Catholic Record.

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

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The Catholic Record

LONDON, SATURDAY, JULY 28, 1906.

OUR INDIFFERENCE.

Dilating on the paucity of books or the subject of pedagogy by English Catholic writers, Brother Azarias said : "The past is ours, but we treat it shamefully. We neglect it; we let its sacred memory be enveloped in a growth of rank weeds that hide or efface its noble records; we permit its deeds to be misrepresented, its honor to be stained, its glory to be tarnished; and scarcely-or if at all, in feeble accents do we enter protest.'

Take up the old catalogues of books published by Richardson of Derby, Dolman of London and Dimigan of New York, and note the number of Catholic books well worth preserving which died out of sight with the break up of these houses. Remembering the past it must room for improvement.

A WASTE OF ENERGY.

We confess to an inability to understand the exultation in some quarters at the reported secession of Frenchmen from the Church. We might quote statistics to show that this exultation is unwarranted and prompted by the anti Catholic correspondent.

While the avowed purpose-to uproot Christianity-of the men they praise is not touched upon, their every word in favor of democracy is magnified into a statesmanlike utterance Ere this we know Tyranny and Libertinism reigned in France under the name of Liberty. But if these French democrats read some of our papers they must wonder that on this side of the water they have champions - Christian champions -who balk not at adultation of pocket editions of Voltaire. If gratified thereat they should glance at Quebec "these few acres of snow," and note that there religion is in honor, as are nuns and priests; and that over it floats the imperial flag, the symbol of our unity and peace and prosperity. And how does it benefit Canadians-this praise of infidels. Their policy and blasphem ous speeches would not be tolerated in this country. Surely we have no quarrel with God. And with our own people to instruct and to guide why give time to the vagaries of men who will pass and be remembered only as failures in their attempt to destroy the Church that cradled France and sent her adown the centuries as leader of causes that rebounded to the good of the wo.ld.

THE SCHOOL-THE GOAL.

The enemies of religion have always Christian school. In the words of thoughts above all be turned to the alightenment of vonth their watchword.

And, therefore, while this cry rings in our ears, it behooves us to support, and if necessary at the cost of selfsacrifice, our schools and to keep them up to the top-notch of excellence.

CRITICISM WELCOMED.

Criticism which points out the defects of our institutions and outlines ways and means by which they can cope in more adequate fashion with the needs of the age is always welcome. We are sure the heads of our colleges would receive with due appreciation the views of the laity on the subject of education. For these latter are in the world: they see men and things from angles unknown to the busy teacher and have more opportunities of watching the graduate in his struggle with the world. The teacher is master of principles: the laymen is an adept in action. With principles well directed and adapted we should go far. But criticism which is made up of old time prejudice and sneer, of senseless and disloyal belittling of our severely tried institutions, will never build nor maintain a college. And unless we have men bred up in a Catholic atmosphere, saturated with Catholic principle, trained so as to be able to compete for the prizes which this country has to offer, we may expect to hear the doleful tale of our grievances. We may as well look at things as they are. We may be handicapped in some sections, but daily men are throwing away the weapons of the bigot and are content to meet us on a fair field with no favor. And this in the best interests of Canada. The man who lives out his principles in his life, and adds

one link to the chain of amity which should bind our citizens together, is a patriot in the truest sense of the term. Virtue of men and womenfidelity to God in storm and stressthis is the bulwark of a nation.

QUEBEC TO THE FORE.

By the erection of a monument in honor of Octave Creinazie our French Canadian fellow countrymen have given another proof of their love of native literature. The man who wrote songs as Le drapeau de Carillon has been in the hearts of his countrymen. But by this expression of their love for him they have honored themselves and have given to all of us an object lesson in the art of preserving the memory of

Quebec is looked at askance by those who know her not. Politicians of a -with babblings puerile indeed to be admitted that in the cultivation of a those who appreciate the invaluable taste for Catholic literature, and in the services she has rendered to Canada. patronage of Catholic books, there is But a knowledge of her history-of the suffer from this. distinguished men who have made and written her history and enriched the annals of Canada, still slander and makes or proud that our French Canadian brethren are contributing their quota to their national glory and vital-

TOTAL ABSTINENCE.

The friends of total abstinence are, we are sure, grateful to Mr. F. S., of Toronto, for the special number of the Pioneer issued under date of June 8th. That even moderate drinking is no asset to man in any walk of life is beginning to be understood more distinetly. According to physicians, it enfeebles and ages. It dries up a man's powers and makes barren the years which should yield a harvest of thought and action. Dr. Lorenz, the distinguished surgeon, told us that he did not dare to use alcohol. Merchants tell us that the total abstainer does as a rule the best work. Many bar tenders are total abstainers. Workers in distilleries-a great many of themnever drink. The managers of railways do not employ the drinking-man. To the young man who values his health King Edward's physician says :

"There is a great desire on the part of all young men to be fit. A young man cannot possibly be fit if he takes alcohol. By no possibility can he want it. That anyone, young or healthy, should want alcohol is simply preposterous. They might just as well want strychnine. Thus the argument for the you wan; to be fit. You cannot get fit

Let us then, in the words of Archbishop Ireland, cry out against the fearful evil of intemperance which is hourly damning the bodies and souls of countless victims, and which at the directed their energies against the present time is, more than other social sin, bringing disgrace upon the Church D. Alembert to Voltaire: "Let your and misery upon her children. And to saloon keepers who are supporting the scourge that to quote a brewer, Mr. C. Buxton, has inflicted greater calamities on mankind than famine and pestilence, we say again, in the words of the Fathers of the Third Plenary Coun cil of Baltimore : " Let them adopt if they can a more decent method of gaining a livelihood."

Coming from pastors and friends these words deserve the serious atten tion of the saloon keeper.

A Model Parish.

To the editor of the CATHOLIC RECORD : I recently spent a few days in the parish of Ennismore, and while there I learned of a few facts which may be of interest to your readers. For the past our years there has been in existence Total Abstinence Society to which 90 per cent. of the men of the parish ong, and the pastor, Rev. Father Fitzpatrick, assured me that so far i has been an unqualified success. The society has erected a hall costing over \$4,000. In connection with the ntinuation classes have been estab lished. A regular teacher has been appointed who does High school work, thus allowing pupils to have the advantages of a secondary education while enabling them to live at their homes.

Dencunces Wine Rooms. Bishop Carroll, of Helena, Montana in a recent address in St. Patrick's church, Butte, denounced the wine rooms in strong terms, and declared that they were the starting point in the downfall of many a young woman who, had she shunned them and had not been open so invitingly, must have become a useful member of society rather than a creature of the slums large congregation the absolute neces sity of ridding the city of these places urged that each do all in his power to drive them from the city, just as he

CONDEMNS SUNDAY OUTINGS.

Syracuse Catholic Sun Bishop Matz of Denver has just issued a striking pastoral to the reverend clergy of his diocese. For some time, according to our information, many Catholics under the Bishop's jurisdiction have been taking part in various excursions, picnics, society initiations, banquets and such like, and at last the banquets and such like, and at last one good Bishop of Denver has roused to action. The pastoral referred to says in part: "The profanation of the Sunday is ruinous to health. After six days of work the body needs this rest and relaxation to recuperate its strength. If now instead of a rest it is taxed still more by the fatigue and dissipations which are inseparable from these ex-cursions, you can easily calculate the results. Next it is ruinous to religion. Religion is the bond that binds the individual and therefore also the nation to God. During the week our attention is so much absorbed by our temp-oral concerns that we cannot do justice to our religious obligations : Sunday is certain stripe pursue her with calumnies | really the only day when we may fully comply with this grave obligation. But if instead of doing this, we spend the day in dissipation and rioting, you can readily see how deeply religion must

'Sanday profanation is rainous to the family life, for it interferes with family reunions, whence so many and such great blessings redound upon the family life. Modern industry, with its family life. Modern industry, with its mad rush from morning till night, from night till the morning dawn, Sundays and week days as well, is the worst bane upon the family life, tearing as under the tenderest ties binding the parent to his children. The father scarcely gets to see his children; he leaves for his work, frequently before they are up in the morning; he is may get a chance of having something. they are up in the morning; he is they are up in the morning; he is never home to dinner, and when he returns of evenings he is tired to death binkrupt.

"When we read of smart society,"

the family life destroyed, what is there left of a foundation for the nation to stand on? There can be no society without virtue and morality; virtue and morality without religion; no religion without worship, and no worship without an especial line appointed there unto. Man is not only an individual, he is also a social being; he must pray in both capacities -as an individual alone with his God and family; as a member of society, the great human family, when the said family meet in God's own house on the Lord's own day. Now, take away the Sunday, with its rest and leisure. which are an invitation to pray, its religious service; which provides the stimulant: its throngs, which arouse the enthusiasm; its song and hymns of praise, which furnish the expression; its sublime lessons in virtue and morality, conveyed with all the eloquence at the command of God's minister, discharging in faith and love God's own ministry; remove all this with the wanton profanation of the Sabbath and you have doomed the individual, the family, society and the state to ruin ; have handed them over body and soul to Socialism and Anarchy. Hence it is that the Church in her legislation insists so strongly upon the observation of the Lord's day and by special legislation prohibits all Sunday excursions, picnics and other amusements incompatible with the sanctification of the Lord's day. Excursionists and picknickers as a rule do not hear Mass on Sundays. From the hour of rising in the morning it is a continual rush, and when they return of evenings they are more tired than after a heavy day's work. In conformity with the Council of Baltimore we depre-cate and forbid all Sunday pictures and

excursions. Let no church or church society or any other organization that goes under the name of Catholic attempt to hold a Sunday picnic or excursion, whether for profit or amusement, no matter how laudable the end may be. But more especially let them not attempt such a thing under the supposed auspices of the Church for the purpose vowed or otherwise, of furthering the welfare of the Church or of their soci ety. This has been done on several occasions during the past years. It must not be done again; for, we should have to denounce such conduct as un Catholic and un Christian and deserv The scanda ing of severe censure. riven by such outings in the name of charity and more especially still, when intoxicating drinks are dispensed, is an outrage upon the very name of Chris

AN IMPORTANT PETITION

The Mayor and Council of Montrea are about to petition the Pope to can-onize the Jesuit and Franciscan mis-sionaries who in the early days of Canada died horrible deaths at the hands of the Iroquois whom they were trying to Christianize. The Jesuits are Fathers Jogues, Daniel, Breboeuf, Lalement, Garnier and Chabanel; the Franciscans, the friars Gaupel and Lalande. It is expected that the Federal and Provincial Parliament will present petitions of a similar character. t is pointed out by the petitioners that these martyrs have been eulogized Protestant and Catholic alike. stance, when the Archbishop of Canter-bury was in the city of Quebec in 1904 he touched upon the lives of Father Jogues and his companions and said companions and said that the murdered missionaries had given to the world the most noble face of the most terrible persecution and torture. Mayor Ekers, who will head the city of Montreal's petition, is a Protestant.—Antigonish Casket.

DENOUNCES LONDON SOCIETY.

FATHER VAUGHAN SAYS THAT IT IS AS UNCLEAN AS BAD CANNED BEEF.

"Smart society to-day is the concenrated essence of selfishness; as un-clean and unwholesome as any con-demned carcass canned in Chicago." Father Bernard Vaughan, who spoke

these scathing words is one of the most fearless, outspoken and eloquent preachers in the Catholic Church in England.

He is a great student of books, but a still greater student of humanity, and of life as humanity lives it in all its phases. Every year in the depth of winter he spends several weeks in the East End, living by himself in a small garret, cooking his own meals over a tiny fire, visiting and working among the poorest of London's millions. It is the experience he thus gains of the misery and wretchedness which exists
misery and wretchedness which exists
at the bottom of the social scale which
fills him with burning indignation
against the greed, luxury, dissipation
against the dissipation
against the greed, luxury, dissipation
against the greed, luxury, dissipation
against the dissipation
against the greed, luxury, d and frivolity of many of those at the top who are maintained there by con-ditions which necessarily impose dire and abject poverty on hundreds of thousands of their fellow creatures. And when he gets among people of this class he tells them plainly what he thinks of them. He preaches without notes. His straight flung words come hot from the heart.

may get a chance of having something

and unable to enjoy himself in the bosom of the family circle.

"Sunday profanation is ruinous to "Sunday profanation gone and"

"When we read of smart society, he continued, in measured, telling phrases, "when we see it and when we know of it, there need be no hesitation in saying that if Dives were to revisit the earth to-day he would have the entree to the smartest London society set. He would be so well groomed, so well turned out, with a larder so well stocked.

" He would be the ideal host to cultivate. He would do you so well and you would be sure to meet the right What a good time you w people. What a good time you would have at his house party in the country. What a pleasant time at Ascot, racing all day and playing all night. Society is just as grossly material to day as it was when Dives was in the swim."

Fearlessness is in the blood of Father Vaughan, by the traditions of his family and parentage. Generations ago the Vaughans lost their ancestral estates at Ross, in Hertfordshire, but they have always preserved the calm cour-age and lofty bearing that characterize the race. His father was Colonel T. Vaughan, who served with distinction Crimea, and five of his seven brothers took holy orders. One of them became the Cardinal. This brother, Father Vaughau greatly re-sembles. He has the same dignified emeanor and air of aristocratic repose. The fiery dark eyes, the high and intelactual forehead, the thin and mobile lips and the clear and resounding voice add to his singularly striking personality. He is one of the few personality. He is one of the few Roman Catholic priests who have dined with the King, and it is said that His Majesty has the sincerest regard for the Jesuit Father.

THE CATHOLICS OF ENGLAND WILL NOT SUBMIT.

The Catholics of England apparently have no notion of tamely submitting to the new Education Bill, should it be some law without being amended so as give justice to their schools. In ch event, says the Catholic Times :

"We should have to keep our own or non Conformists. Shall we be such ools? Are we prepared to pay twice ver, as we did from 1870 to 1902? To hat question there can be but one anwer—an emphatic no? We do not in send to sit down and allow ourselves to penalized for teaching our own relig-, and be privileged the while to co bute out of our rates to pay for the beaching of the religion of the Rev.

John Clifford (non-Conformist leader)

and his friends. We did that long ough-too long; we will do it no more. ere Mr. Birrell to drag his Bill out of the bog, and clean it up, and set it on its feet again, it would be treated in our large cities as the lads treat a bundle of old rags when pence fail them to buy foot ball. So far as Catholics are con erned the Bill is useless; at least they ave no use for it and so care not what becomes of it now."

The Tablet is equally outspoken and

solute in the spirit of opposition to instice, as it thus demonstrates :

"This time the government will have deal not with the antics of a handl of passive resisters, but with people ho, if they are driven to it by injusce, are quite strong enough to wreck v Education Act Parliament may pass. support Protestant schools, then we all for an equality of treatment in re-ard to the Catholic schools. If Protest and children are to be allowed to reive Protestant religious instruction in and at the public expense the barest justice requires that Catholic children should be allowed to receive Catholic natruction under similar conditions

And, it is to be hoped, to be followed up if necessary with brave deeds.-N. Y. Freeman's Journal.

CATHOLIC FEDERATION.

"In union there is strength " is : Our Lord Himself commended union to His Church, saying, "Wherever two or three are gathered together in my name, there I am in the midst." He prayed that His apostles be one, as He and the Father are one.

It is to establish this union on the part of all clergy and laymen that the American Federation of Catholic Societies has been established. It has the blessing of the Sovereign Pontiff and the sanction of the American hierarchy. It has the respect of the national authorities and the regard of high minded and public spirited citizens generally. This is as would be ex pected. All realize the value of a union which exists for the interests of God and country, which unites the fore-most and best in the thousands of the Church dignitaries and prominent laymen, subjects of the greatest import-ance are discussed and true and practical convictions and conclusions arrived at. All this serves as a help and a guidance to Catholics at large.

The value of such deliberation is in-calculable. From the coming together of so many earnest minds truth and irtue are served : Catholic principles are brought into clearer and more con vincing light and Catholic interests are served and the rights of Catholic people are respected and maintained

coordingly.
The annual conventions of the National Federation have done much in these regards already and this present convention will continue the good work. Let all invoke the light of God's grace upon its proceedings and show interest in its work and aims.

Men gather together for pleasure

why not convene for serious thought action? Unite in convention for purely worldly interests, why not gather, therefore, for interests that

affect time and eternity?

The work of Catholic societies is for God and for man. It proclaims God's right over men and their duties toward Him. It defines men's duties, one to another. In both these duties the sanction and the practice of numbers banded in religious organizations are most effective help. The National Federation is an organization of so many units or distinct Catholic bodies which are gathered into one central which are gathered into one central body which gathers the principles and sentiments of the individual societies, clarifies and crystalizes them into one effective whole-makes one great body from these many parts and members, which adds strength and importance to the whole organization and to each of its branches respectively.

There is great value in men uniting in a society when that society has good for its object, as is the case with our Church organizations. It is helpful to the individual. He becomes the stronger in his virtue and moral char-acter when he has the friendship and the good example of many others all banded together as one for the same object. The first reason for the existence of a Catholic society is the good that comes of well living and well-do-ing of the individual member; the ond is the good that he may do to and for others.

For this Catholic societies of every kind are created under the patronage of the Church and the people are encour-aged and exhorted to join them. There are the various societies for spiritual advancement alone, and there are those which look to temporal advancement as well. The fact that these societies are composed of Catholies only, make olic principles and influences bear especially upon the lives of their members. In most, if not in all cases, the priest is the director, and hence the influence he confers for good upon all the members. The priest is the good shepherd of his people and he delights in leading them into good and safe pas-

The people should be docile flocks glad to place themselves under his guid The young especially should themselves around their pastor and get from him the instruction that will guide them in the paths of rectitude and virtue. For them specially valuable and helpful are the sodalities, the literary societies, the choral unions but to have them fulfil their true mis sion they must be persevered in serious y and earnestly by all who join them. The priest must not be taxed too much in their preservation on account of his many other duties. He is the hub of the wheel, but the members must the sturdy spokes that keep true to it, whilst religion may be said to be the tire that keeps both together and makes them effective for the run of life on the safe axle of God's holy will, as made known through His commandments. While all the church societies make a

mighty power for good by federation first in great centres like cities, then in the states, and finally in the whole country, they have a reacting influence for the good that each society may be striving to do in its own particular sphere and province. It is the same life that runs through all and its pur pose is the same, namely, God's glor and man's temporal and eternal happy -Bishop Colton, in Catholic Union

Doing His Duty.

Down in Derby, Connecticut, Father De Bruycker has banned a Catholic club that allows the drinking of liquor and playing of poker in its club room and playing of poset in the color on Sunday. And it is well. Evidently the priest is doing his duty. Why isn't the chief of police equally aggres-

PRIEST BRAVES THIRD RAIL

LEAPS FROM "L" TRAIN TO GIVE LAST RITES TO DYING MOTORMAN.

New York, July 14 .- Heedless of the perils of the third rail, from which others shrank, a priest whose name none could learn sprang from a crowded, elevated train at Fiftieth street and Sixth avenue and kneeling close to the deadly current administered the last sacraments of the Church to a man writhing from the effects of a fatal

Intense excitement prevailed in the crowded cars, for nearly all had heard the agonized scream of the unfortunate motorman as the electricity leaped through his body and stretched him lifeless beside the contact rail. The incid.

ent occurred on an express train. Just before making the turn at Fifty-third street, Edwin Miller, the motorman, had seen a signal in the tower ahead to stop. He brought his train to a standstill and when the signal to proceed was given turned on the current too quickly and with a sharp explosion the fuse was blown out and flan up and enveloped for a moment the for-ward end of the forward car. Alarmed by the report, the flash and the sudden jolt of the train, men and women began to surge toward the doors, but none

dared leave the cars.

Meanwhile Miller had left the motor ox and was crawling under the truck to adjust the displaced fuse. For a moment those in the car heard the dull taps of his hammer as he worked at the motor and then there was another flash and his body seemed to be doubled up and thrown violently backward several feet. The force of this shock from the motor landed him squarely across the contact rail. As his body touched it he uttered a loud scream and then his head and feet curled toward each other for an instant, when he straightened out limp and nearly lifeless on that narrow foot hill.

At sight of his perilous condition At sight of his periods condition many women fainted and men drew back to avoid the shocking spectacle. Some of the passengers climbed down on the opposite side of the train, but the priest unhesitatingly leaped down among the network of irons and went directly to the injured man's side. Arnold Meyer and Charles Parsons, two track repair ers, hurried to the spot and warned the priest of his danger. He paid no attention to them, but continued about his

CATHOLIC NOTES.

Mayor Moore, of Omaha, Neb., who died recently, became a Catholic on his deathbed. He had governed Omaha for nine years.

Archbishop Glennon of St. Louis has established in his diocese a band of missionaries whose work will be to give missions especially to non-Catholics.

The pupils of the Ladies of the Sacred Heart, Detroit, decided to forego the usual awards of premiums this year and devote the money which would be thus expended to the San Francisco relief

At least three of the State Universities of the U.S. listened to commencement addresses from Catholic divines this year. Archbishop Keane spoke at the University of Iowa, Bishop Carroll at the University of Montana and Rev. Dr. Stafford at the Ohio State University. Mrs. Rose Hawthorne Lathrop (Mother Alphonsa), the daughter of Nathaniel Hawthorne, who gave up a life of comfort to seek out cancer vietims on the East Side, New York, is nursing, observed the tenth anniversary of her work the other day.

Alexander Juett, a student of the Christian Brothers' College at Perth, West Australia, has been awarded the Rhodes scholarship for that State, worth \$1,500 a year for three years. similar success we recorded came from Newfoundland, a student of the Irish Christian Brothers' school capturing the prize.

Rev. Dr. Robert F. Clarke, one of the most scholarly men among the Eng-lish Catholic clergy, is dead. He was convert, and had, before his conversion, studied medicine and surgery in Scotland. He was the English representative on the Biblical Commission formed by Pope Leo XIII., in 1901.

Father Hagen, the Jesuit astronomer from Washington, D. C., is full of honors and hard work in Rome under the im mediate patronage of Pius recently installed in the Vatican Ob servatory, and the Jesuits at the Villa Cecchina have sent their most valuable instruments to him there. The science of the stars will hereafter, as hereto-fore, be keenly and reverently pursued under the most favorable ausp

The Duke of Norfolk has been pro the erection of a magnificent Catholic Cathedral at Norwich. The cathedral has been in partial use for divine serv ice for the last fourteen years, and the Dake is now endeavoring to complete it throughout without much further de lay. With this object he has increased his grants to £1,000 per month, and it is now expected that the cathedral will be finally completed in 1908.

The old proverb, "It is an ill wind that blows no one good," has been realized on the east coast of Canada, where the French Eudist Fathers recently exiled from their native are on the mission in Canadian Labra dor, remarkable at present for its rapidly increasing industries and commercial undertakings. The French Fathers have now houses in five dio-ceses, and their superior, Father Blanche, has been the first in their congregation to be consecrated

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

THE DOMICILIARY VISIT. Father Montmoulin accordingly, lamp in hand, preceded the little party of searchers along the corridor to the principal staircase, lighting up every corner. Not the slightest trace of any last dead could be found all was just dark deed could be found, all was just as usual. They descended the stairs, examining each step; they light to the stone gutters of held the light to the stone gutters of the cloisters, they searched every angle, they looked behind every post and pillar, but nothing extraordinary was discernible. At length they reached the vaulted porch before the gates of the Convent. There stood the policeman, and the innkeeper with his lantern. At the sight of the former the priest turned pale, and the man noticed that he did so, though he made no remark at the time.

"This is where the sacristan lives, is it not?" inquired the mayor. On being answered in the affirmative he tried to open the door, but found it

"Here is the key," said the inn keeper, stepping forward officiously.
"I think I have already informed Your Worship that Loser went off to Mar-seilles yesterday evening, and left his

keys in my charge."
"True. Were you aware of the sacristan's departure?" the mayor asked, addressing Father Montmoulin.
"Certainly. He requested me to give him leave of absence for a week."

"And he has not been here since?'
Father Montmoulin hesitated Father Montmoulin hesitated a moment before replying. He had seen and that cer-Loser come into his room, and that cer-tainly he was not bound to conceal; but the reason for which he came was only to go to confession, and were he to mention the fact, it might under the circumstances, touch upon the seal of confession. On the other hand he could not but perceive what a weapon against himself he was putting into the magis trate's hand, by concealing Loser's return. However he judged it best to de so, lest otherwise any danger should arise of betraying the reason which led

the murderer to his room. So he answered: "Not to my knowledge."
"How very strange your behavior is, Sir! Surely it was not necessary to bethink yourself so long before giving such a very simple answer!"

Father Montmoulin tried to excuse himself on the plea of indisposition; his himself on the plea of indisposition; his head ached, he said, and he was afraid of the draught under the open archway. The mayor said it was useless to linger down there any longer, since the sacristan had gone away, and, according t the priest's testimony, was still absent. It was very cold and draughty there. He then inquired whether there was no other way out of the convent than by

There was another door at the back of the cloisters, the policeman replied, but that was locked, he had already

Very good," said the mayor. "But is there no other staircase leading from your rooms to the ground floor?" he asked Father Montmoulin.

There is a back staircase at the far end of the other wing, which takes down into what used to be the kitchen, but now contains an oil press. But as that way is generally locked, it is most improbable that Mrs. Blanchard made of it. She is much more likely to have gone through the tribune, to pay a visit to the Blessed Sacrament, and then descended by the sacristy stairs then descended by the sacristy stars out into the cloisters." It was with the greatest difficulty that Father Mont-moulin uttered the last sentence; for he knew full well that it was there that the murdered lady would be found. The mayor desired him to show them the way immediately. He accordingly proceeded along the cloisters in the gentlemen following him in silence He meanwhile repeated the De Profundis to himself, trying to brace himself for the terrible sight which he knew ere long must meet his eyes. As they went along, they held the light to every corner, looked behind every column in the cloisters, but without discerning anything. From the old masoury fanciful heads of animals and grinning demons looked down upon them, and the three visitors could not resist the weird influences of the dark, silent, stone flagged passages, in which no sound was heard but the echo of their own footsteps. Each one felt he would not like to find himself alone, at that time of night in those desolate cloisters, but neither of them spoke his

Is not that some one walking overd?" inquired the mayor.
It is only the echo of our footsteps head ?

the clergyman replied. that you hear,' oppressive silence was next a by the town-clerk, who asked

what the time was?
"It must be just midnight, you will hear it strike directly," said the notary, adding by the way of a jest, "you surely are not afraid of ghosts?"
"As though any man of education

"As though any man of education was afraid of ghosts!" retorted the town-clerk scornfully.

The mayor then asked what use was

formerly made of the space enclosed by the cloisters.

The priest replied that it was in

The priest replied that it was in other days the nuns' burying-ground.

"Along this way through which we are now walking, the bodies used to be brought out of the church, and this which we are now coming, was called the gate of death. Look at the carving over the portal." He held the lamp aloft so that a Death's head sculptured in stone might be seen, with the inscription : Hodie mihi, cras translating the words as he did so

Thy turn to-day, mine to morrow!

"We know enough Latin at least to understand that," said the mayor testily, for he was not very fond of hearing ly, for he was not very death talked about. Father Montmoulin opened the door, and they found themselves in the belfry.

"Is that door always unlocked?" in-

quired the mayor. "All the doors in the interior of the

convent are left unlocked. This is where the Angelus is rung three times a dsy," the pastor answered. "Who rings it when the sacristan is

away ?" ir rang it myself in the early morning to day," replied the priest; "the other two times it was rung by a neighbor, who generally acts for the sacristan when he is absent."

Then at midday all must have been as usual here, or he would have remarked it," continued the mayor, looking about him suspiciously. He then crossed over to the door of the sacristy, opposite to the one by which they had entered, and endeavored to open it.

open it.
"That door is only open during the times of service. I closed it myself after Mass this morning, and took the key with me up to my room," the clergyman explained.
"It is useless to look for our missing

friend in there, then," said the mayor, turning towards the winding stairs, which were so narrow that they did not which were so narrow that they did not admit of two persons going up abreast. Father Montmoulin went up first, holding the lamp aloft, in order that the others might see their way; the mayor came next, the two others brought up the rear. And now the landing on the stairs was reached where the door of the sacristy-room was situated. Involuntarily the priest paused and cast a glance at the door, while an almost unperceptible shudder ran over him. The mayor intercepted his glance, and immediately sked where that led to. "It is the door of a room where the sexton his implements, and all sorts of lumber is put out of the way," Father Mont-moulin answered. He was about to moulin answered. He was about to ascend the rest of the stairs, but the nayor, seizing the handle of the door, mayor, seizing the handle of the door, threw it open. For one moment the light fell upon the body that lay there covered with the pall; the next instant all was darkness, for the lamp was extinguished by a gust of wind which came through an open window within, on the door being suddenly opened. A cary of herror, ascaned the line of the cry of horror escaped the lips of the The mayor was the first to re

cover his self-possession.

"What was that lying upon the ground?" he demanded.

"There was a pall, and something under it," exclaimed the notary.
"I believe this infernal old convent is hamted!" circulated is haunted," ejaculated the town clerk, no longer concealing the terror he felt. "We had better postpone our search until some more suitable time; I think I heard midnight strike just as we began

to ascend these stairs."
"What have you to say, reverend sir? Did you see nothing?" said the mayor, addressing Father Montmoulin. "I did indeed," was the compara tively calm reply. "And I greatly fear what I saw was the object of our

search."
"Merciful heavens! And here are we standing in pitch darkness close to the lifeless remains of my poor sister!" cried the town clerk in piteous tones.
"We must go back, and fetch the
police-constable and the lantern. For goodness sake, come with me," he said to the notary, "I am half dead with fright, and I could not for anything in the world venture alone in those dark oisters.

Yes, go and fetch the lantern, said the mayor. "If you call out from the door to the cloisters the man will

bear you."
During this time Father Montmouling had entered the chamber of death, into which a faint ray of light fell from the lamp in the sanctuary. He knelt down, and prayed silently beside the pall, and prayed silently the outline of which he could perceive, as his eyes became accustomed to the darkness. He prayed for the soul of the woman who had been so cruelly murdered, as he had done already, and ne felt himself thereby recovering to some extent calmness and fortitude, though every moment made it plainer to him that a terrible trial had over

taken him.
The mayor remained standing on the the cloisters in the e church, the three stairs, turning over the events of the stairs, turning over the events of the stairs, turning over the events of the that it was no fatality, as he had till then imagined, but a serious crime with which he had to deal. If, as the light in his mind. priest suggested, that pall actually covered Mrs. Blanchard's body, whose hand had spread it over the corpse ?
And how was it that he seemed to know by intuition, that she lay beneath it? Why had he looked with such a peculiar expression at the door of that out of the way room? His whole demeanor had been very odd when the mayor and his colleagues found him in his room, and when they proposed to search the house. Again how strange his manner was when he was questioned about the return of the sacristan. Every thing seemed to indicate that he was privy to the crime. Was it possible that he nimself ?-No, no, the mayor could not entertain such a thought; that young priest, of hitherto stainless reputation, guilty of murder! Yet after all, it might be so. Father Montmoulin was known to be poor, and his relatives were poor also; might not the sum money, which doubtless appeared large to him, have been a temptation? Besides on whom could suspicion fall but on him, since it appeared that no one out he was in the convent when the un fortunate lady went there. Such were the thoughts that passed through the ind of the mayor whilst he awaited the return of his comrades, and he came to the conclusion that the priest lay under grave suspicion, at any rate and that he must certainly be examined before the magistrate. He was glad to think of this being the He was almost here was the scandal that they had been talking about a few hours ago over their wine, and it would furnish them with a formidable weapon against the hated clericals. "Good use shall be hated clericals. "Good use shi made of this," he said to himself.

Voices were now heard in the cloisters, and almost immediately the glim ters, and almost immediately the game of the lantern was discernible. A moment later, and the police constable stood on the landing, lighting up the room as far as possible. The pall was now clearly visible, and from it, towards the door, the feet of a woman protruded. Father Montmoulin was kneeling immovable by the side. All the others broke out into cries of dismay and horror. There was no longer

any room for doubt—Mrs. Blanchard had been cruelly assassinated. It might have been imagination before when in the flickering light of the expiring lamp they fancied they saw a human form under the pall, but there was no possibility of illusion now.

"Give me the lantern," said the mayor, when the necessary silence was

mayor, when the necessary silence was obtained. "Now lift up the cloth carefully, so as not to disarrange any

The man raised the pall so far as to allow the face and shoulders of the allow the face and shoulders of the corpse to be seen. The spectators shuddered at the sight of the ashy countenance and glazed eyes.

"She has been strangled," said the

mayor.
"She has been stabbed," said the policeman, pointing to the blood on her dress, and the pool of blood on the floor

in which lay.

"I suppose there can be no doubt that she is really dead?" inquired the "Cold and stark," replied the police-

man.
"You can identify this as your sister?" said the mayor, addressing

the town-clerk.
"Only too surely! But pray cover up the body again. I cannot bear the

sight of it."

"Yes cover it up," urged the innkeeper, averting his countenance.
"This will havnt me in my dreams.
If I had anticipated the horrible sight

that awaited us here, I certainly would not have been one of the party." "Wait a moment," said the mayor, as the policeman was about to replace : then turning to Father Mont the pan; then turning to Father Mont-moulin who was still upon his kness beside the corpse, and fixing his eyes on him, he said sharply: "And what have you got to say about this terrible occurrence, sir?"

"I can only pray for the victim and her murderer."

er murderer. That is all very well, but who is

"I cannot tell. You surely would

not deem me capable—"
"I have expressed no opinion. But
the suspicion which forces itself upon
all our minds is that you must be in
some way an accomplice in this murder, as your own words prove. At any rate you will have to be examined before the magistrate. It is my duty to report the matter to the poli-authorities at Aix without delay. Y authorities at Aix without delay. You will, if you please, accompany us to your room, reverend sir. Cover the body over carefully, so that all should be left just as it was. You bear me witness, gentlemen, that nothing has been disturbed? Very good. Grisable, you can remain here and keep watch by the corpse. Carillon, will you have the goodness to take an you have the goodness to take an official telegram, which I will give you directly, down to the post. It must

be sent off to night."

The police constable observed that
the door of the chamber might be ocked, so as to leave him free was wanted for any service, and the mayor assented to the proposal. The door was accordingly mayor putting the k key into cket, and all the party ascended the winding stairs in silence, passing through the tribune and along the corridor to the priest's apartme Montmoulin crossed th tribune, he cast a sad, wistiul look at he choir of the church. sorrowful foreboding that he should have to leave that spot, perhaps never eturn; but the remembrance of ou Lord's presence in the tabernacle afforded him support and solace in his

"He knows my innocence. He will intercede for me. He will stand by me, and not allow me to violate the sacred obligations of my calling. Whatever happens, I am in God's hands." Such were the good priest's thoughts as, feeling himself already a prisoner, he repaired to his rooms, accompanied by the other men, of whose hostile dispositions towards him he was only too painfully aware.

THE COWARD

A FRENCH CANADIAN STORY "He is a coward," the people of Brillon used to say, pointing to Adolphe Canelle as he passed down the one street of the French Canadian village trailing a string of freshly caught dore. "He has been so village trailing a string of freshly-caught dore. "He has been so coddled by his mother, the Widow Canelle, that a young calf has more pluck. He is afraid to go to the lumber shanty in the winter-can do nothing but eatch fish. He has no

ourage—he is a poor cur."
And Adolphe stood as the village

During the open season most of his time was spent in his cance on the river, fishing or gathering driftwood. and his mother were sometime given odd jobs by summer visitors and ccasionally he got a day's employmen from the contractors building a cana below the enormous dam which stretched across the Ottawa at Brillon. In the autumn most of the village men and boys of Adolphe's age went to the lumber shanties, whence they re turned in spring as capitalists with their winter's wages.

Adolphe would not go. "I cannot leave my mother; I must stay with her," he told the foreman then he asked him to join. Jeers greeted this, for it was a set

idea in Brillon that boys should go to the woods at seventeen.
"You must not leave me, Adolphe," his mother used to say. You are my ally child. You must stay with me.
to not mind what the people say."
"No—no, mother. I love you too only child.

And he never gave her a sign of the hunger for adventure that was some-times sore in his heart. It was not all a girl's heart, though simple and loving

and afraid to give pain.

Often as he paddled up the river toward the dam he would wonder why the villagers ridiculed him, for he knew that few ran such risks in getting a

living as he.

In the eddies of the rapids below the dam were the best fishing grounds of the whole sweep of river near Brillon,

and Adolphe would spend days among them, anchored in his canoe, or fishing

them, anchored in his cance, or fishing from some bare rock.

He was well grown, and so expert with the paddle that often he would work his cance across currents and up eddy after eddy to the very foot of the light of the whole mighty dam, over which the whole volume of the Ottawa plunged its halfmile of width with a roar which could be heard far down the calm expanse of

The dam greatly fascinated him. When in the uppermost rapid he eagerly studied the rush of the flood from the crest and noted how it broke below, the crest and noted how it broke below, while countless were the logs, slabs, trees and stumps which he had watched whirl over. Suppose some day a boat should take a plunge—could it live?

Not there, nor there, nor there—Adolphe's eyes roamed the torrent—but there, toward the Brillon shore, if

but there, toward the Brillon shore, if the imaginary boat could jump clear of the back curling water at the very foot, there surely it might escape. But Adolphe shudde ed at the fancy; he thought he would not be in the boat for all the world. The season had not been a good one for the Canelles. Fish had been scarce, summer visitors had been few. To crown all, Mme. Canelle had seized with illness which gree worse as autumn advanced. She was without medicine, without suitable food, and Adolphe became frantic with grief and terror as he saw his mother failing

day by day.

If only he could have Monsieur the doctor from Ste. Therese! But that would cost \$3. And food—his mother constantly turned away uncomplainingly from pork and fish—if only he could get some food from the store. But curses net him when he asked for credit.

"Get out, you worthless good for nothing!" snarled storekeeper Charlebois to his plea. "If you had the pluck of a water-rat you'd go to the shanty, Adolphe turned to the Ottawa, his

iend, and paddled out on its brown arrent. His mother was worse; she uch die unless he could get money. current. "O Jesu, do not let her die

nurmured in numb hearted agony.

With each stroke his paddle gleamed in the meliow of gold of the northern autumn sun. The boy saw only the gray of death. He paddled on, as a "Canelle-Canelle!" suddenly broke

a shout.
Adolphe was near the canal There stood big Sandy Macdonald, the

oreman, waving to him.
"Work here for you this afternoon,"
an the voice. "Come ashere."
Ashore? Adolphe could not paddle ough. A half-day's pay! Fifty
With that he could buy white
Ah! the good Virgin. The fast enough.

bread. blessed Virgin! He stumbled up the rocky bank to

" Join the construction gang just be low the dam," said the foreman.

And Adolphe had shot away to find

the gang before Sandy had fairly fin-ished the order.

It was fifty yards from the dam that he passed a group of civil engineers. In their centre stood John Cameron, the contractor, who held this rich Gov-To village eye nment contract. Cameron was the biggest man between

Adolphe halted Brillon and Montreal an instant to stare at the demigod. "You should have seen the old barge Elsie go over two years ago," one enineer was saying, as he indicated a point geneer was saying as he indicated a point of the dam. "She missed the canal piers, and I tell you her plunge was a great sight. She hit the pike's head teef and was smashed to splinters. But what I'd like would be to see the dam

shot by cance. It might possibly be done in one or two spots."
"Well, if any reckless riverman wants to make \$50," broke in Cameron, wants to make \$59," broke in Cameron, with a laugh, "I'll give it to see him

go over in a canoe."

Adolphe heard. Fifty dollars! His eyes darted to the dam, while his face flamed scarlet. Then he went pale. The thought bewildered him. He to run the dam? But—\$50. It was his mother's life. She could have Monsies the doctor. She need not die.

But to go over the dam! Yet how often he had thought that it might be done. But now, how angry was the foam! What a horrible height it was! gh! He shivered—and yet—\$50— is mother! He knew well that place where there were no rocks and a smooth swoop of water after the curl-back

moder the plunge.

He wheeled and hurried to where Cameron laughed with his friends.
"M'sieu Cameron," he began with shaking voice, "you give feefty dollar for run de dam? I run de dam—me,

my canoe. You give me feefty dollar 1

"Who is this fellow?" demanded Cameron.

"Oh! he's a chap from the Brillon side. Sandy has him working here sometimes. He run the dam? Bosh!"

"He's making a bluff," laughed Cameron. "Wants glory, cheap. Wants to say he offered, eh? I know these French fellows." Then he looked

at Adolphe. "Nonsense! Go back to your work and don't be silly," the great man said, not unkindly, for something in the boy's face had suddenly moved

him.
"You say you give feefty dollar for run de dam? You mean dat? Den I run de dam for feefty dollar. M'sieu Cameron," repeated Adolphe.

The engineers laughed. He's got you, Cameron,' said It nettled the contractor. He would

be made to retract his offer by this quavering scareerow of a boy.

"Oh, yes," he said, coldly. "Fifty dollars—why, certainly. After you run it. When will you go?"
"Right off. I go 'cross on de oder side. I go now."

side. I go now."

Adolphe turned to the river.
"He seems to mean it," said
Cameron, somewhat aghast.
"Pooh! He's just keeping up his
bluff," insisted the engineer, and

Yet it became known almost at one along the works that Adolphe Canelle intended to run the dam. Men gathered in knots to discuss the thing.

But keener was the wonder on the

Brillon side of the river. Adolphe Canelle—that coward—to run the Bril-lon dam and rapids! Not Indian Minette himself, greatest of voyagers, whose name was known from Quebec city to Lake Temiscamingue, would dare such a thing. It was death, almost certain. Adolphe Canelle! In-

credible!
But no! There was no mistake.
Soon Adolphe passed up Brillon's
street, carrying his canoe over his head.
The village turned out and went behind him. For once he was followed with

At the dam most people halted.
Adolphe went on half a mile above, for ne needed a long course from the draw " of the dam in order to go ver at the place chosen.

He kicked off his boots, and then,

kneeling in his canoe a trifle aft, pad-dled her far out and pointed her down His body felt cold. His head

dizzy. Everything seemed unreal. An uncanny numbness had possession of him. There was a sickening tightness cross his heart. He paddled mechanically. Was he

actually going over the dam? Yes, he was on the water. There was the booms to his left. He vaguely noticed Pierre Latour standing on the third—the one where he caught the big catfish last spring. This was his own little cance. Yet how strange things were paddled slowly-he might still

return to shore. But he was here the sake of his mother. He would How happy they would be when she

got well! His darling mother!
"Is the water cold to day?" he won-No! no! he will not be in the He will be in his own canoe. He must paddle well. He must hold her straight for the big pine beyond her straight for the bar. There—that is it!
Durocher's wharf. There—that is it!
That is the place to take the jump. How the current runs

Now he must paddle—hard, hard! Speed, speed—that is what will save his life! It rings in his ear. Speed! Paddle, Adolphe! Force her! The water bubbles from the bows. Lift her ow! Lift-drive her through it! His face is vivid. He pants between

clenched teeth, giving a queer, strained gasp with each of those wild strokes. All his skill and experience, all frantic strength of desperation i desperation is in Tractic strength of acceptance withis battle for speed.

The twelve feet of bark leaps with each stroke. She far outspeeds the whirling current, and yet is she held on the stroke of th

even keel and rushed straight as a bul-let for the picked spot. Never before was such a paddling seen said old rivermen afterward. Now it is but a few more How deafening is the roar! How the smooth "draw" swirls here! But the

cance must not swerve. The pine tree

-that is it. A few strokes! Quick Fierce ones! her through ! Drive ! Drive ! In the one instant that he was on the in the one instant that he was on the brink Adolpte was conscious of the scene—the water falling away from him and boiling back immediately beneath; the people to his right on the Brillon side yelling with excitement; the groups of man on the carel in the significant control of the side.

seething of the rapids, and beyond that the quiet water of the lower river stretching far away, snimmering in

stretching far away, snimmering in the soft haze of the September afternoon. He is on the very edge; the bow is already past it—there it is! Notre Dame, what a leap! The good God help him—and his mother!

Then it happened as Adolphe hoped it would if he could get enough speed. Instead of pitching with the water down into that black curling roll of death directly below the dam, the light cance shot out clear beyond the fail. cance shot out clear beyond the fall.
As he drove the last stroke home he grasped either gunwale with a hand, and squatted lower to save the boat

from turning over as she fell. The drop lasted—lasted—how long ? The canoe struck the clear surface just beyond the line of back tow, shipped water, was righted on the s tore on down the torrent of the river

He has done it! Blessed Mary Now only the rapids are ahead. His mother is saved! He will get the money. The air seems to be full of human sound, mingled with the roar of the water. Most wonderful—it is cheer ing! It is for him! Adolphe's whole body thrills. He feels what it is to win.

Adolphe? This was not the old Adolphe. He had a new spirit in him. He was no longer a poltroon. It was a man who paddled, who guided the canoe with wonderful skill through the mad swhirl of rapids on to Brillon! On Oa to his mother! To money! friendly village proud of her so son! To the fame of the greatest feat of canoe ing known to twenty countries!

"By thunder! you're a brave lad." said Contractor Cameron, as he paid the morey. "But don't ever do that the money.

"The Bon Dieu. He must love that boy," the people said.

And Adolphe became the hero of the

whole riverside. whole riverside.

To this day the old voyagers of the Ottawa, when recounting deeds of daring, tell this very story of how Adolphe Canelle ran the great dam of Brillon and saved his dear mother's life.—Illustrated Bits.

A MODEL LEPER COLONY. OPENED BY U. S IN THE PHILIPPINES

HAS ITS FATHER DAMIEN. A model colony for lepers has been stablished on one of the small islands of the Philippines. Strangely enough the lepers of Culion will have the distinction of occupying the only model up to date town the archipel-

According to the recent canvass made of the Philippine Islands there are about 4,000 lepers in the archipelago. Estimating that is would cost the government twenty five cents a day to care for lepers the annual cost of maintaining the entire number would

About one hundred and fifty cottages have been erected in Culion, which

counting four persons to a cottage will accommodate six hundred patients. Other cottages will be built as fast as funds are available. When vacancies are created by deaths other lepers will sent to the colony from various

The object of the government in the The object of the government in the establishment of the colony is to rid the islands one at a time of lepers. When one island is clean another will be dealt with, and thus it is hoped gradually to stamp out leprosy fro

the Islands. Culion has an up-to-date sewer and water system. It is one of the most fertile islands of the archipelago, so that those who are able can find diversion in tilling the soil and thus help to lower the expenses of maintenance. The island is adapted to cattle raising. Animals are not liable to leprosy. Consequently the plan is to raise cattle for the market and in this way if ssible make the colony self susta

ing.
Culion will have its Father Damien
in the person of Father Valles, who
has volunteered to devote his life to work in the colony. Several Sisters of Charity also have consecrated their lives to the attempt to relieve the condition of the lepers. — Catholic Universe.

ZEAL FOR SOULS.

SERMON DELIVERED IN ST. PETER'S CHURCH, DORCHESTER, JULY 1, 1906, BY THE REV. WM. J. CARTRIGHT.

Today, as you know, my dear brethren, we celebrate the patronal feast of our Church, the Feast of St. Peter the Apostle. What a happy occasion it is for us all! What opportunities it offers for returning thanks to God that He has founded His Holy Church, or for recalling the glories of the primitive days of Christianity, or again for extolling the virtues of its first apostles martyrs; and, above all, what an its first apostles and sion it is for a word or two on a virtue dear to St. Peter's heart—zeal for souls. If the feast day of our apo patron means anything to us, it should at least inspire us with the desire to spread those truths which St. Peter r ceived from our Blessed Redeemer and in defence of which He gave His life should prompt us to use our best deavors to make the teaching and example of Christ better known It should animate our hearts with generous love for all God's children and waken within us a desire to share them all the blessed privileges which

Almighty God has ordained that there should be set apart an order of men, of whom St. Peter was the first, whose work has been and ever will be to labor for the salvation of souls. But brethren, have the people no part in this work? Are they to hold aloof, will this work? Are they to note aloot, whit they pass by, when there are souls hun-gering for the bread of life, thirsting for the spring of living water? The priest of the Church meets thousands of his parish; but you, my people, come in contact with the tens of thousands in the world; and you, as messengers, as ministers, as apostles, should be the willing instruments in the hands of God to carry the words of truth, of hop and of everlasting life, with which yo groups of men on the canal in the dissouls have been nourished, to tance to the left; in front of the white fellow men, to your brothers

CHRIST DIED FOR ALL. By the grace of God, I have been called to an order in the priestly the reason for whose existence in external order may these words of our Divine Savio Other sheep I have, that are not of this fold ; them also I must bring, and they shall hear My voice, and ther shall be one Fold and one Shepherd. And brethren, I would not be true to my vocation if I did not use every opportunity to dent desire of the Good Shepherd So, this morning, I intend to point out what possibly He, the Good Shepherd, calls upon you to do in the great work of saving souls. Was St. Peter dismayed when, on

the first Pentecost morning, he looked abroad over the great Roman Empire with its uncounted millions ? Did he fear to lift up his voice, and speak to the multitudes of Christ Whom they had crucified? Not he. Neith should we fear, we the children of Peter, as we look abroad over this great country of ours with its eighty millions of people. Brethren, of these millions of people. Bretaren, of these eighty millions, only thirteen millions are Catholic; of the remaining sixty-seven millions, about one half are non-church-going. Here, then, is a great multitude of souls right at our doors, whom Christ claims as His own, but here have not as yet heen brought into who have not as yet been brought into

Let us bear in mind that Christ died for all mankind. With Him was neither Jew, nor Greek, nor Gentile. All have the same right to Gentile. All have the same right to raise their hearts to Him in prayer; all, all without exception, can say: "Our Father." The whole world can look to Calvary and cry out with Isaias: Surely He hath borne our infirmities and carried our sorrows; He was wounded for our iniquities; He was bruised for our sins." Here then is the fountain of everlasting life, but not all have drunk from these living waters. And, because God in His infinite mercy has so ordained time and circumstances that we enjoy all that Christ has merited for us, we should not, therefore, bring ourselves to be-lieve that these semajors, and consolalieve that these same joys and consolations are to be denied for all time to our separated brethren. God forbid!

CATHOLICS OUR BLESSINGS AS OUR BLESSINGS AS CATHOLICS.
Have you ever thoughtfully considered all the countless blessings which we enjoy? Consider how often we have come to this church, our souls bowed down with a burden too heavy for them to bear, with sins and imperfections, rebellious against our God fections, rebellions against our which have humbled us even t which have humbled us even to the dust, with sorrows that no one could assuage. We have assuage; we have come here, and have cast ourselves before God's minister of pardon and love, and poured out our souls in accents of deep contrition, begging that help and peace which the world could not give. The word of peace was spoken, the merits of our Redeemer were poured into our souls, and we are ship, strong psalmist w His tender O my soul bless His deed a ho the senti nnited wi lasting Gout of the mouth spe God, show and praise mighty c can not e soul; for silent, un God. An here on e and moth lead thei there, kn Bread of Are y ness to not you Sacred I

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and they were cleansed and made pure, arose strong in our new friendship, strong in hope, and with the psalmist we gave thanks to God for all psalmist we gave thanks to God for all His tender mercies. "Bless the Lord, O my soul, and let all that is within me bless His holy name." Ah, this is indeed a holy joy! But who can voice the sentiment of a soul when it is united with the Almighty and Everlasting God in Holy Communion? If lasting God in Holy Communion? In out of the fullness of the heart the mouth speaketh, it would seem that the heart, united with the Eternal, Infinite heart, united with the Storage of prayer. God, should burst into songs of prayer and praise, that would vie with the mighty choirs of heaven in ceaseless thanksgiving. But words—at best but feeble flashes of an immortal spirit can not express the sentiments of that soul; for its true happiness is in its silent, unvoiced communion with its God. And oh! brethren, I can not conceive a more perfect joy for you, here on earth, than that which father and mother must experience when they lead their children to the altar, and there, kneeling, receive with them the Bread of Life, being made one in union with the unchangeable love of Gcd.

Are you selfish, brethren? Or do Are you selfish, brethren? Or do you wish to appropriate all this happiness to yourselves? Or, rather, does not your heart, in union with the Sacred Heart of Christ, expand into a world-wide love for all mankind? I pray God that it does, for there is work for you to do. Here are these millions. for you to do. Here are these millions of souls, your fellow countrymen, your neighbors and friends, straying sheepwithout a shepherd wandering here and there, seeking that which they know not how to find, hungry for the track and honest in their endeavor to find it. There are noble intellects among them, There are noble intellects among them, grappling with the mighty problems of the soul; and doubt, awful and insidious, is working its way into their lives, and the future looms before them as a gaunt spectre of unbelief, denial and atheism. And all they need is a friend to guide them. Would that I had the leavning of a St. Thomas, the eleganere earning of a St. Thomas, the eloquence of a St. Chrysostom, and the burning enthusiasm of St. Peter! I would fire your hearts with such a holy zeal that you could not rest until the cry of until their intense longing had found its solace in the Sacred Heart of Christ. these earnest souls had been answered

It is not as if we had nothing to give them. We have everything that their soul could desire here on earth and the God-given means of leading them to the everlasting happiness of heaven—the Holy Sacrifice of the Mass, wherein the Holy Sacrince of the sacring of Calvary is perpetuated upon our altars; the sacraments, those blessed channels of grace through which the merits of Christ are poured into our souls. We have certainty in doctrine, truth in teaching, joy in serving, and the abiding presence of the Holy Spirit within the Church. This, on the one hand; and, on the other hand, are these wandering sheep of the Good Shepherd, seeking shelter and finding none, crying for a leader and there is

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none, crying for a leader and there is no one to guide them, hungry for the truth and weary with seeking. With these two pictures of Christ's children side by side, and with the cenchildren side by side, and with the central truth burning in our minds that Christ died for all, there must rise up in our souls a great longing to help those cutside the Church and to bring them all into the one true fold of Christ. In simple faith, then, let us turn to the Good Shepherd and say: Master, what wilt Thou have me to do? What is Thy holy will? How can I help to satisfy the longings of Thy loving Heart?

Really, the answer that comes down to us is so simple, so ordinary, so commonplace as to seem foolish. But commonpiace as to seem foots. But this answer, so simple in substance, is rich in divine wisdom; it is practical in its utility and effective in its results. What is this answer?

First of all, give good example. Let everybody see that your faith is the motive of your life, and let your life be a true mirror of your faith.

Be neighborly. Don't be afraid to invite your friends to come to Mass and Vespers with you. Make them interested in your faith. Give them Catholic books in your faith. Give them Catholic books and papers to read. Discuss questions of religion with them. Oh, we are greatly mistaken when we think that they do not want to talk about God and the soul, about life and death and heaven. They are eager to learn, but they hesitate to take the first step. They want to know the truth and yet they fear the consequences, for they know that conviction generally leads to conversions, and that conversion is they fear the consequences, for they know that conviction generally leads to conversions, and that conversion is often attended with many hardships; and so it is for you to take the first step. Be practical subscribe to a good Catholic paper. and so it is for you to take the lirest step. Be practical subscribe to a good Catholic paper or magazine and give it to some friend regularly. Give a little catechism, give Cardinal Gibbons "Faith of Our Fathers," Father Searle's "Plain Facts for Fair M nds," Father Russo's "True Religion," Bruno's "Catholic Belief," Or, to let them get a climpse of the inner life of the Catha glimpse of the inner life of the Cath-olic soul, give them St. Francis de Sales' "Introduction to a Devout Life, or the "Imitation of Christ." There i There is or the "limitation of Christ. There is no lack of reading matter, and so reasonable in price as to be within the reach of everybody.

But, brethren, above all, give them

yourselves. Give yourselves in good coursel, in loving charity, in pure example, and in constant, persevering prayer. This is but the natural impulse of true friendship which comes from God, which tends to God, and

which will last eternally in God. As in all things Christ is our model and teacher, may we not learn from him a lesson in zeal for souls from His relations with St. Peter? We know how St. Peter was called a poor weak man, ignorant and unlettered, and how he followed his Divine Saviour during the three years of His public ministry. In all ways did his Master make him prove himself. He was foremost among the apostles in all the principal

and confirmed one of the weak ones of the world, making him the everlasting rock of the Church's foundation. Thus we see what the will of God was concerning St. Peter. Once again let us ask, Lord, what wilt thou have me do? ask, Lord, what wilt thou have me And, in asking, let us generously open And, in asking, let us generously open onr hearts to receive His answer: It is My will that with St. Peter you should bring your separated brethren to confess Me to be the Christ, the Scn to confess me to be to be the Christ, the Sti of the living God. It is My will that with St. Peter you should bring your brethren to cry: "Lord, to whom shall we go? Thou hast the words of the eternal life. "It is My will that with St. Peter you should bring your brethren to weep bitterly for their sins and imperfections. It is My will that with St. Peter you should bring all mankind to the Church, and there, falling down before Me cry "Lord, Thou knowest all things, Thou knowest that

I love Thee.' God wills it, my brethren. God wills that there should be one fold and one Shepherd. God wills it. So to day let the prayer of your heart be: May Thy holy will, O God be done! And thus shall we honor our apostle and our patron as He would have us honor Him.—Sacred Heart Review.

POPE PIUS X. AND A TEXAS BISHOP.

PONTIFF LEARNS OF THE HARDSHIPS OF MISSIONARY LABORS IN THE FAR

In a circular letter to the people of his vicariate of Brownsville, Texas, Right Rev. Peter Verdaguer gives a touching and interesting description of the interview which he enjoyed with the Holy Father on occasion of his re-

cent visit ad limina.

"It is impossible," writes the Texas prelate, "to describe the joy and happiness we experienced upon knowing that we were soon to have the great that we were the great that we were soon t privilege of seeing and speaking to the privilege of seeing and speading of well vicar of Jesus Christ. . Our emotion, and perhaps fear, were of short duration, for scarcely had we reached the door of his parlor when he took us by the hand and spoke so amiably and affectionately to us that we almost forcet we were talking to God's represen-

got we were talking to God's represen-tative on earth. He would not permit us to kneel, but, placing a chair there, he made us sit by his side. 'Holy Father,' said I, 'your servant does not rather, said i, your lunderstand that Your Holiness speaks Spanish. 'I used to speak it,' he answered. 'You may speak in Spanish; I will under stand you.' He spoke in Italian, so well, but I understan distinctly that we understood every-thing he said. We presented him the alms we had collected, and when he saw that the amount was \$608, he exclaimed 'Is it possible that you could collect so much in your poor vicariate?

It is really wonderful.'
"He inquired about our missionaries, and as to the manner in which we made our pastoral visits. When he heard us say that we made these visits in an ambulance, with only the driver to manage the horses, and one priest on horseback to assist in the Sacrament of Confirmation, going from ranch to ranch for three or four months, and that most of the priests traveled on horseback indergoing hardships and suffering, and sometimes hunger, he litted his hands and, then striking the table with his hands, exclaimed: "They are missionaries; they are missionaries. When we related to him that very often the ranchmen would accompany us on horse back, riding ahead of the ambulance, and when the roads were heavy these same ranchmen would tie their ropes to the ambulance and pull it along rapidly, and upon hearing of the solemn manner in which we were received by the faith in which we were received by the said ful upon arriving at the ranches, he said, 'Good, good; that shows they are good people, and that they respect the dignity of the Bishop as he deserves.'
"He inquired about our Catholic for the said of the sa

"He inquired about our Catholic schools, and regretted we had so few. When we explained to him that the few schools we had were hardly self-austaining, he replied, 'Poor religious, poor religious; they do so much good. You in your pastoral visits and the missionaries in their missions must explain to the faithful that it is their missionaries in their missions must ex-plain to the faithful that it is their duty to send their children to Catholic schools and to assist in the mainten ance of the present schools and the establishment of new ones. It is only in Catholic schools that the children will learn their religion and the manner

By orders of the Holy Father the July Intention for the League of the Sacred Heart all over the world is "the grace to know one's vocation."

DIFFERENT STATES AND THEIR PRIN

CIPLE OBLIGATIONS.

The priesthood is at once the most The priesthood is at once the most holy and most august of all states. Those whom God calls to it, are empowered to consecrate the Body and Blood of Christ, to administer the sacraments and to dispense His divine word—sublime functions with which the angels themselves are not invested. Hence, the priest should be, were it possible, more holy than those blessed

The principal obligations it imposes are: a regular lite, a well-tested purity, a great love of God and of whatever is consecrated to his service; zeal for the salvation of souls, estrangement from the world, relish for study, and a decided taste for retirement,

silence and meditation. THE RELIGIOUS STATE. "The religious life is a privileged state in which, by a happy and admirable exchange, the things of this earth are given for those of heaven; the transitory, for the eternal; the land of the dead, for that of the living; worthworks of Christ. He confessed Him, he denied Him, and, in the the end, gave himself to his Risen Saviour in a threefold affirmation of love that established him forever the pastor of the flock of Christ.

Thus we see, beloved brethren, how our Divine Saviour guided, purified

the dead, for that of the living; worthless objects for inestimable goods. It is a life in which momentary suffering ensure an endless happiness, a life more angelic than human, and which affords, even in this world, the greatest possible share of eternal felicity."—St. Basil.

"Words are inadequate to express"

the dignity of the religious life; and when I wish to raise my voice to praise so sublime and angelic a state I am,

How lovely are thy tenes, o Sacots, and thy tabornacles, O Israel! How beautiful, O Church, are thy religious institutions and how well marshalled are thy spiritual battalions! How great the number of itervent souls who great the number of dervent souls who enjoy, by anticipation, the felicity of the elect, in praising God incessantly and in living on this earth, by the exercise of holy love, as lives the seraphs in the heavenly Jerusalem!"—St. Thomas Aquinas.

religious life man lives more purely, falls more rarely, rise more promptly, advances more cautiously in the path of perfection, is refreshed more frequently with heavenly grace, reposes more tranquilly, dies with more confidence, is purified more quickly, and is rewarded more abun-dantly."—St. Bernard.

dantly."—St. Bernard.
Such is the fervid and exalted strain in which the saints have celebrated the riceless advantages of the religious life; but to enjoy these benefits and blessings, you must cherish a life of poverty, have an ardent desire to lead a life of spotless purity, a perfect de-

a lite of spotiess purity, a period to tachment from all things, an unfeigned abnegation of self will, and a great union with God by prayer.

Though the religious life is fraught with so many inestimable advantages, it is, however, no more permitted to emprate a person to embrace it, than to compel a person to embrace it, than to divert from it one whom God calls The Church, who fondly thereto. cherishes all her children and blesses every calling, very severely rebukes, as well these parents who use com-pulsion to make their children enter the religious or the ecclesiastical state, as those who absolutely and persistently oppose their deliberate determination. This is a patent and convincing proof

countered in other states. St. Bernard reduces them to three, viz., the facil ity with which we form too favorable an opinion of our own excellence, the temptation of looking back upon what we have quitted and of returning to the world either in effect or in desire; and the natural propensity becoming lax in the performance of the religious exercises.

Why, may we ask, is it that world-lings, though they admire the heroic courage and self abnegation of the religious, feel so strong an aversion to the silence and seclusion of the cloister? A learned Bishop says: 'It because they thirst after pleasure and shun the cross of Christ; because they plunge headlong into iniquity, and condemn the rigors of penance; and condemn the rigors of penance; it is, in fine, because the religious state is to their eyes what the sting of re-morse is to their conscience—a pol-ished mirror that reflects their vices, an obstacle to the full enjoyment of transitory delights, a severe and un-compromising censor that embitters father, you mother, and you friend, why do you regret the young novice that has just bade you farewell? Is it not on account of the joy, pleasure and satisfaction, which that youthful person would have afforded you in the world? Is it not, therefore over the fate of the religious that you mourn, but over your own so-called privation."
"O sacred state of religious servi-

man equal to angels, pleasing to God, terrible to the devils, and commendable to all the faithful! O servitude lovely and ever to be desired in which we are to be rewarded with the great est good, and joy is acquired that will never end!"

THE SECULAR STATE.

The obligations of the secular state vary with the different stations or professions; it is, therefore, impossible to enumerate them here; but in whatever position Providence places you, remember the following counsels:

1. Seek your salvation above all. "Seek you therefore, first the kingdom of God, and His justice and all these things (the goods of this world) shall

of God, and His justice and all these things (the goods of this world) shall be added unto you." (St. Matt. vi., 33)
"Blessed is the man that fearent in

Lord; he shall delight exceedingly in his commandments. His seed shall be mighty upon earth; the generation of the righteous shall be blessed. Glory and wealth shall be in his house." (Psalm exi., 1 2 3.)

(Psalm exi., 123.)
2. Honor your parents. "Honor thy father, in word and work, and all patience, that a blessing may come upon thee from him, and his blessing may remain in the latter end. The father's blessing establisheth the houses of the children." (Ecclus. iii., 9, 1011)

Be compassionate towards the needy "He that hath mercy on the poor, lendeth to the Lord; and he will re pay him." (Prov. xix., 17)

4. Sanctify the Sunday. "Keep My sabbaths, and reverence My sanctify the Lord of the pay him."

tuary "I am the Lord. If you walk in My precepts, and keep My command ments, I will give you rain in due season, and the land shall bring forth its increase, and the trees shall be filled with fruit." (Lev xxvi., 2 3 4.) It is important to remark that the secular state is beset with more temptations, dangers, and perils than the clerical or religious life. The world is the servile slave of concupiscence; is the servile slave of concupiscence; whilst the body is pampered with all the refinements of luxury, and the passions obsequiously pandered to, the soul, through a supreme indifference, a lamentable infatuation, is left to languish, to pine away and to die. A pagan philosopher said: "To deprave others and to allow one's self to be carried off by the torrent of corruption—such is the common mode of living."
There are undoubtedly, preservatives against these dangers, and intallible means of salvation; but, unfortunately,

too many persons neglect them. Those called by Providence to live in the world should work for their sanctificafor want of proper expressions, reduced to silence."—St. Augustine.
"The religious life is the fairest flower in the garden of the Church; a sparkling jewel in the midst of her treasures."—St. Jerome.
"How lovely are thy tents, O Jacob. and thy tabernacles. O Israel! How the devil, the world, the flesh, frequently approach the tribunal of reconciliation and sacred banquet of the Lord. Another powerful and efficacious means to persevere in virtue is to enter one of the numerous confraternities that are established in every country—associations which, in the en lightened estimation of St. Liguori, are so many arks wherein people may find a safe refuge from the flood of vice and

temptation that deluges the world.

The ordinary life of secular persons is that of matrimony, which was raised by our Lord to the dignity of a sacrament. Those who embrace this state should be sincerely intent upon sancti fying themselves, and procuring for their children the blessings of a Christian education. Though the married hite generally presents itself under a smiling aspect to the glowing fancy of inconsiderate youth, it is not, however without its bitter sorrows, keen pains, important duties, and grave responsi bilities. St. Frances of Sales said the matrimonial state had a novitiate, the professed would be but few."

When of age to settle themselves in life, young people who are called to this state, will find in prayer, in the frequentation of the sacraments, in the counsels of prudent and judicious persons, the means not to engage them-selves therein blindly and rashly. As to those who have the temerity to intrude themselves without being called thereto, they will feel the crushing weight of the Almighty's wrath; their brilliant expectations will be blasted instead of happiness and delight, they will meet with affliction, anxiety, disquietude, malediction, and despair; in a word, with an anticipated hell. For the people of the world, there is

This is a patent and convincing proof that the Church is impartial, and that she seeks, with a motherly solicitude, the happiness and well being of all.

The religious life, it is true, has its dangers; but they are less numerous and more easily avoided than those encountered in other states. St. Reversed that the matrimonial countries in other states. St. Reversed that the people of the world, there is yet the state of celibacy, which, when embraced with a view of pleasing God, and combined with continency, is more holy and perfect than the matrimonial life. We here speak of celibatists, who choose their state through religious entires and not of those single and not of the world, there is yet the state of celibacy, which, when embraced with a view of pleasing God, and combined with continency, is more holy and perfect than the matrimonial life. We here speak of celibacy, which, when embraced with a view of pleasing God, and combined with continency, is more holy and perfect than the matrimonial life. We here speak of celibacy, which, when embraced with a view of pleasing God, and combined with continency, is more holy and perfect than the matrimonial life. choose their state through religious motives, and not of those sinful and libertine bachelors who gave themselves up to the most degrading and vilifying voluptuousness. Religion and reason stigmatise such a class of men for they are the primary cause of the loss of innocence and the demoralization of a country; they are the disgrace of families, and the opprobrium of humanity.—N. Y. Freeman's Journal.

THE BEST EDUCATED COUNTRY IN THE WORLD.

GERMANY SOLVES THE RELIGIOUS DIFFICULTY IN ITS SCHOOLS.

"What country," asks the Bishop of " is in the van of education. Limerick, " is in the van of education, and has set the standard for all other countries? Is it not Germany, where education has been the passion of the people, the dream of her statesmen for generations? I dare say no one wil gainsay me when I assert that Germany is, at this moment, the best educated country in the world, and I might also add, so far beyond all others that there is no second. But is German education mixed? Is Secularism its ideals? Has the State, in order to produce the marvelous results which are the wonde and admiration of the world, been driven to banish religion from the schools, in order to educate the children of different religions? Everyone who has given any thought to these "O sacred state of religious servi-tude," exclaims the pious author of the Imitation of Christ, which maketh recognizes three religions, the Protestants, the Catholics and the Jews. Whenever any of those bodie sufficient numbers to form a school of their own, they do so, and it is accepted as a State school, and every pupil it in as a State school, and every pure in must be throughly instructed in the faith of its Church, according to an elaborate syllabus drawn up by the authorities of that Church." His Lordship quotes at some length from "Special Reports on Secondary Education in Prussia," and goes on to say: "These regulations, it is true, refer to higher schools, but the spirit of them governs the Prussian Government's regulations for all schools. Its principle is that every child within its jurisdiction should be taught the religion of its parents; and as far as that can be done in school, taught it thoroughly not merely as a piece of knowledge, but as a living in fluence which goes to form the character and to shape the future conviction of the child. But my special purpose in dwelling on it at such length is to refute, by the greatest living example, the absurd theory that the State cannot the special state of the state cannot be such that the state cannot be such that the state cannot be such that the state cannot the state of the sta make provision for teaching religion in schools without going outside its own province and lowering the standard of enlar instruction.

It is useful for us, however, to remember that this position which the Catho-lic religion holds in the schools of a Protestant country such as Prussia was not altegether the spontaneous gift of the Government. It was won by a splendid fight. In 1773, when Bis-marck, at that time the most powerful statesman in Europe, picked a quarrel with the Catholic Church, one of his first points of attack was the schools. But, powerful as he was, he reckoned without his host. He met a force greater than the armies of France when he attacked the Church. Archbishops and Bishops were thrown into jail, priests in hundreds were imprisoned and exiled, Catholic school teachers were driven out. Yet it was all in

The touch of persecution touched the true chord in the hearts of the Catholics, and made them vibrate with the spirit of martyrs. The whole the spirit of martyrs. The whole Catholic laity rallied to the cause, and to their eternal honor be it recorded, none more staunchly than the working men. Then the German Catholic Party was formed in the German Parliament. A hundred good men and true with ten millions of Prussian Catholics at their back, confronted the minister. Parliament was dissolved, other parties

stronger. Session after session they fought the cause, until at length Bis-marck, as many a man before him. found that force cannot subdue us Catholics, and that he was wrecking victions. It was thus the Catholic Church made herself felt and respected in Germany."

Priest Raced With Death.

Rev. Father Purcell had a grim but victorious race with death on Lake Coeur d'Alene, east of Spokane, Wash. Arthur McQuillan was run over and fatally injured on the Micah Creek logging railroad. Knowing that he was about to die, McQuillan asked for a priest. He was placed upon a special train and hurried to the lakeside, then the special train and hurried to the lakeside, then transferred to a steam launch and started in the direction of Coeur d'Alene City. In the meantime Father Purcell had been telephoned to and he also rushed to the water front, boarded a launch and started up the lake to meet the incoming boat. The two launches met in the middle of the lake. The dying logger was transferred to the boat of the priest, who administered to him the last offices of the Church. As the priest spoke the last words of the closing prayer McQuillan with a sigh of relief died.—Syracuse Catholic Sun.

Protestants Deprived of Their

Inheritance. To the question: "Does the church allow the offering of Masses for the souls of non-Catholics?" the Ave Maria answers. "Assuredly—private Masses This doubt was submitted to the Holy See some years ago by a priest of the diocese of Cleveland, and settled by an affirmative answer as above. The Church is incomparably more broad than many of her members seem to have any idea of, and the uncovenanted mercies of God are of course past understanding. It should never be forgotten that innumerable non Catho lies are in the position of one who has been defrauded of an inheritance, and perhaps never had a suspicion of his deprivation. It is easy to believe that at the hour of death, in some myster ious way, there is restoration — a triumph of divine justice and a victory of love."

Suggestive Posters.

The aldermen of New York have adopted an ordinance against offensive theatrical advertisements.

It provides a fine of from \$10 to \$100

for any person who "in any manner ex poses to the public view as an advertisement of any show, play or performance, any indecent print of any picture or cut tending to represent the doing of any criminal act, tending to deprave the morals of individuals or shocking to the morals of individuals or shocking to the sense of decency, or tending to in-cite the mind to acts of immorality or crime, or to familiarize and accustom the minds of young persons with the

The chief of police is made the judge of morals as regards these posters.

Why couldn't a similar ordinance be enacted everywhere?—Catholic Colum-

NEGRO EDITOR

PAYS TRIBUTE TO THE CATHOLIC CHURCH.

The following observations by the Chicago Conservator, one of the most widely circulated organs of the colored widely circulated organs of the extension race, anent the action of the Archbishops in the matter of the establishment of a Negro bureau similar to the Indian Bureau, constitute a remarkable tribute to the Catholic Church and give promise of the great fruits that will result from the Church's work among the Negroes when it is better

organized: We do not know the nature of the work this proposed bureau contemplates doing, as we are not familiar with the sort of work these Christian people are doing for the Indians, through a like bureau; but our confidence in the leaders of that great church and its life-long attitude toward mankind generally is such as to impress us that it means an effort at the betterment of the Negro without robbing him of his manhood rights and curtailing his priv

ileges and opportunities as a race.

"The Catholics, which too many ignorant, unlettered preachers teach the Negro masses are not truly Christian weekle here allowed the control of the c tian people, have always proved themselves among the best friends the Negro has—whether in the North or in the South—and in our humble opinion this country demonstrates and South—and in our numble opinion this Church actually demonstrates and practices more real Christianity and brotherly love toward all men every-where than all the big Protestant

where than all the big Protestant denominations pat together.

"There never was a sweeter, bigger-hearted, Christian like man that lived than Leo XIII., who just before His Holiness' death telegraphed President Roosevelt, thanking and blessing him for his noble stand toward the Negro Americans when the President was fighting for Dr. Crum against Southern race prejudice. We revere the great race prejudice. We revere the great man's memory and love all good, pure Catholics for their general goodness toward the children of men. "The average Negro, in these trying

times of blind, unreasonable race pre judice, should know more of the great heart of these unselfish, devoted Christian people. To know them and their relations to the Negro generally would be but to love and respect them."

Mother's Ear

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EV. GEORGE R. NORTHGRAVE .

THOMAS COFFEY. Publisher and Proprietor, Thomas Coffey

LONDON, SATURDAY, JULY 28, 1906.

MAJOR DREYFUS.

On July 14 the last scene in the Dreyfus tragedy - farce it is to be hoped, was played in the French Chamber, that being the closing day of the Chamber, which was very largely devoted to the restoration of Alfred Dreyfus to the French army, and the official effacement of the stain placed upon his good name.

On July 12 the Supreme Court annulled the condemnation of Dreyfus which took place twelve years ago.

Captain Alfred Dreyfus belonged to the artillery. He was a member of a wealthy Jewish family and was born in Alsace in 1859. In October, 1894, he was arrested on the charge of communicating French military secrets to a foreign power. He was tried soon after by a court-martial and found guilty.

On January 5th, 1895, that portion of the French army which was in Paris and its vicinity was drawn up in parade formation. Hundreds of thousands of people assembled to behold the unusual eight which was to be exhibited before them, the degradation of a French officer for a despicable act of treason of which he had been accused and found guilty in the usual manner.

Among the proofs brought forward to show that Dreyfus was guilty was a document to which the name of the 6 bordereau " was given. Several other documents were also brought forward to the same purpose, and almost all France accepted the decision of the court martial, which, being composed of men of high position in the army, was deemed conclusive in fixing the gnilt of the accused, and the concourse of people assembled on the boulevards on the fateful day mentioned was an evidence how deeply stirred were the French people that a man in the position of Captain Dreyfus should prove to be a traitor.

The degradation from his rank in the army, and his expulsion afterward followed as a matter of course, and the hundreds of thousands of spectators were almost if not entirely of one mind that the accused was really guilty and deserving of the punishment inflicted. He was placed in the centre of the

great square wearing all the insignia of his office, and several decorations which he had received for his services in the army and on the battlefield. But now a general approached him, cut the gold buttons off his uniform with a knife, tore his equalettes from his shoulders, and his decorations from his breast The general took from him his sword and broke it in sight of the whole army, and thus stripped of everything which a soldier prizes, he was driven from the ranks of the army, and was next sent to Devil's Island, a French possession in the Atlantic, near French Quiana, to which military culprits are sometimes sent.

But the friends of the condemned man were not satisfied, and some were peculiarly persistent in maintaining his innocence, and a party arose, especially among the Socialist and Jews, who clamored for a new trial for him. Emile Zola, the most prurient of French novelists, became his special defender, and indeed it was satisfactorily proved that some of the documents on which the case for the prosecution rested were shown to be actual forgeries. The celebrated bordereau was traced to Mayor Count Esterhazy as the author, and some other forgeries were found among the documents used in the prosecution, which were the work of Colonel Henry, who committed suicide when the facts were made known.

Nevertheless, the French Govern ment, and especially M. Cavaignae, the Minister of War, declared that there were proofs enough, independently of these forged documents, to convict the accused. The forger es were made, apparently, to prevent the escape of the accused through lack of evidence, whereas some of the documents held were never made public nor produced in evidence, through the peril that they would embroil France with one or two foreign powers, which are supposed to be Germany and perhaps Austria or Russia. But M. Cavaiguac read in the Chamber of Deputies several authentic documents which he asserted proved the guilt of Dreyfus.

All France was now in an uproar, and divided into two parties as Dreyfusites and anti-Drefusites, and some wiseacres predicted that the country would be plunged into a revolution, political, military and social circles being so rent with hostile feelings on account of the Dreyfus controversy.

This division of the nation was not and do business in that Empire, were

the result of race or creed hatreds, but arose from a zeal for the honor of the army and its officers, which is known to be a passion among the people of France, and some of the anti Catholic press of France made the statement that the Jesuits were particularly the leaders of the anti-Dreyfus agitation. There was not a particle of evidence to prove this statement, for there was not even a single Jesuit among those who had occasion to maintain publicly that the accused was really guilty. It was a military and not a religious matter, and it could not even be said that leading Catholics of France took a prominent part in urging the continuance of the punishment to which Drey fus was subjected—though it is certain that the captain's fellow Hebrews showed themselves very anxious for his honorable acquittal.

Nevertheless a second court-martial was held, and the whole case was reopened in August, 1899. He was again found guilty, by an entirely new court, martial, which could not have had a prejudice against the accused, and both the Court of Cassation, and the Government of that date upheld the

The present Government of France is known to be much influenced by the Jews, and this fact alone may account for its acquiescence with the demands of the Jewish friends of Dreyfus.

The Supreme Court has had the case under consideration for some years, and has only now come to a conclusion in regard to it, this conclusion being that the condemnation of Dreyfus was a have at last been removed by the wrong unless an entirely new trial had been accorded to him.

Many of the witnesses are now dead, or have so entirely disappeared from sight that it seems farcical to propose a new trial. We are not of those who think that the accused has been triumphantly rehabitated-but we see the difficulty of having a new trial in the case. Yet we cannot see that the Chamber of Deputies, led by the Government, has done great credit to itself and the nation by taking the case as presented by the Supreme Court, and on that presentation making Dreyfus a accepting this offer was decisive, yet hero by a vote of 473 to 42. It was not the occasion for the interference of the Chamber of Deputies at all; for we have known of Legislative bodies having taken a similar precipitate course through impulse or partisanship, when the matter should have been left to the courts as it properly belonged to them. The case of Dreyfus should have been left to the courts, in our opinion, instead of having been legislated into inno-

However, Dreyfus has suffered sufficently, and we hope he will not continue to be paraded before our eyes any ore, as a martyr whose statue the infidel Government of France has set up for universal admiration and imita

Captain Dreyfus was pardoned by President Loubet, and set free. We confess we are of the opinion that under the circumstances that ought to have sufficed to his friends. A pardoned criminal is something different from the martyr whose statue is placed in a niche to be held in honor and veneration for all time. But it is this last thing which the present French Government has done for him.

The vote of the Chamber of Deputies has raised Dreyfus to the rank of a major in the Artillery, and the Government has declared that his name shall be placed on the list of candidates for the Cross of the Legion of Honor : but there has been nothing brought forward to show that he has merited this

As a consequence of the hot debate on this subject, there were two duels, in one of which under Secretary of State Sarrant was wounded by the sword of M. Pagliesi Conti.

ISRAEL'S RETURN TO ZION.

Owing to the repeated massacres of Jews in various important centres of Russia, such as Kisheneff and Odessa, and still more recently Bialystok, with the connivance and frequently with the actual encouragement of the Government officials, it is the general the migration of the Hebrew race from Russia has become an absolute neces-

This being the case, the question arises, where shall this poor persecuted people find a home? In the English speaking countries they have long been welcome to take up their abode and follow their usual avocations without molestation. The case is the same throughout Europe, except in Russia and Roumania, and a few isolated localities eisewhere, as in parts of

Austria and Germany. In the Turkish Empire the Jews were not treated with the cruelty shown to Christians, as even the Koran which is throughout unmerciful to Christians, recommends kindness to Jews. Nevertheless, the Hebrews, though at times permitted to settle

as regards settlement in the country nd business operations.

The latest irades of the Turkish Government were very restrictive against Jews, in the face of the recent Zionist movement to restore the ancient monarchy of Judea, by opening Palestine to the Jews driven out of Russia and Roumania by persecution. There are now in Russia five and a

half millions of Jews, and about the

same number of this nationality are scattered over other parts of the world. From Russia there has been a tremend ous exodus, as a matter of course, and it would appear that the Hebrew race must leave that country or be exterminated. They look for a place of refuge wherever it is to be found. Hence the efforts of the Zionist among the Jews have been specially directed toward the fulfillment of their desires by obtaining the consent of the Sultan of Turkey to their immigration into Palestine in large numbers, it being expected that even from countries where there is no persecution, they will flock to Palestine, attracted by the hope of restoring at some not very distant future time the glory of the Jewish kingdom of the days of Kings David and Solomon.

For these reasons there was great oy at a Jewish Zionist meeting held a couple of weeks ago in Toronto, when Mr. Charles de Sola, the President of the Canadian Federation of Zionists, announced that all restrictions against the settlement of Jews in Palestine Sultan.

The Zionists may be over exultant in the prospects before them in Palestine We are inclined to believe that such is the case, and that they would have more likelihood to build up a prosperous colony within the British dominions in Africa than in Palestine. But at a regular general meeting of the Zionist societies held over a year ago, it was decided not to accept the offer of a territory in Africa by the British Government to all Jews who desired to settle there. The majority against there was a considerable minority who thought this a very fair offer, and wished their correligionists to accept it. No doubt many will still do so, as there are many wiseheads among the Jews who would prefer the British flag to float over them, to the crescent with its many perils. At all events, even if a small percentage of the emigrants from Russia settle in Palestine Turkey will profit by the energy which will thus be implanted in its soil, and by the millions of dollars which will be sent to aid the settlers, and by which Russia would have profited if she were more tolerant of Jews.

Mr. De Sola is very enthusiastic in his matter, and declares that during this year, 1906, the restoration of the old kingdom of Judea will be begun.

NEW WHEELS IN ITS HEAD.

Dr. Sproule, M. P., who is the principal promoter of Orangeism in Canada, and the leader in the Canadian Parliament of all agitations which may serve to create dissensions in this country founded upon differences of race and creed, has been given new honors in the Orange order, having been elected at a meeting held last week in Toronto, to be Supreme or Imperial Master of the Orange Council of the World.

The Imperial Council is a new organization which has existed only for a few years, and is as yet not a thoroughly organized body, if we are to judge from a lively debate which arose in regard to the manner in which provincial and national Grand Lodges are to be represented in the Imperial body, but a motion was carried after considerable discussion, to the effect that only representatives from Supreme Grand Lodges shall have representation in the Council. The present arrangement was shown to be somewhat confusing, as representation is given to the Provincial Grand Lodges of Canada, State Grand Lodges of the United States, and County Grand Lodges of Ireland in addition to the Supreme Grand Lodges. It appears, conviction of the civilized world that therefore, that the dual representation which is said to impede the work of the Council is to be ended as soon as possible by a revision of the present constitution of the Imperial Council.

The representatives present from the United States seemed for the most part to be opposed to this change, as the institution of the present Council is due to the action of the Provincial Grand Lodges, and under the proposed amendment, State Lodges will have no powers.

This is a matter which concerns us very little, as the influence of all these Lodges has been gradually declining everywhere and the new dodge of a Supreme or Imperial Council will not revivify a body which is now almost in

its death throes. But the new Council may serve to add a long string of additional empty titles to the G. M's. and P. G. M's. of

more or less frequently let off an immense amount of steam and smoke, especially smoke, to hide the original purposes for which Orangeism was established in Ireland—to oppose everything

the disabilities of Catholics. The pretence is now that Orangeism has become an organization for civil and religious liberty for all. The fallacy of this pretext is apparent even rom the proceedings of this Council.

which might have the effect of lessening

The Orangemen favor autonomy for Canada. On the occasion of the establishment of two new Provinces for Canada, by the Act of Parliament passed last year, they attempted the enslavement of the Catholics of those Provinces by forcing upon them a school system with the freedom to teach a system of religion which is essentially Baptist, Methodist, or Orange, but certainly anti-Catholic. Fetters upon Catholics always! Such it has been always the Orange plan to promote, but the effort did not succeed, and a fair Autonomy Bill was passed, in spite of the superhuman efforts of such men as Dr. Sproule, Grand Master of the Orange Lodges of British North America, to impose an intolerable burden upon Catholics.

There is no doubt that the new position assigned to Dr. Sproule is a reward for the implacable hatred with which he pursues the Catholic Church at 12th of July and other Orange gatherings, and we wish him all the joy which the appointment may bring

The Imperial Orange Council has narked its birth by a resolution opposing the granting of Home Rule to reland. "The speakers expressed the fear that the dreaded measure will be introduced into the Imperial Parliament as it was foreshadowed in the last speech from the throne. This time Home Rule will come up in the form of an extension of local self government. The sympathy of Orangemen in Canada is tendered the Irish brothren in this regard."

Of course! Autonomy is good for Russia, and ought to be introduced there. So the Orangemen will willingly maintain. It is good for our Canadian provinces, and especially the new ones recently established, Alberta and Saskatchewan. In this case, however, there must be a string attached whereby the Orange lodges will manage the machine, and Catholics must be forced under tyrannical clauses of the constitution to accept such schools as Orangemen may impose upon them. But for Ireland, no autonomy! no Home Rule! Let Ireland be ground into the earth under alien rule, an intolerable land tenure and cruel laws, as it has been for cen turies, for she is a Catholic country, and, therefore, deserves no better. This is the ethical view of such cases which the Orangemen have invariably taken. This is the form under which they are the advocates of civil and religious liberty.

We understood these gentlemen well; but we know their impotence, and we have no fears of any future organization they may build up.

Here by the way, it is right to add, that Dr. Sproule has announced the necessity of organizing all Protestant having care of all the projects which such associations may hatch out for the suppression of Popery. We await with such patience as we can muster, the development of this new scheme of Orange factotum.

THE CELEBRATION OF THE TWELFTH OF JULY.

The celebration of the 12th of July by the Orangemen appears to have passed off in a much more creditable manner this year than on most former occasions. It has been usual to deliver addresses full of mendacious assertions against Catholics and the Catholic Church; and at the same time to assert that Orangeism was instituted from the beginning for the promotion of peace and good-will among men.

Of course all this kind of talk wa taken by intelligent listeners and readers at a heavy discount. But this year the amount of such talk has been very notably diminished, though in some places where celebrations were held there was some such bombast, but nothing remarkable enough to attract our special notice occurred at the larger and more important gatherings.

We notice also that there was very little of the disposition exhibited in former years to excite ill-will and attack Catholic institutions. Should these improvements in conduct be permanent, the annual Orange celebration of the twelfth may become endurable, even though the memories brought up by the past history of Orangeism may still be disagreeable.

For Summer Visitors. Before you engage board at any summer resort, find out if there is a resident priest there. The obligation to hear Mass on Sundays is not waived in warm weather.—Catholic Columbian.

at other times greatly restricted both Lodge organizations which annually, or THE WORKING OF A DIVORCE

Chancing to enter the Wayne, Mich., Circuit Court one day last week, we were astonished to find a considerable number of women and several men be sides a number of children of various ages awaiting the decision of the judge in a number of divorce cases which were disposed of with astonish ing rapidity. Nine cases were heard which were fully disposed of, while owing to special features of these cases it was expected, however, that one or both would be concluded without much trouble at the next session of the court. Most of these cases were entered on account of cruelty on the part of the husband, and we were con vinced that most of these complaints of cruelty were very much exaggerated, outside of those instances where vile intemperance on the part of the husand was also a subject of complaint.

It was the case with at least five out of seven instances which were finished and in which the complainants were women that complaint was made of both intemperance and cruelty, and it is sad to say that in many of the instances there are children who will now be practically orphans, as they will have no father to assist the mother in rearing and educating them: and in many instances the complainant, even when a woman, was as much to blame as her husband.

In one instance there is one child now ten months old. The father was charged with cruelty, intemperance and desertion. This couple were married in months. Another case was quite years of age. This couple were married in 1896 in Bay City. The father deserted the family in 1898, refusing to give the mother any thing toward the support of herself or child. The woman in this case appears to be of considerable energy, loves the child dearly, and expresses a strong determination to bring it up religiously and virtuously. In two instances the complaints were

entered by men against their wives. One husband complained that his wife neglected to make the home happy and spent much of her time in gossiping with other women and even in allowing unproper attentions from other men. The husband was compelled to do the housework or the home would be left in an unhealthy and filthy condition.

In another case where the husband was the complainant, he complained of receiving cruel treatment from his wife who slandered him among the neighbors. She is said to be an active and bright woman, apparently very capable of making the home comfortable, and it was a matter of general surprise that her husband complained of her.

In this instance the judge seemed to suspect that a trick was being played upon the wife, and he enlarged the case in order that she might be fully informed of the complaint, and all proceedings in the case, as it may have been entered slyly without her knowing anything about it.

In another case, wherein also the husband was the complainant, the judge said in his decision:

"I am convinced the relations ween the husband and wife are badly associations into one grand Federation strained, but the fault is not all on one side. This case is an instance magnified differences. Each si magnified differences. Each side should yield something for the sake of harmony. It may be that the parties will never make up, but it is worth the trial to await results for half a year, at all events.

> We are informed that the great majority of divorce cases which are brought up in the Wayne county court are very similar to these in character, and could be easily settled if husbands and wives endeavored seriously to make home happy. We infer that in other States, the cases are also genera'ly similar.

It has been supposed by many worthy and able statesmen who look with alarm on the fearful extent to which the divorce evil has spread in the United States, that a uniform and strict divorce law throughout the States, passed as a Federal measure, would be a satisfactory restraint on couples desiring to be divorced, but when we consider what passes every day in the divorce courts, it will be readily seen that the only satisfactory cure will be to restrict the causes for which divorces are now granted. It appears to us most decidedly that the only efficacious means of remedying the evil would be to restore the indissolubility of marriage as held in the Catholic Church. There is not one of the instances men tioned above which might not be turned into endurable or even affectionate marriages if the parties were amenable to Christian sentiment, and if pastoral influences were brought to bear upon

what quarrel, what rashness, what unbelief in each other can subsist in the presence of a great calamity, when all the artificial vesture of our life is gone, and we are all one with each other in primitive moral needs?—George Eliot.

THE VACANT SENATORSHIP.

The many friends of Hon. John Costigan fully expect that ere long he will be named for the seat in the Senate left vacant by the death of the late Hon. Senator Dever, of New Brunswick. The CATHOLIC RECORD will be greatly pleased at the announcement. Few public men in Canada have more friends and admirers than honest John Costigan. It is not given to many in the political life of the country to be spared for such a long space in its strife and vicissitudes. For about forty years Hon. John Costigan has held a seat in Parliament, and during this extended period has, if we mistake not, represented one constituency-a convincing proof that where he is best known he holds a warm place in the affections of the people. If honored with a seat in the Red Chamber he would add to that honorable body a ripe political life and a sterling honesty and uprightness of character - for Hon. John Costigan always ranked amongst the unpurchased and unpurchasable. We trust the Government will shortly make the appoints ment, and that when Parliament meets in November the Grand Old Man from New Brunswick will be seen occupying a seat in the Upper House.

WE REFER our readers to an article on the sixth page, entitled "The Indulg ence of the Portiuncula." Announce ment was made in the Cathedral last Sunday, that His Lordship the Bishop obtained from the Holy Father permission to have the Portiuncula In-1904, but lived together only three dulgence extended to St. Peter's Cathedral in this city. We have no similar to this, there being a child nine doubt that many will avail themselves of the opportunity of gaining the Indulgence, not only for themselves but also for the souls in purgatory.

A BLESSING FROM THE EARTH QUAKE.

Catholic Abstainer

The San Francisco calamity made necessary the closing of the salcons. The good that resulted from this presents not only a great argument for total abstinence. but for the most

restrictive legislation. Addressing a confirmation class in akland, Archbishop Montgomery said I need not dwell on the disaster San Francisco, but I would say a few words on the abstinence from which is still in effect in that city. For a month now the saloons have been closed in San Francisco, and you no only ask any citizen his opinion of this He will answer you as do when I tell you that the closing o the saloons was the greatest blessing ever held out to our stricken city Why, at the last election, when w advocated a higher licence to regulate the liquor traffic, men sneered and others brushed it aside as not worthy consideration. When the earthq nd fire shattered men's nerves authorities, civil and military, saw the necessity of keeping the multitude in check, and what was their first move The closing of the saloons. The resul was beyond their most sanguine expe tation. The spider weaves his web tation. rooms. The decrease in phenomenal. Our people have borne up splendidly, and their courageous conduct is the marvel of the world. This would not be possible under the old order of things.
"Prohibition has received an im-

petus that years of preaching would not do for it. When we go to our citizens at the next election 'We want your support in the high license question,' we will conclude our argument by saying to them as I say to must stand by us, for you: You must stand by the dark days of disaster we stood by you and by means of prohibitim saved San Francisco.'''

Namitor (Catholic), of the same

The Monitor (Catholic), of the same

city, says:

"It is pretty hard to establish the necessity of the liquor traffic in this city, in the face of conditions arising from the present suppression.'

The San Francisco Chronicle also The San Francisco Children takes note of these things. It says:

"This city for the past fortnight has been absolutely free from disorder and virtually free from crimes of violence. There have been no street brawls. No lrunken brute has beaten his No gamblers have murdered each other in low resorts. Except for some dealings with sneak thieves the occupation of the police courts is gone. It is a most impressive object lesson of the value to society of the restriction of the liquor traffic. We are promised a

the liquor traffic. We are promised a continuance of this peaceful condition for a considerable time to come."

And again: "This absolute demonstration of the content of t stration that the saloons are responsible for all crimes of violence makes it imperative that, whenever they shall be allowed to reopen in this city, their license fees be fixed at a rate which will support the police departm

And the San Francisco Bulletin says: San Francisco has learned during the past three weeks that it can do very well without liquor."

Ruined by Riches.

If Harry Kendal Thaw of Pittsburg, who killed a man in New York a few days ago, had been poor and industri-ous, instead of rich and idle, he would ous, instead of rich and idle, he would probably not now be in the Tombs prison accused of murder.

Superabundant wealth and neglect of discipline lead to a wild life. Proflighted

What quarrel, what rashness, what nbelief in each other can subsist in inclination, and when "Thou shalt inclination, and when "Thou shall not" has not had its authority recognized. And the wages of sin is deathnized. Money is often a curse when its use

is not managed by a good motive.—Cath-olic Columbian.

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THE AMERICAN FEDERATION'S FIFTH CONVENTION.

THE MOVEMENT AS A FACTOR IN BRING ING ABOUT A MORE KINDLY DISPOS-STION TOWARDS CATHOLICITY.

The official call for the fifth national convention of the American Federation of Catholic Societies, now being held in Buffalo, is an important and interesting document. It bears the signatures of President Thomas B. Minshan and Secretary. signatures of Fresheeft Thomas B.
Minahan and Secretary Anthony
Matre, and is approved by Archbishop
Messmer, of Milwaukee, and Bishop
McFaul of Trenton.
WHAT IT HAS DONE.

"During six years of existence," says the convention call, "Federation has been brought to the attention of Catholics throughout the entire coun-try. Its objects and aims are now nite fully understood and very generally approved. Notwithstanding considerable indifference and some opposition, Federation has succeeded even beyond the hopes of its organizers.

Aside from specific matters of moment taken up and brought to successful issue, Federation can rightfully claim to have been a large factor in educat ing American non Catholic thought and public opinion to a more correct

ing American non Catholic thought and public opinion to a more correct understanding of what Catholicity actually is, and for what it really stands in the nation.

"Through the Federation conventions Catholicity more than at any previous time has had the ear of the American public. The press is read by the general public. Catholic magazines and weeklies are seldom seen outside of Catholic circles. Federation has been a much needed medium of communication. The unfounded fear that Federation would provoke hostility has been clearly shown to be a mistake. There never was a more kindly disposition towards Catholicity than during the past few years. Without claiming too much, Federation has certainly, by kindly, conservative and discreet word and action, done much to change the mistaken sentiment of bitterness. Our work has been largely a matter of education — education which always rights misunderstandings and erroneous conceptions.

"Instead of instifying the fears of

some, by dabbling in partisan politics, Federation has unmistakably proved that the broadest Catholic unity is en-tirely consistent with disinterested as well as discreet and sane action towards

well as discreet and sane action towards the safeguarding of Catholic interests. "Disorganized effort," even partial organization, can accomplish but little. Catholic strength intelligently, kindly and discreetly exercised, can right every inequality and disarm all bitter-ness. Effort without disciplined organization to day is practically useless, it has frequently proved a nuisance.

COMMENDATION OF HIS HOLINESS
PIUS X. "How much joy all this gives us can be more easily imagined than expressed for you are aware that we have Federation of this kind very much at heart because of the abundant blessings that thereby accrue to civil society. Rejoicing, therefore, at the fruit which hear already gathered, we see the you have already gathered, we see the hope and the promise of still more in the future. This hope is increased because of the fifth congress which you because of the fifth congress which you announce as soon to convene in Buffalo, New York, and at which no doubt a distinguished assemblage of prelates will assist. Meantime, we express the wish that your labors and those of the Federation which has begun with pradence worthy of the highest praise, may be crowned with the blessing and assistance of God, and as a pledge of our benevolence we with all our heart impart to you and each of the societies associated the apostolic benediction.'"

THE GROCERY SALOONS MUST GO.

Not even the most conscientious proprietor of the best conducted corner grocery saloon possible can success fully defend the necessity of that instifully defend the necessity of that insti-tution. There is and can be only one reason for its existence—to benefit the pocket of the man who runs it. It ful-fills no function that the neighborhood and the community would not be infin-itely the gainer by being left unful-filled. Nobody has more certain know-ledge of this feet than the grocer barledge of this fact than the grocer bar-keeper himself, unless it be the unfor-tunate members of families victimized by the moral and social pitfall over which he presides. The innocuous desuctude to which

the grocery saloon attachment has been reduced in the city since that fateful 18th of April has been productive of incalculable good to San Francisco, morally and socially. The police morally and socially. The police plotters and the near white gloves of our petty magistrates, attest the pracadvantages resulting from that tion. Never before has a higher condition. Never before has a decided in degree of law and order prevailed in this metropolis and never has the city this metropolis and never has the city this metropolis. been freer from crimes of violence and common ruffianism than during the period of enforced "dryness" followng the catastrophe. The movement to perpetuate this welcome state of affairs as far as it is possible to do so, ought to succeed and no body of men here should be more solicitous for its suc snould be more solicitous for its success than the respectable grocers them selves. Hitherto, the exigencies of competition have been urged in detense of maintaining a drinking annex, by the better class of retail grocers. The value of this feature as a trade he value of this feature as a trade magnet has undoubtedly influenced many whose tastes and principles other wise run counter to the traffic. felt that they were obliged to keep a bar in connection with their business in order to prevent the deflection of a desirable and profitable share of their custom to rival concerns. They should be no longer subjected to such an ex-

So far as the manifold evils of the corner grocery saloon are concerned, they are too commonplace and obvious to call for recital here. Even the persons directly enriched by them and those from whom their appropriate designs. to call for recital here. Even the persons directly enriched by them and those from whom their support is derived, are obliged to admit the necessarily pernicious influence and effects of the institution itself. No city in the United States has graver cause to deprecate a continuance of the old

order of things in this respect than San Francisco, because no American city has suffered greater injury, morally and materially, from its existence. It is perfectly within bounds to assert that half the crime and more than half the vice and most of the misery rampant here up to the tragic visitation that came within an ace of wiping San Francisco wholly off the map, had their source in this popular nursery of victous habits. Where it is not itself the importance of the same mediate means of mora! and social ruin to patrons, the grocery bar room acts as an unfailing feeder of resorts that are. It is impossible to exaggerate the cost to the community and to the individuals thereof, of the easy toleration of this fruitful source of temptation and wretchedness. It is impossible to estimate the number of lives blasted and ate the number of lives blasted and homes and families disrupted, and the amount of anguish, suffering and disgrace entailed upon the helpless and innocent. The record, so far as it is revealed by external evidences, is appalling. Not only is the convenient grocery hole-in the wall a trap for the weak and irresolute male adult, but it ican captaint temptation to weak and irresolute make statis, but it is an acute and constant temptation to women and to the young of both sexes. Who can compute the list of blighted lives whose dewnward course dates from a surreptitious glass behind the from a surreputation glass beam after screens of one of these genteel grogger-ies? Only God in heaven knows the whole story of human viciousness, degrafation and sorrow whose first chapter is written there!

With these thoughts in mind, we cannot too strongly commend the stand taken by Mayor Schmitz for the elim-ination of this unspeakable source of ination of this unspeakable source of evil in the new San Francisco about to arise from the ashes of the old. His Honor is quoted on the subject to this effect: "I will not sign any ordinance which permits corner grocers to consiste a subon in conjunction with their duct a saloon in conjunction with their other business. In the past these at other business. In the past these at tachments to grocery stores have caused much harm. In the new San Francisco there will be no room for them. With the increased tax on saloors the revenue derived from the corner groceries will not be missed by the city."—San Francisco Monitor. cisco Monitor.

tion which always and erroneous conceptions. standings and erroneous conceptions. 'Instead of justifying the fears of the standing of the sta

Much attention has been attracted to the work of the Third Missionary Conthe work of the lint instance of the rener, and this is a good augury. When men begin to turn their thoughts to such subjects, they will next begin to inquire. Inquiry is just what Catholicism needs and covets, for the result of investigation, with men honestly intent on finding the truth, is conviction.
This truth the Catholic Church pos sesses, and it is as powerful to draw as the magnet. Many Protestant papers are discussing the subject, and it is a good sign to find some of these coerced to explain why it is that Protestant misto explain why it is that Protestant mis-sionary boards continue to send mis-sionaries to Roman Catholic countries. In truth, if there be honesty in the reply, it is a difficult question to an swer, for not a single well-instructed clergyman of any of the numerous de-nominations dare affirm that the Catho-lic religion does not contain all the nominations dare among that the Catalogue lie religion does not contain all the truths essential to salvation. In the Presbyterian Banner (Pittsburg) the Rev. W. B. Allison attempts an

nuswer in this guise:

"The mission boards send their representatives of the Church to the
lands where the Roman Church has lands where the Roman Cantel Las-predominated in past centuries, in order to preach the gospel of reconcili-ation to lost men, just as the represen-tatives of the Church of Christ go throughout the United States or Canada, England, Scotland or any

tries are all Christian people now, as was said by most of those who made the inquiry, I take issue with such a statement. It can be said just as truthfully. All of the people in New York city or Chicago or in San Francisco or even in the United States are Christian people. Why, then, continue evangelical work? The large majority of those who attend the services of the churches are althe services of the churches are already believers or professing Christians. Why then, continue to have pastors and preaching from week to week? The inquiry, and the statement that in almost all cases followed the inquiry when captied to a logical the inquiry, when carried to a logical conclusion will be seen to be simply absurd. * * * We bid Godspeed to every one of whatever name or faith, who is trying to bring the knowledge of God and the salvation through Christ to men. But in the name of Him Who loves us and gave Himself for us and has commanded us to go into all the world and preach the gospel of reconciliation to every creature, let us be done with asking such silly ques-

tions. This is not an honest answer: It is merely an evasion. In the first place, the question, so far from being silly, goes straight to the heart of the subject. There cannot be two Churches of Christ: He only instituted one. Neither is it true that such mission aries welcome every one who sets forth to bring the knowledge of God and the message of salvation to men. There are very many of those who have such words on their lips found writing very different things in their religious papers and scattering grave slanders about the Catholic priesthood and the Catholic system generally all over the country. The test of this question lies in the different way in which it will be answered. Paul would not say he would welcome any man who can preach salvation. Such preachers he would make show their credentials. The Catholic Church will not welcome every such one. She alone has the commission and the power to appoint. As there is but one God, so is there but one depositions of III. but one depository of His truth, and any sane and reasoning mind must see at once that it is absurd to hold that

Catholic press it would not be suitable —at least just now. When we find writers like Mr. Allison (who writes writers like Mr. Allison (who writes as temperately as he can) asserting that "the majority of Roman Catholics need to be converted as truly as any unsaved soul," we have a right to ask him does he not himself refute his charge by the tacit admission that the other portion of the Catholic body do not need to be converted, as they are in the faith and in grace, and therefore the Catholic Church is sufficient for all the Catholic Church is sufficient for all Christian needs? It is he, and such as he, who are really absurd and silly when they endeavor to substitute a transparent evasion and a shuffle for a straightforward answer to a very pertinent question .- Catholic Standard and

LEPERS CURED AT LAST.

Times.

The most startling news the scientifie world has received in a long time is the announcement that leprosy, the dread of untold centuries, can be

cured.

For a long time experimental treatment has been in progress at the Louisiana Lepers' Home, near Indian Camp in the vicinity of New Orleans. Dr. Isadore Dyer, who with an assistant, Dr. Ralph Hopkins, have risked their lives to minister to these poor outcasts, have been sure for a long time that they were on the right track. outcasts, have been sure for a long time that they were on the right track, but they wanted to make the test conclusive, and now they are able to give to the world the news of success.

There are forty four patients in the home at this time. Only two patients are believed by these physicians to be

that the Protestant churches are inconsistent.

The theory and methods of Dr. Dyor has been one of nutrition and that if a resistance can be followed in the individual patient the disease will disappear. Leprosy, say the physicians, is recognized as a bacilliary disease and one in which the tissues of the person affected are used as a feeding ground. Any medicine, hygiene or habit which will change the tissues into food the bacilli cannot feed upon will help the person to a logical resistance. A rule has, therefore, been in stituted that the patients shall take hot baths daily, eat plenty of wholesome food, without regard to its being fish, fiesh, fowl or vegetable, and additionally that they shall spend as much time as possible in the open air and sunshine.

Sisters of Charity are in charge, and

and sunshine.
Sisters of Charity are in charge, and the Superior of this brave band of women rules the patients strictly, but with kindness. She aims to make life as pleasant for them as possible.

THEY ARE MARKED.

EASY TO SELECT, EVEN IN A CROWD, CHILDREN TRAINED IN CATHOLIC SCHOOLS.
Bishop Fitzmaurice, of Erie, address

Bishop Fitzmaurice, of Eric, address-ing the graduates at the commence-ment exercises of Villa Maria Acad-emy, said: "I can see in the faces of girls educated in Catholic schools a girls educated in Catholic schools a look of purity and gentleness missing in the boys and girls of the common schools. For me it is easy to select, even in a crowd, children who have had their training in Catholic schools. There is something about their coun da, England, Scotland or any other land, preaching the same blessed Gospel of salvation through Christ. * *

"Any man has a right to make an inquiry such as the above, but when one adds, the people in Catholic counces adds, the people in Catholic counces which at once sets them apart. It is hard to state just what this is, but it is similar to the look which makes it is similar to the look which makes it can be such as the council to the many dressed like others

spects. In an interview with a newspaper reporter the Bishop afterward said, speaking of education: "The common ing of education: schools are bringing up a generation of materialists. In the child's most im pressionable years he is never made to know the beauty of spiritual truth, of religion. Has it come to this pass that the cold science of good behavior takes the place of the warm and inspiring love of Christ which urged the Jesuits over the seas and through the wilder-ness of young America? We are reap-ing the harvest, and I fear that a more ing the harvest, and I lear that a more bitter one is yet to come. On all sides we hear the cry of 'graft,' and on all sides see how little regard is paid to the teachings of Christian morality."

Everywhere the voice of the Church through her Bishops and priests, is raised in warning against the evils which threaten to destroy the republic. Salvation can only come through this heaven - directed channel. — Catholic Union and Times.

THE CHURCH AND THE MONEY QUESTION.

Mr. Arthur J. Balfour, opening a church bazaar in London the other day, gave an excellent answer to the objection which is so often put forward by those who wish to excuse themselves

for not going to church:
"Those are in error who suppose that
we can do without ecclesiastical organwe can do without ecclesiastical organizations. It seems easy, simple, obvious, to say that the relation of every soul to its Maker is a matter between its Maker and the soul, and that the aid of these organizations is superfluous, that it is of little assistance, that it may be a cause of diseard, and cannot it may be a cause of discord, and cannot be of assistance in the spiritual path I believe that to be a profound error. We are all human beings, and we must work under the conditions under which

work under the conditions under which alone human beings can work, or at all events, can work effectively — the conditions of being organized."

Another passage of his address is for the benefit of those who are accustomed

all the material skeleton of organiza-tion call for from the members of the various communities. You cannot have a church and say that money is a mat-ter of indifference to you. ter of indifference to you. Money material though it be, does lie at the

base of much of the most useful work you do.''—Antigonish Casket.

An Atrocious Crime

One of the most atrocious crimes committed in later years in Rome has been the murder by an Anarchist of the aged priest, Father Antonio Corsi, chaplain to Prince Doria Pamphili, Rome. At 7 a. m., as the priest, at the age of eighty-three years, was making his way, as he had done for thirty one winters, to celebrate Mass for the Prince's family, he was attacked

with a long knife by a young man.
Seizing hold of the good old man
the sacrilegious wretch repeatedly
buried the knife in his neck and bosom, and then took to flight. No other motive for the crime existed than the fact of the love and veneration in which Father Corsi was held among the people. The assassin, who is an Anarchist of the lowest type, has been Intense indignation reigns arrested. among all classes.

UNITY SOUGHT BY THE PROTEST-ANT CHURCHES.

There are some things which the logical mind quickly misses when they are absent. The thoughtful and logical man recognizes that witnesses who testify for a case must be consistent and must agree or otherwise they will hurt themselves and prejudice their

home at this time. Only two patients are believed by these physicians to be fatally afflicted out of the total number of inmates. Four have been discharged cured. Dr. Dyer is noted in ternationally as an authority on leprosy. In 1894 treatment of the lepers in the home was begun. This consisted of ichtyol, chlorate of potash, strychnine, salicylate of soda, chaulmogra oil and arsenic. For several years the treatment was not faithfully followed, but in 1902 results began to show and since then the work has been systematic.

The theory and methods of Dr. Dyer

The great question of Church unison.

to be merged.

An Irishman is found to block the way. "Bishop" Elliott, of Gilmore, Ireland, an Anglican, says:

"Let each religious body pursue its icht, and

own course, according to its light, and fulfil its own destiny in the spirit that thinketh no evil. Then in good time thinketh no evil. Then in good time still far off, it will come to pass that natural selection will lead to the survival of the fittest—a method of union more effective than any synod can artifically and prematurely attempt."

In Farland the Agglicans are "will-

In England the Auglicans are "willing" but doubtful. The Methodists, resbyterians and Congregationalists, Presbyterians and Congregationalists, though not more desirous, are more hopeful. Those have come to "a working agreement" which will be found "not to work."

Those bodies say: "We acknowledge one Holy Catholic Church, and wo receive it as the will of Christ that

we receive it as the will of Christ that His Church on earth should exist as a visible and sacred brotherhood, cona visible and sacred protherhood, con-sisting of those who profess faith in Jesus Christ * * * and we ac-knowledge as a part more or less pure of this universal brotherhood every particular Church throughout the world which professes this faith in Christ and obedience to Him as Divine Lord

and Saviour."

It is certainly the will of our Lord that His Church should "exist as a visible and sacred brotherhood." For this purpose He established His Church and declared that unity should be its characteristic mark, but this unity must be more than a manufact. and Saviour." unity must be more than a merging of churches. He established one Church, and one Church only, and this church would not and could not be considered

in the proposed merger.

The Catholic Church is the Church The Catholic Church is the collection of Christ. As such she seeks no merging and could not tolerate it on the lines proposed. However, the longing for unity will produce much good. it will open the eyes of "men of good in the collection of good in the good in will open the eyes of "men of good-will" in Protestantism and lead them to see the Catholic Church, One Holy Iniversal and Apostolic, as visible those who wish to see as a city upon a hill.

Protestants cannot attain organic Protestants cannot attain organic union and retain their principles. To have unity there must be authority, true and absolute. The Catholic Church alone possesses this, for to her Christ gave the keys, and of her He said: "He that hears you," "He that hears the Church, hears Me." A connected to the connected to counterfeit cannot take the place of genuine coin. So a man made church cannot take the place of the Church that God established.

Going back to the report we find

some interesting matter. Here is part of it:
"The sub-committee on polity recom-

mends that the united should have four governing bodies: The General Assembly, the Annual Conference, the District Council, and a smaller body not named. The first is to be the supreme court, and the others to have special functions of less importance. The sub-committee on the ministry recommends a system combining the best features of the settled pastorate and the itinerancy. Pastoral service shall be without a time limit, but at the end of a year a change may be made at the request of either minister or congregation. The sub-committee on administration presents a condensed report to the effect that obstacles to union "are not likely to prove more afficult than many that were success-

sion and with a due regard to existing After the sub-committees had re

After the sub-committees had reported, the joint committee passed the following resolution:

"That this joint committee rejoices to find the substantial unity existing among the negotiating churches, and feels encouraged to continue further negotiations for union."

tinue further negotiations for union."
Here we have another example of walking up the hill and down again." This process will continue to manifest man's needs and man's inability to establish a permanent structure. who long for unity and authority in re-ligion can find them only in the Church that is One, Holy, Catholic and Apostolic .- Catholic Universe.

A SEVERE TEMPERANCE SERMON.

Windsor, Ont., has been spared an other hanging on its judicial slate by the suicide of Christopher Spindelman, an unfortunate man who in a drunken frenzy shot his long suffering wife to death and left his seven children motherless.

Years back Christopher Spinde'man was an honorable man; he was brave and honest and shouldered a musket to defend his country. He was re-spected by all who knew him because of his thrift and went to the front with

or his thritt and went to the front with the benedictions of his neighbors. He returned a changed man.

The camp, with its motley gather ings, its proximity to the gin barrel, made him a lover of the devil's best side in encompassing man's destrucaide in encompassing man's destruc-tion. The appetite for whisky formed aide in encompassing man's deserved tion. The appetite for whisky formed in the camp could not be overcome by its slave. Though married to a frugal, a home loving wife, though the father of seven excellent children, he was unhappy. Unhappy when in his cups, a veritable denon in his household, an object of fear to his little ones, a very many parts of the state of the same of the was under the same of the same o an object of lear to his fittle ones, a monster who abused his wife, cursed and beat his children and then when sober, grovelled remorsefully at his own actions.

Drunk, he was in misery, as all

drunkards are; sober, he was a prey to his own conscience, a self-accusing, grief stricken man. When he shed the blood of the frail woman who had borne him seven children, he proved himself less than a beast, an unfortun ate who had lost the last semblance of

ate who had lost the last semblance of man, a monstrous victim of the poison which surely kills.

We learn that this unfortunate man was once a Catholic, but drink made him forget his duty to God. He forgot his duties, neglected his church and gradually slipped, slipped to the awful abyss—the murderer's grave. His terrible ending has placed a pall over Windsor. His seven children are left motherless and worse than iatherless. They have shown themselves less. They have shown themselves possessed of qualities which mayhap

possessed of qualities which mayhap their unhappy father possessed in his own days of youth and innocence.

Died like a dog is the most appropriate epitaph to be written for this slave of drink. May others take warning from his unhappy fate!—Michigan Catholic. Catholic.

PATRIOTISM AND RELIGION.

An incident with a fine moral is bing the rounds of the American press ust now. Governor Folk of Missouri was pres-

ent at a banquet attended by a number of prominent business men. After the repast was over the band played "America," and the audience stood and sang the simple words, "My country, 'tis for thee." As the last strain of the song died away one of the of the song died away one of the men present turned to Mr. Folk, and with ears trickling down his cheeks, said 'O that I could die for my country!' Just three weeks after that, that man Just three weeks after that, that man was humbly kneeling at the bar of justice, confessing that he was a briber. "He was willing to die for his country," says Mr. Folk, "but he was not willing to live for it."

The lesson in patriotism has already

been taught, but can we not turn this to the aid of religion also. Who does not know of some noisome, boasting, loose-living fellow who considers his mission in life to be the defence of "his" Church, of the Catholic Church. He delights in wars of words with non Catholics, but his subtlest arguments will never enlighten or convert while his daily life serves always to stultify Let us have less orations of the nation and the Church and more steadfast and practical patriotism and

A REMARKABLE APPEAL.

A remarkable appeal for "unity" in religion has been made by influential and high Protestant Church digni taries in England and Scotland includ taries in England and Sounterbury and ing the Archbishops of Canterbury and of York, the Chairman of the Congrega of York, the Chairman and Wales, the President of the Wesleyan Metho-dist Conference, the President of the Baptist Union, the Moderators of the and the Primus of the Scotland, and the Primus of the Scotlish Episcopal Church. The appeal recommended prayers on Whitsunday for the "reunion of Christendom" on grounds and principles these states. two great General Assemblies of the Presbyterian Churches of Scotland. and principles thus stated: That our Lord meant us to be one

in visible fellowship:
"That our existing divisions hinder

or even paralyze His words:
"That we all deserve chastisement, and need penitence for the various ways in which we have contributed to produce or promote division."
"That we all need open and candid

minds to receive light and yet more light, so that, in ways we perhaps as yet can hardly imagine, we may be led back towards unity.' Of course there is but one way "back

towards unity" and that is the way which leads to the one united Church, inchanged and unchangeable. hope that the earnest prayers of thos nope that the earnest prayers of those earnest men, if really earnest, will set them on that way with the purpose to pursue it until the happy goal is reached.—N. Y. Freeman's Journal.

He that is not with Me is against Me and he that gathereth not with Me scattereth.—Luke xi, 23.

in Absolute Cure For DYSPEPSIA

Dyspepsia, Indigestion, Belching of after eating, mean weakness. By means of its muscles, the stomach hould churn the food—changing solids no liquids—mixing in the gastric juice o start digestion.

If the stomach is weak-then food is not properly churned and mixed with enough gastric juice. Then you have indigestion and then dyspepsia.



strengthen the stomach—just as juicy beef and eggs and milk strengthen the wasted frame of a patient getting over

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and kidney troubles.

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LIMITED,
OTTAWA.

SIXTEENTH ANNUAL PILGRIM-

AGE
TO ST. ANNE DE BEAUPRE, TUESDAY,
JULY 24TH—ITINERARY OF SPECIAL

TRAINS.
The Ontario Pilgrimage to the Shrine of St. Anne de Beaupre will take place (this year) on Tuesday, July 24th and will reach the Shrine on Wednesday, 25th, eve of the Feast Day of the Mother 25th, eve of the Feast Day of the stones of the Blessed Virgin. Excursion rates will prevail at all stations of the G. T. R. from Whitby, Lindsay, Peterborough, Haliburton, Mariposa and all points east thereof, as far as Aultsville and at all stations of the C. P. R. from Myrtle and all points east thereof, in-Myrtle and all points east thereof, including Peterborough, Perth, Manotick cluding Peterborough, Perth, Manotick's Stittsville, Carleton Piace, Brockville, Prescott, Smith's Falls, as far as Chesterville, included. Passengers from Lindsay, Haliburton, etc., will take regular morning train and connect with special at Port Hope, and those from Mariposa, etc., will board special at Whitby Junction. Pilgrims from Toronto, London, Hamilton, and other points in Western Ontario will leave Toronto on Tuesday morning by regular Montreal express trains, procure regular

Montreal express trains, procure regular return tickets as far as Whitby or Myrtle stations on the main lines of the G. T. T. and C. P. R. a short distance east of Toronto, purchase pilgrimage tickets at either of these stations at a cost of \$8 00 from Whitby, and \$8 from Myrtle, and then take special trains which will be awaiting them and proceed to St. Anne de Beaupre, which shall be reached at 7 o'clock on

wednesday morning.
Exceptionally low rates will prevail at all stations throughout the Eastern part of the province, and tickets will be good only on the special train going, but valid on any regular train returning up to and including Tuesday, July 31st. This means that pilgrims can leave Quebec city by the night trains leave Quebec city by the night trains of Tuesday, July 31st, and Montreal by the morning trains of August 1st; but if a ston-over at Quebec or Montre tesired, it must be so timed as to leave desired, it must be so thated as a feared Montreal for a continuous journey home not later than the morning of Wednesday, August 1st. The pilgrimage will be ander the patronage of His Grace, The Most Rev. C. H. Gauthier, D. D., Archbishop of Kingston and will be directed by the Rev. Father O'Gorman, Gananoque, who will give any fur-ther necessary information to intending pilgrims. Dining cars will be attached to the C. P. R. special, in which meals may be procured on the journey, and whiist at St. Anne's for the nominal

sum of 25 cents per meal.

C. P. R. sleepers and first class coaches will be conveniently placed on the track near the Basilica, and will be at the disposal of the Ontario Pilgrims. There will be no charge for the use of the first-class coaches on Wednesday night.

Pilgrims from Toronto via Grand ringrims from Toronto via Grand trunk must take the 7:45 a. m. Mon-treal Express, and await Pilgrimage Special at Whitby Jet. until 1 p. m. The 9:15 a. m. C. P. R. Montreal Express will make immediate connection with C. P. R. Pilgrimage Special at Myrtle.

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

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LONDON, CANADA beccessed

w of Pittsburg, New York a few oor and industri-nd idle, he would in the Tombs in the Tombs er. th and neglect of ld life. Proflig-

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tunity stimulates n "Thou shalt authority recognists of sin is death arse when its use od motive.—Cath-

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ence acti the fati must he exe iod effe her hes

FIVE-MINUTE SERMONS.

Eighth Sunday after Pentecost. THE JUDGMENTS OF GOD.

Make to yourselves friends of the mammon of iniquity; that when you shall fail they may receive you into everlasting dwellings. Goopel of the day.

My dear brethren, there will come to each one of us a day when all those earthly goods we now enjoy shall fail as, when we shall have to turn our backs on the world and all that it has to give us, and prepare ourselves to stand before Him to Whem all things that we had and enjoyed belong, and give an account to Him of the uses which we have made of them. We have, like the steward in to day's Gospel, a Lord and Master; and to

Him we must sooner or later give an account of our stewardship.

And it is only too likely, we may say it is irdeed certain, that when that it is irdeed certain, that when that dread moment comes at which this world must be left behind, the charge will also be made against us, as against the steward in this parable, that we have wasted our Master's goods. Our consciences will rise up and condemn us, and anticipate the accusation which shall be brought against us when we shall acqueilly come face to force we shall actually come face to face with God. Then all the security we have had in the thought that we are not murder in the thought that we are not minder ers, robbers, or adulterers shall vanish; we shall not be able to console our-selves with the idea that we have done no great harm to any one. We shall see how selfish and how sensual our lives have been; that we have wasted for the pleasure of a passing moment the greater part of those gifts which God gave us for His service—wasted our time, our strength, our knowledge, and our abilities in getting for our selves the means of gratification or amusement, or in raising ourselves for our own sake to a position of honor or wealth. We shall see what we might have been, what God meant that we should be, and compare it with what

Fain would we then be able to say with St. Paul: "I have fought a good fight, I have finished my course." Our faith indeed we shall, it is to be hoped, have kept; but we shall feel that our fight has been but a poor and cowardly fight has been but a poor and cowardly one, and that we, instead of finishing the course which our Lord laid out for us, have gone over only a very small part of it, and that its goal is far, far

What, then, shall be our hope? For what, then, shall be our hope? For hope we must have if we would not offend God even more then than through life. He commands us to hope; but in vhat shall our hope be placed?
Where or in what but His mercy? He will take us, grievously deficient as we are, and make the little, miserable offening which we have to present to

offerings which we have to present to Him, the remnant of what He gave us, into some kind of a crown of eternal life, if only we will turn to Him with our whole hearts; if we will at least, at that last moment, really believe in Him, hope in Him, and love Him. He that perseveres to the end, he that will be saved.

not die in mortal sin, shall be saved.

But what shall obtain for us at that last moment the faith, hope and charity which we need? Who will help us to persevere when the enemies of our salvation are making the most of their last chance to snatch it from us? Will those with whom we have enjoyed life then stand by to help us? It is to be feared that they and all that they have done for us will not avail us much thent. No, the friends who will then be mos. valuable to us will be those—if indeed we have such—whom we have not sought for our own sake, but whom we loved for God's sake. And it is not the riches which we amassed that will then be precious to us, but such as we have given away to those who needed it more

These are the friends which our Lord in to-day's Gospel, tells us to make, that they may help us at the hour when our eternal destiny hangs trembling in the balance. These are the friends which may be made by that mammon of which may be made by that mammon of iniquity, those worldly riches which are too often the occasion of sin, and whose prayers and blessings may indeed be the means of our being received, in spite of our unprofitableness, into ever-Happy is the lasting habitations. who, when he comes to die, knows that God's poor have prayed for him, and have blessed his name.

TALKS ON RELIGION.

THE HOLY GHOST-THE GUEST OF TH

Real guests are those who came of invitation. We may easily understand that the Holy Ghost will not come to us without our invitation. Since He is our Creator He has absolute authority over us, yet He wills not to deprive us of our freedom. He, therefore, waits for our consent, for our co operation and invitation before He will come to our souls.

The prayers which the Church ad dresses to the Holy Ghost are in the form of invitation. Just mark that fact. When the Church wishes sol emply to invoke the Holy Ghost sh sings 'Veni, Creator.' It begins with the invitation Come, Then in the se quence sung in the Mass of the Holy Ghost we hear, 'Veni, Sancte Spiritus'— Come, O Holy Spirit, fill the hearts of Thy faithful, and kindle in them the fire of Thy love." All this indicates that the Holy Ghost wishes to be treated as a Guest. He awaits our in-

Our invitation should be earnest and fervent. His coming will be somewhat in proportion to the eager warmth of our invitation. Because the souls of the apostles were all on fire after their ten days of retreat and prayer, He came in the form of tongues of fire, and the vehemence of His coming was shown by the "mighty wind" which swept through

venemence of His coming was shown by the "mighty wind" which swept through the streets of Jerusalem. St. Philip Neri ardently desired the Holy Ghost, and He went to Philip with evident power, as we read in his life.

The Holy Ghost is ready to go to every soul that truly invites Him. "God," says St. Peter, "will have all men to be saved." Now salvation is given only to those in whom the Holy given only to those in whom the Holy spirit dwells. The sequence is clear. Communion."

He stands, some time or other, at the door of every man's soul waiting for the invitation and the word of welsome which will give Him the right, as it were, to make His abode in that soul. The Holy Ghost waits often and longingly for the invitation from the souls of most men. We may, therefore, say that the Holy Ghost stands and knocks at the door of every man's soul, waiting with infinite patience and condescension for Veni Creator.

When the Holy Ghost comes as a

When the Holy Ghost comes as Guest to the soul how long is He remain? This blessed stay depends remain? This blessed stay depends upon the goodwill and consent of those in whose hearts He has taken up His abode. "He shall abide with you," was the promise of our Lord. "I will ask the Father, and He will give you another Paraclete*that He may remain with you forever." He comes through love and He remains while our love love that the partity grows cold and love and He remains while our love lasts, but when charity grows cold and is lost He then departs. Charity is lost by mortal sin. He bears with much. He bears with venial sins though we cannot imagine how displeasing they are to the Holy Ghost. But He will not, He cannot dwell with mortal sin. The committing of this is a sentence of exclusion. of this is a sentence of exclusion, a distinct preference of the devil to the Holy Spirit. Light and darkness are not more incompatible. not more incompatible.

A guest in our home naturally expects more than a mere effort not to give him grave displeasure. Our duty to the Holy Ghost goes farther than the mere attempt to refrain from the mere attempt mortal sin : we must treat him as a loved and honored Guest. Gladness should mark our reception and our entertainment of Him Whom we have invited. We should frame loving words of welcome and often repeat them to Him Who is our Guest.

When we receive an honored and be loved guest into our homes we remove from his sight anything that might cause him pain or displeasure. How much the more should we do this in the case of the Holy Ghost. His eyes pierce through all concealment. He sees into the very depth of our souls. The only way to hide the leprosy of the soul from Him is to destroy it utterly. How gladly He Himself will aid us in this work if we undertake it earnestly! He will show us things hidden in the nooks and corners of our soul that were

forgotten or unsuspected.

No guest relishes mean treatment from his host, and such conduct make the guest shorten his stay. So with the Divine Guest of our souls, we must not be mean, cold, or narrow hearted. Some, unfortunately, so treat Him, and then their hearts are left cold and desolate. Our loving tenderness and gen erosity are due to God, yet the Holy Spirit prefers to receive them as a tri-bute rather than as a debt.

The Divine Guest Who takes up His abode in our souls must not be slighted or forgotten. We should greet Him frequently in prayer and beseech Him to remain with us. If there be no prayer and no recognition of His Pres prayer and no recognition of His Free-ence, no speaking to Him in spontaneous prayer, He may leave us and go to those more appreciative of His pres-ence and of His power. We can never be entirely worthy of His presence, but we can make ourselves less unworthy than we are, by "stirring up the grace than we are, by "stirring up the grace of God" that is in us. The presence of the Holy Ghost in the souls of those in sanctifying grace, gives to them a foretaste of the great beauty and of the great happiness of heaven. With the Holy Ghost in the soul we are armed so as to fight victor. iously in the warfare of the soul against the devil.—Catholic Universe.

FREQUENT COMMUNION FOR YOUNG MEN.

HOW ST. PHILIP NERI MADE USE OF IT TO COMBAT AN EVIL HABIT.

In an article on "Frequent Communin," which was the general intention for June, the Canadian Messenger of the Sacred Heart tells the following

story:
"St. Philip Neri, who devoted his life to the sanctification of the young men of Rome, and whose testimony omes to us with the double weight of sanctity and exceptional experience used to say that frequent Communion together with devotion to the Blessed Virgin, were not only the best, but that they were the only means of pre serving the faith and morals of young men and of helping them to rise again after their falls. How he carried out this principle in practice will be seen

by the following example: "A student came to him one day and begged his assistance in ridding himself of some evil habits to which he had long been a slave. The saint encour aged the young man, gave him good advice and after hearing his confession absolved him and sent him away happy. with the permission to receive Holy Communion on the morrow. 'If you should be so unfortunate as to fall again, come and see me at once, he said, and in the meantime put your entire confidence in God,' The next evening the youth returned to saint to confess a relapse. Philip treated him as before, encouraged him to struggle bravely, absolved him and allowed him to approach the Holy Table the next day. The student, harassed by the tyranny of the evi habit, and yet eager to return to God.
drew from this compassionate direction and from the reception
of the Holy Eucharist such an
energy and constancy of purpose
that for thirteen days in succession he returned daily to the saint's con-Finally, charity carried the fessional. day, and Our Lord gained a new re cruit. The young man made such cruit. The young man made such rapid strides in the way of perfection that St. Philip soon judged him worthy of aspiring to the priesthood. He eventually became an Oratorian, edi fied all Rome by his zeal and his vir tues, and died still young, in the odor of sanctity. To the end of his life he never wearied of telling the story of his

conversion, in order to encourage sinners and to make men understand



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THE INDULGENCE OF THE POR. TIUNCULA.

The 2nd of August annually reminds the faithful and zealous soul of the great St. Francis, who was not only similar to our Lord and Redeemer for being born in a stable, practicing extreme poverty, and being favored with the sacred five wounds, but also by feeling deep compassion for the poor sinners. Our Saviour was accused of conversing and eating with the sinners, and He wept over the impenitent sin ners of Jerusalem. St. Francis endeav-ored to bring his fellow men to repent ance by speaking to their hearts, and he prayed to God for their conversion yes, even wept often and protractedly when he considered how so many were eedlessly continuing in sin and thus hastening to their temporal and eternal destruction. He wept so much over the sufferings of our Lord and the indifference and carelessness of the world that he nearly lost his sight. Our Lord, seeing the glowing heart of His servant, lamenting the offenses offered to his God and his all, was much pleased, hearing the suppliant prayers of his ardent intercession. At time, when St. Francis was again fer-vently praying for the conversion of sinners, an angel urged him to go quickly into his beloved chapel, called Porti-uncula. He hastened there and saw the wonderful spectacle. Our dear most wonderful spectacle. Our dear Lord appeared over the tabernacle, His face beaming with infinite kindness and His most glorious Mother Mary at His side, and both surrounded by a host of bright angels. St. Francis prostrated himself in deep adoration and sweet ecstasy. But Jesus bade him rise and ask a favor for his poor sinners. And St. Francis said: "Merciful Lord, grant to all the sinners coming into this chapel and praying with a contrite neart a full forgivene and the punishment thereof." When Jesus seemed to hositate, saying: "This is something very great, what thou askest," St. Francis turned with touching simplicity to Mary, the refuge of sinners, to plead with Him for the poor sinners. Thereupon Jesus granted the extraordinary Indulgence Thereupon Jesus

of Portiuncula.

For two hundred years this Indulgence was confined to that little chapel of the Portiuncula, which was each 2nd of August the scene of a wondrous gathering of penitents. After this the Pope was moved to extend it to all the

Franciscan churches of the world. Succeeding Popes have still further extended it to churches where members if the Third Order meet, and even to other churches where no Franciscan church is available. The obligation of receiving Holy Communion, either on that day, Aug. 2nd, or on the day before, is req ir d for all the churches outside of Assisi, however.

Confession and Communion and a visit the church so privileged are all that s necessary to the gaining of the Indulg-

nce of the Portiuncula. One may not gain it oftener than once for himself, but he can gain it as nany as a hundred times for the souls many as a nundred times for the sours in Purgatory if he can go in and pray and come out so often. There is no set form or duration of prayer. Five Our Fathers and Hail Marys, and Glorias in mion with the Sovereign Pontiff's prayers are recommended, but any form of prayer may be followed .- New World.

Keep thyself innocent, O my soul! that, endowed with greater delicacy, thou mayest feel thyself at all times penetrated with the presence of God.

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dry lips, and moist brow they cry, "Master, are You asleep? Do You

What is there at the helm of this great ship of life? Is there any one great ship of life? Is there any one or is it steered automatically, blindly holding its way and heeding neither waves, nor rocks nor other craft? Has this universe a heart or only an engine at its center? The inquiry be comes pressing and pertinent, indeed, when inexplicable distress and anguish that seem all unnecessary break down all the man's strength and courage. all the man's strength and courage.

question, does any greater one care for our lives? If we are looking for an answer as susceptible to demonstration as a mathematical proposition we are doomed to disappointment. It is pos sible to believe in providence without being able either to prove or fully comprehend it. The child must be come the parent before he can under stand the ways of the father or mother with him; yet he can know their love before he can comprehend their ways.

Nothing could do more harm than to

absolute assurance that an Almighty Friend would fly to our aid and protection in every time of danger or need. A friend whose power re-lieved us from the necessity of pru dence or courage or endeavor would be a foe indeed. The All Wise loves man too well and too wisely to make plain

always His ways of caring for him and His purposes of protection. The furrowed faces and whitened heads of men may be the will of love as truly as the smooth ways of ease and complacency. There is One at the helm, but His concern is more for the making of strong sailors than for the securing of smooth sailing. The best evidence for the care of the Most High for all the sons of m not in the immediate unbaring of His arm for their protection, but rather in the manner in which He causes the wind and the waves, the struggle with the tempest, the need for the nerving of the soul in the hour of peril all to work out His will, the will of Great Love, the bringing of the marines to His likeness in character and soul.

MASS OFFERED BY CONVERTS.

the Redeemer, on the corner of Superior and Almira streets, in the neighborhood of St. Thomas church. He was known as an earnest and zealous young preacher and it was with surprise and dismay that his congregation received his resignation and learned that he had determined to received into the Church by Rev. T. F. Mahon, his conversion being followed to the conversion being embrace the Catholic faith. He F. Mahon, his conversion being followed shortly by that of his venerable

Father Wilson made the regular seminary course of six years in four and was ordained for the diocese of Cleveland in the Baltimore cathedral last week. He celebrated his first Mass last Sunday all the officers of the Mass being converts from Episcopalianism. The deacon was Rev. Alvan Doran, of Philadelphia, formerly an Episcopalian minister, and the sub deacon Mr. Marchand of Cleveland, student at the Baltimore seminary. -Cathol c Citizen.

A NEGRO BISHOP.

in the New World, Catholicity could claim, in our day, but a single colored Bishop — Monseigneur Silvera Gomez Pimenta Bishop of Marianna, Brazil, who died recently.

The parents of this prelate

slaves. The youth was placed in a seminary where he soon gave signs of remarkable talent and quickly suc ceeded in winning the good will and sympathy of all his fellow students and teachers. In spite of adverse social prejudices, he was successively invested with high ecclesiastical charges, which he filled with distinction, which speedily led him, though still young, to the episcopal

" MASTER, SAVE US!"

PRIMEVAL CRY OF A SUFFERING WORLD. Henry F. Cope.

Henry F. Cope.

It is the question of every soul in sorrow or testing. "Does God care any thing about me?" It is more than a speculative enquiry then. Theologians may have drawn up their specifications of the Most High, and, in the peaceful ways of their lives, they may be satisfied with their handiwork. But when even into their cloistered walks, some great sorrow or grim death has come stalking, then, with dry lips, and moist brow they cry.

In addition to the sclemnity that and addition to the scientify that always accompanies the celebration of the Holy Sacrifice for the first time by a priest newly ordained to offer up the sacred mysteries many cir cumstances tended to make especially impressive the first Mass of Rev. Stephen W. Wilson at St. Thomas Aquinas church, Cleveland, O., on

Sunday, July 1st.
Until four years ago Father Wilson was paster of the Episcopal church of father and mother, and immediately went to St. Mary's seminary, Balti-more, to study for the priesthood.

Although negro priests are numerou

of high merit, a distinguished Oriental cholar well-versed in a knowledge of

the Semitic tongues.

He was considered a savant of the highest order where there was a ques-tion of Biblical interpretation, and the Vatican held him in very high esteem. He died at the age of sixty-five years -The Casket.

Three brothers celebrating Mass at the same time at different altars was the unusual sight witnessed in the mother house of the Grey Nuns at Ottawa, not long ago. The priests were Rev. Ozias Corbell, missionary for the new provinces of Alberta; Rev. Sylvio Corbell of the Archbishop's Palace, and Rev. Eugene Corbell, of L'Ascension. They had not come together in eight years and for their reunion at the foot of the altar they selected the mother house because their sister, Sister Joseph, a teacher of music, is a member of the community. She had the happiness of assisting at the Mass.

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A BIT OF CATROLIC POLAND IN NEW ENGLAND.

PROTESTANT COLLEGE PROFESSOR GOES SIGHTSEEING AND FINDS A STRIKING OBJECT LESSON.

Catholic Union and Times.

Professor Edward A. Steiner, of Iowa Codlege has been making in New Eng-land what he calls "a social quest." He had been going in and out and up and down among the foreign-born people of New England States, studying their mode of life, their habit of thought, but resting the states. thought, but particularly their religious condition. The professor was guided by a New England minister whom he calls Brother Timothy in one of his excursions (among the Poles), and he tells in the Congregationalist of

June 16 of his experience. He says :

and at the edge of the town; we studied faces and phases of social and religious life; we talked to the children, to the undertaker, to the baker and the "candestick-maker;" we went into the churches together, and I shall never forget that Catholic church, built by some 800 day laborers at a cost of \$150-000 and free from debt. It is built of white stone with towering steeples, constant fingers of scorn to many a testant church wholly supported and depending upon the crumbs which fall which fall from the rich parishioner's table. shall I forget the Vesper service which I attended in the same church; the welldressed, well-behaved congregation worshipping in due pride in this temple reared by the toil of their own hands these peasants who but lately fawned upon the nobles who worshipped by their side-these peasants who are n themselves nobles, owners under God of this vast edifice.

"The spirit of worship which per-vaded it was overwhelming; not a whisper, not an upturned face, although men and women were constantly com going. A contrast, this, to Timothy's church, where during Vesper service youths and maidens giggle, where ma trons pass judgment upon one another's millinery, where the choir warbles in a strange tongue, too often unfeelingly, and where Timothy talks for fifteen minutes and is closely watched lest he exceed his time, albeit he preaches with the ferver of St. Paul.

The contrast was certainly striking. and we do not wonder that the impression was one which the professor will not soon forget. It is typical of what is taking place all over New England. The Protestants in many instances behold ng the flood of Catholics immigrants of o many varying nationalities, are but ting forth their strength to wean them away from the ancient faith and win them over to the decaying sects of the new country. Here and there, puzzled and perplexed by new conditions, led away by this temptation and that, the Catholic foreigner is throwing away his religious birthright, but the overwhelm ing majority are taking up the burden of life in a new country in the right way, even as those Poles of whom Pro-

A Hydra-Headed Evil.

The Presbyterian Witness seems to wonder whether the Catholic Register's strong language concerning race suicide in Ontario is justified by the sects. The latest thing we have seen on the subject is the following despatch to

the Montreal Star:
"Toronto, July 5. — Dr. Charles
Hodgetts, in his report to the Provincial Board of Health, uses vigorous
language in treating of infant mortality and declining birth rate. The former he attributes to ignorance, and the latter to criminal interference. He latter to criminal interaction as a stigmatizes the whole subject as a hydra-headed evil more dire than all hydra-headed evil more dire than all action of the combined."—The other social evils combined."

When a man is prepared to live and "He led me up and down the Polish to die for some good cause that is all settlement which is growing by leaps and bounds in the most sightly portion he has become a dweller in realms. which lie beyond the reach of the

mere intellect .- Bishop Spalding. Note this well-whatever your exertions you cannot please at all and all persons. Fearlessness in doing one's duty comes closest to winning that happiness which many strive for.

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UNDERWORK AS HARMFUL AS OVERWORK.

By G. Elliot Flint, Author of "Power and Health Through Progressive Exercise."

Hitherto I have said much about work and little about rest. But proper rest is of exceeding importance. Any excess of work decreases instead of increasing strength. When muscles work heat is generated; they burn, among heat is generated; they burn, among the products of their combustion being carbonic and some other acids. Now these acids hinder further action, as the product of the combustion of coal -ashes—deadens a fire. The sensa-tion we experience from this physiction we experience from this physio-logical clogging is fatigue — Nature's warning to rest or suffer the consequences. If, when fatigue is felt, further action ceases, the blood impenetrating the muscles carries away their products, fatigue then disappears and the muscles are in a condition to renew their activity. So periods of rest after

exertion are absolutely necessary.

In some muscles, like those of the heart and breathing organs, the periods of rest between the rhymical efforts balance the effects of the efforts; hence, in our normal condition, our heart and lungs never feel tired.

heart and lungs never toot thred.

There is every reason to believe that when fatigue is profound and too frequently repeated, renovation is not thorough, and there is consequently a loss of strength. More of this later Constant physical strain, even though to slight, saps nervous force. To feel well, more energy must be formed than is expended. Now, while work, by stimulating the heart and lungs,

produces energy, at the same time it expends it; yet during work, more energy is necessarily expended than is energy is necessarily expended than is formed. Energy accumulates in the rest after work; but only when rest is sufficient will the total energy formed exceed the total expended. When work is excessive rest cannot be sufficient and we have a loss of energy.

On the other hand, if rest is excess.

ive, as when one works too little, we still have a loss of energy, for in this case, although the expenditure is comparatively slight, it is constant, and is not fully re-formed, because there is little stimulation of the sources of

Unless rest has been preceded by work, but little energy forms in

To be beneficial, exercise should be stimulative and not exhaustive. Let me again explain just what I mean. An exercise is stimulative when the An exercise is stimulative when the fatigue caused by it is partial, and is at the same time exciting enough to attract much nutriment, and oxygen to the parts involved: thus will the gain aread that have exceed the loss. All vigorous exercises are stimulative. They cannot be exhaustive, for, being vigorous, they require in their performance fairly fresh muscles; one has to discontinue such exercise when but partially tired. They are stimulative, because the blood flow to parts vigorously exerted is far greater and more prolonged than would be the blood flow to parts slightly exerted. Exhaustive exercises are those that are prolonged for many hours; and these, not being vigorous, may be continued to the point of ex-

Economy of energy, which we hear so much about, is desirable only when one performs as much work as he should, and when, therefore, any excess is injurious. Such a one may acquire the habit of resting. He should, when he can, at odd times during the day, thoroughly relax himself — learn to Do not rush and "take things easy." Do not rush and tear when mere habit is the only ex-cuse for it. Some persons go always though for a doctor or to catch a

As to the amount of sleep required by the average man, I think that seven hours is sufficient. Some constitutions may need an hour more; some may do with an hour less. Growing youths and children require ten or twelve hours' sleep. A fairly good general you can get up at the necessary hour without an alarm clock.

without an alarm clock.

It is not hard work but overwork that kills. Severe work should not be practiced more than three quarters of an hour three times a week. Easier exercise may be done every day.

If one wishes health and long life he should not force himself to work after

should not force himself to work after should not force himself to what after, he is fatigued by exercise, and he should never attempt anything that is beyond his strength. If it be true that "grinding" is wearing, it is indisputable that proper exercise is vitalizing and conduces more than all else to a learn and vigorous life.

long and vigorous life.

The length of time required by proper exercise is insignificant, half hour three times a week of real work being sufficient. Let the business or professional man who has no time for gymnasium keep two or three pairs of gymnasium keep two or three pairs of moderately heavy dumbells under his bed. Let him exercise with these in the various ways I have suggested. He may also, if he can spare the time, He may also, if he can spare the time, perform some of the home exercises already given. Nor is there anything to prevent his hanging a punching bag in an open doorway. If he will not run in the street, he can run up and down his own stairs, taking two steps at a time, and thus finely exercise his legs and lungs.

OUR BOYS AND GIRLS.

The First Composer in the United States. Music scarcely had a voice before the time of William Billings, born in Boston, on Oct. 7, 1764, says The Na-tional Magazine. Yet, by trade, this man was a tanner, an eccentric and un-couth character, easily ridiculed even

in his own day.
He is said to have chalked down his earliest compositions upon sides of leather. He was deformed in person, blind in one eye, untidy in dress, with one leg shorter than the other. A one leg shorter than the other. A tremendous snuff taker, he carried tobacco as well around with him in his

CHATS WITH YOUNG MEN. at the time of the Revolution,) and so greatly did the colonists like his work that the strains of his inspiring tunes were heard from every pipe in the New England ranks, and led the way to

victory on many a hard-fought field.
Billings is said to have been first to introduce the victoricello into New England churches, a great step toward the eventual introduction of the organ. Ho also was probably the first to use the pitch pipe to "set the

He died in Boston on Sept. 26, 1800, and published almost to the last. is probably one of the unmarked graves on Boston Common.—Boston Pilot. Precocious Mozart.

At three years of age Mozart would amuse himself for hours together in picking out thirds on the piano with his wonderful ear; at four years he learned minuets and before six played some of his own compositions, actually starting on a concert tour with his sister at that age. Before three years has elapsed he had taken by storm four

of the most important capitals Europe-Vienna, the Hague, Paris and London. His reputation as a composer was established by the time that he was only ten years old. Mozart fulfilled in maturity the promise of his early years, but at the age of thirtyfive, passed away, engaged on a Requiem which he gradually learned was to be for himself.

The Cat and X-Rays

Our Tom is as fine and brave a Maltese house cat as one ever had, and a fighter but the other evening he entered into a scrap from which he has not re covered yet. It seems that Milancie, our "queen of the kitchen," had polished up her stove with new X Ray polished up her stove with new X Ray Stove Polish, which has the peculiar faculty of not burning off from a hot stove. Tom came in and discovered what he thought was another cat on his stamping ground, but which was his own reflection in the stove. A fight was on in an instant, and, according to Tom, the other cat was as ready as he. The result was a sad one. Poor Tom burned his paws, upset a dish of hot fat, and finally turned a double some sault backward out of the kitchen, and has now transferred his domicile to the woodshed, and no amount of coaxing can bring him back to the kitchen. Housewives must not use X Ray Stove Polish unless they introduce their house cat by degrees, otherwise a catas trophe is likely to occur.

To Children on Vacation.

Now that the books are closed and Now that the books are observed the doors are opened for all the lawful joys that Nature has for youth, says the Catholic Union and Times, we would offer a word of counsel to the children. "Honer thy father and thy would ofter a word of coding to children. "Honer thy father and thy mother!" No man can add to the weight of this command; so let God's own word press on your hearts and stamp your minds. How many homes have been made desolate by disobeding the code of the child that does not obey, The child that does not obey, as a consequence risks his life and often loses it. How many children have been drowned as a result of disbedience, have been sunstruck, have een run over, have met injury and death in a thousand ways. We hope that every child will thoroughly enjoy but they cannot enjoy it vacation; but they cannot enjoy it without "the testimony of a good conscience," and they cannot have this without obedience to those who are all

devotion to them. Obey your parents, then, and you till be angels in the household and will be angels in the household and
make of your homes very vestibules
of heaven. Disobey them, and tears in
faces that ought to smile, and perhaps
crape and gloom, will be the legacy of your disobedience.

How To Be Lovable.

I know that, like every girl, you want to be sweet and gracious and attractive in manner and to have a beautiful face, says a woman writer in an exchange. I should not wonder if you know some particularly lovely woman and think to yourself: "Oh, if I could

and think to yourself: "Oh, if I could only be like her."

Now, my dear young girl, let your heart grow sweet and loving, and then your manners will be gracious. Love speaks in a thousand ways. If you wish to be lovely you must be lovable.

Nor will it avail to say that there

wish to be lovely you must be lovable.
Beauty of character grows from the inside. First the heart grows beautiful and then it shines out through the face; and loving thoughts are sure to bloom into kind and loving deeds. You might take a small, green bud and patch bits of rose-colored vel-vet on the outside of it, but you could not thus make a bloom one would care for. The rosebud must grow and un fold its own beauty from the heart. That

is the way it becomes a flower that is prized. You must grow in the same prized. Tod must grow in the same way—from the heart out.

It is very nice to take Delsarie lessons in gracefulness, to study etiquette and to practice locking pleasant; but if these things are only patched on the outside of an unlevely spirit they will fail to deceive anyone. Even homely people are often made beautiful to us the love-light in their faces, and there is no attractiveness like a sweet

and noble character.

The rose unfolds slowly. So does

character. Beauty Hints

For the hands: Do all the honest, helpful work that comes in your way. It is wonderful what beautiful and skilful hands you will have as a result. For the eyes: Think only of those things that are good and pure and pleasant, and your thoughts will shine out in your eyes, making them beautiful

those of the angels.

For the mouth: Be cheerful at all times, knowing that the sun is in the sky somewhere. Let your cheerfulness speak itself in the smile upon your lace. - The Christian Family.

An act of kindness, a word of sympathy, may render the whole line of life different from what it otherwise would have been. There are times in many a few sympathy. life when the course it shall take for tobacco as well around with him in his coat, the pocket of which was purposely made of leather.

But his music always had a spice of patriotism in it (a quality much prized line when the course it shall take for weal or we depends upon a slight in the depends upon a slight in the function.

MIXED MARRIAGES

The mixed marriage menace is, according to unanimous verdict, alarmingly on the increase.

Mixed marriages, or the union of persons of different faith, are now counted extremely unsafe ventures. The happiness of the contracting particle is explanally iconardized.

ties is seriously jeopardized.

Men and women who are to spend their lives under the same roof, sharing each others' confidences, hopes, ambitions, destiny, should be in agree-sample to the same rooms and the same restrial points. ment at least on essential points.

There is nothing, in the minds of the vast majority of mankind, as essential as the things that bear upon eternity. Religion is altogether concerned with these things. these things.
Cicero, in his immortal treatise on friendship, declares that there can be no friendship where there is not a perfect accord in all things human and all things distinct the distinct of the second in the second in

things divine.
It will be admitted by all that husband and wife should at least be good friends. But this old Roman sage deand his assertion cannot be ship worthy of the name where there is

not absolute accord in all things divine. In alliances where there is disagree ment respecting things eternal, the heaviest burden falls upon the Catholic party. His point of view is altogether different. His creed forces him to the position that the Catholic religion is the only true religion. Non-Catholics admit that one faith is as good as an other. They can be at once liberal and logical. When a Catholic becomes liberal he becomes illogical and lacking in allogicases. in allegiance.

The Catholic religion postulates It believes in myssupernatural order. It believes in mys-teries. It stands for the existence of a

future life, of heaven and of hell.

It inculcates faith in a personal God, in a personal devil, in the life of the soul even when separated from the body. It requires its votaries to sub scribe to the dogma of the divinity of Christ, His resurrection, His coming to judge the world at the end of time. It is full of dogmas—dogmas which must be accepted under pain of excommuni-

Now to the mind which rejects nearly every one of these truths, such belief is superstition, pure and pernicious. And it will require consummate acting and superb tact on the part of a dis-senting husband or wife to run through a lifetime, without, betraving some sort. a lifetime without betraying some sort of contempt for the sacred tenets of the Catholic party. Distrust, disquistthe Catholic party. Distrust, disquietude, pity and impatience at the weakmindedness of all who seriously subscribe to such absurdities are but
natural to those who look on and doubt.
There is nothing that inflicts such an
irreparable shock many the sensitive as There is nothing that inneces such and irreparable shock upon the sensitive as the full realization that what is dearest to them in life is held in suspicion and slight esteem by those who are

Then there are generations yet unborn to be looked to. The child accepts his father as his hero. A word from either parent has the force of an oracle from on high. When the husband and wife are not in agreement respecting the eternals, to whom can the offspring appeal for light? Whichever way he goes he turns his back upon father or mother. His filial piety is submitted to the severest test. His loyalty to the faith of his father is disloyalty to the faith of his mother. One need not investigate far before finding the natural results of such anomalous

association. Observation teaches the sad lesson that faith declines as mixed marriages increase. Catholic parents do not in deed favor them, but they frequently reserve their opposition till attachments are formed, till promises are exchanged and till the young people grow so far enamored of each other as to tically convinced that the evils which naturally attend mixed marriages will not obtain in their altogether excep-tional case. And so the die is cast.

It is true to say of such alliances that the die is cast. They are preeminently a hazard. You make your throw and await your possible chance of winning, while the chances are ten

are plenty of unions between men and en of the same faith which are far from being cast in pleasant places. Admitted. But why should depth be added to depth? Why should extraneous and grievous causes for heartburn ing and discontent be deliberately in roked? If it is dangerous to toy with a revolver, the hazard is heightened when you play with two — especially if the second is loaded and cocked. — The Catholic Transcript.

CAN THE SOULS OF THE DEPARTED RETURN TO EARTH.

According to St. Augustine, it would be a great temerity to deny that the souls of the departed cannot with God's permission return to us. St. Thomas and St Augustine both in cline to the online that in many that in many cline to the opinion cases there occurs a supernatura action of angels on the mind of thos o whom such manifestations to whom such manifestations are granted. Moreover, it is likely that the souls, like the angels, can manifest themselves in such a manner that they produce perceptible images on a person's mind without appearing visibly to him.

whenever our attention is directed Whenever our attention is directed to the departed souls by manifestation of any kind, it is a sign of the great mercy of God towards the suffering souls and towards us. They make us aware of the great distress of the Church suffering.

A Holy Mass, a Rosary, an alms, a mortification, some other good work, even a compassionate ejaculation or pious thought offered up confidently to the Sacred Heart of Jesus for the suffering souls, is powerful to create

to the Sacred Heart of Jesus for the suffering souls, is powerful to create an ineflable joy in that mystic abode. At the same time, a visible manifestation of the distress of a suffering soul is a salutary admonition for the living whereby they are reminded most in. tion of the distress of a suffering soul is a salutary admonition for the living whereby they are reminded most impressively amid their carelessness, frivolity and trepidity, of the severe judgments of God. — Parish Monthly.

THE VALUE OF EDUCATION

The value of an education is ap preciated not only by the man who in his youth was given its high privileges, but by the man who by force of circum stances was denied early educational advantages. Men of experience in any line of business will advise their any line of business will advise their young friends to grasp every opportun-ity for educational training offered in early life. The educated man well knows what his early training has done for him, and the uneducated knows that men who were denied the privilege of an early education are frequently in the course of life's experiences forced to face serious embarassments and obstacles. Wilmott said that "education is the apprenticeship of life." Franklin said: "If a man empties his purse into his head no man can take it away from him. An invest ment in knowledge always pays the best interest." Ruskin said that "edu cation, briefly, is leading the human mind and soul to what is right and best and to make what is best out of them, and these two objects are always obtainable together and by the same means. The training which makes men happiest in themselves also makes them most serviceable to others." Channing said: "He is to be educated, not because he is to make shoes, nails, or pins, but because he is a man." Education is man." Education is never finished, and no one knows this better than the really educated and cultured man. One may be the graduate of the highest educational institution in the land, but still he finds that "there is more to learn." The storehouse of knowledge is never depleted, and there is none so rich or so poor that he may not draw some-thing therefrom. Those who were denied the advantages of an early education may in the course of later life, by devoting only a few hours every week to study at home, acquire an education along special or general ines. Books are now within the reach of all, and every home, however humble, may have a library. The humble, may have a library. "home-study" will make home more attractive to both young and old. If we make "live and learn" our life motto, we shall always find life worth living.—Catholic Citizen.

BISHOP LUDDEN'S ADVICE.

SUGGESTS THE SECTS LEAVE THE ITALIAN ALONE AND TEACH PURE GOSPEL TO THEIR OWN UN-CHURCHED. A daily paper statement has it that

the sects are to unite in building a Protestant church for the Italian colony to replace the Methodist Italian chapel recently opened in Syracuse he following letter bears on it. To the Editor—The ministers here announce that they are going to after the spiritual welfare of the churched foreigners of this city " and for this purpose they are to import an "expert Evangelist." Have they no bowels of compassion for the unchurched native element? import an expert to enlighten natives who comprise two-thirds our population? Are they to be abandoned to the devices of satan, un-washed and unchurched? Must the preachers say to them in despair, with Paul and Barnabus, "To you it behooved us first to speak the word of God, but because you reject it and god, but because you reject it and judge yourselves unworthy of eternal life; behold we turn to the gentiles." But perhaps these unchurched and yet unwashed native born are not hopelessly incorrigible. Let the sects with the converse of the sects of the section of the sects of lessly incorrigible. Let the 'Sectory unite in one grand effort, the 'Presbyterians helping the Methodists,' and preach to them the pure gospel, not a meaningless non-sectarianism. Or if they persist in calling it non dogmatic and creedless let it be of such a char-acter as used by St. Paul before the terrified Felix as to cause them to tremble and strike to their hearts the fear of God which is the beginning the tear of God which is the beginning of wisdom—speak to them, as St. Paul did, "of justice and judgment and of the wrath to come." Let the invited expert be some exhorter of fame, a Doweyite recently commissioned from on high. An apostate ex priest or an escaped nun: a McNamara or a Maria escaped nun; a McNamara or a Maria Monk won't succeed. These have been tried and found wanting. Then instead of vague, vapid nonsectarian ism let them preach the Ten Command-

ents or the Sermon on the Mount,
'Blessed are the poor.' Let them preach against cheating in business and graft in politics. Let them preach against cheating in business and graft in politics. Let them say to the rich who grow fat on the miseries of the poor how difficult it is to send the camel through the needle's eye; "Your gold and your silver is cankered and the rust shall be a testimony against you and shall eat your flesh like fire." Let them be loud against the shame and scandal of bigamy, and our peculiarly national crime of our peculiarly national crime of divorce. Then if the native born will divorce. Then if the native born win not hearken let them shake against them the dust from off their feet and tarn for better success to the "unchurched foreigners." But success in this direction is hopeless. These poor this direction is hopeless. These poor, people are not wanted among the nice people and the few elite that go to Protestant churches, expeted and with cushioned pews. "Woe to you Pharisees, hypocrites, you go over Pharisees, hypocrites, you go over land and sea to make one proselyte, etc."—Bishop Ludden.

Methodists in Favor of Religious Education.

Our Methodist brethren in the United States are beginning to realize that the public school system is a failure as far as the most desirable results of education are concerned. The following words assessed recordly in constitution words. ing words appeared recently in one of their publications:

'In our judgment the denominational schools at the large.

tional schools of the land as compared tional sensors of the land as compared with the purely State schools, are, on moral grounds, incomparably the safest. Our State institutions, as a general thing, are the hotbeds of infidelity, not loss than of vice. less than of vice. We have said and we thoroughly believe that our Church



AND THEY THAT HUMBLE THEMSELVES SHALL BE EXALTED."

On Sunday, May 27, for the third time in a month, St. Peter's was the scene of one of those great functions to be witnessed only in Rome. Sixteen Carmelite nuns were solemnly declared Blessed, and raised to the altars of the Church. Taeir story is a peculiarly interesting one just now. On August 5, 1790, the Constituent Assembly of

France pronounced in favor of the abolition of religious vows; on Feb uary 13, 1791, a decree was passed formally annulling all vows. An inventory was made of all the property possessed by the religious orders, and among these were included the com-munity of Carmelite nuns at Complegue munity of Carmelite nuns at Complegne in France. On September 14, 1792, the Sisters were expelled from their cloister and had to seek lodgings in private houses in the same neighbor-hood, where they continued to live for over a year and a half. The time grow over a year and a half. The time grew from bad to worse for the Church in Then one day the Prioress, France. Mother Teresa of St. Augustine, proposed to her community that they should offer up their lives to God for the salvation of France. The "Law of the salvation of France," the salvation of France. The "Law of the Suspects" was passed soon after, and the guillotine was busy in Com-piegne. On June 21 the nuns were arrested in their lodgings and im-prisoned in an ex-convent of the Visita-tion. A month later they were tried tion. A month later they were tried and found guilty—of being attached to their religion and their religious life. They received their sentence of death by singing the hymn "Veni, Creator Spiritus." On reaching the place of Spiritus." On reaching the place of execution the sixteen nuns gathered round their Prioress and renewed their religious vows, and while the executioners were preparing the guillotine, the youngest of the nuns, Sister Constance Meunier, threw herself on her stance Meunier, threw herself on her knees before the Prioress, saying: "Mother, I ask your permission to die." The permission was given, and the girl ascended the steps, and the next minute was in eternity. The other nuns repeated the same act one by one, until at last the Prioress herby one, until at last the Prioress herby one, until at last the Prioress her-self, like the Mother of the Machabees, after witnessing the fidelity of all her children, laid his head under the knife. The bodies of the martyrs were thrown into the pit reserved for the vic.ims of the guillotine, and there they lie to-day. In 1898 a slab was erected on the spot with the inscription "To the to day. In 1898 a slab was erected on the spot with the inscription "To the memory of the sixteen Carmelite nuns of Compiegne, who died for the faith, on July 17, 1794." In 1896 Cardinal Richard began the "Apostolic Processes" for their Beatification; the cause was pegmitted to be introduced. cesses" for their Beatification; the cause was permitted to be introduced before the Congregation of Rites by Leo XIII. in 1902; and on May 27, 1906, the Process of Beatification

eached its happy culmination. In the fternoon the Holy Father, accompani ed by many Cardinals and Bishops, and by many Cardinals and Bishops, and by his Court, in full state, went down to the Basilica to venerate the Carme lite Martyrs.—Roman Correspondence of New York Freeman's Journal. Where there are two or three gather-



Daily Spasms.

St. Jacob's, Ont., Nov 28, 1899.

Since a child 6 years old I was subject to St. Vitus Dance and Spasms, and seeing an advertisement of Pastor Koenig's Nerve Tonic I concluded to try it. Its effect has been wonderful for before using I had spasms almost daily, but since taking this remedy have not had an attack for twelve days, and shall continue its use.

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WEEK AT CHAMPLAIN THIRD

ASSEMBLY.

For THE CATHOLIC RECORD.

A lecture programme full to the brim with bright, clever talks, by equally brilliant talkers; a series of festivities from the delightfully informal to the splendidly formal; and a record-breaking attendance for this period of the year have made the past week, the third in the present session, of Champlain Assembly, a time long to be remembered in the annals of Cliff Haven. There is not a dull spot or a dull moment in this charming place now. The porch of every club and cottage rings with the merry laughter or hums with the earn est talk of a congenial group; every merry laughter or hums with the earn est talk of a congenial group; every hour has its center of interest, whether it be the chapel, the class room, the lecture hall, the beach, the golf links, or the ball room. In this charming companionship and those divers interests which are Cliff Haven's chief charms, there are at present about seven hundred persons whiling away their time.

their time.

The members of the school have listened with marked pleasure to lectures on Instinct and Intelligence, given each morning by the well known scientist, Dr. James J. Walsh, professor in St. Francis Xavier's College, New York City. Equally, instructive New York City. Equally instructive in nature were the two eloquent discourses on Governor Dongan and early Colonial Times delivered by Judge Thomas C. O'Sullivan of the Court of General Sessions of New York City, General Sessions of New York City, one of the most brilliant orators in the metropolis. Pleasing variety was given the intellectual programme by the addition of two recitals by Miss Katherine Collins of Boston, formerly the principal of the kalston School of Expression, Washington, D. C. Miss Collins has made a reputation for herself as one of the great dramatic readself as one of the great dramatic readers of the day, and her appearance at Cliff Haven was therefore awaited with

In point of distinction the chief social event of the week was the formal opening of the new Buffalo Cottage, and the reception in honor of the distinguished guest of the occasion, Right Rev. Charles H. Colton, Bishop of Buffalo, which took place on Thursday evening. Several distinguished Buffalonians, both clerical and lay, participated in the short programme of addresses and songs. Handsome little programmes, the work of the artist Peter Paul, were given to the grests as souvenirs of the event. Other charming social affairs of the week were the two weekly hops at the Champlain and Jersey Clubs. The affair at the Jersey Club Monday evening was the first of the season. In honor of the occasion the handsome ball room was transformed into a bower of beauty by artistic decorations of electric lights, evergreen and an abundance of golden hearted daisies. The formal ball at the Champlain Club on Wednes day evening lost none of its charm be-cause of the other brilliant affairs, but se usual, attracted the largest crowd of

the week.

The usual Sunday evening reception in honor of the lecturers and distinguished arrivals of the preceding week, was a great success. Those honored were Dr. Lorenzo Ullo, of Brooklyn, Mr. Frank Neenan and Rev. Thomas McMillan, C. S. P., of New York City, and Rev. Henry Laudenbach and Rev. George Weber of Buffalo.

Two new ventures were instituted at

George Weber of Buffalo.

Two new ventures were instituted at Cliff Haven this week. A choral union and a weekly recital at which one or two artists who have made a reputation in the musical, literary or dramatic world will appear. The choral union, which was organized on Monday by Mr. Camille Zeckwer, the famous organist of St. John's church, Philadelphia, will pursue the studio of arpeggio music during the summer. Both of these features are bound to arouse new and strengthened interests in true ait strengthened interests in true at among those who visit Cliff Haven.

THE CLERGY IN EDUCATION.

As to the non-Conformist contention that wherever education is under the control or direction of the clergy it is of a low standard and poor in quality. a correspondent, Mr. T. C. Horsfall, writes to the Manchester Guardian (England) a letter in which he says:
"It is admitted that the North Ger

many system of elementary education is the most efficient in the world. In that system almost every elementary school is under the control either of a Roman Catholic priest or of a Protest ant clergyman. In Prussia the clergy ant clergyman. In Prussia the clergyman in a school district is ex officiolocal inspector of the school, and some of the other inspectors—those who represent the State—are also clergymen. Moreover the local inspector is not placed under, but by the side of, the State inspector. In the year 1899 nearly, 30,000 Prussian elementary schools were under clerical local in spectors. Of the district school in spectors in office in Prussia in 1902 316 were laymen, trained teachers, and 913 were clerics, who had also spiritual duties. Some years ago you (the Man chester Guardian), caused an inquiry to be made respecting the condition of many districts in England in respect of education. Your inquirer, who seemed ducation. Your inquirer, who seemed to me to be a competent and imparial man, said at the end of his inquiry that the man who had come out best was the clergyman. To the clergy as a whole class the country owes a very great

debt of gratitude for what they have done for education."

That is a knock down blow to the assailants of the clergy in the field of education. But if Mr. Horsfall had chosen to have gone back into history how would be have found the record of the clergy in the matter of education? the clergy in the matter of education?

Who preserved and disseminated litera
ture and books in former times before
non Conformists were heard of? Who
but the clergy? Who established the
first schools and founded and taught in
the colleges and universities for a thou
sand years? Who established all the
great universities of Europe, including
England's most famous university of
Oxford? Who but the cleries of that

non-Conformist) creed endowed in the schools at the public cost?—N. Y. Freeman's Journal.

PRAYERS BROUGHT BAIN.

Special Despatch to the Globe.

Mentreal, July 17.—According to the abiding faith of French-Canadians, who live in rural parishes of the Province of Quebec, the virtues of Ste. Anne as a gives of good things has once more been strikingly demonstrated. News of this last evidence of her beneficence comes from Varennes, where yesterday a religious procession was organized in the hope of inducing rain to fall after a drouth lasting five weeks. In the church of this parish there is a picture of Ste. Anne that is popularly supposed to possess miraculous powers. This image was taken from the walls yesterday, and men, women and children marched after it throughout the parish, chant Special Despatch to the Globe and men, women and children marched after it throughout the parish, chanting and praying for rain. Towards evening clouds began to obscure the sky, and to the great gratification of the whole community there was a refreshing shower. To make the circum stance all the more convincing it is recorded that in the neighboring parish of Boucherville, where no procession was held, rain failed to annear. was held, rain failed to appear.

A Plea for the Boys.

Parents who have sons and daughters but who have not the means to educate all of them thoroughly, should give the boys the preference. The lads have more need of education than have their sisters, for they have to go out and face the world. It is a wrong choice that puts the boys out to work choice that puts the boys out to work before they are half trained for the battle of life, while sending the daughters to academies to be made into parlor ornaments. Give the boys their rights.—Catholic Columbian.

ARCHDIOCESE OF KINGSTON.

WELVE NURSES AT ST. VINCENT DE PAU HOSPITAL RECEIVE DIPLOMAS.

Brockville Times, July 11.

On Monday, July 9th His Grace Archbishop Gauthier of Kingston, in the presence of the members of the medical profession of the town, presented the diplomas of the St. Vincent de Paul Heepital Training School for Nurses, to twelve Sisters, who had completed with credit their full course of theory and practice. The address of Dr. Jackson, President of the medical staff, was in part as follows:

"This occasion marks an era in the history

address of Dr. Jackson, President of the medical staff, was in part as follows:

"This occasion marks an era in the history of the St. Vincent de Paul Hospital with success of the laborious studies and application of a number of Sisters, who are now about to receive their laureation and an exposition of the fruits of the work of the various lecturers and instructors on the staff of the St. Vincent de Paul Hospital Training School for Nurses. In 1898 the school was instituted, and the work has been carried on as regularly as was possible since that time. Two years age, however, the staff of lecturers was more completely organized and the work of lecturing and training more thoroughly systematized, so that now we are able to graduate a class of twelve Sisters whom we know to be thoroughly trained and equipped for the important work which is to be their duty through life. I can personally bear testimony to the general excellence and the really splendid work of several of the Sisters in the subject upon which it has been my lot and privilege to instruct them, And I take this occasion to remark that I have observed with the utmost satisfaction the great interest manifested by the mana ement of this institution in securing a high standard for the training of the Sisters and the evident and expressed desire that only the best is good enough to be the output of this Training School. His Reveronce Dean Murray has desired of the medical staff, and of me personally, that no favors were to be shown the Sisters on account of their coetume, but their qualifications alone were to be the one and only test of thoses. I am glad bubildy, this clear training School. His Reveronce Dean Murray has desired of the medical staff, and of me personally, that no favors were to be shown the Sisters on account of their coetume, but their qualifications alone were to be the one and only test of thoses. I am glad bubildy, this clear training of the staff for their numbers of the hospital.

Archbishop Gauthier in his remarks thanked the member

to the Sisters and to the management of the hospital.

Archbishop Gauthier in his remarks thanked the members of the stelf for their untiring efforts and secrifice of time in making the Training School what it now is. He reviewed their efforts from St. Vincent de Paul Hospital's humble beginning to the present time Horeminded the Sisters of having consecrated their lives to God and in perfecting this particular branch of their work to be governed by the words of the Divine Lord. In as much as ye did it to one of these my brethren, ye did it unto Mc.

At the close Rev Dean Murray briefly addressed those present, thanking most heartily the manner in which they had at all times cooperated with his wishes, thus working for the common good of sil.

CAN YOU ANSWER THESE QUESTIONS?

Where did Alfalfa come from? What soil is best suited to Alfalfa! What are the advantages of growing it? How is it best harvested cured and fed? What kind of grain should be fed with Alfalfa? How does it enrich the soil? How should Alfalfa! Who does it enrich the soil? How should Alfalfa be sown? What is the best method of selecting seed corn? How should it be stored? How can yot improve the stand and increase the production of corn per acre? What is a Germination Box? How is corn best prepared for the planter? What is necessary to get rid of the barren stalks? What are the best methods of cultivating corn? How can the wheat yield per acre be increased? What constitutes a good seed bed? Should clover be plowed under for wheat? Its corn stubble a good place for sowing wheat? How should wheat be sown in order to produce the best results? How should wheat be sown in order to produce the best results? How should wheat be fertilized? Why does your soil run down? What are the leacing elements of fertility? How can you secure them and keep them in the soil? How much fertility does each crop take from the soil? What is the actual value of farm manure? How should it be applied to produce best results? Will grain crops make good hay! What is the best method of seeding for hay! Is the modern gasoline engine a good power for the farm? What is the best size gasoline engine a good power for the farm? What is the best size gasoline engine to buy? What is a four cycle engine! What does it cog that and chaptes feed for darry seed the seed of the Oxford? Who but the clerics of that faith which the non Conformists now seek to shut out from all share in the direction of the education of its own adherents, while having their own (the

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A New Book by Father Elliott.
Father Elliott, of the Paulist Fathers, has just written a new book entitled "Jeeus Crucified, Readings and Meditations on the Passion of our Blessed Lord." Father Elliott's previous work, "The Life of Christ." has already reached its fifteenth edition. In this office alone we have sold over five hundred copies. The present volume is an appropriate supplement to the former. Father Elliott's "Readings" are founded on the Seripural narrative, and not the least of the good fruits of this work will be the acquaintance with Holy Scripture which it will give to the reader. Published by the Columbus Press. 120 West 60th street, New York City. Price \$1. Postage 10 cents extra.

MUTUAL LIFE OF CANADA.

The commission company.

The evidence given in the insurance investigation before the Hoyal Commission went to show that the Mutual Life of Canada has administered its affairs along economical, honest, business like lines. Financially the company, it has been shown, is in a sound condition. The assets at the close of last year amounted to \$9.286 (92, not \$1.00 of which was in unauthorized securities or speculative investments. None of the company sholdings were written up, and the value of real estate, apart from the head office building at Watersloo, did not exceed \$1.00. The income has a wind marked grown, which has propose rate \$735,079 and a decade later in 1905 the figure had reached \$1.95519 or more than double. For the same period the interest income exceeded the death losses by \$569 945. The record revealed by the iriquiry is one of which the company feels proud.

NEW BOOKS.

"Jack." a true story by a Religious of the Society of the Holy Child, has lately been issued by Benziger Bros., New York, Price 45 cents.

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

BURK-HEVEY—At St. Peter's Cathedral, London, by the Rev. J. T. Aylward Rector, Miss Annie Teresa, eldest daught r of Mr. and Mrs. James W. Hevey of London, to Mr. F. D Burk of Newark, Ohio.

DIED. KILROY-At Windser, Ont., on July 16th, 1906, the feast of Our Lady of Mount Carmel, Miss Margaret Claire Kilroy, sister of the late Very Rev. Dean Kilroy of Stratforc, Ont. May the rest in peace!

SITUATION WANTED. A GOOD STRONG COUNTRY GIRL would like a situation as a domestic in a priest's house where there is a housekeeper kept. Address to Box P., Stratford, Ontario. 1449 1

TEACHERS WANTED. TEACHERS WANTED.
TEACHER WANTED, CAPABLE OF Leaching both French and English, as an assistant teacher; holding second or third class certificate; for the Separate School Section, No. 3, Village Pain Court. State salacy expected and experience. Duties to begin 20th Aug. Address John B Blaire. Sec. Treas. Dover South.

WANTED TWO TEACHERS (MALE elementary and model. Apply stating salary, etc., to the Principal 55 Durocher street, Montreal. street, Montreal.

A TEACHER FOR S. S. NO. 1, CARRICK.

A Duties begin after holidays. Salary \$400.

Apply at once to J. M. Fischer, Formosa.

1449-2

POR SEPARATE SCHOOL, CRYSLER, Ont., two teachers, able to teach French and English. Apply to Mr. Hebert, Sec. Treas., Crysler, Ont. 1449-2 apply, sta ingaslary and experience, to John Durkin, Stoco P. O., Ont. 1447-3

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\$1.00 opens an account

We will help you to put this good advice into practice, if you open an account in our Savings Bank Department.

Interest added 4 times a year.

THE SOVEREIGN BANK

OF CANADA

London Branch-Opposite City Hall, F. E. KARN, Manager. London East Branch-635 Dundas St., W. J. HILL, Manager.

TEACHER WANTED FOR SEPARATE school Tweed to teach senior classes including outsinustion work. Duties to commence after summer holidays, Apply stating salary, classification and experience to James Quinn, Sec. Treas., Tweed, Ont.

TEACHER WANTED FOR SCHOOL SEC. tion No. 5, Raleigh, a Catholic holding a 2nd class professional. Must be experienced. Salary \$400. Address A Martin, Sec. 1447-4.

TEACHER WANTED FOR SCHOOL SECTION No. 4 Flos. Duties to commence after the summer boliders. Apply stating salary and experience to J. R. Hamilton, Apro. Ont. Sec. Treas.

TEACHER WANTED FOR SEPARATE 1 school, No. 9 Harwich, to fill the vecancy for the balance of the year Duties to commence after holidays Apply stating salary and qualifications. Address John Downey, Van Horr, Ont. FOR

WANTED, A QUALIFIED TEACHER FOR the R. C. Sep. School Section No. 22, Gloucester. Ont. Duties to begin after summer holidays. Apply, stating salary to Willem Cosgrove, Orieans. P. O., Onb. 1448 2

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

Some of the strong features brought out at the recent investigation of

THE MUTUAL LIFE OF CANADA

This Company has been examined by the Royal Commission

and the investigation proved thoroughly honest management. The Company is sound to the core, and its affairs are conducted along scientific and popular lines solely and economically in the best interests of its policyholders.

Gilt-edged Assets, December 31, 1905, \$9,296,092

Not a dollar of stocks. Not a Dollar of unauthorized securities. Not a dollar of speculative investments. Not a dollar with subsidiary Companies. Not a dollar "written up" in its list of

Not a dollar for stockholders; every Dollar for policyholders!

The Company is in the enviable position that it can convert on demand its entire assets into gold, and at the same time LARGELY INCREASE ITS SURPLUS.

The Real Estate held by the Company (outside of Head Office Building) is less than \$1,000. EXPENSE RATE UNUSUALLY LOW.

Being the lowest of all Canadian Companies for the year 1905, notwithstanding that the

largest volume of new business in the history of the Company was written in that year.

Remarkably Favorable Mortality Experience

The losses by death in 1905 were only 49 per cent. of the losses that were normally expected to occur. The fine quality of this Company's business is shown by the notable fact that during the past fifteen years the death losses averaged only 53 per cent. of the expected.

The Rapid Growth of the Company's Income

The Income for 1895 was \$735,079, while in 1905-ten years after--it reached the large sum of \$1,956,591. The interest income exceeded the death losses, during the same period by \$568,945.

THE MUTUAL LIFE OF CANADA

HEAD OFFICE - WATERLOO, ONT.

is an ideal Company, furnishing absolutely perfect protection to its policyholders at the lowest possible cost

CATHOLIC TEACHER WANTED FOR balance of the year. Duties to commence Aug 20th Separate S. S. No. 10, Normandy, State galary. J. J. Hawkins, Treas. Ayton, Ont.

Fabiola A Tale of the Catacombs

Callista A Sketch of the By Cardinal Newman Paper, 30c., post-paid

> History of the Reformation in England and Ireland

By William Cobbett Price. 75c., post-paid Catholic Record, CANADA



THE HOME

TORONTO BRANCHES : 8 King Street west 522 Queen Street west, and 78 Church Street ONTARIO BRANCHES : ONTARIO BRANCHES:
ALLISTON WALKERVILLE ST. THOMAS
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Savings Departments at all Branches.
One Dollar opens an Account. General Banking Business Transacted

HEAD OFFICE, TORONTO

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Guelph & Ontario Investment & Savings Society

(Incorporated A.D. 1876)

OFFICE : Cor. Wyndham and Cork Sts... GUELPH, ONT.

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

Interest begins from date money is received by the Society. The Debentures of this Society

are a legal investment for trust funds. For full information, address J. E. McELDERRY,

Managing Director,

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