

# The Catholic Record.

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

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### OUR INDIFFERENCE.

Dilating on the paucity of books on 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 be admitted that in the cultivation of a taste for Catholic literature, and in the patronage of Catholic books, there is 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 Liberalism 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 adulation 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 arms 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 blasphemous 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 world.

### THE SCHOOL—THE GOAL.

The enemies of religion have always directed their energies against the Christian school. In the words of D. Alembert to Voltaire: "Let your thoughts above all be turned to the enlightenment of youth" has been their watchword.

And, therefore, while this cry rings in our ears, it behooves us to support, and if necessary at the cost of self-sacrifice, 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 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 women—fidelity to God in storm and stress—this is the bulwark of a nation.

### QUEBEC TO THE FORE.

By the erection of a monument in honor of Octave Creleazie 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 Canada's gifted sons.

Quebec is looked at askance by those who know her not. Politicians of a certain stripe pursue her with calumnies—with babblings puerile indeed to those who appreciate the invaluable services she has rendered to Canada. But a knowledge of her history—of the distinguished men who have made and written her history and enriched the annals of Canada, still slanders and makes or proud that our French Canadian brethren are contributing their quota to their national glory and vitality.

### 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 distinctly. 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 them—never 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 young man is: you want to be a man and you want to be fit. You cannot get fit on alcohol."

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 present time is, more than other social sins, bringing disgrace upon the Church 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 Council 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 attention 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 four years there has been in existence a Total Abstinence Society to which 90 per cent. of the men of the parish belong, and the pastor, Rev. Father Fitzpatrick, assured me that so far it has been an unqualified success. The society has erected a hall costing over \$4,000. In connection with the hall, continuation classes have been established. 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. VISTOR.

### Denounces 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 they not been open so invitingly, must have lived a better and purer life and have become a useful member of society rather than a creature of the slums. The Bishop, after pointing out to the large congregation the absolute necessity of ridding the city of these places, urged that each do all in his power to drive them from the city, just as he would a vile pestilence.

### CONDEMNNS 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 the last the 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' work the body needs this rest and relaxation to recuperate its strength. It is more by the fatigue and dissipation which are inseparable from these excursions, 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 temporal concerns that we cannot do justice to our religious obligations; Sunday is 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 suffer from this."

Sunday profanation is ruinous 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 mad rush from morning till night, from midnight till the morning dawn, Sundays and week days as well, is the worst bane upon the family life, tearing a parent the tenderest ties binding the father 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 never home to dinner, and when he returns of evenings he is tired to death and unable to enjoy himself in the bosom of the family circle.

"Sunday profanation is ruinous to the nation. With religion gone and 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; no virtue and morality without religion; no religion without worship, and no worship without an especial line appointed thereunto. 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 home 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 ministry, its 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; you 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 deplore 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, avowed or otherwise, of furthering the welfare of the Church or of their society. 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 deserving of severe censure. The scandal given by such outings in the name of charity and more especially still, in intoxicating drinks are dispensed, is an outrage upon the very name of Christian."

### AN IMPORTANT PETITION.

The Mayor and Council of Montreal are about to petition the Pope to canonize the Jesuit and Franciscan missionaries who in the early days of Canada died horrible deaths at the hands of the Iroquois when they were trying to Christianize. The Jesuits are Fathers Jogues, Daniel, Brebeuf, Lalemant, Garnier and Chabanel; the Franciscans, the Friars Gagnel and Lalonde. It is expected that the Federal and Provincial Parliament will present petitions of a similar character. It is pointed out by the petitioners that these martyrs have been glorified by Protestant and Catholic alike. For instance, when the Archbishop of Canterbury was in the city of Quebec in 1904, he touched upon the lives of Father Jogues and his companions and said that the murdered missionaries had given to the world the most noble examples of self-sacrifice, and in this 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 AN UNCLEAN AS BAD CANNED BEEF.

"Smart society to-day is the concentrated essence of selfishness; as unclean and unwholesome as any condemned 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 at the bottom of the social scale which fills him with burning indignation against the greed, luxury, dissipation and frivolity of many of those at the top who are maintained there by conditions 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.

"There are people in the West End," he said, in the sermon quoted above, "who have nothing real about them but their sins. You women do not pretend to do your duties as wives and mothers; you do not look after your homes. The cars table and its stiletto are your highest ambition, and when the good cards roll into your hands then some poor dressmaker or tailor may get a chance of having something paid on account before he or she goes bankrupt."

"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 entire 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 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 castles, the age and lofty bearing that characterize the race. His father was Colonel T. Vaughan, who served with distinction in the Crimea, and five of his seven brothers took holy orders. One of them became the Cardinal. This brother, Father Vaughan greatly resembles. He has the same dignified demeanor and air of aristocratic repose. The fiery dark eyes, the high and intellectual forehead, the thin and mobile lips and the clear and resounding voice add to his singularly striking 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 come law without being amended so as to give justice to their schools. In such event, says the *Catholic Times*:

"We should have to keep our own schools and pay our rates to keep schools for non-Conformists. Shall we be such fools? Are we prepared to pay twice over, as we did from 1870 to 1902? To that question there can be but one answer—an emphatic no? We do not intend to sit down and allow ourselves to be penalized for teaching our own religion, and be privileged the while to contribute out of our rates to pay for the teaching of the religion of the Rev. John Clifford (non-Conformist leader) and his friends. We did that long enough—too long; we will do it no more. Were 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 lady treat a bundle of old rags when pence fall them to buy a foot-bath. So far as Catholics are concerned the Bill is useless; at least they have no use for it and so care not what becomes of it now."

The Tablet is equally outspoken and resolute in the spirit of opposition to injustice, as it thus demonstrates:

"This time the government will have to deal not with the amens or a handful of passive resistors, but with people who, if they are driven to it by injustice, are quite strong enough to wreck any Education Act Parliament may pass. If Parliament takes our rates (taxes) to support Protestant schools, then we call for an equality of treatment in regard to the Catholic schools. If Protestant children are to be allowed to receive Protestant religious instruction in the elementary schools of the country and at the public expense the barest justice requires that Catholic children should be allowed to receive Catholic instruction under similar conditions. That is our last word."

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 a truth and a principle admitted by all.

Our Lord Himself commended union to His Church, saying, "Whosoever 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 expected. All realize the value of a union which exists for the interests of God and country, which unites the foremost and best in the thousands of the local church societies and emphasizes this in one annual convention when, under the presidency of the highest Church dignitaries and prominent laymen, subjects of the greatest importance 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 collaboration is incalculable. From the coming together of so many earnest minds truth and virtue are served; Catholic principles are brought into clearer and more convincing light and Catholic interests are served and the rights of Catholic people are respected and maintained accordingly.

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 and 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 body which gathers the principles and sentiments of the individual societies, clarifies and crystallizes them into one effective whole—makes one great body from these many parts and members, which adds strength and importance to 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 character 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-doing of the individual member; the second 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 encouraged 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 Catholics only, make Catholic 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 pastures.

The people should be docile flocks, glad to place themselves under his guidance. The young especially should range themselves around their pastor and get from him the instruction that will guide them in the paths of rectitude and virtue. For them especially valuable and helpful are the sodalities, the literary societies, the choral unions; but to have them fulfill their true mission they must be persevered in seriously 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 be the sturdy spokes that keep true to it, without which the wheel would 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 purpose is the same, namely, God's glory and man's temporal and eternal happiness.—Bishop Colton, in *Catholic Union and Times*.

### 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 rooms on Sunday. And it is well. Evidently the priest is doing his duty. Why then, the chief of police equally aggressive?—Catholic Light.

### 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 shrink, a priest who name none could learn sprang from a crowded elevated train at Fifth 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 shock.

Intense excitement prevailed in the crowded cars, for nearly all had heard the agonized scream of the unfortunate motorman as the electrically leaped through his body and stretched him lifeless beside the contact rail. The incident 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 flames leaped up and enveloped for a moment the forward 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 box 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 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 repairers, hurried to the spot and warned the priest of his danger. He paid no attention to them, but continued about his solemn duty.

### 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 fund.

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 victims on the East Side, New York, in order to ease their suffering by careful nursing, observed the tenth anniversary of her work the other day.

Alexander Jaquet, 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. The last similar success was 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 English Catholic clergy, is dead. He was a 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 immediate patronage of Pius X. He was recently installed in the Vatican Observatory, and the Jesuits at the Villa Caccina have sent their most valuable instruments to him there. The science of the stars will hereafter, as heretofore, be keenly and reverently pursued under the most favorable auspices.

The Duke of Norfolk has been proceeding for the last twenty years with the erection of a magnificent Catholic Cathedral at Norwich. The cathedral has been in partial use for divine service for the last fourteen years, and the Duke is now endeavoring to complete it throughout without much further delay. 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 Exulists Fathers, recently exiled from their native land, are on the mission in Canadian Labrador, remarkable at present for its rapidly increasing industries and commercial undertakings. The French Fathers have now houses in five dioceses, and their superior, Father Blanche, has been the first in their congregation to be consecrated a Bishop.

A VICTIM TO THE SEAL OF CONFESSION

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 dark deed could be found, all was just as usual. They descended the stairs, carefully examining each step; they 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 sacristian lives, is it not?" inquired the mayor. On being answered in the affirmative he tried to open the door, but found it locked. "Here is the key," said the innkeeper, stepping forward officiously. "I think I have already informed you. Worship that Loser went off to Marselles yesterday evening, and left his keys in my charge."

"Were you aware of the sacristian'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 a moment before replying. He had seen Loser come into his room, and had seen himself he was putting into the sacristian's hand, by concealing Loser's retreat. However, he judged it best to do so, lest 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 betrink yourself so long before the giving such a very simple answer!" "Father Montmoulin tried to excuse 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 sacristian had gone away, and, according to the priest's testimony, was still absent. It was very cold and draughty there. He then inquired whether there was any other way out of the convent than by that gate?

"There was another door at the back of the cloisters, the policeman replied, but that was locked, he had already been to see."

"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 use of it. She is much more likely to have gone through the tribune, to pass a visit to the Blessed Sacrament, and then descended by the sacristian's stairs out into the cloisters." It was with the greatest difficulty that Father Montmoulin 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 direction of the church, 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 masonry 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 thought aloud.

"Is not that some one walking overhead?" inquired the mayor. "It is only the echo of our footsteps that you hear," the clergyman replied. The oppressive silence was next broken 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 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 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 gateway, to 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 tibi*, 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 death talked about. Father Montmoulin opened the door, and they found themselves in the belfry. "Is that door always unlocked?" inquired the mayor. "All the doors in the interior of the

convent are left unlocked. This is where the Angels is rung three times a day," the pastor answered.

"Who rings it when the sacristian is away?" "I 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 sacristian 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.

"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 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. A revoltingly the priest paused and cast a glance at the door, while an almost unperceptible shudder ran over him. The mayor covered his face, and immediately asked where that led to. "It is the door of a room where the sexton keeps his implements, and all sorts of lumber is put out of the way," Father Montmoulin answered. He was about to ascend the rest of the stairs, but the 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. The cry of horror escaped the lips of the men. The mayor was the first to remember his self-possession. He dashed into the room, 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 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 a 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 comportsively calm reply. "And I greatly fear what I saw was the object of our search."

"Merciful heavens! And here are you 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, and he pressed forward with a look of fright, and could not get for anything in the world venture alone in those dark cloisters."

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

During this time Father Montmoulin had entered the chamber of death into which a faint ray of light shone from the tribune. He knelt down, and looked silently beside the pall, and 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 he felt himself thereby recovering from some extent calmer and fortitude, some every moment made it plainer to him that a terrible trial had overtaken him.

The mayor remained standing on the stairs, turning over the events of the night in his mind. He was convinced that it was no fatality, as he had till then imagined, but a serious crime with which he had to deal. If, as the 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 room, as when he was questioned about the return of the sacristian. Every thing seemed to indicate that he was privy to the crime. Was it possible that he himself?—No, no, the mayor could not entertain such a thought; the young priest, of hitherto stainless reputation, might be so. Father Montmoulin was known to be poor, and his relatives were poor also; might not the sum of 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 but he was in the convent when the unfortunate lady went there. Such were the thoughts that passed through the mind 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 almost glad to think of this, being the case; he talked about a few hours ago over the wine, and it would furnish them with a formidable weapon against the hated clericals. "Good use shall be made of this," he said to himself.

Voices were now heard in the cloisters, and almost immediately the glimmer 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 immovably 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 obtained. "Now lift up the cloth carefully, so as not to disarrange anything."

The man raised the pall so far as to 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 notary. "Cold and stark," replied the policeman. "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."

"You cover it up," urged the innkeeper, averting his countenance. "This will haunt 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, I am about to replace the door as usual, then turning to Father Montmoulin who was still upon his knees 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." "That is all very well, but who is her murderer?" "I cannot tell. You surely would not deem me capable—" "I have expressed my 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 have proved. At any rate you will have to be examined before the magistrate. It is my duty to report the matter to the police 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 witness, gentlemen, that nothing has been disturbed? Very good. Gracious, you can remain here and keep watch by the corpse. Carillon, will 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 locked, so as to leave him free if he was wanted for any service, and the mayor was accordingly locked, the door was accordingly locked, the mayor putting the key into his pocket, and all the party ascended the winding stairs in silence, passing through the tribune and along the corridor to the priest's apartments. As Father Montmoulin cast a wistful look at the door of the church, he felt a powerful foreboding that he should have to leave that spot, perhaps never to return; but the remembrance of our Lord's presence in the tabernacle afforded him support and solace in his affliction.

"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 Brillion 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 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 catch fish. He has no courage—he is a poor cur."

Adolphe stood as the village bell. During the open season most of his time was spent in his canoe on the river, fishing or gathering driftwood. He and his mother were sometimes given odd jobs by summer visitors and occasionally he got a day's employment from the contractors building a canal below the enormous dam which stretched across the Ottawa at Brillion. In the autumn most of the village men and boys of Adolphe's age went to the lumber shanties, whence they returned 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 when he asked him to join. "Joers greeted this, for it was a set idea in Brillion that boys should go to the woods at seventeen. "You must not leave me, Adolphe," his mother used to say. "You are my only child. You must stay with me. Do not mind what the people say."

"No—no, mother. I love you too much. And he never gave her a sign of the hunger for adventure that was sometimes 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 Brillion,

and Adolphe would spend days among them, anchored in his canoe, or fishing from some bare rock. He was well grown, and so expert with the paddle that often he would work his canoe across currents and eddies after eddy to the very foot of the mighty dam, over which the half-volume of the Ottawa plunged its half-mile of width with a roar which could be heard far down the calm expanse of the lower river.

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, 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 Brillion shore, if the imaginary boat could jump clear of the back curling water at the very foot of the dam, it might escape. She was there surely it might. But there Adolphe shuddered. He would not be in the boat for 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 been seized with illness which grew worse as autumn advanced. Without medicine, without suitable food, and Adolphe became frantic with grief and despair as he saw his mother falling day by day.

If only he could have Monsieur the doctor from St. Therese! But that would cost \$3. And food—his mother constantly turned away uncomplacingly from pork and fish—if only he could get some food from the store. But curses met him when he asked the storekeeper for anything. "Get out, you worthless good-for-nothing!" snarled storekeeper Charlie bolts to his plea. "If you had the pluck of a water-rat you'd go to the shanty, and so have money."

Adolphe turned to the Ottawa, his friend, and paddled out on its brown current. His mother was worse; she much die unless he could get money. O Jesus, do not let her die!" he murmured in numb hearted agony. With each stroke his paddle gleamed in the mellow of gold of the northern autumn sun. The boy saw only the grey of death. He paddled on, as a machine. "Canelle—Canelle!" suddenly broke a shout.

Adolphe was near the canal now. The stern of his boat was in the water, the foreman, waving to him. "Work here for you this afternoon," ran the voice. "Come ashore." Ashore? Adolphe could not paddle fast enough. A half-day's pay! Fifty cents! With that he could buy what bread. Ah! the good Virgin. The blessed Virgin!

He stumbled up the rocky bank to Macdonald. "Join the construction gang just below the dam," said the foreman. And Adolphe had shot away to find the gang before Sandy had fairly finished the order. It was fifty yards from the dam that he passed a group of civil engineers. In their center stood John Cameron, the contractor, who held this rich Government contract. To village eyes Cameron was the biggest man between Brillion and Montreal. Adolphe halted an instant to stare at the demigod.

"You should have seen the old barge Elsie go over two years ago," one engineer was saying, "she indicated a point here. She missed the canal for a moment, and I tell you her plunge was a great sight. She hit the pike's head reef and was smashed to splinters. But what I'd like would be to see the dam shot by canoe. It might possibly be done in one or two spots."

"Well, if any reckless riverman wants to make \$50," 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 Monsieur 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 awfully was it foam! What a horrible height it was! Ugh! He shivered—and yet—\$50—his mother! He knew well that place where there were no rocks and a smooth swoop of water after the curl-back under the plunge. He wheeled and hurried to where Cameron laughed with his friends. "M'sten Cameron," he began with shaking voice, "you give feefy dollar for run de dam? I run de dam—me, wit' my canoe. You give me feefy dollar?"

"Who is this fellow?" demanded Cameron. "Oh! he's a chap from the Brillion 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 feefy dollar for run de dam? You mean dat? Den I run de dam for feefy dollar. M'sieu Cameron," repeated Adolphe. "He's got you, Cameron," said one. It nettled the contractor. He would be made to retract his offer by this quivering scrawner 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 do er side. I go now."

Adolphe turned to the river. "He seems to mean it," said Cameron, somewhat agast. "Pooh! He's just keeping up his bluff," insisted the engineer, and Cameron let him go. Yet it became known almost at once 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

Brillion side of the river. Adolphe Canelle—that coward—to run the Brillion dam and rapids! Not Indian Minnie himself, greatest of voyagers, whose name was known from Quebec city to Lake Temiscamigue, would dare such a thing. It was death, should be heard far down the calm expanse of the lower river. Adolphe Canelle! Incredible!

But no! There was no mistake. Soon Adolphe passed up Brillion's street, carrying his canoe over his head. The village turned out and went behind him. For once he was followed without jeers. At the dam most people halted. Adolphe went on half a mile above, for he needed a long course to go "draw" of the dam in order to go over at the place chosen. He kicked off his boots, and then, kneeling in his canoe a trifle aft, paddled her far out and pointed her down stream.

His body felt cold. His head was dizzy. Everything seemed unreal. An uncanny numbness had possession of him. There was a sickening tightness across his heart. He paddled mechanically. Was he actually going over the dam? Yes, he was on the water. There was the boom 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 canoe. Yet how strange things were!

He paddled slowly—he might still return to shore. But he was here for the sake of his mother. He would win \$50. How happy they would be when she got well! His darling mother! "Is the water cold to day?" he wondered. No! no! he will not be in the water. He will be in his own canoe. He must paddle well. He must hold her straight for the big pine beyond Darocher's wharf. There—that is it! That is the place to take the jump. Giel! How the current runs here! The leap will soon come now. Now! Now he must paddle—hard, hard! Speed, speed—that is what will save his life! It rings in his ears. Speed! The paddle, Adolphe! Lift her! Lift her! 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 the frantic strength of desperation is in this battle for speed. The twelve feet of bark leaps with each stroke. She far outpaddles the whirling current, and yet is she held on to labor and rushed straight as a bullet for the picked spot. Never before was such a paddling seen said old rivermen afterward.

Now it is but a few more strokes. How deafening is the roar! How the smooth "draw" swirls here! But the canoe must not swerve. The pine tree canoe must not swerve. Quick! Quick! Fiercer ones! Drive her! Put her through! Drive! Drive! In the one instant that he was on the brink Adolphe was conscious of the scene—the water falling away from him and boiling back immediately beneath; the people to his right on the Brillion side yelling with excitement; the side groups of men on the canal in the distance to the left; in front of the white tance to the rapids, and beyond that the quiet water of the lower river stretching far away, shimmering in the soft haze of the September afternoon.

He is on the very edge; the bow is already past it—there it is! Noting these words of our Divine Saviour: "Other sheep I have, that are not of this fold; and also I must bring, and they shall hear My voice, and they shall be one Fold and one Shepherd," shall be one Fold and one Shepherd. And brethren, I did not use every opportunity to further this great, ardent 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. Neither should we fear, we the children of St. Peter, as we look abroad over this great country of ours with its eighty millions of people. Beethren, only seven millions, only 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 who have not as yet been brought into the fold.

Let us bear in mind that Christ died for all mankind. With Him there was neither Jew, nor Greek, nor 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 Isaiah: "Surely He hath borne our iniquities 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 and our separated brethren. God forbid!

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 which have humbled us even to the dust, with sorrows that no one could 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, the 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,

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 be sent to the colony from various islands. 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 from the islands. Cullion 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 it is possible to make the colony self-sustaining. Cullion 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. CARTRIDGE, C. S. P.

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 and martyrs; and, above all, what an occasion 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 apostolic patron means anything to us, it should at least inspire us with the desire to spread those truths which St. Peter received from our Blessed Redeemer and in defence of which He gave His life. It should prompt us to use our best endeavors to make the teaching and example of Christ better known and loved. It should animate our hearts with a generous love for all God's children and awaken within us a desire to share with them all the blessed privileges which we enjoy.

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, while they pass by, when there are souls hungering for the bread of life, thirsting for the spring of living water? The priest of the Church meets with thousands in contact with the world; and you, as ministers, as apostles, should be the willing instruments in the hands of God to carry the words of truth, of hope, and of everlasting life, with which your souls have been nourished, to your fellow men, to your brothers in Christ.

CHRIST DIED FOR ALL. I have been called to an order of the priestly life, and the reason for whose existence in the external order may be expressed in these words of our Divine Saviour: "Other sheep I have, that are not of this fold; and also I must bring, and they shall hear My voice, and they shall be one Fold and one Shepherd." shall be one Fold and one Shepherd. And brethren, I did not use every opportunity to further this great, ardent 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.

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A MODEL LEPER COLONY. OPENED BY U. S. IN THE PHILIPPINES— HAS ITS FATHER DAMIEN. A model colony for lepers has been established on one of the small islands of the Philippines. Strangely enough the lepers of Cullion will have the distinction of occupying the only model up-to-date town in the archipelago. According to the recent canvass made of the Philippine Islands there are about 4,000 lepers in the archipelago. Estimating that it would cost the government twenty-five cents a day to care for lepers, the annual cost of maintaining the entire number would be more than \$300,000 a year. About one hundred and fifty cottages have been erected in Cullion, which

JUL and they w and we aro ship, stron palism w His tendo bless His h deed a His h the settin united wit lasting G out of the mouth spe heart, un God, sho and prai might c thankvi feeble fa can not ex soul; for silent, un God. An conceiv here on s and moth lead thei there, kn Bread of with the Are you wish ness to yo not you Sacred H world-wi pray for you t of souls, neighbor shipwit and there are hon There a grappi the soul us, is w and the gaunt s sheimat to guide learning of a St. enthuas your he It shoul you co these e until t its sol Christ. It is thei. soul co God-giv everla Holy S sacrifice our a blessed the me our soa trine, a and Spirit one ha these Shephe none, no one truth in Wit childr tral C Christ in on these them in Sim Good will Thy social Heart. Ren to un commu to this rich in its What every moti a tru the Invit Vesp in yo and r grea they and they the they kno onfe and step Gat to cate "F" "P" "C" a g sal or no res ree Yo co an pr pu fru wha an hre he m h the In h w h S h p



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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 sight which was to be exhibited before them, the degradation of a French officer for a despicable act of treason and 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 "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 guilt of the accused, and the concurrence 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 epaulettes 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 Guiana, 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 Socialists and Jews, who clamored for a new trial for him. Emile Zola, the most purulent 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 Government, and especially M. Cavaignac, the Minister of War, declared that there were proofs enough, independently of these forged documents, to convict the accused. The forgeries 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. Cavaignac 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-Dreyfusites, 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

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 Dreyfus 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 decision.

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 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 rehabilitated—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 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 innocence.

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

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 distinction.

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. Pugliesi 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 conviction of the civilized world that the migration of the Hebrew race from Russia has become an absolute necessity.

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 elsewhere, 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 and do business in that Empire, were

at other times greatly restricted both as regards settlement in the country and 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 tremendous 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 joy 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 have at last been removed by the 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 accepting this offer was decisive, yet 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 this 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 Orangism 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, 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

Lodge organizations which annually, or more or less frequently let off an immense amount of steam and smoke, especially smoke, to hide the original purposes for which Orangism was established in Ireland—to oppose everything which might have the effect of lessening the disabilities of Catholics.

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

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 him.

The Imperial Orange Council has marked its birth by a resolution opposing the granting of Home Rule to Ireland. "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 brethren 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 Home Rule! Let Ireland be ground into the earth under alien rule, an intolerable land tenure and cruel laws, as it has been for centuries, 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 associations into one grand Federation 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 Orangism was instituted from the beginning for the promotion of peace and good-will among men.

Of course all this kind of talk was 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 Orangism 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.

THE WORKING OF A DIVORCE COURT.

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 besides a number of children of various ages awaiting the decision of the judge in a number of divorce cases, which were disposed of with astonishing 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 convinced that most of these complaints of cruelty were very much exaggerated, outside of those instances where vile intemperance on the part of the husband 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 1904, but lived together only three months. Another case was quite similar to this, there being a child nine 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 improper 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 between the husband and wife are badly strained, but the fault is not all on one side. This case is an instance of 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 generally 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 mentioned 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 them.

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 unpurchaseable. We trust the Government will shortly make the appointment, 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 Indulgence of the Portiuncula." Announcement was made in the Cathedral last Sunday, that His Lordship the Bishop obtained from the Holy Father permission to have the Portiuncula Indulgence extended to St. Peter's Cathedral in this city. We have no 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 saloons. 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 Oakland, Archbishop Montgomery said: "I need not dwell on the disaster of San Francisco, but I would say a few words on the abstinence from liquor which is still in effect in that city."

For a month now the saloons have been closed in San Francisco, and you need only ask any citizen his opinion of this movement. He will answer you as I do when I tell you that the closing of the saloons was the greatest blessing ever held out to our stricken city. Why, at the last election, when we advocated a higher licence to regulate the liquor traffic, men sneered and others brushed it aside as not worthy of consideration. When the earthquake and five shattered men's robes, the 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 result was beyond their most sanguine expectation. The spider weaves his web around the doors of the police station. The decrease in crime is 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 impetus that years of preaching would not do for it. When we go to our citizens at the next election and say: 'We want your support for the high license question,' you will conclude our argument by saying to them as I say to you: 'You must stand by us, for in the dark days of disaster we stood by you and by means of prohibition saved San Francisco.'"

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 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 drunken brute has beaten his wife. 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 continuance of this peaceful condition for a considerable time to come."

And again: "This absolute demonstration 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 department."

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 Kendall Thaw of Pittsburgh, who killed a man in New York a few days ago, had been poor and industrious, 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. Profligacy is easy when opportunity stimulates inclination, and when "Thou shalt not" has not had its authority recognized. And the wages of sin is death. Money is often a curse when its use is not managed by a good motive.—Catholic Columbian.

THE AMERICAN FIFTY.

THE MOVEMENTS IN ABOUT THE FIFTY.

The official convention of the Catholic Church in the United States is being held in Buffalo, N. Y. It is interesting to note the signatures of Minahan, Matre, and Messmer, of McPaul of

"Darling" says the Catholic Church in the United States is being held in Buffalo, N. Y. It is interesting to note the signatures of Minahan, Matre, and Messmer, of McPaul of

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FIVE-MINUTE SERMONS.

Eighteenth Sunday after Pentecost. THE JUDGMENTS OF GOD.

Make to yourselves friends of the mammon of iniquity...

My dear brethren, there will come to each one of us a day when all those earthly goods we now enjoy shall fall as, when we shall have to turn our backs on the world and all that it has to give us...

And it is only too likely, we may say it is indeed certain, that when that dread moment comes at which the charge will also be made against us, as against the steward in this parable, that we have wasted our Master's goods...

Fain would we then be able to say with St. Paul: "I have fought a good fight, I have finished my course..."

What, then, shall be our hope? For hope we must have if we would not offend God even more than through life...

Where or in what but His mercy? He will take us, grievously deficient as we are, and make the little, miserable offerings which we have to present to Him, the remnant of what He gave us...

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 us their most of their last chance to snatch it from us?

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...

TALKS ON RELIGION.

THE HOLY GHOST—THE GUEST OF THE SOUL.

Real guests are those who come on invitation. We may easily understand that the Holy Ghost will not come to us without our invitation...

The prayers which the Church addresses to the Holy Ghost are in the form of invitation. Just mark the fact. When the Church wishes solemnly to invoke the Holy Ghost she sings "Veni, Creator..."

Our invitation should be earnest and fervent. His coming will be somewhat in proportion to the eager warmth of our invitation...

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..."

He stands, some time or other, at the door of every man's soul waiting for the invitation and the word of welcome which will give Him the right, as it were, to make His abode in that soul...

When the Holy Ghost comes as a Guest to the soul how long is He to remain? This blessed stay depends upon the goodwill and consent of those in whose hearts He has taken up His abode...

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 mortal sin...

When we receive an honored and beloved 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...

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...

Our loving tenderness and generosity are due to God, yet the Holy Spirit prefers to receive them as a tribute rather than as a debt. The Divine Guest who takes up His abode in our souls must not be slighted or forgotten...

FREQUENT COMMUNION FOR YOUNG MEN.

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

In an article on "Frequent Communion," 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 comes 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 preserving the faith and morals of young men and of helping them to rise again after their falls...

"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 encouraged 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..."

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



"What shall I feed my Baby?"

Nestle's Food completely takes the place of mother's milk. Nestle's Food agrees with baby's delicate stomach.

Nestle's Food

contains nourishment that baby's fragile system can change into strength and muscle. Nestle's Food is instantly prepared with water—no milk required—Sample—enough for 8 meals—sent FREE to mothers.

THE LEEING, MILES CO., LIMITED, MONTREAL.

THE INDULGENCE OF THE PORTIUNULA.

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...

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...

Until four years ago Father Wilson was pastor of the Episcopal church of the Redeemer, on the corner of Superior and Almiria streets, in the neighborhood of St. Thomas church. He was known as an earnest and zealous young preacher...

MASS OFFERED BY CONVERTS.

In addition to the solemnity that always accompanies the celebration of the Holy Sacrifice for the first time by a priest newly ordained to offer up the sacred mysteries...

A NEGRO BISHOP.

Although negro priests are numerous in the New World, Catholicity could claim, in our day, but a single colored Bishop—Monseigneur Silveira Gomez Pimenta Bishop of Marianna, Brazil, who died recently...

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M., 75 Yonge Street, Toronto. References as to Dr. McTaggart's professional standing and personal integrity permitted by: Sir W. R. Meredith, Chief Justice; Hon. G. W. Ross, ex-Premier of Ontario; Rev. John Potts D. D., Victoria College; Rev. Father Potts, President of St. Michael's College, Toronto; Right Rev. A. Sweetman, Bishop of Toronto; Rev. Wm. M. Laren, D. D., Principal Knox College, Toronto; Hon. Thomas Coffey, Senator, CATHOLIC RECORD, London.

"MASTER, SAVE US!"

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

It is the question of every soul in sorrow or testing: "Does God care anything 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...

Nothing could do more harm than to have the absolute assurance that an Almighty Friend would fly to our aid and protection in every time of danger or need. A friend whose power relieved us from the necessity of pride or courage or endeavor would be a foe indeed.

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.

Nothing could do more harm than to have the absolute assurance that an Almighty Friend would fly to our aid and protection in every time of danger or need. A friend whose power relieved us from the necessity of pride or courage or endeavor would be a foe indeed.

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

Catholic Union and Times. Professor Edward A. Steiner, of Iowa College has been making in New England what he calls "a social quest..."

He had been going in and out up and down among the foreign-born people of New England States, studying their mode of life, their habit of 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: "He led me up and down the Polish settlement which is growing by leaps and bounds in the most slightly portion 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 'candystick-maker'..."

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 in the flood of Catholics immigrants of so many varying nationalities, are flitting forth their strength to wean them away from the ancient faith and win them over to the decaying sects of the new country...

Three brothers celebrating Mass at the same time at different altars was the unusual sight witnessed in the mother house of the Gray 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.

YOU CANNOT Scure a lease of life, hence it is important that attention be given in time to matters of great consequence to your dependents. A most important business transaction which the prudent man attends to in time, that is while he is still in good health, is to secure a policy of life insurance in a strong company, such as the North American Life Assurance Company?

NORTH AMERICAN LIFE ASSURANCE COMPANY. HOME OFFICE: TORONTO, ONT. L. GOLDMAN, A.I.A., F.C.A. Managing Director. JOHN L. BLAKIE, President. W. B. TAYLOR, B.A., LL.B., Secretary.

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Table with columns: LEDGER ASSETS, PERCENTAGE. Rows include Mortgages, Debentures and First Mortgage Bonds, Loans on Policies, Cash on hand and in Banks, Real Estate, Total Ledger Assets.

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A BIT OF CATHOLIC 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 College has been making in New England what he calls "a social quest..."

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 facts. The latest thing we have seen on the subject is the following despatch to the Montreal Star: "Toronto, July 5.—Dr. Charles Hodgkiss, 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 stigmatizes the whole subject as a hydra-headed evil more dire than all other social evils combined."

When a man is prepared to live and to die for some good cause that is all the world's and not alone his own, he has become a dweller in realms which lie beyond the reach of the mere intellect.—Bishop Spalding.

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Galt Classik Ceilings. combine art and economy. Easy to place and they stay where they are placed. Neither fire nor water can warp or dislodge them. Ideal interiors for homes, offices, public buildings. GALT ART METAL CO. LTD. GALT, ONT.

CHATS WITH YOUNG MEN. 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, among heat is generated, their combustion being the products and some other acids. Now carbonic acid hinders further action, as these acids hinder the combustion of coal.

There is every reason to believe that when fatigue is profound and too frequently repeated, renovation is not thoroughly accomplished.

On the other hand, if rest is excessive, 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 reformed.

To be beneficial, exercise should be stimulative and not exhaustive. Let me again explain just what I mean.

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.

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.

The length of time required by proper exercise is insignificant, half an hour three times a week of real work being sufficient.

For the hands: Do all the honest, helpful work that comes in your way. It is wonderful what beautiful and skillful hands you will have as a result.

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.

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.

But his music always had a spice of patriotism in it (a quality much prized 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.

MIXED MARRIAGES

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

Mixed marriages, or the union of persons of different faith, ventures, counted extremely unwise and unwise. The happiness of the contracting parties is seriously jeopardized.

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.

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 recovered yet.

Now that the books are closed and 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.

How many homes have been made desolate by disobedience! The child that does not obey, as a consequence risks his life and often loses it.

Observation teaches the sad lesson that faith declines as mixed marriages increase. Catholic parents do not in deed favor their position till attachments are formed, till promises are exchanged and till the young people grow so far enamored of each other as to be practically convinced that the evils which naturally attend mixed marriages will not obtain in their altogether exceptional case.

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THE VALUE OF EDUCATION.

The value of education is appreciated not only by the man who in his youth was given his high privileges, but by the man who by force of circumstances was denied early educational advantages.

Men and women who are to spend their lives under the same roof, sharing each other's confidences, hopes, ambitions, destiny, should be in agreement at least on essential points.

It will be admitted by all that husband and wife should at least be good friends. But this old Roman sage declares, and his assertion cannot be gainsaid, that there can be no friendship worthy of the name where there is not absolute accord in all things divine.

Now to the mind which rejects nearly every one of these truths, such belief is superstition, pure and persistent. And it will require consummate acting and superb tact on the part of a dissenting husband or wife to run through a lifetime without betraying some sort of contempt for the sacred tenets of the Catholic party.

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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.

Carmelite nuns were solemnly declared Blessed, and raised to the altars of the Church. Their story is a peculiarly interesting one just now.

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O'KEEFE'S Liquid Extract of Malt One bottle of O'Keefe's Liquid Extract of Malt will do what it requires two of other makes to accomplish.

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DIURNALS Horae Diurnae—No. 39—4 1/2 x 3 1/2 inches, printed on real India paper; weight, bound, only 5 ounces. In black, flexible morocco, round corners, red under gold edges. Post-paid \$1.60. THE CATHOLIC RECORD London, Canada

SPECIAL Pearl Rosaries Nineteen inches in length. Post-paid. 50 Cents CATHOLIC RECORD, LONDON, ONT. JUST RECEIVED

Beautiful Photos of following subjects: Sacred Heart of Jesus. Immaculate Heart of Mary. St. Joseph. Immaculate Conception. Infant Jesus. St. Anthony. Size 4 1/2 x 2 1/2 Price 10c. each, Post-paid CATHOLIC RECORD, LONDON, CANADA

CAN THE SOULS OF THE DEPARTED RETURN TO EARTH.

According to St. Augustine, it would be a great comeliness to deny that the souls of the departed cannot with God's permission return to us.

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 thought offered up confidently to the Sacred Heart of Jesus for the suffering souls, is powerful to create an ineffable 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 impressively amid their carelessness, Why? Because we believe that this system is the American one and the only safe one.—Antigonish Casket.

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.

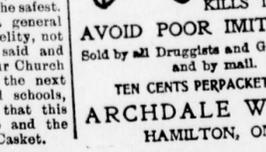
Where there are two or three gathered together in My name, there I am in the midst of them.—Matt. xviii., 20.



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. Before using I had spasms almost daily, but after taking this remedy I have had an attack for twelve days, and shall continue its use. MISS LYDIA RUDY.

Mr. W. P. Hackey, of Bathurst Village, N. Br., writes that his little girl had from two to three attacks of fits a day for five or six months, but since she took Pastor Koenig's Nerve Tonic had only one in 10 months and none since. Mr. C. Noyes, of Brookville, writes that he didn't have a fit in 13 weeks since he took Pastor Koenig's Nerve Tonic, while before that he had attacks every week.

FREE A Valuable Book on Nervous Diseases and a Sample Bottle to any address. Four patients also get the medicine free. Prepared by the REV. PASTOR KOENIG, of Fort Wayne, Ind., since 1876, and now by the KOENIG MED. CO., CHICAGO, ILL.



THE ONLY THING THAT KILLS THEM ALL AVOID POOR IMITATIONS. Sold by all Druggists and General Stores and by mail. TEN CENTS PERPACKET FROM ARCHDALE WILSON HAMILTON, ONT.

THIRD WEEK AT CHAMPLAIN ASSEMBLY.

For THE CATHOLIC RECORD.

A lecture programme full to the brim with bright, clever talks, by equally brilliant talkers, a series of festivities in the delightful 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.

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 in nature were the two eloquent discourses on Governor Logan and early Colonial Times delivered by Judge Thomas C. O'Sullivan of the Court of General Sessions of New York City, one of the most brilliant orators in the metropolis.

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 guests 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 Wednesday evening lost none of its charm because of the other brilliant affairs, but as 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 Uilo, of Brooklyn, Mr. Frank Neenan and Rev. Thomas McMillan, C. S. P., of New York City, and Rev. Henry Landenbach and Rev. 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 art 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, writes the Manchester Guardian (England) a letter in which he says:

"It is admitted that the North German 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 Protestant clergyman. In Prussia the clergyman in a school district is ex officio local 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 inspectors. Of the district school inspectors in Illinois in Prussia in 1902 216 were laymen, trained teachers, and 913 were clergies, who had also spiritual duties. Some years ago you (the Manchester Guardian), caused an inquiry to be made respecting the condition of many districts in England in respect of education. Your inquirer, who seemed to me to be a competent and impartial 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 he have found the record of the clergy in the matter of education? Who preserved and disseminated literature 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 thousand years? Who established all the great universities of Europe, including England's most famous university of Oxford? Who but the clergy 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

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

PRAYERS BROUGHT RAIN.

Special Despatch to the Globe. Montreal, 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 giver of good things has once more been strikingly demonstrated. News of this last evidence of her beneficence comes from Verennes, 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, 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 circumstance all the more convincing it is recorded that in the neighboring parish of Boucherville, where no procession 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 before they are properly 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.

TWELVE NURSES AT ST. VINCENT DE PAUL HOSPITAL RECEIVE DIPLOMAS.

Brockville Times, July 11. On Monday July 9th His Grace Archbishop of Kingston, in the presence of the members of the medical profession, presented the diplomas of the St. Vincent de Paul Hospital 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 of the St. Vincent de Paul Hospital with success in the laboratory studies and application of a number of Sisters, who are now about to receive their laurels and an expedition of the fruits of their work, the various duties and instructions 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 ago, 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 duties of their work which is to be their duty through life. I can personally bear testimony to the general excellence and really splendid work of several of the Sisters in the subject upon which I have 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 men of this institution in securing a high standard for the training of the Sisters and the evident and expressed desire that not the best, but the best of the best output of this Training School. His Reverence 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 costume, but that their qualifications alone were to be the one and only test of fitness. I am glad to have the opportunity to make here, and publicly, this statement of the high standard of the Sisters in relation to physician to patient, to public, and concluded with congratulations to the Sisters and to the management of the hospital.

Archbishop Gauthier in his remarks thanked the members of the staff for their untiring efforts and sacrifice of time in making the Training School for Nurses a reality, and reviewed their efforts from St. Vincent de Paul Hospital's humble beginning to the present time. He reminded 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 Divine Lord: "Inasmuch as ye did it to one of these my brethren, ye did it unto Me."

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

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 and cured? What is the best method of feeding with Alfalfa? How 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 you improve the standard and increase the production of corn per acre? What is the best method of testing seed corn? What is a Germination Box? How is corn best prepared for the planter? What is necessary to get rid of the best and cheapest feed for dairy cows? 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? Is corn stubble a good place for sowing wheat? How should wheat be sown in order to produce the best results? How should wheat be fertilized? Why does corn run down? What are the leading elements of fertility? How can you secure them and keep them in the soil? How much fertility should 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 manure? What is the best method of seeding for hay? Is the modern gasoline engine a good power for the farm? What is the best gas engine to buy? What is a four cycle engine? What does it cost to operate a two and the engine? Is kerosene the best and cheapest fuel for dairy cows? What is summer soiling? What are the correct proportions of lean and fat produce in a dairy ration? How much milk and how much butter should a good cow produce? What kind of separator should the cow owner buy? What is skim milk worth as food for stock? How much wheat should an acre produce? Is there any gain in the rotation? Does any crop leave a poison in the soil? Can the wheat yield be increased by strict selection and breeding?

Every one of these questions and a thousand others of interest and value to every farmer are answered in Farm Science, a splendid volume of 128 pages profusely and beautifully illustrated and containing eight chapters especially prepared by the highest authorities on the several subjects. "Alfalfa Culture in America," by Prof. J. C. Wieg, Expert Agriculturalist, Meadville, Pa. "Modern Corn Culture," by Prof. P. G. Holden, Iowa Agricultural College, Ames, Iowa. "Best Methods of Seeding," by Waldo F. Brown, Farm Specialist of Oxford, O. "Increased Fertility," by Prof. Cyril G. Hopkins, Illinois College of Agriculture, Urbana, Ill. "A Profitable Hay Making," by Prof. Thomas Shaw, late of Minnesota Experiment Station, St. Anthony Park, Minn. "Power of the Farm," by Prof. Fred R. Crane, Illinois College of Agriculture, Urbana, Ill. "Up to Date Dairying," by Prof. Clifton D. Smith, Director of Michigan Experiment Station, Agricultural College, Mich. and "Small Grain Growing," by Willett Hayes, Assistant Secretary of Agriculture, United States Department of Agriculture. Every author in his line and every subject is treated exhaustively in all its ramifications. The whole comprises the most valuable and authoritative work ever issued along such lines. A book of such value cannot be secured at any price. However, any reader of this paper will receive a copy by enclosing 2 two cent stamps and addressing: Farm Science, 1, Harvesting Company, Chicago, Ill.

The price of half a pound of Red Rose Tea is small—very small, but it will show you how much tea value, tea quality and flavor is contained in this "Good Tea"

Red Rose Tea "is good tea"

Prices—25, 30, 35, 40, 50 and 60 cts. per lb. in lead packets. T. H. ESTABROOKS, ST. JOHN, N. B. WINNIPEG. TORONTO, & WELLINGTON ST. E.

A New Book by Father Elliott.

Father Elliott, of the Paulist Fathers, has just written a new book entitled "Jesus 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 coffee volume he has written a series of readings and meditations on the life of our Lord, 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 90th Street, New York City. Price \$1. Postage 10 cents extra.

MUTUAL LIFE OF CANADA.

INVESTIGATION OF COMPANY'S AFFAIRS BY THE COMMISSIONER CREDITABLE TO THE COMPANY. The evidence given in the insurance investigation before the Royal 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 \$2,250,000, net \$2,100,000 which was in authorized securities or speculative investments. None of the company's holdings were "written up," and the value of real estate, apart from the head office building at Waterloo, did not exceed \$1,000. The income has shown marked growth, while the expense rate is unusually low. The earnings in 1905 were \$735,079 and a decade later in 1905 the figure had reached \$1,956,591 or more than double. For the same period the interest income exceeded the death losses by \$599,945. The record revealed by its inquiry 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.

MARRIAGES AND DEATHS.

Marriage announcements and death notices in condensed form not exceeding five lines. 10c per line.

MARRIAGE.

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

DIED.

KILROY—At Windsor, 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 Stratford, Ont. May she rest in peace!

SITUATION WANTED.

A GOOD STRONG COUNTY 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. 1415 1

TEACHERS WANTED.

TEACHER WANTED, CAPABLE OF teaching both French and English, as an assistant teacher, holding second or third class certificate; for the S. Parate School Sec. No. 3, Village Pain Court, State salary expected and experience. Duties to begin 20th Aug. Address John B. Blair Sec. Treas. Dover South. 1413 3

WANTED TWO TEACHERS MALE

elementary and model. Apply stating salary, etc., to the Principal 35 Durocher street, Montreal. 1419 1

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

Duties to begin after Summer Holidays. Apply at once to J. M. Fisher, Formosa. 1419 2

FOR SEPARATE SCHOOL, CRYSLER

Ont., two teachers, able to teach French and English. Apply to Mr. Robert, Sec. Treas., Cryster, Ont. 1419 2

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Organizers Wanted FOR Catholic Order of Foresters. Any competent person desiring to organize and institute new Courts of the C. O. F. in the Catholic Jurisdiction will please address the undersigned for particulars. The conditions are upon the institution of a Court of 20 members the Organizer shall receive \$75.00; for a Court of 25 members, \$100.00; for a Court of 30 members, \$125.00; and \$1.00 additional to 40 members, which would cause a total of \$135.00. The Charter fee for new Courts is now \$50.00 instead of \$75.00 as formerly. V. WEBB, B. G. CONNOLLY, M. B. Prov. Sec., Prov. Chief Ranger, P. O. Box 434, OTTAWA, KENNER, Ont.

Fabiola A Tale of the Catacombs By Cardinal Wiseman. Paper, 30c; Cloth, 60c, post-paid. Callista A Sketch of the Third Century By Cardinal Newman. Paper, 30c, post-paid. History of the Reformation in England and Ireland (in a series of letters) By William Cobbett. Price, 75c, post-paid. Catholic Record, LO-SON, CANADA.

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