Mirror. Learn to Be Kindly.

There are many people who excuse themselves from the little familiarities and kindnesses of life on the ground that they are not natural to them. These people say that they are reserved by disposition, and cannot be free and easy in scattlers record. But me can leave and cannot be the same and leave the same are leave and leave are leave and leave are leave are leave are leave and leave are leave ar in meeting people. But we can learn to be genial and gentle just as we can learn to row a boat or to throw stones or to write shorthand or to speak a new language. That homeliness and unlanguage. That homeliness and unaffected simplicity of address, which makes Ruskin so approachable to child or man, was the work of a long life's discipline. The strongest of men, he had made himself the servant of all, and, judged by his own standard, his greatness had lain just here.—B. C. Ornhans Friend.

Appraise recently approach to Cardinal Newman is Arthur Christo-Cardinal Newman is Arthur Christo-Cardin

A Little Hero.

A little Chinese boy only ten years of age went to the bishop and begged for confirmation, for which he had been considered too young. The bishop hesitated. The eagerness of the child touched him, but he was so young! The boy continued to supplicate for the

"But after you are confirmed, if the mandarin puts you in prison and questions you about your faith," said the prelate, "what will you answer him?"
"Monseigneur, I will tell him that I am a Christian by the grace of God." "And if he commands you to deny your faith, what will you do?" "I shall answer: 'Never!'"

" And if he should say that you must not go to church, nor keep holy the Sundays and festivals of obligations?" "I shall tell him that I must first of

all obey the Commandments."
"And suppose that in the end he will call the executioner and will say to you: Unless you apostatize, these men shall cut off you head. What will you say then?"
"I will say: Cut it off!"

The little hero was confirmed .- The Guidon.

MR. BIRRELL ON CARDINAL NEWMAN,

In one phase of versatile and attractive personality, Augustine Biraell, at present chief Secretary of Ireland, and the author of the Irish bill which was recently rejected by the representatives of the Irish people, appears as an essayist of considerable force of expression and keenness of insight. Carlingly August 19 and essayist of considerable force of expression and keenness of insight. Cardinal Newman is the subject of one of Mr. Birrell's essays. In fact he mentions the great English Cardinal in several of his papers, and always (to use the phrase of a writer in the Irish Ecclesiastical Record,) "with something more than reverence, with a sort of personal regard and affection that never falters or belies itself," In the essay which he has exclusively devoted to the Cardinal, Mr. Birrell

says:
"There are some men whose name are inseparably and exclusively associated with movements; there are others who are forever united in human memories with places; it is the happy fortune of the distinguished man whose Dick could not get any work for three weeks, but one day a banker met his late employer and asked him to recommend a suitable young fellow for cashier in the new bank. He was at once told to try Dick.

"But," said the banker, "you have only just discharged him."

"I know that. He would not work on Sundays, but the lad who is ready at the call of his conscience to lose his place seems to me to be the kind of a youth that would make a very suitable tery, they will recall the vicar of St. England and America during the con-tury, they will recall the vicar of St. Mary's, Oxford, who lived to become a Cardinal of Rome, and when the lover of all things that are quiet and gentle and true in life and literature, visits Oxford, he will find himself wondering whether snap-dragon still grows out-side the windows of the rooms in Trinity

where once lived the author of the Apologia."

Of Cardinal Newman's superb mastery

brilliant imagery, the frequent ex amples, the repetition of the same idea in different words of the eager and accomplished advocate addressing

men of like passions with himself.'

It is to be regretted that more of our rising young men in all walks of life do not form their style of writing—and of living and thinking, too—upon Cardinal Newman's. The mere perusal of New man's works, for the literary taste and flavor of them, well repays the reader. In reading a page of Newman, one un-consciously finds himself rising to higher levels, so subtle is the charm of his style. Mr. Birrell alludes to this quality of the Cardinal's books when he

says:—
As there are some days, even in England, when merely to go out and breathe the common air is joy, and when, in consequence, that grim tyrant, our bosom's lord,

sits lightly on his throne,' so to take up almost any of Dr. New-man's books—and they are happily numerous, between twenty and thirty volumes—is to be led away from "evil tongues" and the "sneers of selfish men," from the mud and the mire, the shoving and pushing that gather and grow around the pig troughs of life, into a diviner ether, a purer air, and is into a diviner ether, a purer air, and is to spend your time in the company of one who, though he may sometimes astonish, yet never fails to make you feel (to use Carlyle's words about a very different author) "that you have passed your evening well and nobly, as in a temple of wisdom, not ill and dis-gracefully as in brawling tavern supper-rooms with feels and noisy persons."

rooms with fools and noisy persons."

Another writer of the present day to appraise recently the English style of Cardinal Newman is Arthur Christo-

about the book; it was written swiftly and easily out of a full heart; then it is such a revelation of a human spirit, a spirit so innocent and devoted and tender, and, moreover, charged with a sweet, naive egotism as of a child. It was written, as Newman himself said, in tears; but I do not think they were tears of bittreness, but a half luxurions sorrow, the pathos of the past and its heaviness, viewed from a quiet haven.

"To revert to Newman's literary genius, he seem; to me be one of the few masters of English prose. I used to think, in old university days, that Newman's style was best tested by the fact that if one had a piece of his writing to turn into Latin prose, the more one studied it, turned it over and penetrated it, the more masterly did it come, because it was not so much the expression of a thought as the thought itself taking shape in a per-fectly pure medium of language."

The Divine Friendship.

St. Augustine in his "Contessions mentions an occurrence that had much to do with his conversion. Two young men were members of the court of the men were members of the court of the Roman emperor, seeking the imperial favor, the monarch's friendship being the highest ambition. Happening one day to enter a lonely cottage together, day to enter a lonely cottage together, they saw a little book on the table. It happened to be the life of St. Anthony of the desert. They read the book through and were charmed with it. It showed them how that wonderful saint had sought the divine friendship and with how great success. "Whose friendship do we strive after?" they said to each other. "For the obtain-ing of whose favor do we dedicate our whole lives? That of an earthly monwhole lives? That of an extract whose friendship is full of danger and rivalries and bloodshed, and at best must pass with himself into the grave." So they resolved to quit the court and they resolved to quit the court and in retirement and prayer to cultivate an intimate and delightful union with the truest of friends, our Heavenly Father.



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Let this Boycott go on. Mr. Matthew Cummings, National President of the A. O. H., was in Omaha the other day, and made a speech in which he repeated the Sinn Fein doctrine that Irishmen at home and abroad bayeatt goods that pay tri and abroad boycett goods that pay tri bute to England's exchequer. "Stop drinking Irish whisky," he said, "which pays \$25,000 000 tax a year to the Every time a British Government. British Government. Every time a man takes a drink of Irish whisky he is paying a tax of 5 cents to the British Government. "The Review likes this advice, and wishes that all men of the Irish race would follow it. The True

Voice of the Omaha also favors it, but says: "It would not be amiss to carry the boycott a little further and include all brands (of liquor) that pay a tax to any Government. There is no danger of going too far with that boycott, and all Irishmen, whether members of the A. O. H. or not, can lend their aid in the matter. Let the good work go on,-Sacred Heart Review.

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UNWORTHY VISITORS.

UNWORTHY VISITORS.

Strangers in Rome, and good Catholics among the number, have sometimes been scandalized by what has seemed to be traffic in Papal audiences and pontifical functions. Not so long ago the New York Sun printed a bitter leader commenting on the fact that des patches from Rome frequently announce the reception by the Holy Father of persons who would not be admitted into decent society at home. There is much exaggeration in these stories, but there is unfortunately some truth also. During the latter days of Pope Leo it became difficult enough for visitors to Rome to be admitted to the presence of the Pope, and almost impossible, except for Bishops, to obtain private audiences. All that was due in large measure to the necessity of sparing fatigue to the nonagenarian Pontiff. But Plus X., ever since his accession, has shown the utmost willingness to see and bless as many as possible of those who have a claim Pontiff. But Pius X., ever since his accession, has shown the utmost willingness to see and bless as many as possible of those who have a claim on his kindness. During the first months of his pontificate he used to assemble thousands of Romans and strangers in one of the great courts of the Vatican, on Sunday afternoons, and speak to them there on the gospel of the day in words elequent in their simplicity that went home to all hearts. Nowadays part of his Sunday afternoons is not unfrequently devoted to large groups of boys or girls who have made their first Communion in the morning, and who never leave the Holy Father's presence without hearing something from him connected with the day's gospel. Every day of the week and every week of the year he admits large numbers of strangers to his presence. They come from all he admits large numbers of strangers to his presence. They come from all parts of the world, they are of all to ages and all-ranks of society, and the line is not drawn very rigidly between Catholics and non-Catholics. Very likely His Holiness receives more persons in one month than all the crowned heads and presidents together receive in a year.

It would be altogether too wonderful, under the circumstances, if some unworthy persons did not succeed from time to time in obtaining admission into the Pope's presence, and if some persons, who seem to leave their sense of propriety outside the gates of Rome, although generally respectable, did persons, who seem to leave their sense of propriety outside the gates of Rome, although generally respectable, did not endeavor to steal into the Holy Father's presence by the back stairs. Mgr. Bisleti, the Majordomo to His Holiness, has shown a wonderful tact and skill in regulating the audiences of the Holy Father. Under him it is as rare for worthy visitors to be excluded as for unworthy ones to be admitted. Less than a month ago he discovered that two of the attendants at the public audiences were responsible for the admission of some persons (Americans) by means of a ticket which had been used the day before. They were at once dismissed. This week he found, that a New Yorker, unable to procure a ticket through the legitimate channel, had succeeded in in unable to procure a ticket through the legitimate channel, had succeeded in in truding himself and his family into the Pope's presence by means of a handsome bribe divided between his guide and a servant a; the Vatican. That servant, too, was dismissed on the spot. It is, of course, a pity that venality should have been found to exist among two or three of the Vat-

venality should have been found to exist among two or three of the Vatican servants, but what is one to think of the persons who trade on this venality and persist in forcing themselves into the presence of the Holy Father. It may be well, also, to warn the public against attaching importance to alleged utterances of the Holy Father to persons received either in private or public audience. The published accounts of these depend entirely on accounts of these depend entirely on the veracity of the persons who have been received, and not infrequently been received, and not interested upon their limited capacity to understand what the Holy Father has said. In such cases it is to be distinctly understood that the Holy See declines all responsibility for these statements.

PULPIT SHOULD CONDEMN GRAFT.

At a recent meeting of the Sunset Club, Milwaukee, Wis., the subject for discussion was: "Is it the function of the pulpit to discuss questions of civic and social morality?" Among the speakers was Archbishop Messmer. At the long table spanning the banquet hall sat many elerymen of different demonstrations, including a Jewish rabbi, hall sat many clerymen of different de-nominations, including a Jewish rabbi, and the rector of an Episcopalian col-lege. Archbishop Messmer was cor-dially applauded, and one clergyman after another rose and expressed sub-stantial agreement with his affirmative answer to the question.

Archbishop Messmer said that through all the ages the Catholic

Archbishop Messmer said that through all the ages the Catholic Church has instructed its bishops and priests to insist always that the law of God, the great fundamental prinof God, the great fundamental principle of morality, should find practical application in all the relations of life. The Church has always taken unmistakable position on those great social questions, marriage and divorce, property, the conditions of life in great cities, the rights and duties of citizens not only towards God, but towards their country. country.

SAFEGUARD PUBLIC MORALS. The Plenary Council of Baltimore forbade the bishops and priests to "preach politics in the pulpit," but this should not prevent them from denouncing graft and political corrup-

"I cannot see, therefore," he said, 55 why it should be wrong for a preacher why it should be wrong for a preached to say that graft is a blot on the body politic. I cannot see why it should be wrong for him to say that the citicizen who sells his vote is guilty of treason, or that the man who corrupts public officers, the trustees of the people, is a moral and political leper who should be driven hence."

MORAL DANGERS.

The archbishop said that while the The archosnop said that white the throat delicacy should be exercised in discussing questions of social immorality, vicious theaters and kindred subjects, it nevertheless came within the function of the Church to discuss these important matters for the purthe function of the Chnrch to cliscuss
those important matters for the purpose of leading the poople away from
hem. He distinguished, however,

between vital and living issues and mere passing evils that fret the popu-lar mind for a season, and then disap-

The archbishop said that the general rule which he laid down for the guidance of his clergy was to discuss questions of civic and public morality always in the spirit of Christian charity, and without reference to personalities.

Must Cut Out Orangeism.

Must Cut Out Orangeism.

Magee college, Londonderry, Ireland, is about to receive \$1,125,000 under the will of the late Basil McCrea of Belfast, and the most surprising feature of the will is that it will compel this institution, which has been a hotbed of Orangeism, to modify this policy. Mr. McCrea, who was a successful contractor and carried out large works all through Ireland, had long been convinced that radical and religious differences were the curse of the country, and that it was the duty of all Irishmen to work together for the all Irishmen to work together for the industrial and commercial progress of reland.

He has left the money to Magee college on the express condition that not a penny of it shall be spent on theological education (Magee College theological education (Magee College has been a Presbyterian institution), but that it shall all be used for endowing chairs in modern science and general education, and in making the scientific and technical equipment of the college equal to that of any in the world. The bequest has been accepted by the managers of Magee college in the spirit in which it was made, and it is expected that before long Derry will have a center of the higher technical education equal to any on that side of the water.

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Sixth Form.—Silver Medal, presented by His Excellency Earl Grev, Governor-General of Canada: Awarded to Henry St. Jacques, Ottawa, Ont.

Fifth Form A.—Silver Medal, presented by His Grace Mgr. Dontenwill, Bishon of New Westminster, B.C.: Awarded to John R. Corkery, Peterborough, Ont.

Fifth Form B.—Silver Medal, presented by Very Rev. E. Tourangeau, O.M.I., Provincial, Montreal, One.: Awarded to Alfred Verreault, Ottawa, Ont.

Fourth Form B.—Silver Medal, presented by the Rev. N. Nilles, O.M.I., Mattawa, Ont.: Awarded to Rene Morin, Ottawa. UNIVERSITY COURSE.

COLLEGIATE COURSE. hird Form A.—Silver Medal, presented the Rev. C. C. Delaney, Windsor, Vt.: arded to Alan C. Fleming, Neihart.

Awarded to Alan C. Fleming, Neihart.
Montana.
Third Form B.—Silver Medal, presented by the Rev. A. Duhaut, O.M.I., Hull, One.: Awarded to Melville Rousseau, Ste. Anne de la Perade, Que.
Second Form A.—Silver Medal, presented by the Very Rev. L. Lavillardiere, O.M.I.. Superior-General, Rome, Italy: Awarded to Leo O'Keefe, Okanagon, B. C.
Second Form B.—Silver Medal, presented by Albert Bedard, Esq., B.A., St. Remi, Que.: Awarded to Romeo Guindon, Clarence Creek, Ont.
First Form A.—Silver Medal, presented by Charles Lapierre, Esq., Ottawa, Ont.; Awarded to Thomas McEvoy, Ottawa, Ont. First Form B.—Silver Medal, presented by the Rev. Duncan McDonald, Glen Robertson, Ont.: Awarded to Come Coupal.
St. Michel, Que.

SPECIAL MEDALS AND PRIZES.

SPECIAL MEDALS AND PRIZES.

Gold Medal, presented by the Hon. Israel Tarte, Montreal, Que., for the best speech at the annual French prize debate: Award-ed to Eugene Courtois, Montreal, Que. Silver Medal, presented by Very Rev. W. Murphy, O.M.I., Rector, for the best speech at the annual English prize debate: Awarded to James E. McNeill, Marysville, Ont.

Awarded to James E. McNeill, Marysville, Ont.

Twenty dollars in gold, presented by the Rev. Joseph T. Roche, Ll. D., Chicago, Ill., for the best English essay composed by a student of the University: Awarded to Charles J. Jones, Eganville, Ont.

Silver Medal, presented by Auguste Lemieux, Esq., Ll.B., for excellence in Canadian History (French Course): Awarded to Melville Ronseau, Ste. Anne de la Perade, Que.

Silver Medal, presented by James F. White, Esq., Ll.D., Ottawa, Ont., for excellence in Canadian History (English Course): Awarded to Alan C. Fleming, Neihart, Mont.

Silver Medal, presented by the Very Rev. W. Murphy, O.M.I., Rector, for competition in elocution among the members of the French Debating Society: Awarded to Philippe Cornellier, St. Remi, Que.

Prizes for elocution in the French Debating Society:

First prizes, presented by the Rev. L.

Prizes for elocution in the French Debating Society:
First prizes, presented by the Rev. L. Poulin, Clarence Creek, Ont., and the Rev. F. X. Brunet, Ottawa, Ont.: Awarded to Arthur Desrosiers, Ottawa, Ont., and Lomer Lafond, Hull, Que.
Second prize, presented by the Rev. L. Raymond, The Brook, Ont.: Awarded to Telesphore Deschamps, Ottawa, Ont.
Third prize, presented by Eudore Theriault, Esq., Ottawa, Ont.: Awarded to Wilder Community, Community,

ont.

Fourth Commercial Class.—Gold Medal.
presented by J. L. Chabot, Esq. M.A.,
M.D., Ottawa, Ont.: Awarded to Edward
Lisle, Libordminster, Sask.
Third Commercial Class.—Gold Medal.
presented by J. L. Chabot, Esq., M.A.,
M.D., Ottawa, Ont.: Awarded to Frank
Chadwick, Ottawa, Ont.
Second Commercial Class.—Silver Medal.
presented by Madame C. J. Major, Ottawa,
Ont.: Awarded to Rodolphe Voligny, Ottawa,
Ont.: Awarded to Rodolphe Voligny, Ottawa,
Ont.: Ottawa, Ont.

MARRIAGE. KELLY SHEEHAN -In St. Cloud, Minn. on Wednesday, June 26 by Rev. Father Scherer, Mr. James R. Kelly, to Miss Mary Edith

TONER—On June 19th, in the township of Moore, Ont., Mrs. Margaret Toner. Aged seventy-five years, May her soul rest in peace!

CORRECTION.—In report of the closing exercises at Loretto Abbey, Toronto, the name of Miss Ethel McCardle was omitted by mistake. She won the gold medal in part first senieaving for matriculants, donated by Mr. Eugene O'Keefe, of Toronto.

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Alice St., Toronto.

WANTED FOR THE OPENING OF school, the 3rd of September next, two Catholic lady teachers, holding a second class prefessional certificate, and having sufficient knowledge to teach and converse in the French language Salary \$375.00 per year, Apply to Rev. Father Denis Dumesuil. S. J., Sec. S. S. of St. Ignatius, Steellon P. O., Sault Ste Marie

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TWO CATHOLIC TEACHERS WANTED
Tor Grattan Roman Catholic school. District
Regina. First or second class professional certificate. Musical ability preferred. Duties to
commence about August 20th. Apply to L. L.
Kramer, Secretary. Box 57, Regina, Sask.
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QUALIFIED TEACHER (ROMAN CATHOLIC) wanted for S. S. 2, Granite Hill, Ont. Salary, \$3:00. Attendance of pupils 12 daily. Duties to commence after midsummer holidays. Apply to Joseph Boller. Secretary, Granite Hill, Ont. TEACHER WANTED AS PRINCIPAL OF the St. Anthony R. C. Separate school, graded, of the town of Strathcons; lady or gentleman. Duties to begin about Aug. 15th. Salary 8720 per annum. State qualifications, experience, etc. Address J. A. Connelly, Secretary, P. O. Box 215, Strathcona, Alberta.

TEACHER WANTED FOR THE JUNIOR department of the R C, Separate School Mount Forest, a female teacher holding a second class professional certificate, Applications will be received up to the 31st July. State experience and salary expected. Average attendance for the last six months only 23. Apply to Rev. B, J. O'Connell, Secretary of Board.

CEACHER WANTED AS PRINCIPAL OF Almonte Separate School. Also one forthe Intermediate. Each holding a second class professional certificate, State salary and experience. Applications received till 22nd inst. Inclusive. Address J. Fay, Sec. Treas. R. C. Separate School, Almonte, Ont. 1499 2, WANTED A CATHOLIC TEACHER, male or female. Fully qualified to teach and speak French and English for R. C. S. S. B., of the township of Malden and Colworth, for the term beginning in August 1907. Applicant will please state salary and experience. Address Daniel A Ouellette, Sec. Treas., Vereker, P. O., Oat. 1496 4.

WANTED FOR THE ROMAN CATHOLIC
Separate school, district No. 6, Prince
Albert. A male teacher, holding a first class
professional certificate. Duties to commence
august the 20th, 1907. Apply with reference
stating salary required to Andrew McDonald,
Sec., Box 115, Prince Albert, Sask. 1497-3

POR THE ROMAN CATHOLIC SEPAR-ate school, district No 6, Prince Albert, a female teacher, holding a first or second class certificate. Duties to commence the 20th August, 1807. Apply with reference, stating salary expected to Andrew M-Donald, Sec., Box 416, Prince Albert, Sask. 1497-3 T EACHER WANTED FOR school section No. 8 McKillop.

school section No. 8 McKillop.

dust hold second class professional certificate. Male preferred. Duties to commence after vacation.

Apply stating salary to Con. Eckart, Beechwood, Ont.

1497-2

WANTED, TEACHER FOR R. C. S. S. AT

W South Gloucester. Second class Ontario qualifications. Apply, stating salary wanted to Thos Meagher, Patrick Dunlop or Martin Cahil, Trustees, South Gloucester, Ont. 1497 3 WANTED, SECOND CLASS PROFES sional teacher for Separate school, No. 5, Raleigh, Salary \$400 per year, Applications received until Aug. 1st. 1907. Apply to J. D. Lamb, Chatham P. O., Ont., Kent Co. 1499 4.

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The Catholic

LONDON, SATURDAY, J A QUOTAT Said Earl Spencer, w ago was Lord Lieutena I have had some exp

land. I have been there years and I do not know nstance where there has intolerance on the par Catholics against their low-countrymen. But r ance has been shown, has been shown in Ulst than half of the popul the Protestant faith. Protestants have been t keeping up the animosit in his "England in th tury," makes the state the Catholics at least, ance has never been a In spite of the fearful Reformation, it is a that not a single Pro for his religion in I the period of the Man

> SERIOUS ORA We submit these q

in England."

dence that some non place any value on t declarations of Orang themselves or as age we said before, Cana true to Belfast traditi guage unintelligible t in denunciatory epit ated with bitterness however, well adapte ments of an ignorant lips of men who are and revilers of cree vield no allegiance. sociated themselves politicians they mig they do not own this we are not here on might even begin t selves and to realize them to give over o ing the air and nothings at their con must persist they antics and hire or

sanely on questions ORANGEMEN

The other day, he B. C., witnessed Lodge show in all it All the old scenery old spirit flamed o The Grand Chap Walsh, let loose long thoughts when rights to all and s none." This mag genius enraptured caused them to ma Bravely, however, gray matter and stated that Mr. I to bid a long f Hughes. He did statement was tri lesson in Orange o the audience. Or people. And the nauseating to tho the old land Oran the Dake of Camb and threatened crown into the disestablished the

> cord-breeding mo Dr. Sproule als Sam Hughes rep Parliament about there was no Bou tors he blathersk and unashamed.

this country are

What a farce tion. It teaches it represents slavery. It was down men of stra listening to men try, have done the progress of

TO

With an acute some scribes de ness in a recen Redmond, M. I to keep alive th who fight for words with blo they do brood past. If we re Morley said th nation somethi will insist on l Mr. Redmond

the day when I