A SIGH.

To open one's arms to her, dearer Through waiting, and still, if she came To know she is never the nearer, Yet always to love her the same.

To feel her never the nearer, Whatever the heartache—the flame Burning through tears but the clearer! Always to love her the same,

Never to see her, nor hear her, Never to mention her name, Only with tenderness dearer, Always to love her the same. From the French of Sully Prudhomme, by Murgaret Fay Coughlin, in Matropolitan Mag-

THE MINISTRY OF SCHOLARSHIP.

CALL TO CATHOLIC COLLEGE MEN TO

TAKE THE PLACE OF LEADERSHIP.

The Rev. Gilbert P. Jennings, of Cleveland, preached one of the best baccalaureate sermons of the year in the scholarly and inspiring address which he delivered recently at the University of Notre Dame. He made a University of Notre Dame. He made a memorable appeal for consecrated leadership on the part of educated Catholics, pointing out their neglected opportunities in almost every field of success than those of political place and material accounting. Father, Leadership accounting the property of the proper success than those of political place and material acquisition. Father Jen nings spoke on "The Ministry of Scholarship" and especially emphasized the need of enthusiasm in those equipped for the place of leaders. Following is the full text of the sermon:

And I heard the voice of the Lord saying: Whom shall I send? and who shall go for us? And I said? Lo, here am I, send me. (Is. vi: 8)

There is something glorious in the idea of consecration, in the vision of the prophet coming out of Ramah to empty the horn of oil on the head of

empty the horn of oil on the head of David; of the Redeemer of the world in the Garden of Olives bowing to the will of His Father and drinking the chalice of suffering; of the religious at the threshold of life, like the discoverer of continents, emptying her treasures at the feet of her Lord even before she knows the value of them; of the young levite on his face before the altar of supreme sacrifice, dedicating himself to

God, his portion forever.

Whether it be the son of Jesse or the last born of the order of Melchise the last born of the order of Melchisc-dec, wherever there is consecration there is always conquest. Just in so far as life is constrained to some high pur-pose, harnessed to some divine ideal, does it become rich beyond the impov-erishment of wealth, holy beyond the contamination of the world, victorious beyond any chance of earthly defeat. By consecration every man becomes a By consecration every man becomes a priest, not perhaps of the Holy of Holies, but of that outer court which is still a sanctuary, in which he must lift up daily the offering of his example

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ier ... 1.00 and daily preach the gospel he believes in living words no man can contradict. Some such consecration should take place in the sanctuary of your hearts to-day. A conviction of power and eager sense of duty should lift you up to the mountain of immolation and all you like Isaiss with the enthusiasm of those who have seen the face of God and in the glory of that ineffable vision are ready for any labor and any sacri-BREEDING PLACES OF UNBELIEF.

The world follows leaders—and those shom nature and the advantages of education have endowed with apperior wisdom and experience are the logical guides of their fellow-men. They are ordained by their opportunities to a ministry of help and example and en-lightenment that lifts them to the place power and authority. The world sel, and seeks the law at their lips. In the face of this obvious and natural condition it is significant and ominous condition it is significant and ominous to know that the great majority of those who are qualifying for the ardu-ous and responsible duties of leader-ship and who will inevitably take their places at the head of every social, in-tellectual and religious movement, are being trained in institutions in which

the sources of inspiration are poisoned and the chair of truth usurped by the teachers of scepticism and unbelief.

Never in the history of the world has there been such a deification of human reason. God and prophecy and miracle are put on trial and condemned. Never has there been a baser sensuality, more laxity of the marriage laws, a wider slaughter of the innocents, more denial of the criteria of be-lief, more bufflonery in the name of religion. The wealth of the world, the scholarship of the world, the theatres of the world, the universities of the world, all are pouring themselves out to swell the ranks of the deniers of

If the leaders of the people deny God and disregard [His laws their fol lowers will despise authority and serve iniquity. Whatever leaders believe and teach and do, the millions come to accept. No society can long endure that abandons God. Sooner or later the State ruled by godless leaders will be torn from its moorings and carried swiftly and helplessly to anarchy and

TRUTH SHALL CONQUER.

But even though the fires are still burning upon the altars of paganism and are fed by the priests of doubt and despair who go forth annually in increasing numbers from these breeding places of scepticism and unbelief, it must ever remain true that "the earth is the Lord's," and now as of old the champions of unbelief challenge the sons of God to their own confusion. Shall the enemies of God hope to live and prosper in our day when the prophecy of destruction is fulfilled tudes trod the wine presses in poverty the and patience. "Bless the Lord, ye amountains and hills," was not spoken of the physical world alone, but of spoken of the physical world alone, but of the physical world alone, but of the physical world alone, but of spoken of the physical world alone, but of spoken of the physica

in Damascus, which has ceased to be a city and is become a "ruinous heap of stones;" when of the temple built on divine plans there is not left a stone

divine plans there is not left a stone upon a stone; when Babylon is fallen and all the graven gods therein broken and ground into powder; when Egypt is delivered to cruel masters, and her spirit crushed! brother pitted against brother, friend against friend and city against city? The salvation of the world is with the apostles of truth. And that is why those doubly endowed by education and the safeguards of a divinely established religion, men in whom established religion, men in whom study, like the rod of Aaron, has open-ed the springs of life and thought; men whose companions are the wise and holy and whose meal is the fruit-age of the race; men whose hearts are anchored in God, who wear justice as a helmet and modesty as a shield—owe it to themselves and to their fellow-men to take the place of leadership men to take the place of leadership against the deniers of God who in this world temple of the Most High are calling upon His creatures to abjure Him. Now as when David championed the cause of Israel, they shall return with the heads of their enemies who go to battle in the name of God.

Every great movement for social and political reform has been conceived in the minds and hearts of men who in the schools learned the logic of principles as well as of events. It must ever be so. Even when the actual physical leadership is taken by others, the educated have always been necessary to crystallize and formulate the ideas and grievances of the

WHERE ARE OUR LEADERS ? Where are the great leaders of to-day—the champions of the cause of God? The ages of faith generated martyrs, confessors, doctors, soldiers and statesmen. Is our vaunted proand statesmen. Is our vaunted progress so poor in the fruits of genius that we are compelled to boast of the past if we boast at all? Why is it with so many additional advanthat, with so many additional advan-tages, the champions of truth and charity are not multiplied a hundred

Is it because our Christian scholars are convinced that a little learning is a dangerous thing, that they can look on unmoved at the mistaken an futile efforts of those who try to sing and drum their way to the conquest of souls divinely committed to them selves? Is it for the same reason that an educated clergy and laity abandon the field of journalism and leave the daily press and the more pretentious periodicals to the folly and vagaries of every prophet of evil, while the cause of truth is left without at youates or defenders? Is it the same a dangerous thing, that they can look on unmoved at the mistaken an futile vocates or defenders? Is it the same reason that surrenders every species of civic and social activity to those who substitute philanthropy and humanitarianism for the charity ex tolled by the Son of God? Is this the reason that every legal aid society, every social center, the regulation of the liquor traffic, and almost every other reform is left to influences which if not d.exty and purposely anti-Catholic, are dominated by a spirit of pagan altruism and religious indif-fentism? Is this the reason that the methods of the wardheeler and the haunts of the cheap politician are more attractive than the pursuits of honorable labor? Is this why the great legal talent of the country is so often at the service of lawlessness in high places, and why the priceless harvest of years of study and self-denial is sold

in the market to the highest bidder?

The nobility and service of Chris-Here is a place for consecrated leader riere is a piace for consecrated leader-ship—for men who have had the in-spiration, companionship and example of thousands of ambitious youths struggling to the summit of knowledge; who are the heirs of Peters and Johns, the Pauls and Gregories, the Augus-tines and Lyolas, the Godfreys, O'Con-nells and Mores—the glory as well as the fruit of their common mother. This the fruit of their common mother. This legacy of example and inspiration of a saintly ancestry the Catholic scholar carries with him into the warfare which began in Him whose guerdon was to be not peace but the sword.

WORLD BULED BY FEW WHO THINK. Ideas and principles are pregnant as motherhood. Those who espouse them and advocate them rule the world. and advocate them rule the world. There is no such thing as public opinion—if there seems to be, it is only because the public clamors for what it has been taught to believe. The race is swayed and controlled by the few who think, by the men who with the power of originality superendowed by education, see great things where others see only little things, think strong thoughts and hold to them, say what everyone wants to say but lacks the ability to say, do what everyone knows should be done but

lacks the courage to do.
You must be these men. You are You must be these men. You are trained for leadership. The world needs you. It has a right to the knowledge and experience and wisdom which you have had the time and means and perseverance to acquire and with which like strong wine you have regaled yourselves, while the multitudes trod the wine presses in poverty and patience. "Bless the Lord, ye mountains and hills," was not spoken of the physical world alone, but of the filli hom nmm—the sons of men who by

first fruits of all their labors at the feet of their Master!
How majestic is the figure of the Christian leader—filling the eyes of a world with the glory of his presence, thrilling its ears with the charm and compulsion of his words, firing its soul with noble enthusiasms, freeing its heart from the ache of unbelief. He brings the dead to life and fills them with his own courage. Not everyone can bend the bow of Ulysses. A Paul or a Bernard or a Sorin is generated but once in an age, but each of them has spurred into life thousands who but for them would be unknown. One but for them would be unknown. One man established a knighthood which epitomized its principles in the shib-boleth: "Loyalty to Christ and the Church," but the sentiment invoked by Henry the Fowler has inspired legions to throng the ranks of chivalry for a

COLDNESS GREAT MALADY OF THE WORLD. And when we know that this pervadthe fruit of scholarship, what is the matter with so many of our university graduates, that experienced and successful business men preach the superiority of self made men over college men? The fault is certainly not in the rich opportunity and superior equipment of the college men. Hardship and poverty, while they have their advantages, are not in themselves the passports to success. The trouble the passports to success. The trouble lies in the lack of enthusiasm and energy. The imporant succeed not because they are ignorant but because they are filled with enthusiasm. En-thusiasm without knowledge rises higher than knowledge without enthusasm. Coldness is the great malady of the world. The man without enthus lasm, without ambitions, without some noble purpose in life is dead. Whether he is buried now or twenty years from now, as far as the world is concerned makes little difference. No one can roll back the stone that impris-ons the captive spirit "housed in walls of flesh," but man himself. The guardians of knowledge may call upon the dead to rise, but until the buried spirit itself throws off the lethargy of sloth and indifference, it shall stay forever shut

in by doors of sense.

We are largely the arbiters of our own destiny. We cannot, it is true, go deeper than the foundations upon go deeper than the foundations upon which our faith and our principles rest or higher than the call of the Infinite. But between these two, temptations from without and selfishness from within lure us to mean purposes. This is the rock upon which the resolves of Christian manhood must not be broken.

Like the Son of Man we are all up borne to the Mountain of Decision and shown the world. The fault is our own and the consequences too, if we do not

and the consequences too, if we do not put Satan and all the allurements of pleasure and sin behind us, and go resolutely to our appointed work.

EVERY MAN MUST PROVE HIMSELF. It is not the fault of institutions like this that their products are not taken at their face value. So many have proved recreant to duty, insensible to the requirements of their high estate, and in the mask of scholarship vied in trickery and deceit with knaves and deranks of those who deserve the respect ranks of those who deserve the respect and praise of the world. No university can make you more than your own ster-ling manhood will permit you to be made. The real and vital benefits and promotions in life are those which every man confers upon himself. Wherever educated men have impressed them others it was because they were fundamentally manly men-honest,

Too many of our potential leaders are chained to the car of Moloch—their splendid talents and the fruit of all their advantages wasted in the pursuit of material wealth and success. They bend to their task with merciless self exaction, whipping and goading them-selves in the race with unknown rivals who with equal cruelty mercilessly lash themselves to outdistance them. It is when we see this that we realize that material edifices are not the only material editions are not the only temples from which the money changers should be driven out. Souls are primarily the tabernacles of the Most High, and their descration is not more nable because the despoilers are

also the despoiled. also the despoiled.

THE BICH AND THE POOR.

He who consecrates himself to higher ideals than those of the world may be called a visionary, but he can afford to be called a visionary by those who have never heard the voice that calls him or never seen the light that leads him on. Things of the spirit are immeasurably greater and more desirable than things of matter and sense. He who cultivates the nobler things of mind and heart is ant are poor. If you only knew it, your fortune is made now. The it, your fortune is made now. The scholar hangs the walls of memory with the riches of the world, and this palimpsest gives back its treasures without measure and without number. Whether a Greek slave like Epictetus, or on the throne of the Crosars like Marcus Aurelius, or in the call of the regular like hange in the cell of the recluse like the Angel of the schools, the wise and holy alone

And inalienably rich, because their And inalienably rich, because their riches are in themselves. Nor are they impoverished when they lavish all they have upon others. They give to others only to enrich themselves the more. No artist ever put on canvas the wealth of imagery that flooded his own soul. No musician ever expressed all the enchanting harmony that ravished himself. The Bourdaloues and Massillons conceived a wealth of meaning and strength of conviction

first fruits of all their labors at the feet of their Master!

How majestic is the figure of the Christian leader—filling the eyes of a world with the glory of his presence, thrilling its ears with the charm and compulsion of his words, firing its soul with noble enthusiasms, freeling its heart from the ache of uphelief. He

dies, gives nothing at all.

ON WARD AND UPWARD TO DEATH.

While for you this day of service is just beginning, and while your oppor-tunities for giving are more and larger now than they ever will be again, you also will come to realize, as we realize, that the verdict of our lives at the end of every day obliges us to confess that we have not lived yet! We are still far from the goal of our hopes and our duty. The more we labor the more we grow. Only when man shall "roll up the sky like a hide" shall there be an end to labor and the aching of desire. If any day could find us fully satisfied, there could be no to-morrow! Onward and upward to death. Our best to day is the stepping stone for our best to-

morrow.

And when all your ships come in, things you hope to carry with you when the port is reached—wealth, honors, friends—there will be one thing that will enrich you without all the rest, and all the rest without it will leave you poor: unsullied Christian manhood, the friendship and approval of God !

In the meantime be not so enrapt in the glow and hope of the future, "fill-ing cups with yellow sunset dreaming it is wine," nor dwell so complacently on the past, that poor despised to day—the day of opportunity— passes unheeded and unharvested.

How your Alma Mater—this miracle of educational achievement — like the proud mother of many children, must lift her pure face to God to day and out of her heart of hearts praise and classif. glorify Hlm for the saintly lives that builded themselves into the very fibre of her being, who humbled themselves that she might be exalted, who were hungry that she might feast in the richness of this day, naked that she might put on splendor and magnificence

You are the fruit of her womb, the last born in the line of Christian schol arship. To day she comes with you to the altar of consecration. She has a right to expect, and the world has a right to expect, that you will go forth from this sanctuary, as the representa-tives not only of her wisdom and in-spiration, but of the sacrifices and tra spiration, but of the sacrifices and travail of those apostolic spirits who spent their lives gladly that you might inherit the glory of this day. To you we look for that dedicated service, that conscious Christian leadership, that glorious representation of the highest Catholic ideals for which I have been pleading, and for which the whole world is waiting. It is true now whole world is waiting. It is true now as in the days of Eliah the son of Jesse—the Lord regards not the countenance of man nor the height of his stature, but what he is in himself. Like the last born of the sons of Jesse, the Spirit of God may pass Eliah and Abinadab, and all your elders, to lift you, the youngest born, to the place of destiny. So that when the prophet comes with the horn of oil he will say: "This is He!"

of love and sacrifice, you hear the voice of the Lord saying: "Whom shall I send? and who shall go for us?" you shall say: "Lo, here am I, send me!

FIRST BISHOP OF QUEBEC.

INVEILING MONUMENT ERECTED TO

Quebec, June 21 .- The ancient capidance. In the greatest holiday dress it has ever worn from the time of its foundation, three hundred years ago by Champlain, in honor of the Fate Dieu and the first of the three days' celebration attending upon the unveiling of the monument erected to the memory of Mgr. de Laval, first Catholic Bishop of Quebec and founder of the Quebec Seminary. To day was altogether a religious celebration, participated in by all the Catholics of Quebec and thousands from all parts of the Province. The decorations at and around the Archbishop's palace were chaste, unique and beautiful in design. A facsimile of Champlain's ship the Don de Dieu, a large painting of the landing of Champlain at Quebec, and the arms of Mgr. de Laval, surmount-ed with artistic designs and appropri-ate inscriptions, presented a most picturesque panorama, especially where they were illuminated by countless electric lights. The whole city was en fete and the streets spanned with arches and decorated, especially in the upper town, where the procession passed. No less than sixteen Archbishops and Bishops, with their household retinues, were present from various parts of the United States and

uniquely designed dome open to the gaze of the whole populace. The progaze of the whole populace. The processionists marched back and massed in the square opposite the basilica, and instance, had their unique, consistent, presume who was present, was present, when the president called forward Sister Superdecrine among us than among them, because while the Presbyterians, for instance, had their unique, consistent, of her thirty years good service."

of more than afteen thousand people, who knelt in the square, in which the massed bands and various church choirs furnished the music and singing. This was indeed a spectacular scene, and those who witnessed it will never forget its effect. The city is ablaze with illumination to night and the streets packed with people taking observations of the effect, which taking observations of the effect, which is very grand. To-morrow the unveiling of the Laval monument will take place, which will be attended by His Excellency the Governor. General and many distinguished people from every

part of Canada.

His Excellency the Governor General Earl Grey, Sir Louis Jette, Lieutenant Gevernor of Quebec; Sir Wilfrid Laurler, Sir Charles Fitzpatrick, Mgr. Sbaretti, Papal Apostolic Delegate; Hon. Rodolphe Lemieux, seven Archbishops and nine Bishops together with a number of other Church dignitaries and a gathering of distinguis citizens, were present tonight at Laval
University to take part in the conferring of degrees and the distribution of
prizes to the graduating students of

prizes to the graduating students of law and medicine.

Quebec, June 22.—Before a crowd of people which totalled up in the tens of thousands, including Her Excellency Lady Grey and Lady Sybii Grey, Sir Wilfred Laurier, Sir Charles Fitzpatrick, His Honor Lieut. Governor Jette, Mgr. Sbaretti, apostolic delegate, His Grace Archbishop Begin, numerous bishops of other parts of Canada and prominent members of the clergy, Premier Gouin and members of the commons and legislature. Mayor Garcommons and legislature, Mayor Gar-neau and other the handsome new monument erected near the Quebec post office to the memory of Mgr. De Laval, first bishop of Quebec, was un-veiled this afternoon at three o'clock. His Excellency the Governor General officiating by pulling a handsome silken cord, which loosed the gold and red tinsel covering the large bronze figure. The ceremony performed, under a beautiful June sun, was a most impres-sive one. His Excellency spoke in

CONVERTS NEW AND OLD.

Apropos of the "New Oxford Move-Apropos of the "New Oxford Move-ment" it is interesting to read again what was written sixteen years ago by a convert from Protestant Episcopalian ism who was for some time a co laborer with us on the Review, the late Henry with us on the Review, the late Henry
L. Richards. Mr. Richards was for
ten years a minister of the Protestant
Episcopal Church, when, as with Dr.
McGarvey of Philadelphia and his
fellow-converts to day, the absurdity of
his position forced itself upon him and
led him into taking a step which never
in the course of a long life had he
reason to regret. This letter from
which we quote was written by Mr.
Richards on the fortieth anniversary of
his reception into the Catholic Church, his reception into the Catholic Church, and in it he takes occasion and in it he takes occasion to deny what is so often as serted about converts from Protestantism to Catholicism, namely, that after the novelty and the first fervor of their conversion wear off, they begin to find things far different from what they thought, and they become disillusioned and disgusted with the Church in which

bestowing upon me such an inestimable boon, and I feel like crying out with the Queen of Sheba, when she came to visit King Solomon, "surely the half

was not told me."

For forty years I have been studying the Catholic Church both theoretically and practically—its system of teaching, of devotion, and its wonderful organization; and I must say its magnitude, its beauty and its glory have grown upon me continually, till I am ready to declare that there is nothing like it in all the world. It bears unmistakable evidence of the divinity of its origin and the superhuman wisdo of its organization and development. The only wonder is that a system so grand, so venerable, so fraught with all that is intellectually great and devot ionally beautiful should not have commanded more attention from intellect ual men and more general investigaion of claims whose proof lies as if it were on the surface and is so easily accessible to any candid honest in

The self-same convictions which forced Dr. McGarvey and his companions out of the Protestant Episcopal Church the other day, were instru-mental in Mr. Richard's conversion. In the same letter from which we quote the foregoing, Mr. Richards describes his gradual loss of belief in the claims of the Protestant Episcopal denomination, and the growth of his conviction that the place for him was in the Cath-olic Church. He wrote: When I was officiating as a Protest.

ant clergyman with strong High Church proclivities, I tried hard to persuade proclivities, I tried hard to persuade myself that we had great advantages over the other denominations, and I put on airs, and rung the changes on Canada, including the Papal Ablegate, Mgr. Sbaretti, and Mgr. Moril, a Bishop from China.

The most imposing spectacle of all was at the conclusion. The procession started and ended at the Basilica, where a large portion had been erected in front of the main entrance to the church, and on top of this portion a boat as the other denominations, and I put on airs, and rung the changes on our being true Catholics—note Roman started and ended at the Basilica, where a large portion had been erected in front of the main entrance to the church, and on top of this portion a more useful to the absurdity of that position. I saw clearly that we were in the same located the church, and on top of this portion a mong useful that we had great actions, and I with such an occasion. He was received at the institution by the Sisters of the Sacred Heart, at their head being the venerable Superior who has nursed there her suffering compatriots for the past thirty years. There was learly of the church, and on top of this portion as their head being the venerable Superior who has nursed there her suffering compatriots for the past thirty years. There was learly of the same of the Sacred Heart, at their head being the venerable Superior who has nursed there her suffering compatriots for the past thirty years. There was learly of the same of the same of the Sacred Heart, at their head being the venerable Superior who has nursed there her suffering compatriots for the past thirty years. There was learly of the same of the Sacred Heart, at their head being the conclusion.

the Blessed Sacrament was carried up into the dome, where the service of Benediction was held in the presence adhere to, the Episcopal Church, of more than afteen thousand people, which was originally founded in comflat footed Confession of Faith, which, in theory at least, all were bound to adhere to, the Episcopal Church, which was originally founded in compromise, was bound to tolerate a wide latitude of opinion. So that while High Church and Low Church, Broad Church and Ritualist contended each for the supremacy of its own peculiar views, each accusing the others of teaching a gospel which was not the true gospel of Christ, neither party had really any right to say to the other, you have no right in the church.

other, you have no right in the church.
I got sick and tired of this everlasting warfare of brethren upon one another, and I could not help asking

myself if this were really the normal condition of the Church of Christ? Time has only aggravated the con-ditions in the Protestant Episcopal Church which Mr. Richards in his day said were incompatible with the true idea of the Church of Christ. The open pulpit canon emphasized more strongly than ever the state of disunion which he saw and deplored. May those who come to us to-day from Pro-testant Episcopalianism be like him, whole hearted lovers of the true Church of Christ, generous in word and work for her, and staunch defenders of her Faith and doctrine against all enemies!
—Sacred Heart Review.

CATHOLIC NOTES.

Rev. F. X. Brady, S. J., rector of St. Ignatius' Church, Baltimore, has been appointed rector of Loyola College, that city, succeeding Rev. W. G. Read Mullan, S. J., who is ill.

Bishop Foley addressed the Detroit Society for the Prevention and Care of Tuberculosis at its recent meeting. The Bishop takes an active interest in the work of the society and has aided the movement in many ways.

Mr. Vincent McElderry, B. A., of Holy Cross Worchester University, son of J. E. McElderry, of Guelph, has re-ceived his degree of B. A. from Laval University, Quebec. It is Mr. Mc-Elderry's intention to study law in Toronto.

The miraculous cure of a young Swiss woman at Lourdes is announced by the Liberte of Fribourg. For the last eight years Marie Schouwey, of Bulle, near Fribourg, has been suffering from an internal disease while several doctors had stated was incurable. While praying in the grotto at Lourdes her strength and health came back to her.

Amongst the treasures stolen re-cently from the Limoges Cathedral were marvelous emeralds valued at \$60,000 and sacred vessels estimated to be worth more than \$3,000 So complete was the work of the robbers that before celebrating Mass the following morning the priests had to go to a neighboring church to borrow chalices.

According to a leading clerical jour-nal, the Pope will be presented on the occasion of his jubilee with a Marconi wireless apparatus to be installed on whereas apparatus to be installed on top of the cupola of St. Peter's. The Italo points out that such a station to be of practical service, would require the installation of a corresponding Marconi station by Catholic bodies in other countries, which it says, is not likely unless the Jesuits undertake the task of fitting up stations in their various houses.

omes with the norm of off he will say to come with the norm of off he will say that the Master of all men shall need the clean of heart and tongue to speak His message to a perverse and impenitent people, when He shall seek the man worthy to wear the instead of being disappointed at that instead of being disappointed at my discoveries in the Catholic Church. About two weeks ago Mr. Fay suffered a severe attack of appendicitis, and that the man worthy to wear that instead of being disappointed at the constant Episcopal Cathedral, has been received into the Catholic Church. About two weeks ago Mr. Fay suffered a severe attack of appendicitis, and was operated upon. He sent for Rev. J. W. Norris, J. C. D., of S. Mary's chart in the catholic Church as the control of the Fond du Lae Protestant Episcopal Cathedral, has been received into the Catholic Church. About two weeks ago Mr. Fay suffered a severe attack of appendicitis, and was operated upon. He sent for Rev. J. W. Norris, J. C. D., of S. Mary's chart in the catholic Church as the control of the Fond du Lae Protestant Episcopal Cathedral, has been received into the Catholic Church. About two weeks ago Mr. Fay suffered as evere attack of appendicitis, and was operated upon. He sent for Rev. J. W. Norris, J. C. D., of S. Mary's chart in the Catholic Church as evere attack of appendicitis, and was operated upon. He sent for Rev. J. W. Norris, J. C. D., of S. Mary's chart in the Catholic Church as evere attack of appendicitis, and was operated upon. He sent for Rev. J. W. Norris, J. C. D., of S. Mary's chart in the Catholic Church as the catholic Churc resort Mr. Fay was residing with his mother when taken ill. Father Norris received him into the Church. He has since improved in health.

When Cardinal Logue arrived in Ireland, June 12, after his sojourn in America, he was given a great welcome. The mayor of Cork, members of the corporation, representatives of the clergy and of many societies chartered ecial steamer and went out to meet a special steamer and went out to meet the liner. The Cardinal was enthusi-astic over his reception in America. He said he was deeply impressed by the flourishing state of the Church in the United States and by the close union of the priests and the people.

In Mexico the feast of the Finding of the True Cross is celebrated with enthusiasm, particularly by brick-layers, masons, and all other workmen connected with the building trades. On every building in course of erection these workmen place a decorated cross which remains until the building is completed. The placing of these crosses are marked by pyrotechnic displays and as much noise as possible, while throughout the day they are surrounded by workmen, gathered to celebrate.

Harsh as the French authorities have been towards the nuns, engerly though they have exerted themselves to ruin their influence and cast them forth to wander in helpless despair, occasions continually present themselves on which they cannot avoid paying a tri-bute of respect to those daughters of France who are devoting their lives to. the service of humanity. President Fallieres' visit to the French Hospital in London brought him face to face BY HENDRIK CONSCIENCE.

CHAPTER XX

It was already dark night when Guy It was already dark night when Guy reached Courtrai with about sixteen thousand men. The inhabitants, apprised of their approach by mounted measurgers, stood in dense crowes on the walls of the city, and welcomed their rightful lords with glad and joyous acclamations, amidst the blaze of innumerable torches. As soon as the host had entered the city and, been distributed throughout its various been distributed throughout its variou been distributed throughout its various quarters the citizens of Courtral brought forth every kind of food and refreshment; they placed before their weary brothren large flagons of wine to restore their (xhausted strength and kept watch over them the whole night. While they were embracing one another with transport and expressing that with transport, and expressing their affection in every possible manner, some hastened to meet the wearied women and children, and to relieve them of the burdens they carried. Not a few of these poor creatures, whose feet were torn and bleeding with their painful march, were borne to the city broad shoulders of the brave citizens of Courtrai; all were lodged and carefully tended, and comforted in and carefully tended, and comforted in every way. The gratitude of the men of Courtrai and their extreme kindness strengthened wonderfully the courage of the men of Bruges; for men's souls are ever en larged and elevated by frank and noble treatment.

Matilda and Maria, the sister of Adolf van Nieuwland, with a consider able number of the noble ladies of Bruges, had been some hours in Cour trai before the army arrived. They had been already received by their friends, and had busied themselves in providing shelter and quarters for the knights and nobles, their relatives and friends; so that on their arrival, Guy and his companions found supper al

ready prepared for them.

Early the next morning Guy and a
few of the most distinguished inhabitants reconnoitred the fortifications of the citadel; and found, to their great dismay that it was impossible to take it without a large siege-train. The walls were far too lofty, and the overhanging towers allowed too many arrows to discharged on the advancing siegers. He saw that a bold attach easily cost him a thousand men; and, after mature deliberation, he de termined not to storm the citadel at once. He gave orders for the construc-tion of battering rams and movable towers, and for the collection of every material in the city that could be available for the assault. It was clear that this could not take place for five days at least; but the delay was no disadvantage to the citizens of Courtral, for since the arrival of the Flemish troops, the French garrison had ceased to shoot burning arrows into the city; the soldiers were, indeed, seen stand ing with their bows at the loop holes of the battlements. the battlements, but yet they did not discharge them. The Flemings could not conceive the reason of this cessation; they thought that some artifice lay concealed therein, and remained carefully on their guard. Guy had forbidden every aggression; he would attempt nothing until he had all his machines ready for storming the citac and could securely reckon on the

The castellan Van Lens was at his wits' end; his archers had but a very slender supply of arrows left, and prudence compelled him to reserve them for the asssault. His provisions, too, were so far exhausted, that he could supply only half rations to his soldiers. Still he hoped to clude the vigilance of the Flemings, and to find some op-portunity to send a messenger to Lille,

here the French army lay encamped.
Arnold of Oudenarde, who had a few days before brought the citizens of Cour-trai a reinforcement of three hundred men, had bivouacked with his soldiers on en Place, close to the abbe and the wails of the city. This place was especially fitted for a general encampment, and had been chosen for that purpose by Guy and his council of war. While the carpenters' guild was labouring at the storming engines, the other Flemings were set to work the next morning to dig trenches. The clothworkers and the butchers wielded each a pickaxe and a spade, and set to work with great ardour; the entrench-ments and siege-works arose as by enchantment : the whole army toiled with omulous zeal and each sought to surpass his neighbour in exertion. The pades and pickaxes rose and descend ed like gleams of lightning, so that the eye could not follow them; and the thick clods of earth fell on the entrench ments like showers of stones thrown down on the assailants from a besieged

city.
As soon as a part of the earth-works was completed, the soldie s hastened to pitch the tents. Ever and anon the workmen would leave the poles sticking in the earth and scramble away to work at the entrenchments; and then would arise a loud shout of welcome greeting, and the cry, "Flanders and the Lion!" boomed in the distance as an answering echo. And this happened, too, whenever reinforcements arrived from the other cities. The Flemish people had unjustly accused their nobles of disloyity and cowardice: true, a large num or had declared for the alien, but the loyal were far more numerous than the Fifty-and two of the noblest knights of Flanders pined in the prisons of France; and to these prisons their love for their fatherland and for their native princes had consigned them. The rest of the true-hearted nobles who remainded in Flanders deemed it a degradation to take part with the insurgent townspeople; to them the tournament and the battle field were the only places fit for deeds of arms. The manners of the time had given them this notion; for then the distance

in their castles, sighing over their country's oppression; but now that Guy had placed himself at the head of

Guy had placed himself at the head of his people, as the general-in-chief appointed by their Count, they poured in from all sides with their retainers.

On the first day, early in the morning there entered Courtrai Messires Baldwin of Papenrode, Henry of Raveschoot, Ivo of Belleghem, Solomon of Sevecote, and the lord of Maldeghem. Towards mid day a cloud of dust arose over the distant trees in the direction of Moorseele, and amidst the loud of Moorseele, and amidst the loud shouts of the men of Bruges, fifteen hundred men of Furnes entered the city, with the renowned warrior Eustachius Sporkyn at their head. They were accompanied by a multitude of keights who had joined them on their or keights who had joined them on their march. Amongst these the most dis tinguished were Messires John van Aystoven, William van Daekenem, and his brother Peter; Messire van Land eghem, Hugo van der Moere, and Simon van Caestere. John Willebaert of Thorout had also placed himself, with a small contingent of troops, under the command of Van Sporkyn. Each moment, moreover, some stray knight would enter the camp: not a few of these were from surrounding countries, and gladly came to lend countries, and gladly came to lend their aid to the Flemings in their struggle for liberty. In this way Henry van Lonchyn of Luxemburg, Goswyn van Goetzenhove and John van Cuyck, two nobles of Brabant, were already with Guy when the troops of Furnes marched into the City. As soon as each new-comer had recruited his strength, and refreshed himself with food, he was sent into the camp, and placed under the command of

Messire van Renesse.
On the second day arrived in haste the men of Ypres. Although they had their own city to care for, they could not all the renewal not allow Flanders to be liberated without them. Their troops were the finest and richest in equipment of all the army. There were five hundred clubmen, all arrayed in scarlet, and with magnificent feathers in their glittering morions; they wore also breast-plates and knee plates, which gleamed wondrously in the sunshine Seven husdred others carried enorm ous crossbows, with bolts of steel; and their uniform was green turned up with yellow. With them came Messires John of Ypres, armour bearer of Count John of Namur, Diederik van Vlamer tinghe, Joseph van Hollebeke and Baidwin van Passchendale; their leaders were Philip Baelde and Peter Belle, the Deans of the two principal guilds of Ypres. In the afternoon arrived two hundred well appointed warriors from east and west Vrye, the villages around Bruges.

On the third day, early in the morn ing, Messires William van Gulick, the priest, and John van Renesse, returned from Cassel. Five hundred knights, four hundred Zeelanders, and another detachment of the men of Bruges, marched with them into the camp.

And now from every part the knights and warriors who had been summoned had arrived. Men of all arms were ranged under the command of Guy It is impossible to express the joy which filled the hearts of the Flemings during these days; for now they saw that their fellow countrymen had not degen-erated, and that their fatherland still counted loyal and valiant sons in every counted toyal and variant sons in every quarter. Already one and twenty thousand men lay encamped, fit and ready for battle, under the banner of the Black Lion; and their number was being hourly increased by small re-in

Although the French had an army o sixty two thousand men, of which the half was cavalry, yet not the slightest lear found entrance inio the hearts of the Flemings. In their enthusiasm they would cease their work, and embrace one another, exchanging words embrace one another, exchanging words of confidence and triumph, as though there were nothing that could rob then

of their victory.

Towards evening, as the labourers were returning to their tents, the cry, "Flanders and the Lion!" arose anew over the walls of Courtrai. All ran back to the entrenchments to see what the sound could mean. No sooner did their eyes range freely over the ram parts, than they sent back a loud an joyous answering shout. Six hundred horsemen, all cased in steel, sprang into the trenches amidst deafening acclama tions. They came from Namur; and Count John, the brother of Robert de Bethune, had sent them into Fianders. The arrival of these horsemen greatly raised the spirits and increased the joy of the Flemings; for it was in cavalry that they were particularly deficient. Although they knew right well that the men of Namur could not understand one word they said, they understand one word they said, they overwhelmed them with words of greet-ing and welcome, and brought them wine in profusion: and when the foreign warriors saw this friendly reception, they felt themselves anim; oeption, they left themselves animated by a like spirit of affection; and they swore that they would sacrifice both blood and life for their good hosts. Ghent alone had sent neither mes-

sage nor contingent to Courtrai. I had been long known that the Lilyards vere very numerous there, and that the governor was a stanch ally of the French. Nevertheless, seven hundred French mercenaries had been slain by the townsmen, and John Borlaut ha promised his aid. The matter was doubtful, and so the Flemings did not venture openly to accuse their brethren of Ghent of disloyalty; nevertheless, they entertained great suspicion them, and not seldom gave free ex-pression to their displeasure. In the evening, when the sun had already dis appeared more than an hour behind the village of Moorseele, the laborers had dispersed themselves amongst the tents. Here and there was still heard a song interrupted at intervals by the clar ping of hands and the chink of drink ing glasses, and the concluding verse of which was caught up and enthusias them this notion; for them the distance between a knight and a citizen was as great as that between a master and a servant now. So long as the struggle was carried on within the walls of the cities, and under the command of popular leaders, they remained shut up

tents, a large fire was blazing, which illumined a portion of the entremehments with its ruddy glare. About ten men were appointed to keep it burning, who, from time to time, threw large branches of trees upon it; and then would be heard the voice of the captain, saying. "Ganty my men captain, saying, "Gently, my men, gently: lay the branches carefully, and do not drive the sparks towards the

A few steps from this fire was the A few steps from this fire was the tent of the camp sentinels. It was a covering of ox hides, the framework of which rested on eight massive beams, the four sides were open, so that it commanded the camp in all directions; It was Jan Breydel's duty to keep watch this night with fifty of his butchers; they sat on little wooden stools round a table under the roof, which protected them from the dewand the rain; their axes shope in their the rain; their axes shone in their bands like weapons of glowing flame. The sentinels they had sent out were seen in the gloom, striding slowly back wards and forwards. A large cask of wine and some tin cans stood on the table; and although drinking was not table; and atthough drinking was not forbidden, one could see that they drank with unusual moderation, for they raised the cans but seldom to their lips. They laughed and chatted

pleasantly together, to wile away the time; each telling what splendid blow-he meant to discharge on the French nen in the coming battle.
"Well," said Breydel, "they may say, if they will, that the Flemings are not as good men as their fathers, now that such a camp as this has been got

together by volunteers alone. Let the French come on, if they like, with their two and-sixty thousand men. The more game, the finer hunt! They say we are nothing but a pack of ill-ratured hounds. We will give them reason to pray that they mayn't get thoroughly well worried; for the hounds have

right good teeth."
While the butchers were roaring with laughter at the words of their Dean, a fine old guildsman entered, whose grey beard attested his advanced age. One of them called out to him:

"And you, Jacob, do you think you

can still manage to give a good bite? "My teeth may not be quite so good as yours," growled the old butcher; but for all that, the old dog has not forgotten how to use them. I am quite ready to stake twenty bottles of wine, which of us two will give most French men a bloody grave."
"Bravo?" cried the others; "and

we will join in drinking them out. Let us fetch them at once."
"Ho! ho!" interposed Breydel; "can't you keep yourselves quiet? Drink to morrow, if you please; but

whoever of you drinks to night shall be shut up in Courtrai, and shall have no share in the fight." This threat had a wonderful effect on

the butchers; their jests died away on their lips; they did not even dare to sing a song; the old guildsman alone "By the beard of our Dean!" said he, "rather than suffer that, I would be reasted at this fire, like Messire St.

Lawrence; for I can never expect to Breydel remarked that his threat had

rather damped the spirits of his com-panions, for which he was sorry, as he was himself inclined to merriment. Anxious to restore their cheerfulness, he raised the cask, and, filling a bum per, he held up his can, and said:

Well, my men, why are you so silent? There, take that, and drink that you may find your tongues. I am vexed to have spoken so to you. Do not know you well? Do I not know Do I that the true butchers' blocd flows in your veins? Well, then, here's to you, your veins? comrades!" An expression of satisfaction burst

from the company, and they broke out into a loud cherry laugh when they found that the threat of their Dean had no serious meaning.
" Drink again!" continued Brey-

del, filling his can afresh; "the cask is yours, and you may drink it to the dregs. Your comrades who are on guard shall have another supplied to them. Now we see that succors are arrivirg from every city, and that we are so strong, we may well be merry."

'I drink to the disgrace of the men of Ghent !" cried a guildsman. have good reason to know, that he who puts any trust in them broken staff. But it is no matter they may stay at home now; and so our own good city of Bruges will have gained unshared the glory of the con flict and the liberation of our father-

" Are they Flemings, those men of Ghent?" said another. "Does their heart beat for freedom? Are there any butchers left in Ghent? Bruges forever! You have the 'true blood

'I do not know," added Brevdel. "why Count Guy so earnestly desires their arrival. Our camp is not overstocked with provisions, and it is scarcely prudent to invite more guests scarcely prudent to invite more guests to the meal. Does the Count imagine that we shall lose the game? One can easily see that he has been used to Namur; he knows not the men of Namur; he knows not the men of Bruges, or he would not long so much for those of Ghent. I hope they will stay quietly at home; we shall do very well without them; and we want no cowards amongst us."

Like the genuine citizen of Bruges,

Breydel bore no love to the men of Ghent. The two leading cities of Flanders kept up an hereditary rivalry, and almost enmity, with each other; not that the one boasted braver citizens than the other, but simply that each is best to ruin or divert the trade and traffic of the other. And the same jealousy still continues. So impossible and traffic of the other. And the same jealousy still continues. So impossible is it to root out the feelings which are inborn in the mass of the people, that, notwithstanding their many revolutions, and the changes of the times, this spirit has been perpetuated to our own day.

was drawn up in position, none of them day yet made his appearance.

Suddenly the banner of Count Guy was described beneath the gate of the city. Messire Van Renesse, who commanded the troops in the absence of the general-in-chief, gave the word:

"To arms! Close together; heads up!

to these orders, the Flemings drawn up in square on the pointed place. They stood the four foundation walls of mighty edifice, each troop being composed of eight closely compacted divisions. Deconinck's four thou-sand cloth workers formed the front of the right wing. The first file of his troops consisted of archers, whose heavy crossbows hung diagon ally over their shoulders; while a quiver, filled with steel pointed shafts, was suspended at their side. They bore no other defensive armour than an iron plate, which was fastened over their breasts by four straps of leather. Over the six other divisions, thousands of spears arose ten feet high into the air. This weapon, the renowned of good-day," was with reason much dreaded by the French; for with it a horse might easily be pierced through and through. No armor could with stand its formidable stroke : the knight on whom it fell was inevitably unhorsed.

On the same side stood also the light troops of Ypres; their advanced division was composed of five hundred men, whose apparel was as red as coral. From their graceful helmets downy plumes waved low as their shoulders; nissive clubs, armed with points of steel, stood with the butt end at the eet of each soldier ; waile the hilt. feet of each soldier; walle the hilt, grasped by their strong fists, rested against their loins. Small plates of iron were buckled around their arms and thighs. The other divisions of this gallant host were all clothed in green, and their unstrung bows of steel reared themselves high above their heads.

The left wing was entirely composed

of the ten thousand men furnished by Breydel. On one side of it the count ess axes of the butchers flashed be less axes of the butchers flashed be-fore the eyes of their companions in arms, so that they were obliged to turn away their heads from time to time—so keen and flazzling were the rays of the sun reflected from these mirrors of steel. The butchers were mirrors of steel. The buttners were not heavily equipped; short brown trousers, and a jerkin of the same colour, formed their only clothing. Their arms were bare to the elbows, according to their custom; for they took price in displaying their compact and brawny muscles. Many were of air complexion, but embrowned by ex ocure to the sun ; huge scars, records of former combats, crossed their faces like deep furrows, and these they re garded as the laurel-wreaths which atested their bravery. The features of Breydel formed a strong contrast to the sombre sharp cut faces of his followers; for while the ferocious expression of most of these filled the be holder with terror, Breydel's appearance was pleasing and noble. Fine blue eyes glowed beneath his bushy his fair hair fell in long wavy curls over his shoulders; and short and delicate beard lengthened still more the graceful oval of his coun tenance. The contour and expression of his features were most pleasing when, as at this moment, he was full of joy and content; but when excited by passion, no lion's face could surpas his countenance in hideous expressive

ness; his cheeks would gather in folds and wrinkles, he would grind his teeth with fury, and his eyebrows would meet over his flashing eyes.

In the third wing were the men of Furnes, with the vassals of Arnold of Oudersards and the Baldwin of Pares. Oudenarde, and the Baldwin of Papen rode. The guildsmen of Furness had sent a thousand slingers and five hundred halberdiers; the former stood in the front rank, and were clothed entirely in leather, that they might wield their slings without impediment. About their lions was fastened a white leather girdle, which held the round peobles with which they supplied their slings; and in their right hands they carried a leather thong, in the middle of which was a hollow depression. These were the slings—a fearful weapon—which they wielded with such very which they discharged at the foe seldom missed their aim. Behind these stood the halberdiers; they were sheathed in iron, and bore heavy helmets on their heads. Their weapon was a battle axe, with a long handle and above the steel of the axe was a thick, sharp-pointed piece of iron, with which they were accustomed to pierce both helmet and armour, so that they gained the name of helm-cleavers The men of Oudenarde and of Papen rode, who were ranged on the same side, bore weapons of all kinds. The first two ranks, indeed, consisted en-tirely of archers; but the others carried spears, clubs, or broadswords.

The last wing, which completed the square, comprised all the cavalry of the army (eleven hundred well mounted men,) whom Count John of Namur had men,) whom Count John of Namur had sent to his brother Guy. These horsemen seemed as though they were made of steel and iron; nothing else was to be seen except the eyes of the rider flashing through the vizor, and the feet of his steed, which appeared the transings of mail. Their the feet of his steed, which appeared beneath his trappings of mail. Their long broadswords rested on their mailed shoulders, and their graceful plumes fluttered behind them in the breeze.

fluttered behind them in the breeze.

The army was thus drawn up, in obedience to the command of their general. A deep silence reigned throughout the host; the few questions of curlosity asked by the men-atarms were in so low a tone, that they reached no farther than the ears to which they were addressed. Guy and all the other_knights who had contributed no troops were still in Courtrai; and although the whole army was was drawn up in position, none of them

suite to pass into the centre of the

square.
In advance rode the standard bearen In advance rode the standard bearer with the banner of Flanders. The Black Lion on his golden field floated gracefully over the head of his horse; and he seemed to the joyous Flemings as though he were stretching out his claws as omens of victory. Immediately behind the banner came Guy and his nephew William Van Gulick. The youthful general wore a magnificent suit of armour, on which the escutcheon of Flanders was skillully embossed: of Flanders was skilfully embossed from his heimet a gorgeous plume fell down over the back of his horse. The armor of William van Gulick bore only a broad red cross; from beneath his coat of mail his white priestly vestment fell down over the saddle. His helmet bore no plume, and his whole equip-ment was simple and unadorned. Immediately after these illustrious lords followed Adolf van Nieuwland. His armor was perfect in its grace and fluish. Guilded studs concealed the joints of his coat-of-mail; he bore a plume of green, and his gloves were plated with silver. Over his shirt of mail might be discerned a green veil, the guerdon be stowed on him by the daughter of the Lion in token of her gratitude. Near Lion in token of her gratitude. Near him rode Matilda, on a palfrey, white as the driven snow. The noble maiden was still pale; but the arrival of her brother Adolf had put her sickness to flight. A sky-blue riding habit of costly velvet embroidered with silken lions, fell in long folds over her feet to the ground, and her silken vell which was fastened to the point of her peaked hat swept the mane of her palpeaked hat swept the mane of her pal-

Behind them followed a troop of bout thirty knights and noble damsels, all adorned with costly magnificence, and with countenance as serene and joyous as though they were riding to a tournament. The procession was closed by four squires on foot; the first two bore each a rich suit of armor and a sword, while the others each carried a helmet and a shield. Amidst the solemn silence of the whole army, this brilliant cavalcade reached the middle of the square, when all halted.

beckoned to him his herald atarms, and gave him a parchment, the contents of which he was to publish to the assembled host.

"Oaly add to it." said he, "the

war-like name of the Lion of Flanders; for that always gladdens our good folk of Bruges.'

of Bruges."

The curiosity of the soldiers was manifested by a slight movement, followed by a silence of deepest attention; they saw that some mystery lay hidden in all these forms of solemnity, for it was not for nothing that the daughters of their nobles were their richest adornments. The herald advanced, sounded his trampet thrice, and then proclaimed aloud :

" We, Guy of Namur, in the name of our Count and our brother, Robert de Bethune, the Lion of Flanders, to all who shall read or hear this proclama-tion, greeting and peace!
"In consideration—"

He passed suddenly; a low murmur an throughout the various divisions of the army; and while each was eagerly grasping his weapon, the archers strung their crossbows, as though danger wer

"The foe! the foe!" echoed on all sides. In the distance were seen num-erous troops of men advancing; thousands of warriors were approaching in dense masses; there seered no end of their numbers. Still were all in doubt whether it could be the enemy, for no cavalry was visible amongst them. Suddenly a horseman was observed to leave the unknown host, and to ride at full gallop towards the encampment. Hell gailop towards the encampment. He bent so low over the neck of his horse, that his features could not be distinguished, though he was already at no great distance. When he had come quite close to the astonished troops, he raised his head and shouted:

"Flanders and the Lion! Flanders and the Lion! here come the men of and the Lion; here come the men of Ghent I The old warrior was at on recognized; joyous acclamations answered his shout, and his name passed

" Hail Ghent! Hail Messire John "Hail Gheat! Hail Messire John Borluut! welcome, good brother!"
When the Flewings saw their numbers increased by this unexpected reinforcement of troops so numerous, their impetuous joy could no longer be restrained: their commanders could not scarcely keep them in their restrained. scarcely keep them in their ranks.

They moved about in violent commotion, and seemed beside themselves with pleasure; but Messire John Borlunt cried :

quickly from mouth to mouth.

"Be of good courage, my friends Flanders shall be free! I bring you five thousand well-armed and intropid

And then answered the whole host with irrepressitle enthusiasm:
"Hail! hail to the hero of Woeringen! Borluut! Borluut!"

Messire Borluut drew near to the young Count, and would have greeted

him with courtly ceremony; but Guy hastly interrupted him: "Spare these words of ceremony, Messire John; give me your friendly right hand. I am so glad that you are some; you who have passed your days n arms, and are so rich in experience. I was beginning to be troubled at your not arriving; you have delayed long."

"O yes, noble Guy," was the answer, "lorger than I wished; but those dastardly Lilyards have kept me back. Would you believe, noble lord, those dastardly Lilyards have kept me back. Would you believe, noble lord, that they had actually formed a con-spiracy in Ghent to bring back the French again? They would not let us leave the town to go to the aid of our brethren; but, God be thanked! their plot did not succeed; for the people's hatred and contempt of them exceed all bounds. The men of Ghent drove their was described beneath the gate of the inborn in the mass of the people, that, notwithstanding their many revolutions, and the changes of the times, this spirit has been perpetuated to our own day.

CHAPTER XXI.

Guy had issued orders that the whole army, under its several captains, should muster on the Groningen Place, in front of the camp, on the following morning; he wished to pass them all in review. In obedience was described beneath the gate of the city. Messire Van Renesse, who commanded the troops in the absence of the general-in-chief, gave the word:

"To arms! Close together; heads up!
Silence!"

At the first word of the noble knight for their dinners, though they have touched nothing this day as yet."

"I thought assuredly that some great obstacle must have detained you, messire Borluut, and I even feared that you would not come at all."

What, noble Guy! could I stay allow the general and his numerous away from Courtral? I, who have every box.

shed my blood for strangers, was I not to stand by my fatherland in its hour of need? The French shall soon know this to their cost. I feel myself quite young again; and my men, noble lord, await only the day of battle to let you see how the French shall fall before the White Lion of Ghent."

"You gladden my heart, Messire Borluut; our men are full of fury and impetuous ardor; should we lose the

Borluut; our men are full of fury and impetuous ardor; should we lose the fight, I can assure you very dew Flemings will see their homes again."

"Lose the fight, say you? lose it, Count Guy? Never will I believe it; our men are all animated with too noble our men are all animated with too noble a courage; and Breydel—victory sits beaming already on his very countenance. Look you, my lord; I will wager my head, that if you would only allow Breydel to do what he likes, he allow Breydel to do what he likes, he and his butchers would cut these two and sixty thousand to pieces just as easily as they would mow down a field of corn. Be of good courage; God and Messire St. George will be our aid. But, I pray you excuse me, Lord Guy; there are my men—I must leave you for a moment."

The men of Ghent had now reached the Groningen Place: they were

the Groningen Place; they were wearied and covered with dust, for they had made a forced march under the burning sun. Their weapons were of various kinds ; and amongst them were all the classes of troops we have already described. About forty nobles rode in described. A total total fine in advance, for the most part friends of the old warrior, John Borluut; and in the midst of the host floated the banner of Ghent with its white lion. Then the men of Bruges, who felt how un-justly they had reproched their breth-ren of Ghent, shouted again and

"Welcome, brothers, welcome! Hurrah for Ghent !"

In the meantime John Borlaut drew up his men in front of the left wing of the square; he wished to make a good display of them, that the men of Bruges might see that they did not yield to them in love of their common father-land. At Guy's command he then left the camp and entered Courtral, that he might give his men the repose and re-freshment which they so much needed. As soon as the men of Ghent had with-drawn, John van Renesse advanced into the square and cried :

"To arms ! Silence !" The group in the middle of the square returned to its former position; square returned to the local square returned to the command of Messire van Ronesse, and the attention of all was fixed on the herald, who again sounded his trumpet thri and then proceeded to read with a loud We, Guy of Namur, in the name of

our Count and brother Robert de Be-thune, the Lion of Flanders, to all who shall read or hear this our proclamashair read or hear this our proclama-tion, greeting and peace. In consider-ation of the good and loyal service rendered to the whole country of Flan-ders and to ourselves, by Master Dz-coninck and Master Breydel of Bruges, -we, willing to bestow on them, in presence of all our subjects, a token of our grace and favour, - willing, more-over, especially to requite their noble-hearted love of our fatherland in such wise as is meet and fitting, that their loyal services may be held in everlastiog remembrance; and whereas our Count and father, Guy of Flanders, hath thereto empowered us, we announce and declare that Peter De-coninck, Dean of the Cluthworkers, and Jan Breydel, Dean of the Butchers, both of our good city of Bruges, and their descendants after them for all time, shall be, and shall be held to be, of noble blood, and enjoy all the rights noble blood, and enjoy all the rights and privileges appertaining to nobles in our land of Flanders. And in order that they may be enabled to support this dignity honourably, we assign to each of them one twentieth part of our good city of Bruges for the maintenance of his boars. ance of his house.'

Long ere the herald had made an end, his voice was drowned in the joyous acclamations of the Clothworkers ferred on their Deans was, as it were, the reward of their own bravery, an nonour which was reflected upon their guilds. Had not the loyalty and patrictism of the Deans been so well known, their elevation to the rank of nobles would undoubtedly have been received with suspicion and displeasure, as a stratsgem of the nobility. They would have said; "These feudal lords are depriving us of the assertors of our rights and are seducing our leaders by these manifestations of favour." In any other case the suspicion would not have because the suspicion would not have because for add. ion would not have been unfounded; for men, for the most part, are easily perverted and seduced by verted and seduced by the love of honour. Hence it is not to be wonder-ed at that the people cherished a bitter

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Would you like to keep up your appetite

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against the disease germs which lurkevery where in the Spring time?
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down and miserable before beginning treatment.

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ishing and life-sustaining.

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as allowed t in dignity; f friends of th the most p terers, and they owed t they saw i horrence and apostal Breydel to these at the were now men who we enemies of oppose t greatly incipeated cristelt. At la their gestr Adolf V the Dean appear bef they obeye knights. I worker bet he moved sedately, t emotion ;

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noble prid learned to trivial inc pressed its enance, as sincerity the tears eyes; he them, and followed h knights an ed, and give of their sq Guy th esquires a sented to armour tl pieces we clasped of Bruges re breathless Alled to or

and each this hono the Dean vancing, head of D "Be th Deconinci stain, and when Go "With shoulder with his s of knight ceremony Matilda of ladies,

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ators rem round B order to a steps on c to you froing hers them in a I have be this requ look whi certainly feet, had checked prehend your troo hope the evening of long back nov Deconiand retir when he impeded of the

surely b you hav signal he surety, l The words, d "Wha and opr noble C coat of r that I

back to 'Nob one favo

"Spea

the swoi knight. "Yes quite no I am fre I should in this no, messibody; Count, sizen un will try cumbros Breydel are, and that."
"We ly, "I Thanks
There and ha hatred against such of their brethren

and apostates.

But the guilds of Bruges reposed too

lofty a confidence in Deconinck and Breydel to admit of reflections such as

these at that moment. Their Deans were now noble; they had now two men who were admitted to the councils

of their Count, who dared look the enemies of their rights in the face, and

greatly increased, and testified by re-

peated cries the rapturous joy they felt. At last the tumult subsided, and

their gestures and beaming counte-nances alone betrayed their gladness. Adolf van Nieuwland advanced to

the Deans, and summoned them to appear before the commander in chief; they obeyed, and joined the group of

he moved onwards and ca'mly and

sedately, undisturbed by any exciting emotion; a peaceful serenity and a

noble pride filed his soul. Not so the Dean of the Butchers; he had never learned to command himself,—the most

trivial incident, the lightest feeling

which passed through his heart, ex pressed itself at once upon his count-

enance, and it was easy to see that sincerity was the chiefest of the many

good qualities which he possessed. And now he tried in vain to restrain

the tears which burst from his b'ue

eyes; he stooped his head to conceal

them, and thus, with beating heart, followed his friend Decorinck. All the

knights and noble dames had dismount-

ed, and given their horses into the care

the helmet, with its plume of blue, clasped on their heads. The men of

Bruges regarded this ceremonial in breathless silence; their hearts were

filled to overflowing with glad emotion, and each man felt that a measure of

honour was his own also.

the Deans were fully equipped, they were directed to kneel; and Guy advancing, raised his sword over the head of Deconinck, and said:

"Be thou a true knight, Messire Deconinck; let thine honour know no

stain, and grasp thy sword then only when God, thy fatherland, and thy

"With these words he touched the shoulder of the clothworker gently with his sword, according to the custom of knighthood; and then the same

ceremony was gone through with Brey

of ladies, and placed herself in front of the 3kneeling Deans. She took from the squires the two emblazoned shields,

and attached them to the necks of the ennobled citizens. Many of the spect-ators remarked that she hung the shield

round Breydel's neck first; and this she must have done advisedly, for in

order to affect it she had to move some

steps on one side.

These coats of arms have been sent

to you from my father," said she, turn-ing herself rather towards Breydel.

ing herself rather towards
"I feel assured that you will preserve

them in all honour; and I rejoice that I have been permitted to bear a part in

look which was a pledge of the most ardent loyalty and devotion; he would

of long deliberation with you. Lead back now your troops to the camp." Deconinck made a lowly reverence

and retired, followed by Breydel; but the latter had gone but a few steps

when he felt the movements of his body impeded and restrained by the weight

of the armour. He turned quickly

"Noble Count, I pray you grant me

"Speak, Messire Breydei, it shall

The knights, astonished at these

"What do you mean?" asked Guy.
"I-mean that this armour constrains

noble Count. I cannot move in this coat-of mail, and the helmet is so heavy

that I cannot bend my neck; in this prison of iron I shall be slain like a calf bound hand and foot."

"The armour will defend you from the swords of the French," remarked a

oppresses me beyond endurance,

drew nearer to the Dean.

back to Guy, and said to him :

Matilda now advanced from the group

prince shall summon thee thereto

When

ey felt that their influence was thus

their lawless usurpations.

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left wing of nake a good en of Bruges not yield to mon father-he then left rtrai, that he pose and renuch needed. nt had with se advanced.

ddle of the ner position; at the com sse, and the in the herald, impet thrice d with a loud

1 the name of rs, to all who our proclama-In considerloyal service y Master Daiel of Bruges, on them, in ts, a token of willing, more e their noble

rland in such ng, that their whereas our of Flanders, t Peter Dehworkers, and the Butchers, f Bruges, and a held to be, of all the rights aing to nobles And in order led to support

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th part of our the maintenhad made an ed in the joy-Clothworkers at favour conas, as it were, ted upon their loyalty and been so well to the rank of dly have been and displeaof the nobility. These feudal f the assertors seducing our nifestations of case the suspicunfounded; for are easily per-

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"Yes," cried Breydel; "but that is quite needless in my case. So long as I am free, with my axe I fear nothing. I should cut a pretty figure standing in this stiff and ridiculous fashion. No, intil you are run re beginning this no, messires, I will not have it on my weak and watery body; wherefore, I pray you, noble Count, allow me to remain a simple citizen until after the battle, and then I will try to make acquaintance with this cumbrous armour."

"You may do even as you list, Messire Breydel," answered Guy; "but you are, and must remain, a knight for all that."

received him with noisy congratulaas allowed themselves to be thus raised in dignity; for, instead of noble minded friends of the people, they became, for the most part, fawning and craven flattions, and expressed their joy in reiter ated shouts. Before Breydel had reached his butchers, the armour lay placemeal on the ground, and he re-tained only the emblazoned coat-of-arms which Matilda had attached to terers, and upheld the power to which they owed their elevation. They knew that with it they must stand or fall; for they saw that the people whom they had forsaken regarded them with ab horrence and contempt as deserters als neck.

"Albert, my friend," he cried to one of his men, "gather this armour togother, and lay it up in my tent; I will not cover my body with iron while you not cover my body with iron while you not cover my body with iron while you expose your naked breasts to the foe; I will keep the Festival in my butcher's clothes. They have made me a noble, comrades; but I cannot give in to this. My heart is, and will remain, a true butcher's heart, as I mean to let the French know. Come, we will return to the camp; and I will drink my wine with you as I have ever done, and I will give each of you a measure to drink to give each of you a measure to drink to the success of the Black Lion."

The shouting recommenced on all sides; the ranks were thrown into con-lusion, and the soldiers were beginn og to rush back to the encampment in

ing to rush back to the encampment in disorder, so great was their joy at the promise of the Dean.
"Hold there, my mer," interposed Breydel, "you must not march in that fashion. Let every one of you keep his rank, or we shall become very queer friend."

The other divisions were already in motion, and returned with sounding trumpets and flying banners, to the entrenchment, while the party of knights entered the city gate and disappeared ehind the walls.

In a very short time the Flemings were sitting in front of their tents discussing the elevation of their Deans.
The butchers sat on the ground in a large circle with their goblets in their hands; huge casks of wine were stand ing near them, and they were singing, in exulting unison, the lay of the Black Lion. In their midst, upon an empty barrel, sat the ennobled Breydel, who began each stanza after the fashion of a precentor. He drank, in repeated draughts, to his country's liberation; of their squires.

Guy then beckened to the four esquires at-arms to draw near, and presented to the Deans the costly suits of armour they carried; the several pieces were put on and adjusted, and the halman with its plane of blue. and endeavored, by drawing more close-ly the bonds of their common hopes and sympathies, to obliterate the memory of his change of rank; for he feared that his comrades might no longer regard him as their friend and boon com-

panion as in time past.

Deconinck had shu; himself in his tent to avoid the congratulations of his clothworkers; their expressions of affection moved him too deeply and he could with difficulty conceal his emotion. He therefore passed the whole day in solitude, while the troops abandoned them

selves to feasting and rejoicings.
TO BE CONTINUED.

THE YEARS BETWEEN. A Novel by William J. Fischer-

Author of "Songs by the Wayside," "Winon and Other Stories," "The Toller and Other Poems," Etc.

CHAPTER I.

ONE EVENING AT STANFORD. Stanford was a very busy Canadian city, always bristling with activity and excitement. Travellers at all times had a good word for it, and, go where you might, everybody seemed to know Stanford, and that it was a city of factories, foundries and mills, and that nearly a hundred chimney stacks pointed heavenwards and sent their moke into the air from dawn until sun

Stanford claimed the distinction of turning out anything from a button to a huge, powerful engine. The large woolen mills that stood in the heart of the city were the delight of every one this requital of your noble patrio ism."

Breydel regarded the noble maiden with a look of profoundest gratitude—a not only in that they gave employment to over six hundred hands, but because the name of Charles Dudley Mathers, who owned them, had been connected with all that had been just and honorable. In the hearts of the poor, especially, was his name treasured like some certainly have thrown himself at her feet, had not the stately and ceremonious bearing of the surrounding knights holy thing, and no one knew the extent of his charity seve his Creator. Thrice he had been elected to the Mayor's checked his impetuosity. He remained as one petrified, without speech or motion; for he could scarcely comprehend what had happened to him.
"You are now at liberty to return to chair by his fellow citizens and on all occasions had discharged the duties of

your troops, messires," said Gay. "We hope that you will be present this evening at our council; we have need his office faithfully and conscientiously.

But a storm was brewing—a terrible storm—which was sooner or later to de-vastate his whole career. Business em barrassments had been threatening, and now there were complications in his affairs, and his commercial interests were steadily weakening. He had made several investments in the vair hope of bettering his condition, but alas! all attempts proved futile. Blow followed blow, and each time it smote him with greater force until he was financially crippled. Then came failure—black as a starless night—and forever shut out the sunlight in his day. From that "Look you, most illustrious lord, you have this day conferred on me a signal honor; but yet you will not, of a surety, hinder me from fighting against our engine." moment Charles Mathers was a changed man, and, when his creditors closed the doors of the Stanford Mills, they also closed the portals of his heart against the low, incessant, monotonous murmurs of a world that was to him now nothing the low, inc

but coldness and emptiness.

Always of a bright, sunny disposition, he was now dull and apathetic, verging on the melancholic state. In a short time he became only a shadow of his former self. He shunned com-pany and would sit for a whole day at his window and move his lips only to let sigh after sigh escape. His wife, who had always been his inspiration, vainly tried to restore the smile to his pallid face. One could almost see him failing—his vitality was ebbing low. He contracted a cold which settled up on his lungs. Pneumonia and a protracted convalescence led to phthisis. His weakened tissues could not combat the powerful toxaemia that was raging within. It was a great struggle and finally, after a very long and wearisome illness, the power, that had for run the Stanford Mills, succum that had for years the inevitable-and many hearts were

sad for the passing.
Six years had elapsed since Mr.
Mather's death when this story opens.
Mrs. Mathers had not borne the sad-

were even then tracing the deep lines of suffering on Mrs. Mather's face as she sat on the varandah with Charles by her side, one evening late

In the West the twilight sat palaced in an array of gorgeous clouds, and the dark pines that bordered the lone, stone drive vay stood silhouetted against the red sky, like sextons ring-ing the death knell for the dying day. Upon a willow a sparrow was calling for its mate, and, within a stone's the splashing waters of the great foun-tain made sweet music for tired hearts. Mrs. Mathers raised her head

slightly and for a moment her eyes were full of tears. Then she revived her courage and said cheerfully: "Woll, Charles, to-morrow you leave for col-lege. I know I will miss you, my dear, but 'tis all for the best. You will like it I am sure and you will make many new friends in that little world whice you are about to enter. There will be some little difficulties, to be sure, that will try your perseverance and patience but firmness and strength will be given you when most needed, my child. I rejoice to think that the day is near at

Mrs. Mathers really felt glad for had she not made a promise, when Charles was but a babe in her arms, that she would give him a good, thorough education? It was her great ambition to see him well brought up and perhaps some day have him take his place some day have him take his plaze among the great men of the world. Her every thought, her whole life was wrapped up in her child. How often she asked God, when sickness brought death very close to the thin little body, to spare him for her sake. And He had appreed him north them. spared him until now, and she was grateful, for to morrow's sun was to bring her the realization of her most sacred wish. The six years that had elapsed since her husband's death had made a rather heavy call upon her purse. Many old debts had to be met purse. Many old debts had to be met and she paid them partly with money that had come in with insurance on her husband's life. But there was still a little left, and after all she would not mind, if the worst came, drifting to the alm's house in the end. She would know well that she had done her best

to carry out her wish.

The bright red tints of the western sky had faded. Dark, lengthening, purple shadows were creeping along the horizon, and, one by one, the stars peeped out and threw their radiant gleams over the city, like so many little bright angels of the Most High. A hush had come over all—a silence that was profound. Only a passing wind disturbed the seared record the wind disturbed the sacred peace of the evening hour. One could almost hear the throbbings of nature's own wild

heart, so intense was the stillness.

Mrs. Mathers moved slightly and ran her figers caressingly through her son's dark locks and said in a low sweet voice: "And now, Charles, tell me what place you would like to take in this great, active world?"

The boy raised his eyes to his mother. There was a look of intense joy in ther -a somewhat strange look, such as she had never seen before. The moonlight had never seen before. The moonlight shone full upon his face, and, when his lips parted, they gave birth to a smile.

"Mother! I have only one desire—one wish, but I'm afraid I'm not good enough. I want to be a priest like Father Flynn. I want to be good to the poor and the orphans like he is. Oh! I would so like to become a priest if I could!"

if I could!" "A priest! interrupted his mother,

somewhat nervously. She was sur prised, but gladly so. It was the first time in her life that she had asked the boy this question and he could not have given her an answer dearer to her heart. "I am glad, Charles." she said at last, "that your wishes run toward so holy a vocation. Nothing would please me more than to see you ministering to God's poor and orphans who too often long for the sound of a kind, encourag-

ing word and receive only jeers and words of coldness. You are young, Charles, but I will pray that God may favor your choice."

For some time Mrs. Mathers gazed into the gathering night. The strands of gray hair, which the years had whitened prematurely, were slivery in the moonlight. Her lips moved slightly, and she dreamed of that bright day n the far off future, in the splendor o which her son was to come to her as one of God's anointed and lay his hands

upon her head in priestly blessing. Oh! what happiness lay in waiting in the lap of that precious future, if her dream should ever come true!
"Good-night, my boy," she said
kindly, as she kissed his red cheeks at

the bed-room door. "I hope you will sleep well. We have a long day ahead of us to-morrow."

Then the door closed gently. Now that Charles was alone with himself, he felt a sadness creep over him. His eyes fell upon a large open trunk be-fore him. All day long a busy mother had been packing it. Then he turned something. In a moment the picture was down. It was a little painting in oil of his parents, and he kissed it

tenderly.
"Poor father! poor mother!" he whispered to himself as he carefully placed the picture in his trunk, know I shall often feel lonely when am gone from home, and then little picture, you will bring my parents very near."

Then he sank upon his knees beside the trunk and wept convulsively, and long his eyes rested on that painted treasure. When he at length fell asleep, the midnight lamps in the blue asieep, the mining at lamps in the blue skies were still burning, and long the moonbeams stole in through the car tains to dry the tears on his cheek and brighten the smile that played over his face in his slumbers.

CHAPTER II.

MRS ATHERTON'S PROMISE. Charles awoke quite early next morning. A flood of golden sunshine burst from the portals of morn, through the "Well, then," cried the Dean, eager ly, "I will be the knight of the axe! Thanks, thanks, most illustrious lord." Thereupon he left the knightly group and hastened toward his men. They

eams on the wall. When he had dressed he strolled down the driveway, and on his lips lingered the words of ong his old nurse had sung him many year :-

"Sing high! Sing low! While winds do blow. Let's run the fi-ids together, And tune to glee. Our hearts so free. In ev'ry kind of weather!"

"Sing high! Sing low!
The moments go
And pleasures swift are ficeting;
But sweet thy lay,
Thou singest me in greeting!"

The fountain nearby sparkled in the inlight, and several white doves gaily fiapped their wings in the cooling waters. When Charles drew near they oed lustily and flaw upon his outstretched arm. They were very tame, and as he stood there, he wondered if he little white doves would really hiss him when he was gone. He had niss him when he was gone. He had been a kind master to them, and many sappy hours he had spent with them nd now it seemed to him as if his eart's kingdom was all of a sudden to ose all its richest treasures. The ittle things of life! One does not appreciate them half enough while they t, and only when the parting comes seems to know their real value-

no seems to know their real value— nt then it is too late. Charles had always loved these innocent little birds, and as they turned their heads and opened their large eyes so wistfully, his heart gave a sickly beat and his eyes grew moist with

ears. " Fly away! fly away! good bye!" he uttered hoarsely as he snapped his langers. In a moment they were off. He stood watching them wing their light through the morning air, until they seemed but a few small specks in the distant ether-space. Then he the distant ether-space. Then he turned mechanically toward the house and his poor heart felt the first pangs of the suffering that parting always brings with it.

An hour later he and his mother were comfortably seated in a Pullman car cound for Billington—the college city. Tender farewells had been snoken, and Tender farewells had been spoken, and now, that they were all over for a time, both breathed more easily. It was a tedious journey. The day was very hot, but towards evening the air grew cooler. At 6 o'clock Mrs. Mathers gave a sigh of relief when the conductor brought the welcome news that in about the minutes the tash would in about ten minutes the train would arrive at Billington.

"I wonder if Mrs. Atherton will be at the depot to meet us, Charles," she said. "I sent her a telegram early this morning and surely she must have received it. However, I know Billington fairly well and Grosvener street will be found very easily. You have often heard me speak of Mrs. Atherton, Charles. She is the dearest friend I have in all the world. I hardly know what I would do without her. She has shown me much kindness, especially during the last six years. Forty years ago we were neighbor's children in Stanford, and when we both grew older we went off together to the con vent. At graduation we were fast friends, and all the succeeding years that followed have only helped cement those sacred bonds. cement those sacred bonds. Mrs. Atherton was the first to marry. Colonel Atherton, her husband, had in herited a large fortune in early life from his grandfather and was considered very wealthy. But he was not strong, and two years after marriage he died in the Bermudas, whither he had fourneyed to recuperate after a severe illness. Mrs. A herton was, therefore, left a very rich widow early in life. But see, Charles! here we're in Billing. ton at last. Do you see those fine buildings yonder? I think they are part of St. Jerome's."

They were now nearing the depot, and mother and son were both looking out of the windows. The engine and cars were moving slowly and the plat form was literally packed with men, women and children.

"Ah! there she is, the dear soul," And together they elbowed their way out of the crowded car into

the fresh air.
Two hours later the two old friends were sitting on the balcony of the Atherton residence. Charles had swung himself into a hammock and was soon fast asleep.
Mrs. Mathers and Mrs. Atherton

were about of the same age, but in looks one was the decided opposite of the other. The former was tall, sharpfeatured, and delicate looking as flower. The latter was short, plump, rosy cheeked, and her voice was strong, almost masculine. The two chatted briskly, and laugh followed laugh as they recalled old faces in the brilliant kaleidoscope of the early past. At times their voices would sink into a deep, tender tone of pathos, lips would sink into a deep, tender tone of tremble, eyes grow moist, as the songs of bygone days came ringing through the vistas of golden years; then again the next minute would bring forth so much brightness, and their voices would break into such loud peals of

laughter, that even the little passing newsboys and street urchins turned their beads and wondered. It was band evening. Billington had already begun to turn out "en masse," for its people was a music loving people and prided itself upon the excellence and prided itself upon the excellence of its strong musical organization. Herr Von Schiller, a brilliant son of Leipzig, swayed the baton, and everybody loved him for it. His promenade concerts were a fixture with the good people of Billington, and the july German professor was always sure of a smile and kind word from every one in

the city.

The streets below the balcony were now black with people; the noisy hum-drum of their gladdened voices, and the constant tramp of feet on the as-phalt pavements were to be heard above the noises of the large river that flowed but half a block away. The lights in the bandstand across the way suddenly lit up, and one by one the musicians entered. Then last, but not least, came the gray-haired Von Schil-ler, in his hand his trusty baton.

The murmuring of voices in the streets around suddenly ceased. All eyes were on the gentle professor as he mounted to his place. A white gloved hand was raised into the air; there was a sudden downward sweep of the steady arm, and a volume of delightful sound floated into the cool air. Then followed the ringing, soothing air of a rapturous Strauss waltz which made one dream of Hungarian life. One could almost feel the breath of the blue Danube and hear the roar of its many tongued waves. When the number was finished, rounds of applause followed from the delighted spectators. Von Schiller's face was quite red and a bright smile brought

out many wrinkles on it.
Out upon the air again floated liquid notes. The selection this time was a "Romance sans Paroles," and the delicate little song sought out every longing, every pain. It was a beautiful legate movement, and could not have ful legato movement, and could not but recall in the hearts of the audience burning memories. The two women on the Atherton balcony listened eagerly. What's the name of that select Minnie?" at last broke forth Mrs. Atherton. "The music is very fami

Atherton. "The music is very familiar. I have often played it myself and yet I cannot recall the name." "But and yet I cannot recall the name." "But and yet I cannot recall the name." "But and yet I cannot have," quickly interrupted Mrs. Mathers, in faint, trembling voice. "Why, years ago you used to play it for me often at the convent. Do you remember now?"

"Let me see! Ah, yes! Why, to be sure. It is Francis Thome's dear little heart-song." Simple Aveu."

Again the two listened attentively.

When it was over Mrs. Mather's eyes were moist with tears and her face bore a troubled look. The music had touched

a troubled look. The music had touched her deeply; she tried to speak, but the words would not come. Just then Mrs. Atherton turned slightly—her eyes still fastened on that throbbing sea of humanity down in the streets, Cheer

mighty clapping of hands.
"See, Minnie! Von Schiller is going to favor us with an encore, the good fellow. He is always so generous." Then her eyes fell upon Mrs. Mathers and she grew sympathetic and much concerned. "Ah! you're crying! Vay, what is the matter?" she asked "Do tell me, Minnie! Unburden the heavy load that seems to be crushing

ollowed cheer, and then there was a

"Oh, 'tis nothing much, Mae. Music often gets the better of my feelings.'
Even then her voice trembled.

"But there is something more, know it—I feel it. You must tell me! know it.—I feel it. You must tell me!
"Why should I tell you, Mae? You
have had troubles enough of your own
without being burdened with mine.
And after all, I was only thinking.

Music always sets me thinking."
"Why are we friends Minnie? Is it not that we may give sympathy when needed most? Is it not that we may dry the tears of sorrow that we may dry the tears of sorrow that wear deep lines on pallid cheeks? God desires them to blossom as the rose, and, when their color is waning, 'tis then a friend's sympathetic hand should always be willing to retouch the faded bloc ly and lovingly. Again, then, I crave an answer.'

Mrs. Mathers moved about nervous ly. The moonlight shone full upon her white face and revealed pearly tears that were realy to fall. At last, she began. Her speech came interruptedly:

It seemed so foolish, and yet I could not help it. The music impress could not help it. The music impressed me deeply. Heavy thoughts came upon me and in a moment of weakness, overpowered me. These thoughts often come to me during the day. I try to fight them, but I am not strong enough. A few minutes ago, while my eyes rested upon my sleeping boy in yonder hammock, they came again—burning thoughts—and they melted my heart into tears. I thought of him, my boy, and wondered—wondered if my money would last until his education was completed and he would come back to me a priest. and he would come back to me a priest. I am not rich, and I have often thought the undertaking too great for me, but, burst out Mrs. Mathers, excitedly. Mac, I would sacrifice everything to "I just caught a glimpse of her, feel that my boy was making the most of life. Now, these are the thoughts that sway my feelings continually, and to night, as the dancing moonbeams traced a smile on his innocent young more resistless than ever, and I felt like snatching him in my arms and flying back to Stanford, rather than that the future should hold for me bitter disappointment."

Again the streets resounded with loud cheers and the riotous clapping of hands. The two women were too ab sorbed to notice what was going on be low. Mrs. Atherton was trying to de cide how now she might best act the Good Samaritan to her old friend.

"Banish those thoughts forever, Minnie!" began Mrs. Atherton.
"Twenty years have passed and yet I have not forgotten the promise I made you that bright June day we parted at the convent. The morning was strong odorous with rose perfume, happy commencement chorus was still upon the air, and in our ears the words of the valedictorian still lingered. Nov I see it all. There we stood beneath the willows, near the old convent gate arm in arm with dear Sister Camille God bless her !- from whom we were a lead to part. Do you remember how we swore to be true to the old love, and how I asked you to come to my arms at any time in the future, when in trouble or need, and I would help you? Even now I see upon your bosom the silver crucifix which I gave you to remind you of that sacred trust. God gives me the opportunity of doing something for you, Minnie, and I in-tend to make the most of it. You shall not pay one cent for the education of that child, and, when I go to St. that child, and, when I go to St. Jerome's with you to morrow, I will pay Father Salvini the first year's tuition. I do so willingly and gladly for your sake, Minnie, and for the sake of your child. The more I look at him, the more I think of my own boy. But then, I must not murmur. I had no right to keep him with me when the Master's voice called him away!"

In the meantime the color had re-

In the meantime the color had re-turned to Mrs. Mathers' cheeks and the tears flow d freely.

Concational.

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June, July and August leads into our Fall Term without any break. Enter any time. New catalogue free. Write for it to-day. Central Business College, Toronto, The largest, most reliable of its kind. H. Shaw, Principal, Yonge & Gerrard Sts., Toronto.

"You're so good, M.e, and I thank you," she said gratefully, "but I would rather you would let me pay for Charles' education so long as I am in a position to do so, and some day—some day, when I am in want, God knows, I will come to you and remind you of the

Later there was a stir in the hamlock, and out jumped Charles, sleepily, mock, and out jumped Charles, sleeplly, and came to where they were sitting. Then he yawned and stretched himself and rubbed his eyes. The band concert was over; Charles was sorry he had missed it all, and for some time he stood gazing from the balcony into the stood gazing from the facilities of the last treat until the facilities of the last street, until the footfalls of the last straggler died away on a distant, onely pavement.

TO BE CONTINUED.

PARLOR PHILANTHROPISTS.

There are "parlor philanthropists" There are "parlor philanthropists" as well as "parlor socialists," through Archbishop Glennon's denunciation of them in his Chicago address, although he does not give them that name. The Archbishop says: "For those whose lives are in the shadows, who possess nothing, in some instances not even hope, the laws that are written and the principles that are offered will not be sufficient to satisfy them. If the charity committees meet them. If the charity committees meet in upholstered club rooms to discuss the sorrows of the poor, the poor will answer sorrows of the poor, the poor will answer to the club room apostle that it is a home they want and not the patronage of those who rejice in the luxary of their meeting house." Charity "faddists" from the ranks of society, the professional philanthropist claiming notoriety as his fee and hired charity officials who make sorrows and tears a part of their make sorrows and tears a part of their sorrows and tears are sorrows. as his too as a first of their business life, got a scolding from the churchanan which was in no way softened by qualifications. The problem of the poor seems eternal, as eternal as the problem of the rich with their foolishness of extravagance, their costly fals and follies, their selfish divorces, their childish chase of pleasure. But the poor have as many weaknesses as the rich. They are all human beings together, except that too much money brings out more clearly the want of good sense, which is our common inheritance. No-body has enough of it. The supply of good sense per capita has always been far below a most necessitous demand for it. The poor have no more of it ther the rich, and if they could get possession of wealth would be no wiser.

Parlor philanthropists with the most unselfish intentions can not confer what is most needed. What can they do for the distressed woman who, given money to buy coal, spends it for a fascinator trimmed in silver beads? Nobody can be profoundly unhappy or desperately poor who has good sense. It is the talisman that commands comfort vexing and elusive is its pur uit, and until it is more generally conferred on the human race the only modus vivendi appears to be that those who possess it shall be constituted the guardians of are now, for that matter, but of an un-benevolent nature, reminding one of the familiar response of the prosperous and thrifty church member, who said: "Am I my brother's keeper? Surely I am, and I intend to be mighty well paid for doing it." Until these efficient and capable keepers of their brethren cease to demand such enormous rewards as they do, we shall probably move on as we are. Perhaps the parlor philanthropist can call down divine grace to broaden the hearts of those who are gifted with the shrewder, at any rate, the more fortunate, judg--Intermountain Catholic

The very highest ideals and a determination not to let any item of cost hinder their achievement is the cornertone upon which the reputation of the Gourlay piano is being built.

A Sedentry occupation, more than any other, requires care in the selection of food. With that any other, requires care in the selection of food. With ordinary food the system easily becomes over-loaded and conse-quently thrown out of gear. Bovril is the one food that fits the case exactly. It contains in small bulk, in a form which is easily digested, all that is good in beef. It builds blood, brain and muscle. Try it in a sandwich or as a Bouillon. Get the cook to add a little to soups, gravies and all made dishes. BOVRIL



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ise's Nerve Food this spring and Food. So effecforming new rich dealers or Edman o, Ont. The por-W. Chase, M. D.,

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Obtunary and marriage notices cannot be leasted except in the usual condensed form. Been inserted to give them their CATHOLIC RECORD. We have information of carelessness in a few places on the part of the delivery clark who will sometimes look for letters only.

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LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905.

Mr. Thomas Cofley:

My Dear Sir,—Since coming to Canada I have heer a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is impact with a strong Catholic spirit. It strenursly defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good ribs welfare of religion and country, and it will do more and more, as its wholesome indusance reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, if yours very sincerely in Christ,

DONATUS, Archbishop of Ephesus.

Apostolic Delegate.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1900. nas Coffey :

Ottawa, Canada, March 7th, 1900.

Dear Sir : For some time past I have read pure cilir i for some time past I have read pad congratulate you upon the manner in which it is published. Its matter and form are both good and a truly Catholic spirit pervades the whole. Therefore, with plea-are, I can recommend it to the faithful. Bessing you and wishing you success, believe ne be remain.

Main.
Yours faithfully in Jesus Christ.
† D. FALCONIO, Arch. of Lariesa
Apost, Deleg

LONDON, SATURDAY, JULY 4, 1908.

FRANCOIS COPPEE.

The stern resper has, within the last couple of years, been especially severe upon some of the best and brightest sons of France. Literary men who display faith and defend religion are not so plentiful now a-days that their re moval does not leave a void. This was felt when Brunetiere dropped off in his early prime. And France is all the poorer by the loss of Francois Coppee who died lately. He was a poet of the poor and the lowly. He took in with quick eye and sympathetic heart the circumstances of his own environment, voiced them in lucid measures which captured the ear and won for him a the Nicene Creed may be name amongst the sweet singers of based unless the mere Trinity his time. He is known as "the poet and Unity of God, the Incarnation and of the lowly " from a volume which he the possession of the Holy Ghost. wrote of the "ordinary emotions and There can be no addition to the faith. the humblest manners." At first he Pius the IV. no more than Pius the IX. sang for the love of singing. Then his mood changed; for the events of the articles we have mentioned are no more slege of Paris by the Germans and the supplementary to the faith than a commune fired his soul. Henceforth judge's decision is to the law. To say his notes had a deeper tone. There came, too, a change, or rather a return, to religion. Like many more he had dropped the practice of his religion, al Trent it ceased to be Catholic and be though the light of faith never was came merely Roman, if not anti Cathwholly extinguished in his affectionate, olic, is to contravene the authority of poetic soul. For years after his First the Council of Trent itself. Why this Communion he had been faithful to Council, one of the greatest and most those sacred duties which serve so important Councils of the Church, should earnestly to enable a youth to pass the be despised by Protestants, is due most trying period of life. These principally to their own pride. This Coppee gradually renounced. Years was of all the Councils the afterwards he returned. In his own one specially summoned to consider candid way he tells the story how he re- the errors of Protestantism. It was newed the religious practices of his not the Council's purpose to form childhood. "La Bonne Souffrance" a credo or to give an explicit stateis the title of the book written ment of what the Catholic has to from a sick bed when he was believe. Its purpose was to condemn alone with God and his own the errors and heresies of the innovathoughts. He had been a lax and tors of the sixteenth century, and to forgetful soldier, frivolous but never present Catholic truth only in so far as blasphemous. There slumbered within these errors impugned them. The his heart the sparks of faith and rever- council's decrees do not cover the ence. Religious ceremonies affected whole field of Catholic belief. No one him by their venerable character of who desires the name of Catholic or antiquity and their solemn and pene desires unity can say; we believe the trating piety. There were traces, he Nicene Creed but we reject the decrees tells us, in the bottom of his heart, of of the Council of Trent. This is out religion, in the way he accepted the and out Protestantism, private judg misfortunes of life. "There was al- ment, containing the leaven of poison ways a Catholic in my heart," he says common to all the sects. They may again, " for all death which was not believe in some of the truths; they fail preceded by confession and absolution absolutely to integrate the definitions appeared frightful to me." Suffering of all the councils in the living body brought him to his knees, and shed its of Catholic truth. The Protestant light and consolation upon him. He mind has lost the idea of Christian learned the lesson that suffering is unity-some, and indeed many, without good, and that he had been rendered knowing it and without appreciating its good and happy by the truth. " The stern necessity. The truths they have are doctrine which taught me to find good in in fragments - broken vessels - in sorrow is the true one." This was in variety and multiplicity, not in unity 1897. From that time till his death and universality. Catholic truth is an he was a devout Catholic. Again, as organic whole. To hold any of the after the war, his soul deepened and his errors condemned by any of the songs were grander than before. He Councils or the Sapreme Pontiff would caused by the degraded head of the sawl his faith-which had been the glory of France-attacked by ruthless error or vice of the proposition itself, foes whose only purpose was to exting- but also to destroy the organism and to nish the lights of heaven. The Dreyfus case, aimed as it was against the It is to deny Christ Himself. From all army, also stirred him to flery indigna- this it will be seen that the difference tion. The Church and the Army were the two organized forces of his country. He saw in their disintegration tween submission to authority and more dangerous, so also are their sur-

chivalry and kept him active to the last. At his death M. Bourget wrote of him : "He has loved and served the best of causes. I would wish before his tomb that I also may shake off the doubt that is despair and believe that these causes shall not be lost forever.'

CATHOLIC AND PROTESTANT. It is an axiom that for the solution

of a problem all the quantities cannot b

variable. One at least must be con-

stant. In order that any measuremen

may be taken there must be a fixed

point. Applying the principle to the

question of Protestantism we find that

not only do the doctrines vary with

different natives and different ages but

the name itself is sadly subject to

vicissitude. At one time it was gener-

ally admitted to signify anti-Catholic.

Its derivation points to that, its general use left this impress upon the adherents of its manifold doctrines, Whatever might be their positive theory, or however else they might vary they agreed in being anti Catholic. They might be Anglicans or Lutherans or Presbyterians or anything else: one thing they were not, nor would they be, Catholic. Protestantism is letting its hold go of even this its hereditary and inherent attribute. Growing ashamed of a name which is religiously negative and affirmatively irreligious these Protestant Modernists are drawing a distinction, novel, unfounded and captious. They wish to differentiate between Catholic and Roman-regarding themselves as anti-Roman but not anti Catholic. In fact they begin to convince themselves that the shield is reversed, that the Romans are Protestants and that they themselves are the only genuine Catholics. Their proof rests upon a simple syllogism; Catholics and Protestants (as a rule) accept the Nicene Creed. Roman Catholics in addition to the articles of this Creed teach that it is necessary to hold several others. These additions refer to tradition, Scripture and its interpretation, th definitions of the Council of Trent con cerning faith and justification, the seven sacraments, the Mass as a real sacrifice, and others. Since the additions amount to twelve in number and range over the whole kingdom of grace and the application of Christ's merits to souls and the jurisdiction and constitution of the Church. nothing is surely left upon which or the X. added to the faith. The very that the Church was Catholic at the time of the Nicene Council and that by the adoption of the decrees of the Council of be not only to maintain the particular strike at the very principle of unity. between Catholic and Protestant is radical, lying in the distinction be. Clubs are worse. Their example is

seperation upon us or as a branch theory and a faint hope that Anglicans are not cut off from the main body of Christians. A living Church a living teacher. The shadowy background brings out more and more prominently the front figure. So in the history of the Church, as the shadows deepen the grand proportions and the strong attributes of the Papacy stand out clearer and clearer, as the centuries roll on, proving the primacy of St. Peter's jurisdiction and the truth of St. Augus tine's words: Thi Petrus ihi Reclesia-Where Peter is there is the Church. That only is Catholic which is Roman -all else is heresy.

KIPLING ON TEMPERANCE. Rudyard Kipling had been wont to stigmatize temperance, but a change came over the spirit of his dreams. The scene presented by two young men getting two young girls tipsy and leading them down a city street startled the author. It made him a prohibitionist. Yet had he questioned the youths he would have been told it was a jokecoarse, unpardonable and offensive though it might be. It was enough, however, to make the celebrated author reflect and put the matter as he alone knows how to do. "Better is it," he says, "that a man should go without his beer in public places and content himself with swearing at the narrowmindedness of the majority; better is it to poison the inside with very vile temperance drinks, and to buy lager furtively at back doors than to bring temptation to the lips of young fools such as these young folks were." If the mere sight of these affected Kipling-what appeal do the ruined homes of poor and middle and wealthy people make to him and to his readers? There is more sorrow in the breaking hearts of wives and mothers from intemperance than from wars. No vice debases lower its well nigh helpless victim. None spreads its cruel nets wider or with more subtle cunning. Nor does any accursed habit or passion spread wider havoc and drag down to sinful depth and a deeper abves still than the inhuman passion of drink. Any other vice may ruin, along with its own victim, one or two more. Intemperance spares none. The mother whose love was once the consolation and strength of her growing son, faints. as Kipling saw these fools, when her son staggers not along the public street but into his own home where virtue reigned, where God's love dwelt. The mother's idol is broken, her heart is crushed. How seldom does a mother's sore heart appeal with success against the demon of intemperance. It is worse with a wife. Her evenings alone, after the toil and hardship of the day, with the whole care of the children upon her and more than half the finan cial worry of the house-there she site communing with trembling soul and hated breath-fearing, doubting, hoping -why does not her husband come home? There is no difficulty, nor is there any advantage in filling up the dark picture. It is too common. The four young people seen by Rudvard Kipling were foolish; but this husband is worse. To the wife whom he swore to honor he is a criminal bruteto the children whose life and welleing depend so largely upon him he is of religious faith as in the case of Mr. a pillerer of their daily bread, the Taft; it is a profession of citizenship. ruthless destroyer of their future hap- Unless it should be this same bigotry piness. Nor should we be content and intolerance working in the other with regarding merely the temporal destruction wrought by this most deadly of the deadly sins. There is the guilt before God as well as man-the weakness of a soul broken by the most de- One would think that they are suspects, graded habit, for no drunkard, high up and that this frequent avowal is neor low down, has reverence for his Creator. No sin so destroys the image of God in the soul as does intemperance. Religion is doubly offended against, by the vice itself and by the debasement which it brings upon its victim, destroying in his soul all selfrespect. When all other temptations fail to ruin simple, faithful souls demons come with the temptation of intoxicants. What a change. Where once there was reverence for God's name, peace and union, fidelity to Mass, in dustry and devotion to life's responsibilities-all are gone. All the sins agains: the decalogue have rushed in upon that soul. Nor will the demon's destruction stop there, for wife and children share in the irreligious sweep of this dreadful vice. They miss the consolations of religion, their increasing poverty discourages them and the humiliations family keep them at home when they should all be at Church and some of them at school. It is not hard to trace this sad effect to its He has administered a religion of the cause. It is not far from the bar-room to the drunkard's home. But the blame is not due merely to the bar.

emporal welfare of the individual and society as temperance. No vice is so debasing, so reckless of those who ought to be most loved and shielded or so ruinous to the whole social fabric as is the spreading vice of intemperance.

RELIGIOUS LIBERTY.

The Catholic Standard and Times, of Philadelphia, questions whether there s in the United States any real religons liberty and whether the separation of Church and State is not a myth Theoretically all is freedom, at least if the constitution is worth the paper it is written on. But the constitution on paper is one thing, and the working of itself out by the democratic expression of universal suffrage as well as social life and commercial activity is quite another thing. There is nothing in the constitution of the United States to revent a Catholic from being a candidate for the Presidency of the Republic. Yet is it likely that any Catholic would be so rash? Certainly not. What is worse and what is discreditable to the country is that Mr. Taft, the coming republican candidate for this first position, has found it necessary to disavow that he is a Catholic. He has gone farther: he has denied this con nection not only for himself but for all his connections, his parents and kith and kin. The reason given by our Philadelphia contemporary is because "in the last analysis there is not any genuine belief in the justice of the Con stitution as far as the religious principle is concerned and because bigotry and intolerance are in the ascendant in the 'Anglo Saxon,' 'Anglo-American mind." This domination of intolerance is more peculiar to the Anglo-American mind than to the Anglo'Saxon. We do not deny that the latter have plenty more than is good for their nation. But for unalloyed bigotry they are not in the same class with their puritanical American cousins. Canada is a good example. Sir John Thompson won the premiership of the Dominion without any question upon his religious faith. Sir Wilfrid Laurier is Premier for many years. Yet the religion of both these gentlemen is well known. No man in the country would be foolish enough to raise such a cry against either of them. Sir John Thompson was a convert to the Catholic Church. and in politics a conservative. Sin Wilfrid Laurier is a liberal in politics. We should blush for the Dominion i our free constitution would not work out better than that we should have to search for a profession of faith upon the ballot papers. Our country is Angle Saxon. And if we turn to England we do not see that this objectionable feature is to be found there as prominent as in the United States. There is undoubtedly too much boasting about the freedom possessed by the neighboring Republic. But we do not think the whole blame for the bigotry and intolerance should be placed upon the Angle Saxons. There is another phase of this peculiar boasting to which we call attention, and we think indicates an which unhealthy condition. We refer to the tendency of the Catholic people of the ly their loyalty. It is not a profession direction we could never understand the motive for Catholics in the United States repeatedly and boastfully to shout about their loyal citizenship. One would think that they are suspects, and that this frequent avowal is necessary in these days of peace. What the Catholics of the United States need to Catholics of the United States need to Rome seems much larger than at the Rome Seems much larger than at

PROTESTANTS TENDER PRIEST FAREWELL.

Rev. Dennis J. Wholey who was pro moted from Newton Centre, Mass., to Roxbury, was tendered a farewell re-ception by the Protestants of the town, at which practically every minister of Newton Centre was present. A gathering of Protestants to do honor to a priest, is a remarkable occurence, especially in New England. In speaking of Father Wholey President Alvord of the Newton Cartes. of the Newton Centre Associa-tion, under whose anspices the recep-tion was held, said:

He has administered a religion of the very best kind, not a religion that makes men weep and whine over their sins, but inspires them with a cheerful desire to be decent and to have the structure of civic and home life built along the lines of eternal right He had hoped to spend the evening of his life in quiet retreat. Profaned churches and exiled nuns roused his quently hear it attempted, either as an exited nuns roused his life in quiet retreat. Profaned churches and exiled nuns roused his life in quiet retreat. Profaned olic is concerned it is futile. We frequently hear it attempted, either as an exited nuns roused his life in quiet retreat. Profaned olic is concerned it is futile. We frequently hear it attempted, either as an exited nuns roused his life in quiet retreat. Profaned olic is concerned it is futile. We frequently hear it attempted, either as an exited nuns roused his life in quiet retreat. Profaned olic is concerned it is futile. We frequently hear it attempted, either as an exited nuns roused his life in quiet retreat. Profaned olic is concerned it is futile. We frequently hear it attempted, either as an exited nuns roused his life in quiet retreat. Profaned olic is concerned it is futile. We frequently hear it attempted, either as an exited nuns roused his life in quiet retreat.

LETTER FROM ROME.

It is declared that for over twenty years no more touching scenes have been witnessed in the old halls of the Vatican Palace than those that signalized the Pontiff's reception of pligrims from Paris and other parts of France immediately following the promulgation of His Holiness' decision rejecting the mutualities, and which involved the sacrifice of millions of francs by the Church of France. In numbers the pilgrims reached something like two thousand in all, including priests and

When the Holy Father took a seat on a throne erected in the Scalia Regia, the Archbishop of Paris read an address of homage to His Hollness. "Tae pilgrims," said the Archbishop, "venerate in you the head of the Church they love you, and they wish to see you share in their joy, but they join with you, as they have done in the past, also in misfortune."

Mgr. Amette then spoke of the per-Mgr. Amette then spoke of the per-secutions to which the clergy are sub-jected in France, and referred to their obedience to the Holy See. "We are obedience to the Holy See. "We are obedience to the continued. "As the primitive Christians were called obedi-ent to the words of Peter, we have come to the Pope to hear the commands come to the Pope to hear the commands which may be given by him in the name of God. Yesterday Your Holiness, through the medium of their Eninences the Cardinals, informed us of the decision to which you had come in order to safeguard the divine constitution and the essential rights of the Charach Holin Father this time also. Church. Holy Father, this time, also, your voice will be obeyed by us without hesitation, without any exception. We are confiding children, because we know it is from God alone you receive your inspirations for your decisions; and we follow them with security, firm in our resolution, and we hold as certain the victory and the triumph of the faith."

The close of the Archbishop's words

THE PONTIFF WEEPS.

When the Pope arose to reply he was weeping, and his voice trembled as he commenced to speak. The comfort, he said, which the pilgrims gave him would be paid back a thousand-fold by the Lord. To see the French in Rome, after all the sacrifices he had compelled to impose upon them, was the cause of the most lively pleasure. The only sorrow which rests in his heart is the fact that he cannot go to their cities, to their villages, to their hamlets for the purpose of showing by example how the deposit of faith, confided to him by Jesus Christ, must be maintained.

Here the Holy Father became more ceply affected. "You have given me deeply affected. "You have given me a most beautiful demonstration of affec-tion and of faith, but it could not be otherwise, since you are sons of that France which has been called meritori usly the eldest daughter of the Church wish you could read in my heart the consolation which I experience at this noment. On your return home tell to your compatriots that the Pope is always with them and for them for the good of the whole Church.

'The new 'beata' who shall be to morrow solemnly elevated to the honors of the altars will pray with the other saints that error may fall to the ground and that your country may

ground and that your country may completely turn to the faith as a penitent son to the feet of his father."

After blessing the gathering, the Pope proceeded to leave the room, amid the cries of "Long live the Pope!" Long live Catholic France!" Pope!" 'Long live Catholic France!"
When near the door the Archbishop of
Paris, who accompanied the Holy
Father, turned back to the pilgrims
and cried in a loud voice; "Do you
believe the Pope is infallible? Do
you promise him obedience?" And a
mighty shout went up from the two
thousand pilgrims; "Yes, we believe
the Pope is infallible! Yes, we promise him obedience!"

ise him obedience!"

And thus ended one of the audiences United States emphasizing so frequent- of the jubilee year that will go down to history for its consequences in the near ous telegrams daily reach the from the French Bishops declaring obedience to his decision regarding the confiscated foundations for Requiem

MANY PILGRIMS FROM AMERICA. is a public spirit as Catholics. What the boasters of "Old Glory" want as a general body is that liberty will be something more than nominal and that constitutional shall be something more than pational pride on paper. At the close of the private reception

At the close of the private reception accorded to Bishop McDonnell the Pontiff and the Bishop, accompanied by several prelates of the court and a picket of noble guards, repaired to the chamber occupied by the pilgrims. The latter, numbering about forty priests and the same number of layman, offered through their leader their homage and that of the faithful whom they represented. His Holiness express. they represented. His Holiness express-ed his deep gratitude for the visit of his thankfulness to his distant children in the United States. Then, going round to each pilgrim, the Pope comforted all with kind words, granting to the priests many special favors of a spirit-ual nature.

His Eninence Cardinal Merry del

awaited with such impatience. The reception given the Holy Father by the burly tars, as the old roof of the Vatican Palace resonned with their cheers, was evidently a source of pleasure to him. His exortations to fidelity to their duty, to God and fatherland were listened to with deep respect. After giving his haud to the officers and men to kiss, the Pontiff presented each with giving his haud to the officers and men to kiss, the Pontiff presented each with a silver medal as a souvenir of the visit to Rome, and then blessed the body.

to Rome, and then blessed the body.

The first pligrimage to come this year from Spain drove across St. Peter's Square to the number of four hundred priests and laymen, under the guidance of Cav. Urquijo. An address breathing all the chivalric sentiments for which, Spaniards are so distinguished was read by the Bishop of the military orders of Spain, amid scenes of much enthusiasm from the gathering.

The Pope in his reply, thanking the

enthusiasm from the gathering.

The Pope in his reply, thanking the Spanish Catholics for their congratulations, recommended the parents to watch carefully over the training of their children, while he advised the latter to cherish unceasingly sentiments of veneration and love for their careful. Turning to the priests who parents. Turning to the priests who were among the body, he reminded them that their good example would be the most potent factor in building up the characters of fervent Christians.

BLESSID GABRIEL POSSENTE.

No servant of God has been raised within recent years to the honors of the altar who has gained so much love and adm'ration among all classes as young Gabriel Possente, now the Blessed dell' Addolorata. Hence it was that on Sunday last, when men and women from every part of the O'd and. New Worlds were gathered in the Vatican to witness what is perhaps the most gorgeous and majestic function in the ritual of the Church, the young cleric's life and merits were lauded by not only Catholics, but by many to whom religion is only a word.

As our readers have by this time a fair idea of the circumstances which sur-round every function of the kind, I do round every function of the kind, I do not consider it necessary to go into a description of the beatification of Blessed Gabriel. An unusual thing, however, was the presence of his brother, which indeed is worthy of note. This is Signor Michele Possente, the leading medical doctor of the town of Camerino. Dr. Possente says that his young brother was by nature vivacious, enthusiastic and prone to sudden outbursts of anger, but at the same outbursts of anger, but at the same time had a good heart and was always kind to the poor. As he grew older he gave himself up to society pleasures—all, however, of a strictly legitimate kind—and was specially noted for his love of dancing. It came, therefore, ave ID. Possente like a thundered love of dancing. It came, therefore, says Dr. Possente, like a thunderclap on the town when gay, young Gabrie announced his decision of becoming Passionist. And yet he could write rassionist. And yet he could write from his retreat, some years later, to his old-time friend, Signor Filippo Giovannetti: "Pippo Mio, I assure you that if I had continued in the world believe I absolutely could not be

IMPORTANT PAPAL RECEPTIONS

Pope Pius X. has received in private separa'e audience the Very Rev. Father Geremia della Spina, newly elected general of the Passionist con-gregation. His Holiness also received the Very Rev. Father Pacifico da Seg-giano, the new general of the Francis-can Capuchius. The general was ac-companied by his predecessor, the Very Rev. Father Bernardo d'Andermatt, whom the Holy Father has decided to elevate to the archiepiscopal dignity. The Most Rev. Dr. Doyle, Bishop of Lismore, Australia, has also been re-ceived on his visit ad limina.

NOTES. News has reached Rome of the death

of Father Lorenzo Caratelli, who filled the office of Prefect Apostolic of Constantinople for the space of five years. Pere Louis Copere, procurator gen-eral of the Marist Fathers, has been nominated consultor to Propaganda. On June 28 Father Tasso, of the s of the Mission, will be crated as Bishop of Aosta by Cardinal Merry del Val. L. Corrispondenza Romana hastens

te deny the report spread by the jour-nal Momento, of Turin, that the Archbishop of Paris has paid a visit to the French Ambassador, M. Barriere.— Roman Correspondence of Philadelphia Catholic Standard and Times.

CARDINAL MANNING.

In an article in the London Chronicle Mr. W. T. Stead has some iscences of Cardinal Manning:

"The present Bishop of London had hardly been twenty four hours a Bishop before I called upon him and asked him whether or not I could count upon him whether or not I could count upon him to bishop me, for, as I explained to him, since Cardinal Manning died I had been an unbishoped man. When Cardinal Manning lived he did his bishoping gently but with great vigilance. He was a Roman Catholic. I was non-Conformist but he looked after me as if he had been my spiritual father. Never was he interested in any public movement, or private person in which he thought the Pall Mall Gazette could be of any service, that they represented. His Holiness expressed his deep gratitude for the visit of his American sons, and bade them bring his blessing and expressions of his thankfulness to his distant children in the United States. Then, going round to each pilgrim, the Pope comforted all with kind words, granting to the priests many special favors of a spiritual nature.

His Eninence Cardinal Marry and the first summans which I always son in which he thought the Pall Mall Gazette could be of any service, that he failed to communicate with me, and if at any time—and there were a good many times—there was anything in my leaders which he did not like, he was prompt to censure and to prevent, if he could, a repetition of the offences would write sometimes: 'come and be scolded'—a summons which I always priests many special favors of a spiritual nature.

His Eninence Cardinal Merry del Val afterwards received the Bishop of Brooklyn, the committee and American pilgrims, treating with them for above a quarter of an hour.

THE NATIONS TO PIUS X.

The reception of nearly three hundred English marines created quite a sensation here, for among most Italians "English" and "Protestant" are synonymous terms. Pius X. first received the officers, who accompanied the men, in one of his private rooms, and then proceeded, along with them, to the hall where His Holiness was

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e same arght Reverestion whelevising no lishop Ket-l Catholic al Manning one of his rtainly run cessors of to use them PATHETIC STORY OF A GREAT HOUSE

BIRTH OF HEIR TO DUKE OF NORFOLK CHANGES DESTINY OF FAMOUS FAMILY.

London, June 20.—Not only in the ranks of the nobility, and throughout the Roman Catholic world, but in all ranks of English society, the news will be read with vital interest that a son and heir has been born to the Duke and Duchess of Norfolk.

and Duchess of Norfolk.

The cfficial announcement of this very interesting event, which recalls one of the most pathetic stories in the history of a great English house — a story full of vicisitudes, of patient hope and faith, and of calm courage under the final blow after twenty odd years of endeavor to avert the stroke of destiny was sent out from Arundel Castle

"The Duchess of Norfolk gave birth a son at Arundel Castle. Beth other and son are doing well."

AN AFFABLE EARL MARSHAL.

Though he is the highest noble in he land, the Duke has always been able to inspire in those of the masse able to inspire in those of the masses with whom he was brought in contact a respect and affection quite out of the common. Careless and even shabby in his dress, he has mingled among his tenants and his work-people with an entire absence of "side" and an air of comradeship that endeared him to all. comradeship that endeared him to all, But perhaps what most excited popular sympathy with the Hereditary Earl Marshal and Chief Butler of England was the heavy cloud of affliction that

At the outset the Duke's life seemed At the outset the Duke's life seemed to promise brightness. Succeeding to the title at the age of twelve, one of his first duties was to visit the Pope. Concerning this pilgrimage a little story is told. His Holiness asked the beautiful promise the problems which is the problems of the y nobleman what in the Vatican he uld most like to see, and with the rosity of youth the descendant of the Howards replied, "Please, holy father, to show me your bedroom; they say no one may enter there." He had his wish, and carried away as a keepsake Since then it has been a venerated object at Arundel Castle.

GORGEOUS WEDDING.
The Duke grew up under the tuition Cardinal Newman at the Oratory of Cardinal Newman at the Oratory School at Birmingham, and at the age of 26—that is, in 1877 — married Lady Flora Abney Hastings, daughter of the first Baron Donington and the Countess

The wedding at Brompton Ocatory was a gorgeous spectacle, for to the ornate and picturesque ritual of the Catholic Church was added the splen-Catholic Church was added the spicel-dor surroundig the bridegroom's rank. Then for a space the Dake reigned at Arundel in almost royal style, while his town house in St. James' Square was the social centre of the aristocratic world. Troops of servants went with the ducal pair when they travelled, and to the first Ascot after their mar riage they drove in a cortege so splendid as almost to rival the royal cession up the course.
A TERRIBLE AFFLICTION.

Then came eclipse, sorrowful and black. The only child of the marriage was Philip, Earl of Arundel, born Sep tember 7, 1879, and he was an imbecile and deformed. As the years went by the medical skill of all the continents was brought to the Castle in a value endeavor to arouse the torpid intellect.
Prayers were said and Masses were sung reavers were said actual assess were made to the healing waters of Lourdes; the poor boy was bathed in the waters of the Jordan, but to no avail.

The Duchess died of grief in 1887,

and the disappearance of the Duke from the social world was then complete. He was devoted to his afflicted boy and spent some time with him each day, though true companionship was im-posible, for he was blind and deaf and dumb; and always, after an absence from Arundel, his first care was to seek out his son in the apartments reserved for him and his attendants.

To seek relief from his great sorrow the public service. Postmaster General in Lord Salisbury's Government; and his energies at St. Martin's le-Grand are still remembered in that busy hive, despite the many changes of office since that date.

WENT TO SOUTH AFRICA.

He was a kind and genial chief, and dressed as simply as any junior clerk, coming down to his duties in a lounge coming down to his duties in a lounge jacket and felt hat, and carrying his little black bag like the true city man. In 1900 came the call of patriotism. Stirred by the military zeal that swept over the country during the black days at the close of 1899, the Duke enrolled himself in the Imperial Yeo manry and went out to fight for his Queen in South Africa. He astonished younger men by his activity, and returned only to take up his duties as turned only to take up his quotes as Earl Marshall in connection with the coronation. He had upon his shoulders the whole task of organizing the cere monial, allotting places and settling monial, allotting places and settling take up his duties as questions of precedence that would have turned grey the hair of any person less imperturbable than the Duke; and he performed his work so well that no one sumbled. well that no one grumbled.

Scarcely were the echoes of the cheer-

ing dead, when, in the autumn of 1902, there flickered out the life of poor Philip Joseph Mary, Earl of Arundel, the earl who never knew what it was to own a title or be heir to 49,000 acres and one of the finest rent rolls in the

THE SECOND DUCHESS.

THE SECOND DUCHESS.

It was generally understood that while his son lived the Duke would not re-marry. This self-imposed obligation removed, his grace, in 1904, took another bride in winsome Miss Gwendolen Constable Maxwell, elder daughter of Baron Herries, the holder of a title famous in the annals of Border fights. The union was a happy one, and it was to the acute disappointment of both the Duke and Duchess that the first child, born in 1905, was a girl.

The Duke owns a large slice of Sheffield, and has mansions near that city, but his principle residence is at Arun-del Castle, in Surrey. He was mayor of Sheffield in 1895, and first lord mayor of the town in 1896, and has taken a great interest in the establishment of Sheffield University. His gifts to the Catholic Church have been enormous, It is not generally known, for instance, that for years he has been building a great cathedral at Norwich, at a cost of half a million

FATHER VAUGHAN ON "FOUL FICTION.

The elequent English Jesuit, Father Bernard Vaughan, speaking recently on society outside the Catholic Church said that in the wider acceptation of the term it is fast becoming a conspir acy against the supernatural. He did not wish to imply that there was not not wish to imply that there was not hunger and thirst among the people of England for religion. To his tainking, the fever, fret, and fame everywhere observable, was a proof in itself that the heart of man was restless by nature until it found rest in God. Why was it that not only in the West End of London but in the provinces, and especially at seaside places, Spiritism and all its allied forces, down to the fortune telier, did such a flourishing business? wish to imply that there was not

It all meant, continued Father Vaughan, that there was a mad craving for something new, for something that might for a moment give rest to the jaded spirit, worn and worried with seeking for what it could not find. The so called frequenter of the spiritistic seance was the toy and plaything of what was frivolous, or fraudulent, or fiendish. He warned all his hearers against anything that smaked of Spirituslism. It expressed a more unwhole-some influence upon its devotees, un-fitted them for their physical, mental, and moral life, and not unfrequently it drove them to the asylum, It was blasphemous to suppose that God would make use of people who were called mediums to reveal to them truths from the other side.

But there is something worse even than Spiritism and Father Vaughan denounced it as "foul fiction," which, said he, is actually doing more in undermining the moral health of the rising generation than ever the rottenest slum did to destroy the physical wellbeing of a generation gone by. It was enough to make a healthy man sick to see the sort of fiction that was served up to boys and girls between their hours of work and play, while it was terrifying to reflect upon the plague breeding garbage upon which some of the rising generation went to sleep. Whilst man spurned rotten fruit, he feasted his soul on rotten action—he (Father Vaughan), called it fiction, for he would be very sorry to call the putrid matter he referred to as a novel, which, for the most part reflected credit upon the writer and if it did no positive good, did little real

it did no positive good, did little real harm to its devourer.

The "rotten fiction" thus reprobated by Father Vaughan is a crying evil in America as well as in England. It is the stuff patronized by many if not most of the average graduates of our public schools.—New York Freeman's

METHODIST BISHOP REBUKED

People who attack the Catholic Church nowadays, whether they be Methodist Bishops or not, over reach themselves when they make charges that a few years ago might have been listened to with credulity. When the Rev. Mr. Stuntz, a Methodist missionary, undertook to besmirch the fair fame of the Catholic Church in the Philippines, in an address delivered in Milwaukee recently, it was a daily paper of that city which was the first to rebake him and controvert his state ments. In like manner, another daily paper, the Haverhill Gazette, makes recent Methodist outbreak in Balti-

It was an indiscreet utterance and unworthy of the great Methodist con-ference, when Bishop Neeley charged the Catholic Church with interference in politics in the United States. The careful and conservative student of religious and political conditions knows that the eminent churchman is in error and that the accusation would apply to few, if any denominations. Consider-ing the wide latitude of things in this ing the wide latitude of things in this republic, the Church has kept remarkably free from politi al entanglements. It is to be presumed that Bishop Neeley had in mind an exaggerated and mistaken view of the mission and purposes of the Apostolic Delegate at Washington. His charges of political play stand out all the more prominently at the time because they are reinforced. this time, because they are reinforced by the utterances of another church-man of less distinction, who recently made what was a really vicious attack upon the Roman Catholic religion. He directed his utterances more particular directed his utterances more particularly at the confessional. It would be a
foolish waste of space to recapitulate
it, since only harm is done by bitter
religious discussion or by encouraging
oriticism of the faith of any honest
man. This churchman said among
other things that the effect of the contestional on the priest was had, and fessional on the priest was bad, and that it presented the temptation, fre-quently yielded to, of abusing the con-

idences they receive.

It would be a waste of time and energy to discuss such an attitude. it may be interesting to call attention to the case of Abbé Bruneau, convicted of murder in France, some twelve years of murder in France, some tweety-sears
ago, and guillotined in accordance with
that conviction. The Abbé was convicted of slaying a woman, but he confined his defense to the earnest state

for him to, in any way, direct suspi-

cion at her.

The priest who endured a shameful death could have freed bimself at once by breaking the seal of the confessional. But, taught by his religion that no earthly power could free him from his vow of secrecy, he carried the woman's confession with him to the grave and died in the related the supersecond. died in her place. In view of even one such instance as this, it would seem that the man, however eminent, who accuses Catholic priests generally of violating the secrets of the confessional. might be indulging in rather hasty generalization. It might be well to remember that no religion lasts through nineteen centuries of scientific and social changes and revolutions unless it s based on strong moral grounds and

is faithfully obeyed by a majority of those who profess it. As to the charge that the Catholic Church is a huge political machine, anyone who has read the Rev. Mr. Starbuck's papers in the Review relative to the activity of Methodist Bishops during the Grant administra tion will have to confess that the Cath-olic Church can teach the Methodist Episcopal church nothing in this regard. As to the confessional, it is re-markable that the highest tributes to its worth fall to day from the pens and lips of Protestant ministers who see what a power for good it exercises among Catholic peop'e.—Sacred Heart

BLESSED GABRIEL POSSENTI.

The solemn beatification of Blessed abriel Possenti of the Passionist order ook place in Rome on May 31. He is o be the especial patron of the youth of Italy. The decree announcing his beatification says of him:
"During the brief period of his life,

that is, from the year 1838, in which he was born until 1862, in which he died, this admirable youth brought to matur ity in the privacy of his own interior, the perfection of the spiritual life, of which he had given luminous evidences in his father's house at Assissi, having en noted for sanctity while in the midst of his family, but still more so in the monastery where, after having spent the monastery where, after having spent over two years, he closed his mortal career. But him whom hidden virtue had concealed from the admiration of men, the Divine Power has, in its own good time, brought into the clear light of day by a most extraordinary and seemingly unforseen renown for mir-acles, a renown which has grown beyond all expectation. Thirty years after his death, and when the solemn rite of ex-humation required for the inception of the cause of his beatification had barely been concluded, the fortunate Retreat, situated on the island of Penne, commonly called Isola, under whose roof his precious remains are preserved, began o grow famous as a sanctuary by reaso of so great a number of miracles, that even to this day it continues the goal of devout pilgrimages without intermis

sion."

The most unique feature of the life o this Servant of God is the absence of anything extraordinary. In his early life he never deviated from the straight, clean life which a Catholic young mais called upon to lead, but it contained no presage of his future holiness.

When eighteen years old he resolved after a serious illness, to join the Pas-sionist Order. His life as a novice and student presents no very marked features; it contains no events of note, and is simply one of great regularity and ardent study. But a great work was going on in his soul. He was making great strides in the way of perfection and in a short time attained to the practice of virtue which the Church has declared to have reached a heroic degree.—True Voice.

NURSERIES OF ANARCHY.

IS GROWING LAWLESSNESS THE PRO

which must force themselves on all men who look on the tendencies of to-day as auguries of the conditions of

Father Shealy's reminder that our civilization is not Roman, nor Grecian, but Christian, that Christ is at the very basis of American civilization, is ething that America is only too

ready to forget.

"Our fathers over regarded religion as co-existent with liberty," he said.
"That motto of Harvard University and the Church, 'For the Glory of Christ," is graven in spirit on the seal of every institution in the land. Columbia has a magnificent phrase, 'In Thy light, O Lord, we shall see light.' I need not tell you that the mottoes on the seals of many of our secular colleges and universities have long since become a lie and a mockery.

WHY? eady to forget.

"And now the faculties of Cornell and of Princeton, and of Harvard, and of Syracuse, and the various other great universities are fairly outbidding them selves in 'paternal warnings' against the growing lawlessness of to day. They look around them and say, 'Why have our ideals fallen?' 'Why is life have our ideats fallen? "Why is life now considered merely a mechanical problem? 'Why is it that success in life is now being considered to be the result of force of muscle or brains, where the strongest and eleverest bear away the prize?" They ask them-selves these questions because man must reflect upon his own work. And

it is their own work.
"When the school fails in ideals the country must fall, and the fall is first in character. It isn't failure to be poor, to suffer defeat in the battle of life. What is failure, utter and abso lute, is the loss of our ideals. Such fined his defense to the earnest state ment that he was innocent. Seven to the acute disappointment of both the Duke and Duchess that the first child, born in 1905, was a girl.

Now, at the age of 61, the Duke has a heir in the direct line, and Lord Edmund Talbot, his brother, is disconfigured and had thus made it impossible into the decades they have in character. It isn't failure to be poor, to suffer defeat in the battle of ment that he was innocent. Seven ment that he battle of Church. Whoever believes in the div. Chirch. Whoever believes in the div. Chirch with of Church. Whoever believes in the Church. Whoever believes in the Church. Whoever believes in the chird, with the chirch whole with our character. It isn't failure to be dolics once they are condemned by the Church. Whoever believes in the Church. Whoever believes in the div. Chirch was polics. On the chird, without the poor, to suffer defeat in the battle of Church. Whoever believes in the Church. Whoever believes in the Church. Whoever whe chird, without the poor of the chird, was portable with the poor of the chird, was portable with the c

the building of this nation are the grandest in all history. Now we find a great worest. In the face of this unrest we find an 'ethical' movement abroad. It is an ethical movement without Christ and religion, and it is as vain and false as it is illusionary to those who take part in it.

UNREST OF THE MASSES.

"D) you know that the unrest of the masses, that terrible threatening unrest, brought about by unequal social conditions, is the great character istic of the age? It is the cry of a depairing and hungry people. Never before have men been so stirred by the realization of so much inequality in social conditions and business oppor-UNREST OF THE MASSES. in social conditions and business oppor

tunities.
"Shall we go on divided into two camps, the hearty and selfish rich and the despairing and angry poor? Shall we go on to the conflict and the slaughter? What power can preserve the equilibrium, can give a rational ex planation, can keep the Constitution

in authority?

"I say apply your 'philosophy' to
this test. How can the poor man use
this in his home? Do you appeal to
his patriotism, for the honor of the the bottom of this, the honor of human self respect, of character.

self respect, of character.

"We will solve it by public opinion,'
say the doctors of mental philosophy,
"We will guide public opinion. We
will form public opinion.' Oh, a great
power is public opinion without religion! Public opinion has done the
mightiest women. It has become mightiest wrongs, it has brought on more unjust wars, it has nailed Christ to the cross. Public opinion in America is nothing more than the character less, the conscienceless, the godless Lucifer of destruction.

NAPOLEON'S CONCLUSION. " Napoleon knew men. What did he say? That he would govern men by the sword? By the Constitution? Not at all. He said: 'I must make scholars that will be men. And no body is a man without God. The man without God I have seen at work in you put grape shot into him."

"It isn't the fear of men bringing in

communism and anarchy from abr that we must dread. It is the anarchy of your own nurseries and schools. You send out boys without religion, without stability, ready for the dema gogue, fuel for the flames.

Material philosophy cannot save so

ciety. It teaches might against right; the battle and the slaughter. We have to go back to the spiritual to save our omes and our nation," - Catholic

THE " CRISIS" OF CATHOLICISM

Before attempting to study the above Before attempting to study the above question (writes Father Mallebrancq, S. J., in Etudes, Paris), we must first state that there can be no question whatever of a collapse of our religion which should threaten the essence of the faith. The Catholic religion was founded by Christ, and its Catholicity is essential in the Church established by Him, that is to say that its endurance is not less a dogma than its very ance is not less a dogma than its very divinity. Yet it is a matter of faith that hell shall never prevail against her, it cannot be said that the religious life, the life of the faith, is not to pass through veritable crises, since its periods of persecution and suffering have been foretold. There is no necessary weakening of a principle because its external applications appear at times to fail of their effect.

We are therefore forbidden by our very faith to suppose that any crisis through which the Church may pass, is capable of destroying her, since to lose faith in her, is to deny the divine Is GROWING LAWLESSNESS THE PRO DUCT OF AMERICAN SCHOLLS,
In his address last week at the laying of the corner stone of the new Catholic college to be erected in Brooklyn, N. Y., the Rev. Terence J. Shealy, S. J., gave apt expression to the thoughts on modern education which must force themselves on all rant the statement made so often that the Church is at last approaching its term. Atheism there is, as there always has been, and the larger pro-portions it has assumed within recent years, leads those who glance super-ficially at the question to confuse the real meanings of history. The worst feature of the present

state of society, Father Mallebrancq says, is the coward'y and unworthy neutrality which even good people as-sume in the face of hostile manifesta-tions against religion. If any remedy is to issue from the present struggle it must surely arise out of the cert in ty that the defence is not to be in-ferior to the attack. That defence is not to be assured, if it is not en-trusted to the direction of the Sover-

eign Pontiff and the hierarchy.

Throughout its way of living and certain irregularities of conduct, a considerable portion of the present generation has gone back to exactly generation has gone back to exactly
the type of paganism which reigned in
the Roman world in the first centuries
of the Christian era, and if faith is to
revive among the weak, it can only do
so by the same methods which were
used by the early preachers and churchit in the early days. men, to revive it in the early days
It is among the lowly and the unedu cated, as being the great majority, that the dynamic force of spirituality is to be cultivated, in order that the world may come under the influence of the true faith. It is not necessary to add, continues

the Jesuit, that no priest who wishes to show himself a faithful servant of the Church, can take cognizance of theories advocated by self-styled Cath-olics once they are condemned by the Church. Whoever believes in the div-

been training without training anybody, they have been teaching without teaching anybody, they have been educating without educating anybody.

"The foundations we have laid in the british forms without educations we have laid in the british training anybody." from attacking or seeking to destroy any of the primordial dogmas. In our own days, if it is rare for

Modernism to explisitly deny any one of the revealed truths, it certainly happens that its teachers endeavor as much as possible to restrict its meaning and application, if they do not go the length of destroying its entire doctrinal contents. Against such adversies, there can only be one line of action, and that must be to unmask and fight them without pity of quarter.—N. Y. Freeman's Journal.

THE USE AND ABUSE OF INTOXICANTS.

Among Catholics there is a d fference

of opinion as to the use of intoxi ants.

but there can be none as to their abuse All Catholics meet on the common plat form that drunkenness is a deadly sin. This has always been and always be the doctrine of the Church. our prayer books, when speaking of pre-paration for confession, tell us that gluttony, that is, excess of eating or drinking, is one of the deadly sins on which we must examine our conscience before approaching the tribunal of penance. Sinners addicted to drinking should consider the many evils that are consequent upon drunkenness, which changes men into brutes, which robs them of their reason, destroys their health, shortens their lives, consume their substance, disturbs the peace of their families, withdraws from their wives and children their necessary subsistence, gives scandal and bad ex-ample to their neighbors, torments their passions, sets open the gate to all other sins, makes their souls dull and insensible to all that is good, unfits them for prayer and contemplation, and makes them slaves to their sinful inclinations. So that, of all other vices, there is none more difficult to be cured; for there are sins which, once come to a habit, generally follow men to the grave and plunge

them into hell, where, with the rich glutton, they will thirst for all eternity. It is plain then that no consistent Catholic is at liberty to deny the enor mity of the sin of drunkenness. It fol lows, also, as a necessary consequence, that it is a great scandal to lead others into this grievous sin. But Christian charity requires of us one step further, that is, to do all we can, not only to reform drunkards, but to keep any one from becoming so. We do not know of any task that ought to be more pleasant than training children to be temper-ate. It is much easier to prevent the formation of the habit than to eradicate it when once formed. The obviously wise policy is to begin with the young. This opens a vast field for parents and teachers. Every possible encouragement should be given to form juvenile societies of total abstainers. There does not live a man so depraved as to want to see a young boy brought up a drunkard. In the catalogue of tribulations and miseries that fall to the lot of fathers and mothers, none can be compared to the misfortune of having drunken children. We know a general prayer will ascend to heaven from the hearts of all fathers and mothers that they may never be visited by such terrible punishment.

There may be parents whose atten-tion has never been called to this fear-ful danger. Others there may be who do not realize the possibility of their children becoming drunkards. There is no more safety against it than against any other misfortune. Let parents throw every possible guard around their children to protect them against that great calamity.-Sacred Heart Review

VISITS TO THE BLESSED SACRAMENT.

of the world. The same Jesus Who was to Mary and Joseph their unfailing source of happiness; the same Jesus Who healed the sick and gave sight to the blind; the same Jesus Who restored from death an only son to a widdwed mother, is with us, here and now.
This abiding presence explains the

heroism, the saintliness, the self-sac rifice that are found through all the rifice that are found through all the Christian centuries among Catholic peoples. Each of us can say: "Josus Christ is actually with us, He my Redeemer Who died for me, that I might forever live to Him!" This truth the Catholic Church proclaims and teaches; and we ought to show our ardent faith in this conscling truth by our actions and by onr love. One by our actions and by our love. One special means of doing this is found in the beautiful practise that is called, making visits to the Blessed Sacrament.
We like to visit our friends, to talk with them, to give them pleasure. In the tabernacle is Jesus, our chief Friend, the true Lover of our souls; there His Sacred Heart is full of lov there His Sacred Heart is full of love for us; His delights are to be with the children of men. And oh! how full of divine sweetness are our visits to Him. With Him we can be in perfect peace. He understands us thoroughly. He pities us; He cares for us. We can tell Him everything; He will not weary of us. We can simply be silent before Him, and His loving Heart will know all that we do not even try to say. It is rest and consolation to be in His presence, even though we do not utter one word.

What causes that profound tran-quility in a Catholic church, that divinely beautiful calm felt sometimes by non-Catholics themselves? Jesus Christ is there, in the tabernacle saying actity to the weary soul: "Come unto Me, and I will give you rest!"

THROW AWAY LINIMENTS

Here's the Prescription to Cure Rheumatism.

Liniments only reach the skin sand the muscles directly under the skir. Now, liniments can't cure Rhoums tism. They simply deaden the nerves for a time. When the effect wears away, the pain returns worse that

If the powels do not move regularity if the kidneys are strained or weak If the skin is dry or harsh-the blood is sure to be filled with impustities or urea. This urea is changed into urie acid which is the poison than causes rheumatism.

Now, the only possible way to come Rheumatism is to prevent uric acks from being formed, Logically, the only way to do this is to keep his neys, bowels and skin in good working order, and prevent the stomach from being too acid. And the only way be

do this is to take "Fruit-a-tives. These marvelous tablets of fruits juices and tonics act directly on the three great eliminating organs bows els, kidneys and skin-and put these in perfect condition. That is the only secret of their great success in ouring rheumatism, sciatica and lumbago. 50c a box-4 for \$2.50. "Fruit-o-tives," Limited, Ottawa.

roses and the linden trees in full and fragrant bloom. Young girls and old women, merry lads, active business men, mothers and fathers, how familiarly and yet reverently they enter the ever open door, and make their way towards the beckening altar-light. A Protestant would ask what it all meant, for "no services are going on, there is no talking, no singing, no preaching." No, it is only the heart of the lover speaking to the Boloved, without noise of words. Each is intent on his or her own errand. One may kneel at the foot of the statue of the Sacred Heart, another before our Blessed Mother, or St. Joseph, or St. Anthony; another may make the Way of the Cross, another is saying the rosary. But all are drawn by Jesus and to Jesus; all are in the Presence of the Blessed Sacrament; all are at home. It is a real family in its Father's house,—Sacred Heart Review.

VALUE OF THE SCAPULAR

We all of us wish to die in our scarular, writes Father Lucas, S. J., in "At the Parting of the Ways." And this, the Parting of the Ways." And this, not as though the scapular could save us, as it were, by mechanical means, and independently of the dispositions in which we may then be. No Ostholic holds such an opinion as this. It is not in any such ill-grounded trust that the true value of the scapular lies, nor even, perhaps, is it chiefly to be esteemed as a means of gaining many indulgences, though these, of course. indulgences, though these, of course, are by no means to be despised. Its truest value, for some of us at least, may lie in this, that it may serve a reminder, now of the day of death a reminder, now of the day of death and of judgment towards which we are hastening, and then of happy days, per-chance, long gone by, of days when our love of Mary was yet fresh and tender; a reminder that in the intercession of Mary, the Refuge of Sinners, there, is yet hope for us, however widely we may have wandered astray in the meanwhile. But. please God. in the meanwhile. But, please God, we may not need in that last hour to look back over an interval of squandered years. Please, God, there may be no such breach of continuity in our lives. Please God, we shall not need that reminder at the hour of death; and that we may not need it then, it is well that our scapular should serve as a daily reminder to us now, to make the intervening years a fitting preparation for that hour .- Church Progress.

Live up to your engagements. Keep our own secrets, if you have any.



O'Keefe's Liquid Extract of Malt

Absolutely Pure

THE COWAN CO., LIMITED, TORONTO



Canadian Barley Malt is made from selected barley in such a way as to change all the constituents of the grain into easily digested nutriment; adding hops to this product gives the pro-perties of a nerve tonic, inducing sound and refreshing sleep. O'Keefe's Liquid Extract of Malt is made solely with this object in view and is the best made. W. LLOYD WOOD, TORONTO General Agent

HONORS CONFERRED BY OTTAWA UNIVERSITY

Obtawa Free Press, June 17.

The programms was opened with a beautifully rendered cantata by the fail University Choral Society, under the direction of Rev. Father Lalonde.

REV. RECTOR'S ADDRESS

T desires to thack the authorities of Sh. Pabrick's Association for allowing us the use of this fine hall. This favor is all the more appreciated, because it is not the first time it has been accorded us since the great destroyer fire made it necessary to hold these exercises outside of our own buildings.

I thank you all for your attendance here this morning. Is anticipation I thank, in a very special manner those who are to deliver addresses or to take part in the musical programme. The praparation of an address or of a chorus, especially of the splendid college cantata which we shall hear, always requires some time, and some ability. Those putting their time and ability under contribution for the instruction and entertainment of an audience on an occasion like this, do not always acceive the appreciative consideration that they deserve. I believe, however, that those whom we shall hear this morning, in song and appreciation, that, if not adequate, will be at least very sincere.

Our Commencement Exercises are outwardly less academic and less elaborate than we would like to make them. They have been so since the disastrous fire of 1903 which swept away the whole college block. Of course we then lost our spacious assembly hall and dozens of academic robes, which used to be an interesting and inspiring feature on occasions like this, and these have not been replaced. We have ben't our efforts to securing the necessary and useful in an educational institution. The Science Building becam in 1893 after a big fire in the old University for a university than for buildings. Largely as a survey single and certain in the forter to no luversity than for buildings. Largely as a university than for buildings. Largely as a university than for buildings.

Students are even more necessary for a university than for buildings. Largely as a direct or indirect consequence of our visitation by fire the number in residence was for some years much smaller than could be accommodated. The academic year first closing, brought a complete reversal of that condition. Almost on the opening day, study halls, dormitories and private rooms were crowded to overfil wing and a certain number of applications had to be original because room could not possibly be ound. This was in spite of the fact that this year a class in the Preparatory course was dropped, and consequently the proportion of young boys in attendance reduced. We shall have to continue that policy, the small boys must go or rather wait.

Friends, and others, if there are others, especially students in attendance this year. I know are asking when we are going to build. Well we have the plans pretty well decided upon, and because in addition we have the will, we have the girl and some of the money too, my colleargues in council hoped some time ago, that I might be able to announce to day that work would soon be begun on the Lurier Avo. Wing. Our higher superiors, however, the members of our General Administration in Rome especially, are taking a little longer to consider the matter than we expected.

Tacir decision, we have reason to hope, will be favorable to beginning at an early date. A good deal may depend upon students themselves. I expect to leave for Rome probably immediately after the opening of the University in September, and if I shall be able to say to my superiors that the year's record attendance was not an exception at all but that the register for 1908 and 199 also shows a large number of good students we shall likely be anthorized to build at once.

Now I wish s'udents the most pleasant of vacations. I hope to see all who are not vacations. I hope to see all who are not vacations. I hope to see all who are not vacations. I hope to see all who are not vacations. I hope to see all who are not vacations. I

I cong stullate all who are receiving medals and diplomas. These are testimonials of ability and work that deserve and command success. This is especially true, if it is not presumptions for me to say so, of the distinguished gratherm is who are receiving the Degrees of Dostor of Laws and Dostor of Letters.

The Degree of Dostor of Laws may well be conferred upon Hon. Mr. Charles Dylin in recognition of the say those subconductive which his tability and high sonse of duty have enable than the render in the Parliam into Ottawa.

May be a subconductive the subconductive the developed the receiving the subconductive the developed the developed the subconductive the developed the developed the developed the subconductive the developed the developed the subconductive the developed the developed

utiled to the academic recognition he is receiv-ing by the proud place which he has reached in his profession, and by his noble off-ris some years ago in the cause of Christian Esucation. That, I am sure will be the feeling of a great many throughout the Dominion who followed and admired his work in the different phases of the Western School Question.

many throughout the Dominion who followed and admired his work in the different phases of the Western School Q testion. All who have read Mr. Francis W. Grey's books and contribution to leading rev ewa and magazines, all who have read his clear, strong prose, and his sweet, reflued verse will approve the Senator's choice for the Degree of Doctor of Letters this year.

Owing to very important business which took him to the lower St. Levience, then. Charles R. Devilm was unable to be present to receive the degrees of Doctor of Laws. A tolegram was read from Premier Guifu asking that Mr. Devilin be excused. Mr. Devilin wrote to the authorities of he college expressing his sincerer regree that being unable to be present and assuring them that Ot awa University always had a warm place in his heart.

WERE GIVEN MEDALS

ing them that Otawa University siways had a warm place in his heart.

WERE GIVEN MEDALS

The presentation of medals and prizes fol lowed, and as each lucky student advanced he was heartily applauded. The following is the list of prizes and winners:

For excellence in Christian dectrine—French course—Gold medal presented by His Kxcellency Mgr. Donatus Sharretti. Apostolic Delgate—awarded to Lionel Joron, Valley-field, Qui; English course—ellver medal presented by His Grace the Most. Rev. J. 9-sph. Thomas Duhamel, Archbishop of O tawa, Ohancelior of the University—awarded to John R. Corkery, Peterboro, Ont.

For class standing—sixth form—Silver medal presented by His Excellency Evil Gray, Governor General of Clandas—awarded to John R. Corkery, Peterboro, Ont. Fifth form A—Silver medal presented by the R. G. Fitthgerald, Oltawa, Ont—swarded to Michael J. Smith, Pakenham, Ont. Fifth form B—Silver medal-presented by the Rev. A. Carriere, Hull, One—awarded to Rene Morfa, Otawa, Ont.—awarded to Michael Jy John R. O'Brien, Eq. M. D. Otawa, Ont.—awarded to Michael by John R. O'Brien, Eq. M. D. Otawa, Ont.—awarded to Welley Bellver medal presented by the Rev. C. Chelawa, Ont.—awarded to Covils Julien, Utawa, Ont.—awarded to Verlay and the Covils Julien, Utawa, Ont.

Collegiate course—third form A.—silver medal, presented by the Rev. C. Chelaney, Windson, V. —warded to Leo Akeefe, Okanagan, B. C. Third form B—silver medal, presented by the Rev. M. Fitzpatrick Eenls more, Ont.—awarded to Joseph Simard, Ville Marie, One. Second form B.—Silver medal, presented by the Rev. M. Fitzpatrick Eenls more, Ont.—awarded to Finner, Bellver medal, presented by the Rev. M. Fitzpatrick Eenls more, Ont.—awarded to Finner, B.—Silver medal, presented by the Rev. M. Fitzpatrick Eenls more, Ont.—awarded to Finner, B.—Silver medal, presented by the Rev. M. Fitzpatrick Eenls more, Ont.—awarded to Finner, B.—silver medal, presented by Wery Rev. Frederick Fayler, O. M. I., Vicar General, Rome, Italy—awarded to Finner, B.—silver medal presented by

Silver modal presented by the Very Rev. W. Marphy, O. M. I. Rector, for the best speech at the annual English prize debate—awarded to Austin Stanton, Fitzroy Harbor, Ost. Gold medal presented by the Rev. C. Poulin, Clarence Creek, Oat.; for the best speech at the annual French prize debate—awarded to E. Thoriault, Outawa, Oat.

E. Thori

Prizes for electrons in Society:
First prize presented by the Rev. L. Raymond, The Brook, Oas—awarded to Romeo Daindon, Clarence Creek, Oat.
Second prize presented by Engene Courtols, President of the French D. bating Society—awarded to Telesphore Deschamps, Ottawa,

THE HONORARY DEGREES.

Mr. J E E vart being called upon for a speech touched briefly upon the Manitoba Legital ure attitude toward the Education Bill and referred to the facult of the same part in the selection of that question. The sole question whether the rights of Cathodra to settle and everybody, especially Protestants, were anxious.

When Bir Wiffeld Laurier came into power here an agreement was made between the Provincial and Dominion Governments giving Cathodics such liberty as was necessary for religious instruction.

Education, he said, was not confined to courts, but was participated in by newspapers, magazines, and the press generally. He then reviewed the lack of literary taste and the absence of grammar in the press, and quoted headlines as evidence of the bad grammar indulged in by the fourth estate. He admonished the students to abhor slang and cultivate refined speech. If they forgot everything else he had said he asked them to purify their speech and thus elevate their lives. He thanked the University for the honor conferred on him, and hoped that the toleration shown in Quebec and the University for the honor conferred on him, and hoped that the toleration shown in Quebec and the Sates, more than anywhere else, would lead the Octawa University to concede the same freedom to others which the ijors.

M. Francis Gray, in thanking the University for the same freedom to others which the internation of the content of the courts and the courts of the

else, would lead the Ostawa University to concede the same freedom to others which it enjoys.

M. Francis Gray, in thanking the University, reminded the students that it was their privilege not only to be educated at the Capital but to form a quaintances with those of other nations. It wing watched the development of nation building for years, he called them to realize their great responsibilities in the development of this growing nation and to this end form friendships accordingless at the University of Ostawa are a number of graduates of the classes of 1902 and 1903, who held are union banquet-last night and told pleasant reminiscences of the variety of the classes of 1902 and 1903, who held are union banquet-last night and told pleasant reminiscences of the classes of 1902 and 1903, who held the comment of the comment of the classes of 1904 and 1903, who held the comment of the classes of 1904 and 1903, who held the comment of the co

Sixty First Annual Closing Exercise Loretto Abbey, Toronto.

PRIZE LIST. Graduating medals conferred on Miss Mer-cedes Doyle, Miss Teresa Hammill. Gold medal for Christian doctrine in senior department, presented by Very Reverend J J. McCandov. C , obtained by Miss Beatrice

McGan V. G., obtained by Miss Batrice Frawley, Silver cross for Christian doctrine in inter-mediate department obtained by Miss Jose-phine Maloney. Silver medal for Christian doctrine in junior department sobtained by Miss Edna Schmidt, Gold medal for Church history presented by Riverend G. H. Williams, obtained by Miss Teresa Hammill.

McCann obtained by Miss E hel McCardle.
Gold medal for proficiency in Matriculation
class, obtained by Miss Eugenie Da Foe.
Gold medal for French obtained by Miss
Bastrice Francey.
Gold cross for Painting obtained by Miss

Bianche Riveria.
First prize for Water Colors obtained by Miss
Isobol Menzios and Miss Gladys Armstrong.
Silver palette for Keramic Art obtained by
Miss Susie Rivan. Aliss Suste Rvan.

Priz a for Keramic Act obtained by Miss
Mary Hearn and Miss Ida Phelan.

First prize in senior drawing class obtained
by Miss Isobel Menzles,
First prize in intermediate drawing class
obtained by Miss Iocz Mulligan.

First prize in misses acz Mulligan.

brained by Miss Locz Mulligan. First prize in primary drawing class obtained f Miss Hilda Clarke. Prizes for fancy work in senior department brained by Miss Blanche Riverin and Miss Prizes for fancy work in intermediate de Prizes for fancy work in intermediate de setment obtained by Miss Kathleen Cosgrove

partment obtained by Miss Kathleen Cosgrove and Miss Elina G een.
Prize for book keeping obtained by Miss Mabel Doty.
First prize in second year academic obtained by Miss Gladys Armstrong.
First prize in first year academic obtained by Miss Loretto Moore.
First prize in scale fourth class obtained by

First priye in senior fourth class obtained by First priye in senior fourth class obtained by Miss Gerarda Rooney, First prize in junior fourth class obtained by Miss Mary McCormick. st prize in senior third class abtained by

Miss Mixt's McTavish
First prize in junior third class obtained by
Miss Colette Herbert,
First prize in junior third class obtained by
Miss Colette Herbert,
First prize in senior matriculation French
class obtained by Miss Mary Hearn.
First prize in fifth French class obtained by
Miss Batrice Mulligan.
First prize in fourth French class obtained by
Miss Batrice Mulligan.
First prize in third French class obtained by
Miss Marganes Hearn.
First prize in the French class obtained by
Miss Marganes Hearn.
First prize in first French class obtained by
Miss Margary McTavish.
First prize in first French class obtained by
Miss Margary McTavish.
First prize in first French class obtained by
Miss Margary McTavish. First prize in first year matriculation, German, obtained by Miss F. Fullon, First prize in primary German obtained by Miss Beatrice Frawley.

DEPARTMENTAL EXAMINATIONS. Senior leaving-Miss Inez Brazill, Miss Lor to Closs.

etto Cioss.

Sullor matriculation—Part I—Miss Margaret
O'Brien, Miss Elfrida O'Brien, Miss Ethel McGardie.

Junior leaving—Miss Mary Fee, honors—
Miss Gladys Bi-hop, Miss I rene Malone, Miss
Eva Guilfoyie, Miss Grace D: Fee
Junior matriculation—Miss Gladys Bishop,
Miss Gortrade K-big, Miss Toreas Hammill,
Miss Julia O'Suliivan.

With one supplemental—Miss Inez Mulligan,
Miss Cecelia Hynes,

Montreal, Que—awarded to Victor Campeau,
Obtawa, Onb.

SPECIAL MEDALS AND PRIZES
Silver medal presented by the Rev Antoine
Brunet, Portage du Fort, Que,; for highest
standing in philosophy—awarded to Albert
Coulliard O tawa Ont.

Commercial Department.

Gold medal presented by Mr. J Seitz, obtained by Miss I rene Gribbin.
Diplomas for stenography and typewri ing
bishained by Miss Cecile Biagdon I rene Collins, Nellie Cusack, Marguerite Erright, I rene
Knowlton. COMMERCIAL DEPARTMENT.

Honors at St. Joseph's Academy, Tor

GRADUATES OF 1908.

The closing exercises at Sb. Joseph's Academy yesterday morning were honored by the presence of Mgr. Sb.rettl, the Apostolic Defeate. His Excellency was accompanied by Right R.w. D. J. S. ollard, Hishop of Saule Ste. Marie; Vicar General McCan. Rev. Archdeacon Casey and Rev. Fatner Sinnott, Secretary to the Delegate, while over thirty members of the clergy from Toronto and outside protect were present. His Excellency, assisted by Bishop S. ollard. distributed the premiums and afterwards addressed the two hundred and fifty pupils of the academy. The greating to His Excellency was delivered by Miss Mary Ryan.

The graduates of 1908 are; Miss Mary William McDonnell, Toronto: Miss Anna M. Bourke. North Bay. Oct.; Miss Engine Joyce Gillies, Bullimore, Md., Miss Christina C. Charle Dis. Tronto.

Papal medal for Christian doctrine and GRADUATES OF 1908.

HONOR LIST.

Papal medal for Christian doctrine and Church history competed for in senior department, awarded to Miss Mary Williams Mc-Deparell. Gold medal and diploma of graduation-Miss Mary W. McDonnell.

month, awarded to Miss Mary Williams MeDonnell
Gold medal and diploma of graduation—
Miss Mary W. McDonnell.
Gold medal and diploma of graduation—
Miss Anna M. B. urks.
Gold medal and diploma of graduation—
Miss E igenic J.yce Gillies.
Gold medal and diploma of graduation in vocal music—Miss Christina C Charlebois,
Governor General's medal, presented by His
Excellency Lord Grey for superiority in English literature—Miss Christina C Charlebois,
Governor General's medal, presented by His
Excellency Lord Grey for superiority in English literature—Miss Dora Carolan,
Gold medal presented by the Very Rev. J. J.
McCann, V. G., for excellence in mathematics,
senior sixth grade—Miss L M-Croban,
Gold medal presented by the Rev. M. J.
Jeffoott for superiority in Eaglish, junior
six h grade—Miss Mary Rearden.
Gold medal presented by the Hev. D. Minehan for superiority in mathematics, junior
grade—Miss H. Misader.
Gold medal presented by the Heintzman
Co., awarded for superiority in science mertied by Misses Tobin and L. McCroban, obtained by Misses Tobin and L. McCr

shon, C. S. B. 101 pages Bauer. Gold Thimble presented by Miss Clavet for art needle work, Miss E. Verey. Special prize for elecution—Miss Mary Ryan. Prize for amiability by vote of companions—
Prize course—Miss A, Sexton; second course—
Miss M, Elsiger
Diplomas awarded by the Dominion Business
Coilege for stenography and typewriting—
honor standing—The Misses Kelly, Bulger,
Beaudoin, Corrigan, Slocum, Bradley, Pass—
Misses McD mald, Hamilton, Bishop, Beehler,
Walsh, Campball, Wright, Daly, Ross, Koster,
Morrow and Hall,
Book keeping diplomas—honor standing—
Misses Kelly, Bulger, Boaudoin, Pass—Misses
Bater and Quinn.
The following candidates were successful in
passing the examination in music conducted
by the University of Toronto, June 1997;
Vocal, Music,
Licentiate—Misses Charlebois and Davis,
Juniors—honors—Miss G, Kelly,
Primary—honors—Miss M, McGrath.
INSTRUMINNIAL MUSIC

FIFTH CLASS
First prize-Miss Rhea Gettings; secon prize-Miss Isabel Cassidy; third prize-Miss prize—Miss as.
Anna Sexton.
Priz i for Christian doctrine in qua
Miss Florence Cochrane.
Priza for French, senior division—Miss Mary
Priza for French, senior division. equall
and Cassid Prize for French, junior division—saiss stary
Prize for French, junior division, equally
moribed by the Misses Sexton and Cassidy,
obtained by Miss Cassidy,
Prize for Latin—Miss Anna Sexton; prize
for German—Miss M. Clarke
Fromosed to junior sixth class—The Misses
Reardon, Gettings, Cassidy, Sexton, Cochrane,
Leonard, Abbott, Hahndorf, Mechan, Benns,
Dilworth, Midno, MeDonaid, Oleary,
SEN OR FOURTH CLASS
First prize—Miss C. Beware; second prize—
Miss B, McBrady; third prize—Miss W. O'Connot believed for Christian, Admirps in day second

Allis B. McBrady; third prize—Miss W. O'Cor Prize for Christian doctrine in day school-Miss Loyola Quigley. Prize for French—Miss M. Sinon, Prize for drawing—Miss V. McGuire. Promoted to fich class—The Misses Sum mors, Gordon, McBrady, O'Conor, Wallace McGuire, Travers, St. Denis, Gordon, Morrow and Russell. JUNIOR FOURTH CLASS. First prize—Mise Gertrude Ryan; second Miss Mary McBrady; third prize—Miss Rize McGoey.

Miss and y McGody, shift primanship—Miss McGody, Priz for improvement in penmanship—Miss Simer.
Promoted to senior fourth class—The Misse Ryan, McGody, Walsh. Sinon, C Bandel, D. vaney, R. Hall, McCoy, Lawrence Claiks, M. Power.
JUNIOR DEPARTMENT—SENIOR THIRD CLAS:
First prize—Miss M. Hance; second prize—Miss C, McBrady; third prize—Miss E O'Donoghue. Miss C. McBrady; third prize—Miss P O'Donoghue. Prize for Catechism merited by Misses (McBrady, and G. Kormun, obtained by Mi G. Kormunn. Prize for Drawing—Miss H. Hewgill.

Prize for Drawing—Miss H. Hewgill.
PROMOTED TO JUNIOR FOURTH CLASS
Misses Ingle. Hall. Hance, M. Brady. O'Don
oghue, Kormann, Sirltch, Coste, Weir, Walsh
McConvey, Hewgill, Harris. Bigley, Nichols,
Elward, McCann, Rose and Elsliger,
JUNIOR THIRD CLASS.
First prize—Miss L. Gibson; second prize—
Miss M. Dault; third prize—Miss H. Ryan,
PROMOTED TO SENIOR THIRD CLASS.
PROMOTED TO SENIOR THIRD CLASS
Masses Gibson, Deult, Ryan, Gifford, Moriarity, Mutton, McLaughlin, Flanigan, Chadwick, Rose, and Ray.

First priz -Miss E. McCoy; second priz -Miss H. McDonald; third priz -Miss H.

PROMOTED TO JUNIOR THIRD.

PROMOTED TO JUNIOR THIRD.

O Connor. Guay. Springer. Walsh, Halleran,
Pierce, Rose. Travers. Springer, Samerille,
McLaughlin, Gammel, Callum

McLaughlin, Gammel, Callum
JUNIOR SECOND
First priza-Miss H. Cleary; second priza
M ss G R >se; third priza M ss M. Gough.
PROMOTED TO SENIOR SECOND.
Misses Cleary, Ross. Gough, Egan G sllagher
Portway and McD nall.

PART SECOND

Firsh priz '—Miss L Guay', second priz '—
Miss E Kerm.nn; third prize—Miss M.

McGoey.

PROMOTED TO JUNIOR SECOND.

Misses Guay, Kormann, McGoey, Street and
Halloran.

Halloran.

First p 'lz'—Miss N. McConvey; second prize
—Miss L McBrady.

PROMOTED TO PART SECOND

Misses McConvey, McBady, O'Connor,
McTamney Bouch, Gibson, K simert,
P.lzs for Catachism merited by Misses Colleran Springer, Walsh, obtained by Misse

The two far famed educational institutions of Holy Angels' Seminary and Loretto of the Bressed Sacrament held their commencement the Bressed Sacrament held their commencement the Bressed Sacrament held their countries on the same of Buffalo, could attend the Bressed Sacrament Sacrament

Biessed Sacrament held their commencement exercises on the same days to that His Lord ship, Bishop Colton, of Buffalo, could attend both.

The University students acquitted themselves admirably of a very interesting programme. In the afternoon the pupils of the above named institution presented an exceptionally fine programme of music, song and recitation. A great deal of interest was centred in the drama which was admirably adapted to the graduates—and which in point of delivery and interpretation left nothing to be desired. The choruses were well sustained and showed careful training. The graduating honors were conforred on Miss Kathleen Ridout. Toronto, Miss Frances Orffey, Montreal, Miss Florilla Webb, New Haven, Conn. Miss E more Lilley, Clarence, N.Y.. Miss Margaret Burchill. New York city, and Miss Iona McLaughlin, Toronto.

At the close of the programme Bishop Colton complimented the pupils on their delightful concert and addressed himself, in a special manner, to the graduates, calling attenton to the pupils of their delightful concert and addressed himself, in a special manner, to the graduates, calling attenton to the pupils the necessity of their continuing their studies, that thereby their characters would become stronger and that by the brilliancy acquired through the cultivation of the intellect they would be enabled to carry out the injunction of the matter, "S) let your light shine before men that they may glorify your Father Whot's in Heaven."

Among the cleaxy present were the Rev. Monsignor Baker West Seneca; Very Rev. Father Conroy. C. M., President of Niagara University, Rev. E. Walsh. C. M., F. O Brien, C. M., J. Rose, C. M., F. Lynch, C. M., A. Gulgley, O. C. C., T. Holden, Hamilton; F. Snarkey Jamestown N. Y.; F. Tynan, Chicago; F. Bench, Niagara on-the-Lake; D. Walsh, Buffalo; F. Scullin, Niagara Falls N.Y.; Rev. F. Rioux, C. S. R. Montreal: and F. Coughlan, New York

A very beautiful ceremony was witnessed in the convent chapel at the termination of the exercises whither the pupils re

Miss Mary Dillan-Contained by Sarts Prize for English composition awarded to Miss L'Utan Maconeancy.
Prize for goveral satisfaction in class work awarded to Miss I Arnes Flynn, Miss Lucia Olimatead, Miss I vy Mamby.
Prize for Gorman awarded to Miss Helen Harvey.
Prize for French awarded to Miss Elizabeth Consciousham. Cunningham.
Classes will be resumed the first Tuesday
n September.

A PROTESTANT CLERGYMAN S TRIBUTE.

"Things I Like About the Catholic "Things I Like About the Catholic Church," was the title of an interest-ing sermon preached in the First Con-gregational Church, La Crosse, Wis., by its pastor, the Rev. Henry Faville. "I like the Catholic Church," he said, "because of the sanctity it puts upon the marriage tie. I see no per-manent uplift for humanity except in connection with the home, and in civiliz d and Christian society the home begins with marriage. In most in stances divorce ends the true home. In this nation we need the check which the Catholic Church puts upon divorce. Whether we regard marriage as a sacrament or only as a civil con-tract, we should be grateful to an in-stitution which makes of it a binding contract, a contract for life, a contract for better or worse. I consider the position of the Catholic Church in this respect one of the bulwarks of society

There is no gift a bride will appreciate like that of a Gourlay piano. Its intrinsic value will not be lessened as time passes, for each year will add to its owner's pleasure and to the value of the Piano's reputation.

==== 1907 =

Has been the MOST prosperous year in the history of

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JULY 4, 1908.

CHATS WITH

dicating a lack of children be

their children bees have fun and go in These parents have great part which fu in the physical econ fuence on the life. What a complete whole physical and after seeing a really were clogged with could not think came home you were. A business man, after a perplexing, c after a perplexing, ating day's work, el thing. Romping an chidren, spending a his family or friends I have been as m

good, hearty laug good, wholesome fu by sperding an ev and having a good sound night's sleep upon such experie Anything that wi sgement from his b fear, care and we value. It is the business policy to d refreshen and reja

next day's work. We should not or as transitory lasting, permaner whole character. Why should not form a part of our d should this not e should this not elife plan? Why all and gloomy becau for a living? Wh and gladness? W work, as the sailor Laughter is a laugh, who enjoys sees the ludicrous Laughter is a Abnormal people good time as it is is something wrong seldom laughs.

I know a man wh looks disgusted w convulsed with la blooded and selfish sensitiveness, deli which amuse and Noone was ever st better by it. Fu

Mark Twain hav helping to drive a to lighten burde out of dreary oc Any one who has done as muc What a differe two people bring One comes back t He has spent his

return. Another

n and absorbed of his vacation. creature with s en swept away means more th and sharpened, Ask him if a vac ask you, in turn throw off its ug out into a butte bud to open up its fragrance an When you go up your mind the God's great gall to enjoy yourse can get out of ill come home no money can b the mountains, and the meadow not inhere in th Learn to dri at every pore? ficwers, the gra

the hills—the co where—are God for him only w who can respondent the appropriate the not be bought, who can enjoy Many of ou make; that no well as keeping take vacations be spared a f pieces if they vacation or t

vacation or to vacation as as good physical vacation play with and when they play when they play the men whing at their little, not only into as a rule as those who tall rejevenation.

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Missae.

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Many think of fun as frivolous, in-Many think of fun as frivolous, in-licating a lack of serious purpose in its. There are parents who rebuke heir calidren because they want to have fun and go in for a good time. These parents have yet to learn the great part which fun and humor play n the physical economy, and their in on the life.

What a complete revolution in your hole physical and mental being comes whole physical and mental being comes after seeing a really funny play! You went to the play tired, jaded, wornout, discouraged. All your mental faculties were clegged with brain ash; you could not think clearly. When you came home you were a new being.

A business man, on returning home after a perplexing, exhausting, exaper-sting day's work, experiences the says.

ating day's work, experiences the same thing. Romping and playing with the chidren, spending a jolly evening with his family or friends, telling stories and cracking jokes, rest his jaded nerves and restore him to his normal condi-

I have been as much refreshed by good, hearty laugh, by listening to good, wholesome fun, stories, jokes—or by spetding an evening with friends and having a good time, as by a long, ound night's sleep; and I look back ces as little vaca such experien

Anything that will make a man new, that will clear the cobwebs of discour-agement from his brain, and drive away agement from his brain, and drye sway
fear, care and worry, is of practical
value. It is the shrewdest kind of
business policy to do what will recreate,
refreshen and rejavenate one for the

next day's work. We should not look upon fun and humor as transitory things, but as solid, lasting, permanent influences on the whole character.

Why should not having a good time form a part of our dally programme? Why should this not enter into our great life plan? Why should we be serious and gloomy because we have to work for a living? Why not do it with joy and gladness? Why not sing at our

work, as the sailors do?

Laughter is a good health-builder. Give me an employee who loves to laugh, who enjoys a joke, who always sees the ludicrous side of things!

Laughter is a token of saneness. Abnormal people seldom laugh. It is as natural to want to laugh at d have a good time as it is to breathe. There is something wrong about a person who

seldom laughs.
I know a man who rarely smiles; who looks disgusted when he sees any one convulsed with laughter. He is coldblooded and selfish; he lacks tenderness, sensitiveness, delicacy and is very un-

popular.

There is a moral influence in things which amuse and makes us enjoy lite. Noone was ever spoiled by good humor; but tens of thousands have been made by it. Fun is a food as neces

Who can estimate the good men like Mark Twain have done the world, in helping to drive away care and sorrow, to lighten burdens, to take drudgery out of dreary occupations; to cheer the homeless and the lonely?

the homeless and the lonely?
Any one who has brought relief to distressed souls, who has lifted the burden from saddened, sorrowing hearts has done as much as any one of those who have been civilization builders. Does a Vacation Pay?

What a difference there is in what two people bring home from a vacation One comes back tired, disgusted, bored. He has spent his money and doesn't feel that he has much of anything in return. Another comes back all radi ant with the riches which he has drunk in and absorbed during every moment of his vacation. He comes back re juvenated, refreshed, inspired, a new Creature with a new grip upon life. The cobwebs, the brain ashes have been swept away from his jaded brain. He has been made over anew. Life means more than ever before. His

means more than ever before. His dimmed ideals have been brightened and sharpened, his ambition renewed. Ask him if a vacation pays, and he will ask you, in turn if it pays the grub to throw off its ugly shape and blossom out into a butterfly; if it pays a rose-bud to open up its petals and fling out its fragrance and beauty to the world. When you go into the country, make up your mind that you are going into God's great gallery of charm and beauty to erjey yourself and to see what you can get out of it. Resolve that you will come home laden with riches that will come home laden with riches that no money can buy; that you are going to extract from the landscape-from

the mountains, the valleys, the fields, and the meadows—a wealth which does not inhere in the dollar. Learn to drink in beauty and health at every pore? Try to realize that the ficwers, the grass, the trees, the brooks, tae hills—the charm and beauty everywhere—are God's smiles; that they are for him only who can appreciate them, who can respond to them, who can appropriate their message. They can not be bought, they belong only to him who can the state of the stat

who can enjoy them.

Many of our business men are beginning to see that frequent vacations are the best investments they can make; that nothing else pays them so well as keeping in tune, keeping fit for work. As a rule, the men who rarely take vacations, who think they can not be spared a few days, a month, or a year if necessary, from their offices, who think that open while would go to year in necessary, from their offices, who think that everything would go to pieces if they should go on a long vacation or take a trip abroad, do not accomplish as much and do not keep in s good physical trim as those who complay with their work, who work when they work and play hard

The monotony and the strain of per-petual grinding tend to unbalance men. They become hidebound and rutty.
Their mentality shrivels. They touch Their mentality shrivels. They touch life at so few points that they become very narrow and uninteresting. All work and no play inevitably tends to make a man one sided.—Success.

OUR BOYS AND GIRLS.

Honor Thy Father And Thy Mother. There is a touching story told of the famous Dr. Samuel Johnson which has had influence on many a boy who has heard it. Samuel's father, Michael Johnson, was a poor bookseller in Litchfield, England. On market days he used to carry a package of books to he used to carry a package of books to the village of Ottoxeter, and sell them from a stall in the market place. One day the bookseller was sick, and asked his son to go and sell the books in his place. Samuel, from a silly pride, re place. Samuel

rused to obey.

Fifty years afterward Johnson became the celebrated author, compiler of the "English Dictionary," and one of the most distinguished scholars in England; but he never forgot his act of unkindness to his poor, hard-tolling father; so when he visited Ottoreter he determined to show his average. he determined to show his sorrow and repentance

He went into the market place, at the time of business, uncovered his head, and stood there for an hour in head, and stood there for an nour in the pouring rain, on the very spot where the book-stall used to stand. "This," he says, "was an act of con-trition for my disobedience to my kind

father. " The spectacle of the great Doctor Johnson standing bareheaded in the storm to atom for the wrong done by him fifty years before, is a grand and touching one. There is a representation of it, in marble, on the doctor's nonument.

Many a man in after life has felt omething harder than a storm of rain beating upon his heart when he re membered his acts of unkindness to a good father or mother now in their

Dr. John Todd of Pittsfield, the eminent writer, never forgot how, when his father was very sick, and sent him away for medicine, he, a little lad, had been unwilling to go, and made up a lie, that "the druggist had not got any such medicine.'

The old man was just dying when The old man was just dying when little Johnny came in, and he said to him: "My boy, your father suffers great pain for want of that medicine." Johnny started in great distress for the medicine, but it was too late. The father on his return was almost gone. He could only say to the weeping box. He could only say to the weeping boy:
"Love God, and always speak the
truth, for the eye of God is always
upon you. Now kiss me once more,
and farewell."

"Through all his after life, Doctor Todd often had a heartache over that act of falsehood and disobedience to his dying father. It takes more than a shower to wash away the memory of such sins. Dr. Todd repented of that

sin a thousand times.

The words, "Honor thy father and thy mother," means four things; always tell them truth, always treat them lovingly, and take care of them when they are sick and grown old. I never yet knew of a boy who trampled never yet knew of a boy who trampled on the wishes of his parents that turned out well. God never blesses a willful

When Washington was sixteen years old he determined to leave home and become a midshipman in the Colonial navy. After he had sent off his trunk, he went to bid his mother good byo. She wept so bitterly because he was going away that he said to his negro servant: "Bring back my trunk, I am not going to make my mother suffer

so by leaving her." He remained at home to please his mother. This decision led to his becoming a surveyor, and afterwards a soldier. His whole glorious career in life turned on that simple act of trying to make his mother happy. And happy, too, will be the child who never has occasion to shed bitter tears for any act of unkindness to his parents. Let us not forget that God has said:

Honor thy father and thy mother.' Little Acts of Kindness. A beautiful German story relates how one day a little girl named Jeannette witnessed a great army review. Thousands upon thousands of spectators crowded around the stand, before which the Emperor was to watch the passing regiments. While Jeanette was seated on the stand she saw a feeble old woman trying very hard to get where she could see. The little German girl said to

herself : "It is not right for me to sit here when I am strong and well and earl stand, while that poor feeble old woman can see nothing. I ought to honor old age, as I want some one to honor me when I am old."

Then she gave up her seat to the old woman and went and stood in the crowd. But while Jeannette standing upon her tiptoes, trying in vain to see, a courier of the Emperor,

vain to see, a courier of the Emperor, covered with gold lace, elbowed his way to her side, and said:
"Little girl, His Majesty would be glad to see you in the royal box."
When the abashed child stood before the Emperor, he graciously said : "Come here, my daughter, and sit with me. I saw you give up your seat to that old woman, and now you must re-

main by my side."
So God honors those who honor his servants, especially honors those who honor the aged and seemingly helpless disciples, whose earthly pilgrimages are nearly ended.

Between Ourselves. The girls who win their way into the inmost recesses of others' hear's are not usually the most brilliant and gifted, but those who have sympathy, gifted, but those who have sympathy, patience, self-righteousness and that ind-finable faculty of eliciting the better nature of others.

Most of us know girls who have ap

gent sympathy, a charitable construc-tion of our position and difficulties and readiness to assist us beyond what we

Beauty of spirit is more than beauty of face and form and remarkable intel-lectual qualities are not to be compared with unaffected bunan goodless and sympathy .- True Voice.

FIVE-MINUTE SERMON.

FEAST OF THE PRECIOUS BLOOD. It is with joy of fruition and of hope that Holy Mother Church celebrate-the Feast of the Most Precion Blood of our Lord and Savior Jesus Christ. With all the love of her being bowed in deep adoration before the tabernacie, see sends forth loud anthems of prase and thanksgiving. The Precious Blood of Jesus Christ:—ah! who can fathom the true meaning of those sacred words? In them is contained the price of our redemption, and the cause and instrument of our salvation. In them is summed up all the love of God toward His children. Through their divine efficacy the shadows of death have been dissipated, and ignorance and sin have given way to light and justice. Poor fallen man, bound to earth by the chains of slavery and sin, through them has become the friend of God and the heir of eternal life. indeed has the Precious Blood of Jesus Christ been our salvation. It has given efficacy to the Sacraments, those cho gitts of God which purify our souls and make us worthy of eternal happiness. It is the brightness of the saints and the glory of heaven-

The eternal Father, angered by our many sins, through the saving power of our Lord's Precious Blood has com municated His grace to us and made us municated His grace to us and made us participators in His glory. The Pre cious Blood has conquered the world and sin, and we have been made the in heritors of the victory. In every act of Jesus' life the Precious Blood was shed for sin. First as the Divine Infant, He offered it for us to His Father. It bedewed the ground of Gethsemani on the night of His agony. It crimsoned the lashes, the pillar, the garments of the soldiers, and flowed or the pavement of the court-yard at the scourging. It marked every step of the way from Pilate's tribunal to Calvary. But most of all from the gibbet of the cross it emptied itself to the last drop from the lance-pierced side of the cruc ined Savior.

But how have we received this prec ous gift? Do we de ire and long to share in its might, strength, and life? We love and honor the soldier who goes to battle and sheds his blood for the preservation of his country, we trans-cribe his name on monuments of enduring brass and revere his memory on every suitable occasion. But the Precious Blood of Jesus Christ, which was shed to preserve us from eternal death and to liberate us from the snares of sin, for it perhaps we have no love, no remembrance; alas! some have nothing but insult, blasphemy, and contradic

Christian soul, beware how you treat this Precious Blood! It was shed for you. It was your sins that caused it to gush from the wounds of Jesus. Without it you would have been consigned to an eternal doom. For, as says the Apostle, "without shedding of blood there is no remission of sin." Jast as our Lord did not consider the Divine justice satisfied until He had shed the last drop of His Precious Blood, so also will He consider your participation and gratitude incomplete until you have been sanctified by frequent reception of it.

daily act, hence He instituted the Divine Sacrifice of the Mass, in which His Precious Blood continually ascends to the Father in expiation of our sins. Let us then, dear brethren, become worthy of so great, so prodigal a love. Let us adore His Precious Blood on this the day set apart for its honor and praise. Let us become more intimate with it by worthily receiving it frequently in the Blessed Eacharist. It is our only hope, our true friend. If we love and revere it now, our eternal welfare is assured. If we reject it, all is lost, and that blood, as for the Jews, 'will fall upon us' but for our condemn

FROM A PROTESTANT.

Rev. Charles C. Starbuck (Protestant), in the Sacred Heart Review

says:

I find, from a correspondent, that M. Clemenceau, president of France, is an unbeliever of the second, not of the first generation. However, it matters little. A Frenchman cannot, as an Englishman or American Protestant may, be indifferent to the Mass. He

must either venerate it or dread and abhor it.
For instance, Jules Simon was not a Catholic, at least in later life, yet he continued to respect the Catholic religion. Renan had become an unbeliever, yet he still venerates the Catholic Church, her priesthood and her offices. Emilio Castelar had ceased to be in connection with Catholicity (al-though I believe that he died with the crucifix, in his hands), yet in his book on Italy his references to the Mass are

always reverential. Even a Frenchman of an old Protest ant family cannot well be indifferent to the Catholic religion. He must either respect it or hate it. In brief French atheism is rather the atheism when they work and play hard when they play.

The men who are everlastingly grinding at their work, and who play very little, not only age much faster but also as a rule accomplish much less than those who take time for recreation, for rejavenation.

The men who are everlastingly grinding better nature of others.

Most of us know girls who have appealed to us in this way. We have pealed to us in this way. We have many friends who are more beautiful and gifted, but there is not one of them that of the girl who perhaps never than that of the girl who perhaps never public.

makes a witty or profound remark, but whose simple quality of human goodness makes up for every other deficiency.

And if there came a time of real stress when we felt that we needed the support of real friendship, we should choose above all to go to this sweet girl, certain that we should find intelligent as markly a cheritable contain.

CANADA, FRANCE AND ENGLAND.

In the year 1608 the city of Quebec was founded by the Christian hero, Samuel de Champlain. In 1708, the first Bishop of Quebec, Francois de Montmorency Laval, passed to his regent as markly a cheritable contain. In the year 1608 the city of Quebec was founded by the Christian hero, Samuel de Champlain. In 1708, the first Bishop of Quebec, Francois de Montmorency Laval, passed to his reward. These two events are to be commemorated during the coming sum mer. The Casket of Antigonish, N. S., tells us that it was the original intention to have the celebration, in its main features at least, French Canadian and Catholic. It was, doubtless, in this charac er that the Archbishop of Quebec explained it to the Pope. For the letter which the Holy Father For the letter which the Holy Father addressed to the Bishops of Canada on the subject, views the celebration entirely in this light. He wishes his voice to be heard in the general rejoicing, because the Charch enjoys in rejoicing, because the Church enjoys in Canada a greater liberty, perhape, than any where else in the world—a liberty due to the courage and perseverance of its Catholic citizens on the one hand, and the justice of British laws on the other. Moreover, Canada has shown a special loyalty to the person of the Vicar of Christ, notably when the French Canadian youth hastened to the defense of the Papal states.

Such was to be the character of the celebration as understood by Pins X.

celebration as understood by Pius X. But the Governor General of Canada, inspired by motives of public policy or by a desire to make his administration in some way notable, proposed that the Quebec celebration should become an imperial affair and should commemorate not only the founding of the ancient capital and the death of Bishop Laval, but also the conquest of Canada by England.

This is rather an incongruous addition, and many Canadian papers have criticized it. The Casket, referring to this, says, however :

But, looking at the matter from a Catholic point of view, there is a congruity of the highest sort between the two elements of the celebration. To the English conquest of Canada we owe it that Quebec is not to day a city of the atheistic French Republic with the work begun by Champlain and Laval uprooted as far as legislation could uproot it. If the tripolog instead of the root it. If the tricolor instead of the Union Jack floated from the citadel, we should see our religious turned out of hospital and school to starve upon the streets or find a home in some foreign land, the name of God erased from our coinage and our school books, our churches seized by the State and our use of them merely tolerated because there is yet no other use to which they can be put, the bells which which they can be put, the bells which called the faithful to the Holy Sacrifice melted down and cast into statuary to commemorate those who have most distinguished themselves by the blasphemy and obscenity of their writings. In a word, we owe it, in the Providence of God, to the English conquest of Canada that the work begin by Champlain and Laval work begun by Champlain and Laval goes on flourishing and prospering. And, therefore, there is for the Canadian Catholic the strongest pos-sible link connecting the two elements of the coming celebration.

This is the note which Catholic writers and speakers should sound with trumpet tones on every possible occasion during the approaching lestivities. Perhaps we shall be told that such a note will offend the ears of the repre-

That only goes to show that efficial France should not be represented at Quebec. The men who boast that they have driven Jesus Christ from every public institution in France do not represent the nation which sent Champlain and Laval to spread Christ's Kingdom beyond the Atlantic. The nation which set spies upon the efficers of the army, and refuses them their due promotion if they day to their due promotion if they dare to go to Mass; the nation which denies its soldiers the sacraments of the dying in the military hospitals and Jesus shed His Precious Blood because He loved us; and so great was that love that He wished to make it a died on the Plain of the Plai ham and at Ste. Foye. The France of Champiain and Laval, of Montealm and De Levis would be fittingly represen ted by the Archbishop of Rouen or Count Albert de Mun. But if Faliers or Clemenceau or any of their pirate crew should have the audacity o set foot on the soil which is hallow to set foot on the soil which is hallow-ed by the associations we are recalling we hope they will hear from elequent French-Canadian lips and read from vigorous French Canadian pens such ords as will make their ears tingle and their cheeks burn with shame, if such a thing be possible.—Sacred such a thing Heart Review.

SCHISM THAT FAILED.

VILLATTE'S ASSISTANT HAS MADE HIS

The Holy Office has last week published an cilicial announcement that the priest, (Father Roussin) who for a few stormy weeks assisted "Archbishop" Villatte in the attempt to or a second of the story ganize a schismatic conventile in Paris has been received back into the Church after making due reparation

One almost forgets now that a French schism was ever attempted, so utter has been its failure.

And yet it is less than two years since the French anti-clerical newspapers were full of the impending movement which was to detail from movement which was to detach from Rome thousands of French priests and millions of French Catholics; since mysterious circulars were being sent to priests all over the country, papers to priests all over the country, papers were being subsidized by Briand and Clemenceau to foster the revolt and hints of possible defections even among the hierarchy were saddlessed. the hierarchy were sedulously circu-lated, and even a few abortive associa tions cultuelles were formed in de-

Anyone who thinks of buying a piano Anyone who thinks of buying a piano should first see and hear a Gourlay plano. It may cost a little more than the one you had in mind, but it is very little to pay for such saperiority as is evidenced in the Gourlay. Besides, the artistic sacrifice in buying a lower priced plano may be tremendous.

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fiance of the instructions of the Pope. To day the schism has absolutely col lapsed, nobody knows or cares what has become of Villatte, people have forgotten even who Des Houx may be the French churches are better at-tended by the Catholic faithful than they were two years ago, the people are beginning to contribute to the sup-cort of religion, in a satisfactor. port of religion in a satisfactory way in a great many dioceses and the French hierarchy stands before the world as a magnificent example of Catholic unity and loyalty.-Church Progress.

IS THIS MEANT FOR ME?

A story was told that at the Fourth Eucharistic Congress of the United States last October, by Father Elliott, C. S. P., a simple story with a moral that stings one, like a spear thrust into the question: "Is this meant for me?" This is the brief narrative:

It happened that a Catholic of educato and prominence had a pious non-Catholic friend of a high Anglican church. Atter a good many years of close acquaintance, the Catholic, about to remove his residence, took leave of the Protestant, and, as if suddenly inthe Protestant, and, as if suddenly in-spired by a bright idea, he exclaimed: "My dear fellow, why don't you join the Catholic Church?" After a pain-ful pause, and looking his Catholic questioner full in the eyes, the Pro-testant answered: Because you have never told me to." Inside of a few worths he was readyed into the Church months he was received into the Church. Because nobody tells them about Catho licity, and especially about its dearest treasure of both love and truth, Jesus in Mass and Communion, vast number of souls in America are living and dying deprived of the aids of salvation .- Sacred Heart Review.

A Methodist Missionary in Japan A Methodist Missionary in Japan writes r.garding his Gourlay piano: "It has now passed through all the changes of climate in Japan and is in fine order. You are to be congratulated on producing an instrument that will stand this climate. Others brought from America are terribly damaged and cracked by the climate.

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OMINOUS FOR THE SECTS.

One of the most notable things about One of the most notable things about tensity of the Protestant sects is their caracteristic transformation into a species of social organizations. This transformation is exceedingly significant. Half a century ago the very sects which are now relying upon extraneous at-fizzations to fill their churches were exactions to fill their churches were permeated with a spirit which made it supposessary for their ministers to cast shout for meretricious means to fill their churches. The members of their congregations believed in the Bible and its teachings. They were convinced that the church to which they owed spiritual allegiance was God's chosen means for making His will chosen means for making His will known to them and that consequently it was their solemn duty to listen to it

and obey its laws.

It was what may be designated the tage of faith in the Protestant churches the tage of the country. It no longer and the country. age of faith in the Protestant churches in this country. It no longer exists. Certainty has been succeeded by questioning and that in turn has begot disbelief in what were ones considered the cardinal doctrines of Protestantism. What is known as the "higher criticism" ushered in the new order of things. The Protestant sects which case loudly proclaimed the Bible as their sole rule of faith have had their confidence shaken in their rule of faith. The Bible was deposed from the high The Bible was deposed from the high position it once held. Its credibility became a matter of dispute. It could not, therefore, be appealed to with the old time confidence.

The Protestant ministers found the protestant ministers found the confidence of the protestant ministers.

The Protestant ministers found themselves in a new position. With the Bible virtually eliminated, or at least greatly discredited, many Protestant ministers had to invent new devices to keep their congregations together. Reading rooms, kitchens, slub rooms and even roof gardens were introduced as new features. We have read of one enterprising minister hir larg a band to play in front of his church to attract a crowd. The Rev. J. E. Snyder, of Chicago, has improved on all this by adding to his church a "courting room," in which the young unmarried people of his congregation can meet to do their courting. The New York Times in referring to this new departure in the matter of "church services," says of it: services," says of it :

"It was the general opinion among New York clergymen yesterday that the Rev. J. E. Snyder, of Chicago, who as about to build a "courting room" in connection with his church, fitted with dim lights, cozy corners and everything to encourage acquaintanceship between the young men and women of his congregation, is embarked in a good

"We ought to have a courting room in this church," declared Dr. Snyder, "young people should not be compelled to go outside the church for any itial and a place for courtship is

an essential."

A new Jersey Protestant minister,
the Rev. Frederick E. Pullman,
pastor of the Hyde Park Reformed
Church, near East Orange, N. J., has
andertaken to rival the Rev. J. E.
Snyder, of Chicago, in the way of
supplementing church services with
social features which he expects will
prove attractive. He alms not so much
at attracting young people, like the at attracting young people, like the Rev. Snyder, of courting room fame, as he does at influencing men. He, there-dore, has turned the religious services of his church into a smoker. Here is a description of one of these unique church services with a smoker annex, which we find in the New York Amer-

4'The pastor appeared just as the sun was declining. He stated that he believed this method of holding Sunday evening services was the best, it being a system whereby one is not required to sit on a hard bench in a stuffy church, unable to smoke, and cramped

by those near by.
"While smoke puffed from the pipes, cigars and cigarettes, the preacher delivered his sermon. There were frequent flares of matches among the throng as the minister expatriated on

a text from the Bible.' Vhilst the clerical Snyders and Pullmanns are making courting rooms and smokers adjuncts of their churches, there are other Protestant ministers who are flirting with Socialism, which come of them, judging from their uttersmees, regard as a good substitute for Christianity. Here is New York some of them have formed an organization with the view of advancing the social-astic cause. Their action is in keeping with the tendency some of the Protest-mat sects have manifested towards given ing social questions a pre eminence over religious questions. Now, if the beachings of Christianity were reduced to practise the social problems of the manner. If the Holy Father's high deal "to renew all things in Christ" core realized the evils that now afflict stociety would cease to exist. The striving after the nearest possible approach to that ideal constitutes the work the Churches should be engaged

But what can be expected when the estant sects, with the exception of the Toltarians, firmly believed in, is now questioned by many of these sects?
This questioning explains the radical which had taken place-a change which makes it necessary to many Protrange practices to retain their hold led no such extraneous sids to make them loyal to the churches with which they were affiliated.

The courting room and smoker an-The courting room and smoker and the future of the Protestant Observes which may adopt them. They show that in such churches the belief in the essentials of christianity, which imparted life and vigor in the past, is deat disappearing. — N. Y Freeman's Journal.

If a man is not making constant sac its man is not making constant sac-prifices he is deceiving himself and is not deaving spiritually. If a man is not denying himself daily, he is not corrying his cross.—Father Faber.

HAD NEVER SEEN HORSE OR COW.

LITTLE INDIAN MAID IN WATER STREET CONVENT.

Down in the Water Street Convent, Down in the Water Street Convent, Ottawa, is a little girl twolve years of age who, until Thursday last, had never seen a locomotive nor a steambost. Street cars she had never even heard of, but stranger perhaps than all else this little lady had never laid eyes on a horse or a convenience.

of, but stranger perhaps than all else this little lady had never laid eyes on a horse or a cow.

The world is just beginning for Naco-chie, for such is the name of the little stranger. Her straight, black hair, swarthy skin and bright black eyes indicate at once her Indian blood. Naco chie is a Cree princess from the region of James' Bay. On May 21st last she started to come to Ottawathst strange place far far away, which the good Sister Felix had told her of so often. So they got into their cance and paddled and paddled, for Sister Felix paddles well. Four hundred and fifty miles the good nun paddled the cance. Sometimes there were rapids, and then Sister Felix got out and carried the cance along the bank to the foot of the rushing water. It was all strange and wonderful to Naco chie, but when they came to Montizumbert last Wednesday the little Indian girl grew much afraid. When the big iccomotive tooted poor Naco chie hid her face in the grey folds of the skirt of Sister Felix and trembled with fright, and it was hard for Sister Felix to make Nacochie gre into the care and

of Sister Felix and trembled with fright, and it was hard for Sister Felix to make Na-co chie go into the cars and be whirled away to Ottawa. But they did come, and now the little Indian princess is getting a little bit used to all the strange things, including the horse and the cow and the street car. Away up on the banks of the Albany river at the foot of James' Bay is the Catholic mission of the Cree Indians. Six years ago Sister Felix left Ottawa for the mission, and on Thursday last she returned for the first time. In a few weeks the good nun will start back again with her little Indian companion. Sister Felix tells an interesting story of the mission. There are thirty five of the mission. There are thirty five Indian children in the convent, where English, French and Christian doctrine are taught. In all the region there are but four white people, and boats come down from Hudson's Bay but once in a year.

year.

The Crees are good living and moral Indians, and are in the primitive state. They live by hunting and fishing and the mission ministers to their spiritual and physical needs. The obedience and affection that exists between the Indian parents and their children is re-markable, and the little ones are prac tically spoiled by their fathers and mothers.

Last winter there was much scurvy among the natives owing to lack of fresh meat, but prospects are better now for the coming year. The ther-mometer registers usually between 45 and 52 degrees below zero in the depth of winter, and the past season was an unusually severe one.

Four people composed the party of which Sister Fellx and little Na co-chie were members. In another canoe were Father Lafard and Brother Tremblay of the mission, but frequently they were separated by miles of water. The dis-tance paddled was over four hundred and fifty miles, and it took the party nearly a month to reach Montizamber where they boarded the train for Ottawa. Since going to Albany Sister Felix has learned the Cree language and says laughingly that she is forgetting both her English and French.—Ottawa Citi-

Cure Six Lepers.

A remarkable medical report touch A remarkable medical report touch ing the cure of leprosy will be presented to the Louisiana Assembly probably this week by the Leper Home of the State of Louisiana.

Out of sixty-one lepers at the Louisiana institution in the past two years, six have been practically cured.

A row of modern cottages constitute the learn, out the learn out t

the lepers' quarters. A surgical building and a small Catholic church comte this group of leper buildings. for thirteen years four to six Sisters of Charity, practically alone, have cared for all the wants of the lepers. None of these S sters ever have b ently none of them fear it.

CARDINAL GIBBONS' VOCATION.

Few people know, remarks the Paulist Calender, Chicago, that Cardidal Gibbons owes his vocation to a sermon preached by Father Walworth, one of the original founders of the Paulist community. The sermon was preached in New Orleans, while Father Walworth was yet a Redemptorist missionary. This was in 1854. in 1854

This interesting news is contained in Ellen Walworth's recent work, "The Life Sketches of Father Walworth. from which we quote the fol-

"An earnest youth listened Father Walworth's sermon on priesthood, as he preached in that city priesthood, as he preached in that city and thinking it over, offered himself to the Bishop for the service of the altar. That youth was James Gibbons, now the Cardinal Archbishop of Balti-

more, beloved of all the land. "Father Walworth did not know how the seed of the divine word he had scattered fell thus into good ground until he sent his volume of poems to the Cardinal. At that time he was made very happy by receiving in answer a note of thanks, stating the above facts in a few simple words.

"In 1902 the writer of these big raphical sketches was with he mother in a Baltimore book store, when

DR. CHASE'S OINTMENT, THE CATHOLIC RECORD.



they were recognized and accosted by Cardinal Gibbons in his own gentle and gracious manner. On this oc-casion he again alluded to the above mentioned fact, saying that he owed his vocation to a sermon which Father his vocation to a sermon which Father Walworth preached at New Orleans."

The man who is not yet perfectly dead to self is soon tempted and overcome in little and paltry things.—A. Kempis.

DIOCESE OF LONDON.

LAYING OF THE CORNER STONE OF THE URSULINE CONVENT.

LAYING OF THE CORNER STONE OF THE URSULINE CONVENT.

Wallaceburg Nows, June 18.

Sunday proved an eventful day in the annals of the (Church of Our Lady of Help, a day long to be remembered by all the good people who were fortunate enough to participate in the several ceremonies.

Shortly before 8 o'clock Mass la procession of about fifty oblidren was seen slowly wending its way from the school to the church. These were the chosen ones who had spent a considerable time in preparing to receive their first Holy Communion. The boys, clad in black suit, led the ranks, while the girls followed prettily dressed in white, wearing long white veils and wreaths, emblematic of the finiterior purity of their souls. When the procession entered the church the choir sang an appropriate hymn which terminated when the children took their places in the front pews. During the Mass the children spproached the altar rail, every movement giving evidence of wiapt devotion and awe at the wonderful mystery of God's love, in which they were about to participate for the first time.

The scene was a most impressive one and many were moved to tears on seeing their cheriched ones thus favored by the Divine King.

many were moved to tears on seeing their cherished ones thus favored by the Divine King.

At 7 pm, the solemn ceremony of the laying of the corner stone was performed by Right Rev. E. J. Meunler, administrator of the diocese, assisted by Rev. F. Beulac, D.D. Rev. Father Board, P.P. The weather not being favorable, the procession and singing of the children could not be carried out as pre-arranged, but the people in great numbers followed the offi latting prelates to the site of the convent where the sacred rile was performed. After the usual blessing of the cornersione there was securely placed in it a history of the erection of the convent, giving the names of the ruling powers in the Church and State, the Governor General, the premiers of Canada and Ontario, the members of Parliament from this constituency and the mayor of the town, also coins of current data and copies of local and other newspapers.

After the ceremonies in connection with the laying of the corner stone of the new conventing serion, which was to have been preached in the open air, by Rev James P. Monaghan a professor of Detroit Jesuit College, was withdrawn and an adjournment made to the church where the preacher for the occasion delivered the sermon as announced. "The Beauty of God s Truth in Catholic Education."

It was the privilege of the large congregation to listen te this eminent orator, for the consein of the many and an approve made. Commence and the sermon as announced and copies of local and copies of local and other newspapers.

After the ceremonies in connection with the asymptotic properties of the convention of the conve

the sermon as announced, "The Beauty of God s Truth in Catholic Education.".

It was the privilege of the large congregation to listen to this eminent orator, for the course of over 45 minutes, deliver a sermon on a subject of supreme interest. Such a theme as was his on this occasion could not have been placed before his hearers with greater power or more convincingly. The beauty of his language delivered with a simple dignity and emphasis that must have made a deep impression on everyone present.

The speaker opened his remarks by directing attention to the important place the education and training of children held in the Church. The love that Christ had for children is inherited by His Church, that love has recombined to the institution which is a loving monument for the education of children. This is no new movement, it is inborn with the Church. Her divine education of children. This is no new movement, it is inborn with the Church. Her divine mission is to raise up children unto God. The Church is not bothind in earrying out this principle. The work started here to day is the devoted life work of these good Sisters: they have detached themselves from the world to give themselves up heart and soul for this purpose; their work needs no praise, its results are seen; they train the children to take up their social duttes, the duties of the home and they are nourished in the Christian faith. The task of these Sisters is not to train the

mind only, it is to safeguard the innocency of childhood which is a vision to us of the loveliness and beauty of God. We are living in an evil age; in our daily lives we have to face the poisons of social evil, our daily press is filled with a spirit of atheism. Our fath and piety is struggling for very life. The alurements and fascinations so rampant often lead youth to their ruin. It is to save these treasurers from so dread a loss that the Sisters open these schools to your children. Women is a great power for good and as great a power for evil she can elevate or ruin, thus her responsibility is great. Most of them are filled with pride and worldliness and seek only the favor of met. Our Christian women should guard the seed of morality, multiply it and scatter it abroad. We have need of Christian mothers. Constancy and strength is due to her religion, You all appreciate morality in a child, and there is no morality without God. You wonder why we devote so much time to religious instruction in the schools. We consider the time well spent in teaching the truths of faith. We must know the essential truths of religion to work know the essential truths of religion to work know the obsential truths of religion to work know the obsensation. It enables us to perform acts of charity, to give an account of our faith to others. We must be able to give the reason why we are Catholics. More is expected and because of our privileges of instruction. The Catholic Church goes book to the days of Church, they have not the privilege of knowing the teachings of the Church as we know. We have more to answer for. God will not punish those outside the Church if they are

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sincere in their search after truth. They are not always accountable. But we must not imagine one religion as good as another. The infallibility that Christ has set this Church to teach is that he that shall not believe shall be damed. The infallibility of the Church and the Pope, as the Head of the Church is that He will not allow to be contradicted the revel-tion He first made. We do not adore the Virgin Mary; we do not hold her as the qual of God, but honor her as the Mother of God, who can often interced in our behalf when we fear to approach God.

The pastor, fiev. Father Brady, made a brief address thanking all who had taken part in the services of the day, and asked for contributions for the new convent to add to the amount of \$5.00 generously donated by the late Miss Mary Crimmeon.

C. M. B. A —At the last regular maeting of Branch 371 London, Ont., a resolution of con-dolence was unanimously passed on the death of Bro. Patrick O'Leary.

MARRIAGE. CURTIN-MANSFIELD.—At St. Michael's Cathedral, Toronto, on June 17, Mr. John Joseph Curtin to Miss Mary Florence Mansfield.



C. M. B. A., Branch No. 4, London Meets on the 2nd and 4th Thursday of every month at eight o'clock, at their hall, in Albios Block, Richmond street. THOMAS F. COULD. President; James S. McDougall, Secretary

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