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The Catholic Record.

LONDON, SATURDAY, JULY 1, 1905.

AN OBJECT LESSON.

Our readers should remember the tactics employed by the London Free Press during the recent campaign. Not that remembrance of them should tempt us to imitate them or to have in our memory the man who used them any alloy of bitterness, but as an object- his reply to those who feared that the lesson, a reminder of the workings of the mind of a hide-bound political partizan. We were prepared for a sturdy resistance on the part of the editor to the school policy of the Government. That he would rally his friends to oppose what he deemed the objectionable features of that policy was to be looked for: but that he would leave of the narrow-minded and unscrupulous We regretted that the editor, who is not a stranger to us, and who is too well informed not to know that the charges against us emanated from the professional liar, should lend his aid to the anti-Catholic crusade. But so confident was he of triumph that he took a place in the clamorous crew that went up and down the country with speechcartoon and manifesto. So sure was he that his appeal to prejudice, and studied insolence towards ecclesiastical dignitaries would have effect that he took no heed as to how all this might be viewed by us. Under the hypnotic sway of Toronto's "yellow journals," which he imitated but too well, he let us know in no amibiguous fashion that Catholic readers and Catholic advertisers must not trench in the space of the Free Press. He took a gambler's chance and lost.

A CURIOUS MISTAKE.

One little flaw in the plan of cam paign was the not making provision against antagonizing fair minded non-Catholics. A curious mistake for an old optic nerve being busy with many things had no time to look over these sections of London that cannot be inas elsewhere are Conservatives who however they may be disposed to battle for the interests of party, are reluctant to fight for them when they are identifled with intolerance. That fact had a bearing on the increase of the Liberals' majority. Had the Free Press and the orators kept to the point at issue and refrained from sophistry they would not have received such a decisive rebuke of a few weeks ago. The ratepayers wanted argument and they got Orange talk.

ANOTHER DRAWBACK.

speeches of the candidates and their supporters. We do not forget that one is a parliamentarian of repute with a of the speakers against the school policy knack of applying "the acid of a straighthas ere this shown ability of no mean order. His address in 1896 in favor of the policy of Sir Charles Tupper-Bart was in point of diction and argument on a high plane of merit. But during the recent campaign he was but a shadow of his former self. And while listening to some of his addresses, and wondering at the skill which imparted a seeming vitality to a cause that did not appeal to intellect or heart, we hoped that he would at an early date dissociate himself from those whose voices find echo in but a few parts of Canada. His services should be given to Canada and Lot to a clique. When we say clique we nean that coterie of individuals that is cut of teach with Conservatives in general, so far as the school policy is concerned, and in alluding to a sister movince is unmindful of the teachings ci the statesnan who made the Consommire rarty.

A CHAMPION OF JUSTICE.

The work of the Hon. Mr. Fielding was, as compared to that of his opponents, like an oasis in a desert of words. Hinself a Protestant, and representing a Protestant constituency, he sees no danger of a Catholic ascendancy. Breadered by contact with his fellow-Canadians, and having worked side by side with Catholics whom he cherishes in affectionate remembrance, and knowirg that no Catholic would rook any interference with constitutional liberty he pleaded for moderation and mutual priderstanding. He exhorted the non-Catholic to give over rainbow chasirg and to remember that the

statement of the policy of the government. He heard, of course, the angry outery of those opposed to it; but no word of his could be construed into recreancy to his duty as custodian of Canada's fame and honor, and from the beginning to the end of the campaign he was a sturdy champion of justice. Perhaps the Government would modify the school clauses. No. The Govern ment's policy would be maintained, was two seats might otherwise be lost to Sir Wilfred Laurier. He did much towards clearing the way to the polls. He is a bonny fighter, said a Scotchman to us. He is-but he fights not with personalities, but with argument. He knows men too well to waste time with childish bickering. He has fought his still may do in France. way despite disad rantages and obstacles the path of the fair opponent for that to his present position. He has been tried full often and has never been bigot was undreamed of not only by us found wanting, and the men who combut by many of the citizens of London. batted him in the years gone by were even the first to bear testimony to his qualities of mind and heart-to the tenacity that never loses its grip and to the courtesy that is given unstintedly to both friend and opponent. He is gifted beyond his fellows: he has the power to think clearly and to express that thinking: in a word, he is a man who will go far, and we shall not be surprised when he is entrusted with the highest office in the gift of the Canadian

A NOBLE EXEMPLAR. ing until he had conquered an assured dence of representative Nova-Scotians. road bed well-ballasted. But think of fluenced by noise or abuse. For here buffetted him before he gained it. One of the causes of his success is done in this world; and no talents, no circumstances, no opportunities will make a two-legged creature a man without it." Lesson No. 1.

HIS POPULARITY. He has the gift of making and retaining friends. We do not refer to those who would merely bask in the sunshine of his prosperity, but to these who would cling to him through storm and stress and companion him however the A factor also that contributed to wind might blow. Why? Not because versity of the world. Net because he fling words " to the speeches of opponents. Men love him because he is as sincere and unspoiled as on the days he foregathered with the giants of the Morning Chronicle, and because he never forgets a friend and never breaks his word. Lesson No. 2.

LONDON'S ANSWER.

Our friends are pouring the oil of excuse into their wounds and comforting themselves the while under the hope that at some future time their plans may not gang agley. But why not take their medicine with what grace they may and woo health in silence. We admit they have reason to be downcast. But they can solace themselves with the knowledge that no longer need they be chained to the Toronto chariot to make an Orange holiday. For London has given them freedom and taught them its language.

" NATIONAL" SCHOOLS. The American system of education, beloved of Dr. Sproule and Mr. W. MacLean, M. P., could not be copied in Canada without first pulling the British North American Act to pieces. This we have referred to in previous issues. Again, many many educators in the neighboring republic assert that the national school which takes no account of religion is the worst foe to her stability in the country. Some time ago Harper's Weekly contained the following sentence which we quote for the encouragement of our iriends :

Cathelic is a brether Canadian. "The apparent if not actual lawless-

fessed materialism of many of the graduates of public schools as now conducted are making many so-called sepalarite ask youth in high acute is the feeling that many who for themselves dissociate ethics and relig-ion are now willing to have the two ssociate for others, if haply good may associate for others, it haply good may thereby come to the community as a whole. . . There can be no immediate co-operation between Roman Catholics and Protestants in education, but there may come a time when a common enemy may become so portentous that they will unite, for it is conceivable that here as in Europe the magnifying of the conception of the States auth-ority as against the authority of the Church and the home may force longtime enemies to unite as they have already done in Holland, and as they

A WONDERFUL PROPHET.

The man who uses but the "beautiful eyes of his cash box" may see many a strange thing. So the editor of Saturday Night, with the future as an open book before him, tells us there will never be another French-Canadian and Roman Catholic Premier. Well, well. "The army swore terribly in (London)" but nothing to this.

Toronto has certainly many special sts in "hot air."

THE CAUSES OF SOCIALISM.

Writing on the latest Phase of Socialism in the June Messenger the Rev. B. J. Otten, S. J., says that the His career may well be pondered by active propaganda of the Socialist the youth of Canada. When he began press would be comparatively ineffecthis journey towards life's terminal he ual were it not for the widespread dishad up grade to contend against. He had orders that disgrace the industrial no college diploma to aid him, and no world to-day. Socialism owes nineinfluential friends to help him over the tenths of its strength to the enemy rough places. It was a stiff climb and against whom it is waging relentless he had to rely on himself to reach the war. Both the hopeless misery of the level. It is a long story which need not laborer and the boundless greed of the be set down here—how the young Nova capitalist, as set forth in socialist pub Scotian worked, and persisted in work- lications, are too highly colored as all ex parte statements are apt to be: position and the approval and confi- nevertheless there is an element of truth in them that is more than sufficient to campaigner. But we presume that his He was then on the level with the prepare the soil for a vigorous growth of Socialism. Commenting on Mr. the heart breaking toil, the sorely Robert Hunter's statement that there tried patience, the competition that are in the United States 10,000,000 who live in poverty or actual want, he remarks that even if it is overdrawn energy, invincible determination. "That there remains enough truth in it to quality will do anything that can be give color to the Socialist's charge No one who comes in contact with the lower classes can deny that in the midst of our material prosperity there exists extreme and widespread poverty. Much of this poverty may indeed be traced to the idleness, improvidence and dissipation of the workingmen themselves; but in many more instances must it ultimately be referred to unrestricted competition and to the unscrupulous greed of employers. Some months ago 75,000 railroad employees were thrown out of work without any fault of theirs. The reason given aracter of the he has taken his degrees in the uni-Proceedings, however, of this sort are productive of want and misery for which the sufferers are in no way responsible. Facts like these, says Father Otten, form an eloquent commentary on Marx's famous theory concerning the industrial reserve army. When industry is at high pressure this army is called into action; at the succeeding crises it is again thrown on the street without any chance to obtain even the necessaries of life. It is upon these various disorders that Socialism feeds and waxes strong. Correct these abuses and

OUR INCONSISTENCIES.

Socialism will die of inanition; multiply

them and there will not be found in

the land a power strong enough to stay

its onward march.

Here in Canada anti-Christian Socialism has made some progress. Our readers may think this is due to longhaired aliens beloved of the cheap humorist or to the initerant vendors of platitudes on the capitalist. There are some of these gentry in the ranks, but, without wishing to minimize their influence, we fear that the Christian must be held responsible in some measure for any headway it has made We talk about the impracticability of Socialism; we prove that its exponents do not condition themselves by the facts of human nature; and smile at their plans of transforming this world into an Eden that shall bar its doors to all the deeds that sport with the happiness of men. It may be necessary to talk, and it is not difficult to do so. Nor are words-especially when they fall from the lips of the selfish, who are

secolarists ask whether quite all is being done that may be done in the schools to train the children and youth in right conduct: and so acute is the feeling that many who for deck the statue of Human Brotherhood with verbal millinery, and forget not to have a nice taste in the selection of our brethren. We grow lachrymose over the poor aid oppressed, on the honest artisan who cannot get work, and hark back to the days of the guilds; but with many of us all this is but one way of agitating the atmost but one way of agitating the atmos-

> bill going up by leaps and bounds. He has Heaven to look forward to, but he may have an idea that Christianity should have some effect on this life: that ts justice and charity should be visible n the lives of those around him. And when he sees he is ignored, and his poverty looked upon perchance with contempt, and discovers that some of the avowals of fraternity are but wind, It is not alone the capitalist who "drinks the blood of human hearts," who is reponsible for the clamour and unrest, out they also who take no interest in thers, who are tyrannical towards dependents, negligent in paying debts, and who view all things by the light of self-interest.

SOCIALISM AND RELIGION. What Father Otten says: "that there are at present in the ranks of socialism men of undoubted moral integrity and sincere religious faith will hardly be denied even by the most uncompromising anti-Socialists. Socialism as such does not necessarily lead either to loss of our workingmen, is aiming at both. Socialists of this class will tell you that " religion is a private affair, yet they make it their chief business to pluck the last vestige of it from the hearts of the people." The more exclusively a man looks for his ultimate reward, the more readily will he esspouse the cause of Socialism; and to that they direct all their efforts.

HOW TO COMBAT IT. of man and proof that we know our neighbors and are the keepers of our brethren will do much to stem the tide. But, as Bishop Spalding has said, the socialistic agitation will not soon cease. It has done good and will do good by its clamorous proclamation of the wrongs which the toiling masses have suffered and continue to suffer. But the socialistic state will remain a theory, a visionary entity, and could it become a reality the cataclysm which would accompany its speedy overthrow would swallow the priceless treasures which are the gains of thousands of years of heroic struggles and sacrifices.

LEAGUE OF THE SACRED HEART. Extension of Spiritual Exercises.

GENELAL INTENTION FOR JULY, RECOM-MENDED AND BLESSED BY HIS HOLI-

" Retreat " and Mission," are only different names for a series of religious exercises in which the soul is lous exercises in which the soul is assisted by a competent director in its own reflexions and self-examination, with a view to ascertaining God's will and adopting it as the only true ideal and rule of conduct. Retreat signifies that one retires from the ordinary occupations, and, if possible, cares of life, so as to devote one's time and attention unreservedly to this important task : Mission xpresses that some one is authorized sent to assist others in an effort somewhat which must always be somewhat difficult, simply because it is spiritual, but which is all the more difficult because we are so unaccustomed to it.

Spiritual exercises, then, imply activity of the faculties of the memory, understanding and will, and of the senses and imagination also, under the housed well, and who, however they influence of the spiritual powers with a once the ignorant attributed it to ceived its beauty a may descant on the wolf of hunger, corresponding activity of divine grace.

worldly affairs, the more urgent and frequent is the need of retiring occasionally from the daily distractions of life, in order to recall and reflect upon the moral principles which should animate us in every sphere of conduct. obligation one must fulfil or assume, the more necessary is recourse to soli-tyde and diligent consideration of the principles which should guide the choice the may busy himself with sampling the wares of the Socialist. And when the Socialist is a man of intelligence and action, who believes more indeeds than in words, he may make them his own. In a word, Socialism thrives on our apathy. It is not alone the capitalist who "drinks and holy principles which should guide the choice or confirm a decision already made. It is for lack of this simple and obvious precaution that so many lives are a failure, so many careers blighted, so many vocations wrongly adopted or never properly ascertained, so many apparently unaccountable departures from high and holy principles—in a word, "with and holy principles—in a word, "with desolation is all the land made desolate because there is no one who consider-eth in the heart." And to add to the sorrow of this desolation, there is no excuse for neglecting to take a precaution which suggests itself to every reasonable mind, which is constantly recommended in our sodalities, schools and confessionals, and for which ample provision is made in houses specially established as retreats for all who wish to make the spiritual exercises.

So much has been written about these exercises, so earnestly have the authorities of the Church, and men and women eminent for piety commended their use, and so wonderful are the fruits derived from them, that many good persons, especially among the taking up a merely human position laity, may conclude that they are not outside of the Church, laid it down faith or loss of moral integrity; but the Socialism of flesh and blood that is stalking through the land to-day, and is carrying on its propaganda among our workingmen, is aiming at both. such a special religious occupation.
This is a sad mistake. In his Life of St. Ignatius, Genelli shows how suitable they are for all. We should like to publish his chapter entire, but as space publish his chapter entire, but as space forbids, we give the substance of it here. One need only glance at the subject matter of the considerations offered in a retreat, to appreciate their application to everyone who has a serious responsibility in life, and who at one time or other is without such responsibility. The existence of God and His supreme dominion over all His creatures; our dependence on Him and our personal accountability to His divine Wise and effective legislation on the part of the State regulating competition, prohibiting monoplies, is, the writer says, an urgent necessity. The bringing home to all the Caristian idea our exaltation, in spite of our sins and take a nearer view of the Gospel, to evil tendencies, to follow our Redeemer scan more closely its mysteries, and to as our King, a King Who is companion as well as leader, whom we are chosen not only to follow but to imitate, not only to imitate but to share actually in His labors, and, as a mark of His most intimate friendship, in His very humiliations and sufferings. Through the in timate union with Christ thus established we are led to appreciate union with God by a love which consists more in deeds than in words, in a service which aims at nothing short of a uni-versal, absolute, and eternal union with God, our Creator and Lord. Such is the subject matter of the

exercises of St. Ignatius, and we will only add here some of the considerations on the effect they produce. As to their manner of affecting the interior soul they procure for man an exact and intimate knowledge of himself. They are as a lamp to enlighten the most concealed and obscure corners of the soul, and as a probe which penetrates to the bottom of those wounds which corrupt it. The exercitant sets himself to eradicate the noxious weeds which he had permitted up to this time to grow undisturbed, and the difficulties of the understanding no longer deter him.
The Exercises both enlighten and purify and so do a work much needed amongst all kinds of men, and at all times, though attempted in these latter days only by means of exterior light and cleanliness. It may be asked how did the exercises of St. Ignatius bring about such marked effects as to render their name so famous? They are, after all, only meditations on the grand old truths of Christianity, which have long since, unfortunately, ceased to make an impression on a vast number of men, whether they meet them in sacred books or have them presented before them in any other way. Why is it that these same truths have always had, and even at the present day still have, so powerful an effect on those who make the exercises, that more than

have never been near enough to it to hear its howls—a balm to those who are threading with bleeding feet on the stones. We deplore agitation, and the understanding, is put aside, so that no created thing can take the place in our heart which belongs to God and to

face and some external phenor guilds; but with many of us all this is but one way of agitating the atmosphere. We expend our strength on talk. And all the while we crook the knee before Wealth, and the sheen of gold blinds us to the misery at our doors and to our own responsibilities.

Pious talk will not give a man a meal. It has also little comfort for him who sees the larder empty, and the rent.

The more actively one is occupied in while the other perceives the slightest there is no one who considereth in the heart. Very few people think for themselves or determine their own themselves or determine their own actions. Even the few who think and act for themselves are not atways guided by sound principles. All love to appeal to reason as the sole rale of the external manifestations, and the more he has divided and analyzed them there is no one who considereth in the heart. Very few people think for themselves or determine their own actions. Even the few who think and act for themselves are not atways guided by sound principles. All love to appeal to reason as the sole rale of the interior omechanism, he can give an account of the external manifestations, and the more he has studied the more to appeal to reason as the sole rale of the interior. Knowing the interior mechanism, he can give an account of the external manifestations and smallest deviations while the other perceives the slightest more in the neart. Very few people think for themselves or determine their own scientific. Knowing the interior mechanism, he can give an account of the external manifestations, and the more he has divided and analyzed them, the more he has divided and analyzed them, the more he has divided and analyzed them ore he has divided and analyzed them. we strike; the heart finds itself more powerfully drawn, the mind more dis-engaged from its ignorance and its ties to earth, the will is detached from are not merely the result of human is faithful to His promises that He will go before where the creature aspires after and seeks the truth, that He only waits for it to make use of the means to which He attaches the gift of grace. Now, one of these means is to be found in the Spiritual Exercises we are speaking of, which introduce into the soul, through prayer and medita-tion, the fundamental truths of tion, the fundamental truths Christianity, and make them penetrate the soul, like a principle of divine life, the soul, like a principle of divine life, with infinite fruit to itself, because he with infinite fruit to itself, because he who meditates has always a positive and definite object. In this manner, these great truths, which have in all times been the object of the research and investigation of the mind of man, become not merely exteriorly applied to us like foreign substances, as in the case of human sciences, but they are made to enter within us, as things made to enter within us, as things which most intimately concern us. The Exercises have also a relation

to history, and deserve to be studied in this point of view. Protestantism in this point of view. arose precisely at the time when the most important developments of European progress were beginning. The leaders of this great apostasy, quickly was, in great measure, low moral standard which the cumstances of the times had fostered. The life of the Church, which is sus-The life of the Church, which is sustained by the Sacraments, was extinguished in great numbers, and so their faith had become dead. As they did not accept the Gospel in a practical point of view, and as its influence was hardly felt at all upon men's lives, the dissemination of the dead letter and the persual of the mere text of Saciety a electrified indeed men's Scripture electrified indeed men's minds, but left only illusory and unreal effects. The Providence of God, however, had taken measures to avert the scan more closely its mysteries, and to make the influence of its spirit and its faita more felt, but it was reserved for the Church completely to solve the problem. God converted Ignatius by the truths contained in the Gospel, by the living word which is sought for in the living word which is sought for in vain in the dead letter, by meditation on the life of our Lord, which enkindled the desire of imitating Him. And thus, while God formed of him a new apostle, He at the same time inspired him to compose the book of the Exercises as a means of forming others. also after the same model.

The Exercises of St. Ignatius pro-The Exercises of St. Ignatios produce a trae reformation, for they reform our lives, and we know there is something always to be corrected in us. Nor is this an imaginary want, but a real and true one, and this reform is the fruit neither of an error in the understanding, nor of a dream of the affection, nor of a corruption of morals. It does not consist in a revoltagainst the dogmatic truths which man against the dogmatic truths which man has not invented, but which God has given for our guidance, our consolation and our salvation. In a word, St. Ignatius was for those times, and is still for our a true reference in all still for ours, a true reformer in all that truly needs reformation.

We may well, therefore, pray for an extention of the retreats for making these spiritual exercises beyond the circles of priest and religious communi-ties to the laity: for the multiplication of houses to accommodate those who wish to experience their fruits, and of directors competent to give them. Above all, we should pray for the increase of retreat made not in groups, but by individuals, so that the exercises may be followed in their integrity and with all fruit possible from the spiritual director's coursels.—Messpiritual director's coursenger of the Sacred Heart.

Heaven will make up for everything endured here. Eye hath not seen, not ear heard, nor the heart of man conceived its beauty and its joys. It is

wine Co., lanager

terro'.

within his bosom, and a swift and un-accountable suspicion darted through his mind, that this was but the signal

of a dissolution of the entire frame; that the hour of death which no acci-

dent of illness or of peril had ever brought before him, was now arrived; and that he was presently to undergo that awful and mysterious change, at the prospect of which, even the impene-trable heart of the supplies hearts.

trable heart of the sophist becomes illumined by a horrid light, and the souls of the saints themselves are not always free from anxiety—that change at the presence of which the light laugh or jest of petty malice, which was deemed to venial in the discourse of the preceding day, seems to swell and darken into a crime sufficiently enormous to blat out the light of para-

enormous to blot out the light of para-

wretched man believed that he was now about to be hurried, fresh from the

very act of his offending, before the

judgment seat, the terrors of which he had often heard depicted, but which had never affected his mind with any

other sensation than that of weariness and impatience, until now that he almost beheld it within the scope of his

worldly interests and connections eemed to crumble into dust before his

eyes—he was sensible of nothing but the eternal ruin that hung over him. He

clasped his hands, while a thick perspiration spread over all his frame,

but a little time, all should be dis-closed, and justice fulfilled at any cost. While he continued praying

closed, and justice fulfilled at any cost. While he continued praying, the beating of his heart subsided, a gradual relief crept over his spirits, which were at length lulled fast in a

TO BE CONTINUED.

A SEARCH REWARDED.

HOW JOHN BATES HELPED AN OLD MAN IN

HIS NECESSITY.

Mr. Whiting, attorney and counselor

at law, was busy at his desk. "I saw your advertisement for a copyist, and came to apply for the position."

Mr. Whiting looked at the speaker and beheld an old man. His hair was white; trouble and time had furrowed

a face that at one period must have been firm and handsome. The old frock coat was spotless, but shone in

out a stain, but bore unmistakable

vidences of wear.
'I can write a good hand and should

very much like to get the position,'

"I think it would hardly suit you," responded the attorney. "The wages are small, and I was looking for a

large wages. Of course I am not a young man, but I am as good as any of them. I am only sixty-eight and

am as spry as ever," and the spare am as spry as ever," and the spare figure straightened perceptibly. "I'm sorry," said Mr. Whiting, turn-ing again to his work, "but I have made partial arrangements to fill the

A shadow of great disappointment

overspread the applicant's counten

ance. "That is too bad," he said, " but I

"That is too bad, he said, but wish you would take my address, and if the other party should fail you, I know I could satisfy you."

"Very well, Mr. Bates,"—the law-

yer spoke to his managing clerk, who

papers-"you may take this gentle

The old man followed the clerk to

the outer room and saw entered on the memorandum "James McGregor, 139

As he watched the young man rub-bing his fingers over the blotter, he

if the other party does not come, won't

There was a note of pleading in the

tone that made Bates look at the speaker more closely. The figure had lost its erectness, the hopeful look which had illuminated his countenance

when he had first entered was gone

Are you sure you would want the

position?" the young man asked, "It pays only fifteen dollars a week."
"Oh, yes, yes indeed! I would be willing to work for almost anything. It is pretty hard for a man of—of my

age to get work. Everybody wants young men nowadays. I think this

would be just the place for me."
"Very well," responded Bates, strangely touched by the apparent dis-

Every evening found Mr. McGregor, weary and footsore, returning to the little flat which he and Mrs. McGregor called home. All day long he had been walking the streets, riding

in elevators, or climbing stairs, seeking for an opportunity to work,

number of bills by merchants and pro-professional men, but they were mostly

old accounts, chaff that had been

thrashed over for years, and there was more exercise than profit in under

Money was too precious to be used for car fare, so he walked mile after

mile. This day had been but a repeti-tion of many others. Disappointments

hrd been accumulating, and he was staggering under the load. Moreover,

he had that morning withdrawn from the bank the last \$10 of years of sav-

The Lord only knows," he mut

tered, as he shook his gray head,

"what will become of us unless I get something to do this week. I can't bear to tell Beth."

His lips were moving, his bowed head shaking, and his hands closing and

opening nervously when he was aroused from his reverie by a cheery "Good evening, Mr. McGregor!" Raising his eyes ne beheld Bates,

He had been given

and in its place was an expression

"You will be sure to let me know

address.'

Bolton street.

position?

tress of the old man

chance to live.

taking to collect them.

'Oh, well, sir, I don't expect very

His linen was with

places like satin.

voung man

place.

By H. A. Ryan.

ound and dreamless slumber.

prayed loudly for mercy, promising

dise from our eyes forever. wretched man believed that he

trable heart of the sophist

Card Drawing

By GERALD GRIFFIN

"Is this my welcome home?" - Southerne He was then removed, while the Coroner and the Jury performed their several offices—the former of stating the case—and the latter of considering it. In less than a quarter of an hour after, Dorgan was again called.

Dorgan was again called.
"It will be necessary for you," said the Coroner, "to use every exertion in your power to prove your innocence (if you still persist in asserting it) and you still persist in asserting it) and collect all the evidence that is possible, for you are implicated in the verdict of the jury. It is wilful mur der against Duke Dorgan, and some

ersons uuknown."

A deep silence ensued, during which all eyes were bent on the unfortunate sailor. At the first announcement of the verdict he turned deadly pale, his eye became watery, the lid trembled, and a momentary shivering seemed to pass through all his frame. But the instant after, he had resumed his self-command, and drawing himself up to his full height, replied calmly:

"I have been considering this occur-

rence more deeply since I withdrew, for the language and am sorry now which I was tempted, in the first anger of my heart, to use; not that it offended the truth, but that it argued a very stubborn will towards the ordinance heaven. I should have recollected that you are not to blame for error in this. If it were not His will, and did not further some wise and useful, though hidden design of His, you could not hidden design of His, you could not lay a violent finger upon a hair of my head. My innocence is not the less white in His eyes for being wrongfully attainted in those of men. I have a strong confidence in His mercy, that the real murderer will yet be discovered, and that I shall never die for this deed but if that confor this deed — but if that confidence should fail me, I have at least the satisfaction of knowing that we shall all, in the end, be judged together before a bar where no injustice can be committed. Under all the circum-stances, gentlemen, I blame you not for the verdict you have given. I acknowledge the strength of appearances, and it is therefore not in censure of you, say—May all who hear me, obtain a fairer hearing at that bar than I have net with at yours!"

The house was soon after cleared of all but the unhappy family of the de ceased and their friends. Many of the spectators, as they took their way over the fields, were heard to express their regret at such a misfortune happening to "such a bright boy" as our hero, while others shook their heads and dewhile others shook their needs and de-clared (on the authority in many in-stances of severe personal experience) that "Duke had ever an always too good a warrant for a hard blow," and that the destiny which seemed now to hang over his head, was no other than had been often prophesied for him,

many a long year before."

Poor Duke in the meantime was conducted, heavily ironed, to the neigh bouring bridewell, as a place of tempor ary confinement, until an opportunity should arrive of transmitting him to the county gaol. Here, when the key (the rusty grating of which in the lock spoke pretty well for the morality of the district) had locked him in to the company of his own lonely thoughts could not held exclaiming as extended his manacled hands, the language which Southerne has put into the mouth of the unhappy Biron, and which we have prefixed as an appropriate motto to his history "Is this my welcome home?"

The friends of the deceased, in the

meantime, were busied in administering consolations which their humble sincere understanding suggested, to his wretched daughter. She was seated on the side of the dimitycurtained camp bed in her own apart ment, while the clergyman, who fluence alone appeared capable of restraining her, still occupied a chair at her side; and several of her male and female friends were placed in different parts of the room, offering now and then those venerable and hereditary expressions of consolation which are usually put forward on such occasions and which at least have one merit, tha of their perfect and unquestionable veracity—such as, "that Pennie might as well howl her whist, (hold her peace) for if she was to cry her eyes out 'twouldn't make him alive again," and various other undeniable facts of that nature, while the clergyman with a insight into directed her attention to that beauti ful passage of Ecclesiasticus in which we are told to "weep but a little for the dead, for he is at rest!' 'It is not all for the dead, father-

heaven forgive me!—that I grieve, said the poor girl. "The Almight The Almighty made a short work with my father—but His mercy is swifter than the murderer's knife-and I trust in that, hoping tha has is one of those who are at rest. But I have still a trouble in my heart for the living. I wish, if it was heaven's will, that I were waked beside my father before I had lived to hear any one doubt Dorgan for so revengeful a heart You, you, Kinchela!" she continued as Pryce entered the room, with a face of deep sorrow and commiseration— "you were not so hard! On my knees I ask your pardon (don't hinder m. Father !) for all that I ever said o did against you for your over-great mildness. You pardoned the old man, and made him no answer to his anger. You would not shed his blood in return for a hot word. The Lord that see into the secrets of all men, will remember it for you another day !"

"Stand up!" Kinchela exclaimed, turning pale with agitation, while he lifted her hastily from the earth, and hurried from her side : should you be kneelen' to me, Pennie darlen; I don't deserve them words.

"You wrong yourself," said the clergyman, who remembered Kinchela's remonstrance to Dorgan, which he had accidentally overheard on the previous evening; "I heard you utter senti-ments yesterday, which would have done honor to many a cultivated mind. It would be well for the young man

CONTRACTOR OF THE SECOND

that is now lying in chains for this murder if he had profited by your example and advice. But," he continued, heedless of the real distress which his praise (the result of a very natural feeling of admiration) appeared to occasion to the object of it—"let not this move you to pride, for from it all perdition had its beginning. If you stand now, take heed lest you fall. You, perhaps, were amongst those You, perhaps, were amongst those who witnessed Dorgan's confidence before the fatal train of circumstance was made out against him. Let that example place you on your guard; re-member when you may be tempted to member when you may be temp an offence, that there is no place on earth for the guilty, when th Almighty chooses to mark them out out with His finger! and that, as sure as the rising of the sun that hides him at night in the west, so sure is the un-cloaking of the deeds of the evil-worker though he encloses himself within four walls, and asks 'what eye can see him?" while he sins under the veil of

denser than Egyptian darkness."
The words of the clergyman appeared to exercise a strong influence on the mind of the person whom he addressed; so much so, that his color went and came several times while he listened. When the reverend gentleman had concluded, Kinchela took a hasty farewell of the company, on the plea of being obliged to prepare for a seal-hunt in the caverns near the Head, on the following morning. He left the inmates of the dwelling to make the necessary arrangements for the wake of the old while he hastened under the al ready advancing shades of night, to his own humble dwelling near the

coast.

He hurried over the interjacent hills, with a speed which was in part oc-casioned by his anxiety to reach the coast in time to make the necessary arrangements for the seal-hunt, and, in a great measure also, by his fear of encountering a straggler from a host of evil spirits, whose hour of dominion on the earth was fast approaching. He raised with an unsteady hand the latch of the hurdle door of his cabin, and was family whom he had ever known, and whom he really loved with an affection greater and more permanent than any which he had ever felt towards a human being-his aged and infirm mother. There are, perhaps, none of the social

onnections of human life more touch connections of human life more touch ing, more interesting, and more per-fectly free from the alloy of selfish motive, than those which bind the hearts of mother and son, or of father and daughter. The purer qualities that mingle in all other affections—the respect of youth for age—and the tenderness of age for youth—the pro-tecting and depending love that binds the sexes—the warmth and softness of conjugal affection, without any of its changes or suspicious—the finer essences, in short of all the various fmpulses by which the spirit of human peings are led to mingle and flow to gether in a league of mutual confidence and support, are united in their fullest strength and purity. Neither are such instances of generous love less interesting, where they are found to exist in classes where there is little of external refinement to grace and adorn them. The gold of Nature is of the same sterling quality in its bed of rough ore, as when it glitters on the breast of beauty or o royalty—it is only the figure that is altered. If the frame work of the human character were not composed of the same materials through all classes the elegant, and the high born would honor with their sympathy the pictures of humble sorrow and affection, which these Tales are intended to present? -even less, than we venture entertain while we are employed in

sketching them.
The affection of Kinchela for his aged mother was one of the features in is character which had procured him a considerable portion of regard in the neighborhood; such filial affection being looked on with a peculiar esteem in Ireland-a country where (to use a familiar expression of its own peasantry a man's child is always his child, for the interests of a family are seldon divided, even by marriage. The old widow was pious and honest; and widow was pious and honest; and though Pryce did not possess either of those qualities in any brilliant degree himself, he respected them in his parent, and was careful to preserve parent, and was careful to preserve from her knowledge any part of his conduct by which they might be offended. Without feeling in his own heart any extraordinary respect for the precepts of his Church, he was fre quently known to smuggle a keg of obacco or Hollands, in order to enable his mother to pay her Christmas or Easter dues; and would have stolen a sheep for the suet, rather than she should suffer any conscientious qualms about the want of the usual present of candles for the altar, never daring to supply her with either, until he taxed his ingenuity to furnish a perfectly satisfactory story, which would set all her doubts or scruples at rest.

The good woman was now seated by their fire of turf and pieces of wreck, engaged in keeping warm the simple fare which was intended for her son's dinner. A small deal table was placed near the hearth, and close to it a rush bottomed chair ready set for his use. Over a few red coals which were broken small, the iron tongs, placed lengthwise, and opened a little, was made to perform the part of a gridiron towards a beautiful Beltard turbot, which a gourmand would have judged worthy of a prouder table, and a more

elaborate process of cookery.
"A hundred thousand welcom child of my heart," said the old woman, speaking in her native I thought the very darkness would not bring you home to me. Si

Kinchela took his seat at the table in silence, while his mother placed before him the food which she had prepared. She perceived, however, that he did not eat with his usual despatch and satisfaction.
"There is some secret hanging on

your mind, my fair heart," said she, "you do not eat. You did not sleep at home these two nights; and when

of the organ. Its pulses ceased for a moment and then resumed their play, with a violence which filled him with you came in this morning, you looked paler than paper, and trembled like a straw upon the water."
"I didn't sleep abroad either," replied Kinchela, "an' sure what else terror. He heard distinctly every board which the irritated muscle made

replied Kinchela, "an' sure what else would I be only pale after that, an' I being getten the canoes ready all night, let alone what I heard this mornen, moreover."
"What was that, darling?"

"Old M'Loughlin to be murthered

last night in his own house, over."

The old woman uttered an exclama tion of horror—" Woe and sorrow!" she exclaimed : "when will they weary of drawing the blood of the grayheaded? Your own father, Pryce, died by the cold steel. It is true for last Sunday, that Ireland was more cursed by the passions of his own chil-dren than ever she was by Dane or Sassenagh. The judgment of the Jews will fall on us at last. We are hunted through our country and from our country in punishment of our sins."

country in punishment of our sins."

"They say Dorgan—Duke Dorgan, that lived near the sally-coop, eastwards, did the deed. I saw 'em taken of him to bridewell, on the head of it."

"There! there, Pryce!" said his mother. "Remember my words when you were refused by him, and when you swore to me that you would preser foreign him, the longest day. forgive him the longest day own vision. He lay back in an agony of horror on his bed—the world and his

starting, as if in alarm.
"You did—and sorry enough you

were for it afterward. You might have been in Dorgan's place, if it were not for the mercy of Heaven."

"Let us have no more talk about it now whatever," said Pryce; "I'll want to take a little rest bethe sale-bunt; an' must have the canoe near the caverns before daybreak. Do you get the wattles an' the charcoal ready, mother, an' lay 'em there, a nigh the settle-

ed, agen I get up."

Pryce retired to his bed room, but eemed to be haunted even in the dark ess and solitude of this retreat by certain uneasy train of feeling which appeared to have been clinging to him throughout the day. He had truly stated to his mother that he d the former night without sleep; making him sink the more easily into lumber, had only the effect of weakening his nerves, and filling his brain with all the frantic images of sleep, without any of its calmness or comfor His mother, disturbed by the restless moans which proceeded from his cham-ber, laid down the bag of charcoal which she was preparing, and taking a rush-light, made fast in the fissure of a twig, in her hand, entered the room. Her son was at that moment laboring under a hideous dream. His head hung down over the bed-side, his arms were extended, his forehead and hair damp with sweat. He saw, in fancy, the corpse of the old man as it lay stretched on the table at M'Loughlen's. and seemed to be oppressed with the

conviction that some person had seized and was taxing him with the deed. Let go my throat !" he muttered hoarsely. "It was not I—'Twas Dor-gan—Dorgan did it, and not I!—He lies-the old man never named me-he Let go my throat !

Let go my throat!"
"The Almighty protect and bless my son!" said the woman, as she stirred him, and made him spring up terrified in his bed, "what words are

Kinchela remained for some time sitting erect, his eyes wild and staring, and his mouth agape with terror. Con-sciousness at length stole upon him and covering his face with his hands he leaned forward for some moments in

old woman at length asked, as he laid her hand affectionately on his shoul Nothen ! - nothen - only dreamen

greatly I was-Aren't you gone to bed yet, mother ?"
"No, darling; 'tisn't far in the night.

Those were dreadful words you spoke,

Did I talk out o' my sleep ?" "You did; you spoke as if somebody was charging you with a great crime, and you denied it, and bid them to let go your throat.'

Pryce paused a moment. Well, mother," said he at length, "I didn't think it would be so aisy to take a start out o' you. Sure 'twas funnen I was all that while."

There was little mirth then in your voice or in your actions," replied his mother, still speaking (as she always used) in her vernacular tongue thought the hag of the night had been

throttling you. "I tell you 'twas a joke, agen. Sure I felt you comen into the room. as broad awake as you are now. Go to bed, mother, an' hear to me! Don't say anythen o' this in the mornen, for twouldn't look well to be joken on such a business.'

The aged widow left the room and retired to her own settle-bed. offering up her usual portion of nightly invocations to the throne of mercy for all blessings upon all men; while her son remained wrapped in a mood of intense reflection, sitting on his bed-side and using every exertion in his power to compose his troubled spirit.

"For years an' years," said he, "I was looken to that hour, an' I thought it would be worth all I ever suffered or ever could suffer to live to see it; and now it has come, an' is this the happiness it was to bring me? The pains of hunger and thirst, the cold of the winter night, the shame and disgrace that I endured, wor no more than child's play the state in the cold. more than child's play to the sight of as he lay gaspen and groanen on the ground before me. Murder is fearful thing for all!"

Suddenly, while he paused and re mained fixed in horror at the bed-side a sensation of strong fear—one of those powerful nervous affections by which persons of deep though silent passions and ill regulated minds, are liable to be assailed on any startling occasion -rushed to his heart and caused the blood to receil upon it in such quantity, as to obstruct its action, and endanger to his own thought, the very structur

Mr. Whiting's managing clerk, walking Ah, good evening, good evening, You startled me. I did not see I was busy—ah—ere—just thinksir!

ing."
'Poor old chap!" thought John,
Bates. "I suppose 'just thinking'
has been the only business he has
had for some days." John remembered Bates. "I so the time when he, a young man full of vigor, had walked the streets day after day. He remembered the disappointments, the bitterness and the awful eagerness of his quest for work as he saw his money diminishing. What if he had been an old man whom no one wanted? He gasped at the thought as the horror of those days come back to him. He did not know Mr. Mc. Gregor's circumstances, but the symp-

toms were hard to mistake.

"I thought I recognized you, but I wasn't quite sure until I caught up with you. Are you homeward bound?

"Yes, I guess it is about time I was starting. It is quite a little jaunt from

"You are not going to walk?" ex claimed the young man.
"Oh, I don't mind it. I am a great

walker usually, but I am a little jaded to night." John made no comment, although he felt certain that he knew why the old man walked. He wished he could think of some way of offering him car fare without hurting his feelings,

good night at the next corner.
"What if my father was in that shape?" he muttered, when he was alone, and he stepped faster, his brown

but no plan occurred to him, so ne said nothing further until he bade him

knit and his face troubled. Places of business were closing: toilers were hurrying in crowds along the streets; men with dinner pails justled Mr. McGregor; messenger boys and men of affairs hurried by un heeding. Street cars gongs clanged wheels rattled; drivers shouted, and the world seemed a pandemonium. At a corner a large department store was a corner a large department store was pouring its flock of clerks into the street. McGregor was forced to pause until this crowd had scattered. He ooked at the people hurrying hither and thither. The world seemed so and thither. The world seemed so full of work, but there was none for

The way had never seemed so long ascended the stairs. A little woman net him at the door with a smile

"Nothing, nothing!" he said, in response to the unuttered question which he saw in her eyes. He sank

wearily into a chair,
"I have tramped miles and miles,
but it is the same old story. It is
'young men, young men!' The world
seems crazy for young men. Youth and energy are everything. Experi ence and judgment nothing. There is a lot of good work left in me yet. They seem to think that a man who is over fifty is good for nothing but the poor house. He is worn out, and has o business to be alive."
"O James, don't!" exclaimed Mrs

McGregor, who had never heard her husband speak in this way before, for, husband speak in this way before, for, despite all his disappointments and trials, he had always kept a cheerful face before her. She came behind him, and throwing her arms about his neck, nestled her cheek against his gray Mr. McGregor started as if caught

talking to himself. "There now, dear you must not mind what I am saying am a little tired and disappointed That is all, I am sure to find some thing to morrow. I shall be all right coffee I smell. Is supper ready?

was not until after lunch that day that John Bates found an opportunity to speak to Mr. Whiting in regard to matter that had been troubling him al the morning. He had thought so much of the old man that in his dreams the night before he had seen his own old father, for whom he was now able to provide, wandering disconsolately about in search of employment. "Mr. Whiting," he said, "have

decided on any one to fill Mr. Hart-man's place?" No," responded the lawyer, "None of those who have applied suit me.

"I thought you said you had partly arranged for one. Mr. Whiting smiled. "I am afraid that was not exactly the truth. I said something like that, I believe, to that old man who was in, but I did it because I did not like to tell him right out that he was too old.'

"But why wouldn't he be all right?" he young man inquired. "He would the young man inquired. "He would be more likely to stay at it than a younger man. Young men are always looking ahead for something better and aren't as likely to be so careful.

"That is so," responded Mr. Whiting, twirling his glasses on the end of their cord, " but on the other hand old men are hard to teach. They d not take things up as quickly, and are opinionated and set in their ways. Then, too, he would be likely to be laid up with rheumatism or something just when we needed him most, and we shouldn't like to be so strict with a man of his years.'

"He looks strong," John protested, and I think you would be doing him a kindness if you gave him the place."
"Perhaps so, but there are ten
thousand other old men in the city who are in need of just such kindness When you have practiced as long a I have you will have learned that a law business can't be run on a charitable basis. Keep your charity outside o

your business if you would have you

ousiness provide anything for charity. That is a good maxim, I suppose "That is a good maxim, I suppose, the young man responded with unusual persistency," but if you can serve your business and do a needy man a good turn at the same time, I should think it was a good thing to do. I want to make you a proposition. You have agreed that I may attend to any business of my own that I may get. Now I want to make this my business. If you will let him have the place, I will do his work and mine, too, if he should miss a day or so at any time. You might tell him it was simply for a

month. Then you could see how he gets along, and if he does not suit, you could let him go when his month is up. He need not know that he is on trial, I think, Mr. Whiting, that he is pretty pinched, and he looks as if he hard pinched, and he looks as if could do the work all right."

Mr. Whiting thought a moment. It was contrary to his business maxims, but he was secretly pleased with his clerk's championship of the old man's cause. "Very well," he said, "you can try him if you wish to shoulder the responsibility."

McGregor dragged himself wearily up the stairs. Mrs. McGregor met him at the door with a radiant face. He could not respond this time. The smile refused to come.

She took him by the arm, saying: You are very tired, dear?" Yes.'

She opened the door and said softly. There is some one waiting for inside.

The information interested him. It would be the landlord, perhaps, or the janitor.

The visitor was sitting with his

back to the light, but rose, and coming forward, stretched out his hand. "Good evening. Mr. McGregor! Mr. Whiting wished me to come to see if you could begin work fer him next

Monday."
For a moment the old man was like one just aroused from a deep sleep. The horror which had possessed him fell from him like a dream. The racked rerves relaxed. Tears started to his eyes and blinded him. He sank into a chair, seemingly oblivious to the presence of the stranger.

John felt that it was a scene on which

no outsider should intrude, and started for the door. His step roused the old man, who, springing up with unexpected

wigor, put out his hand and said:
"Don't go! Don't go! I cannot
begin to tell you how thankful I am
to you. Sit down, please, if you are
not in a hurry, I suppose, though," with a disappointed expression, "that want to get home to your dinner. forgot it was so late.'

"If you could put up with our plain little table, we would be glad to have you take tea with us," said Mrs. Mc-Gregor, cordially.

John did stay, and he afterwards de-

clared that he never enjoyed a meal more. The old people seemed endowed more. The old people seemed endowed with the fire of youth, for Hope and Youth are near neighbors.

On his way home that evening John said to himself, "John Bates, you don't deserve much credit for it, but that is about the best thing you ever did." He realized as never before the truth of the maxim that the chief perquisite of a place is its opportunities for doing

THE SCHOOLS.

June tells us that summer is well-nigh and that the school children and their hardworking teachers will soon have a well-merited rest. Closing examinations are being carefully gone through with. One cannot think without feeling a pride in the work they are doing, giving a Christian edu-cation to thousands of children. They are forming their lives on the mode life of our Divine Lord. The Holy Infancy is kept before the little children, and the childhood of Christ is the pattern placed before the older ones. In this way perfection is held up to the children, and they are asked to copy it, and they are shown the possibility of doing so in the grace that will be given them through the

practice of their holy religion.

The schools have made their impress as is evidenced by the many admirable young men and women we see who studied at them. The same good results are foreshadowed by the piety shown in the scholars now attending The time of youth carefully watched over cannot fail to produce good met and good women. It is the spring time of life, the seed time which sown good seed yields a rich and abundant harvest. The studies go hand in hand with the morale and so our children are not only good and holy, but they are second to none in knowledge and general intelligence according to their years. Heart and hand are slike years. Heart and hand are slike trained to develop the whole man and the perfect character.

Praise, therefore, be to God for giving us the school, and our praise and thanks be to His holy spouses who teach the school, and who labor so hard by word and example to make our children good children while imparting to them a sound and perfect education in the secular studies for which the age calls .- Bishop Colton in Catholic Union and Times.

In the world thought the Rock o Peter is the solid, real, existing fact rising out of the troubled waters of From that rock flashes the beacon light that has never failed for a moment in all the centuries.

The most potent fact in the world to day is the indestructible "City on the Hill," the Holy Catholic Church.

Happiness may be defined as fidelity in friendship, love in marriage, mor ourage, courteous behavior in social intercourse, a devotion to duty perfect sincerity in every relation in

> No Breakfast Table complete without

EPPS'S

An admirable food, with all its natural qualities intact, fitted to build up and maintain robust health, and to resist winter's extreme cold. It is a valuable diet for children

The Most Nutritious and Economical

us a class of seven dren. Father Hea missionary in the know of no one bet particular, for n than he. After Father opened a mission Gulf Coast, and h ing experience there is no Cathol

JULY 1, 19

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A STORY FRO

Canton was ble

weeks' mission r Healy, the Paulist

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I had secured the week, but on arri evening, I found youd its capacity than fifty who con by is a Presbyter stees asked m ing them cordiall forthwith. The that I could occu turbed for the would notify the at Pass Christia their weekly pray day evening. M Temple to this night; assured m would be agree satisfactorily.

Imagine my st lowing evening, church, a portly ministerial mien He was seated gaged in a ver with Deacon I was crowded. quickly, and as and surplice thr aisle, all eyes (t were riveted up momentarily ch tween the good er, and when I tended my ha which he very and introduced He at once p on the nature a

which I briefly

explained. He

formed me that

pulpit again.

Lindsey broke is spirited discuss aintaining tha infraction of Church, and strenuously the ture the preach me asked if preach in my plied in the ne n that heret be taught from said that that v to my preaching suggested that half-hour, and self to convin proposition, an nothing to do disperse mysel and remember at hand, said you see the in of you who wi follow me im As I steppe

> member and despite t of their shepl school house, raised, so that admission mig Only seven of him for the p week, and I i and outside Fortunately the thermom made an cu On the clo Deacon Line address the of my lectur

he apologize Temple. meeting hel Christian, future. T members of promised s Mr. Smith. departure.
I consult

I readily

Sorin, the the request our Rt. R subject, a zealous pre shall give in May, w year of my Band. replace me

Catholic I days of th Christ.

Resign

A STORY FROM MISSISSIPPI.

The Missionary.

Canton was blessed with a two
weeks' mission recently by Father
Healy, the Paulist.
The church was filled
with non-Catholics, and the large
number of questions that found their
way into the Question Box daily,
evinced the keen interest taken. As
the result of his elequent, earnest

the result of his elequent, earnest pleadings for truth, Father Healy left

us a class of seven adults and five chil-dren. Father Healy is the peer of any

missionary in the country, and we know of no one better equipped, in every particular, for non-Catholic Missions

than he.

After Father Healy's departure I opened a mission in Pineville on the opened a rather interest-

opened a mission in Thevine on the Gult Coast, and had a rather interest-ing experience in that town. As there is no Catholic Church in Pineville,

I had secured the school house for the week, but on arriving thereat, Sunday

week, but on arriving thereat, Sunday evening, I found the house packed be-yond its capacity, and perhaps more than fity who could not get in. Near-by is a Presbyterian Church, which the

trustees asked me to occupy. Thank-ing them cordially; we took possession

forthwith. The trustees assured me that I could occupy that pulpit undisturbed for the week, and that they

turbed for the week, and that they would notify their preacher, residing at Pass Christian, to dispense with their weekly prayer meeting on Wednesday evening. Mr. Lindsey, the deacon of the Church, wrote the Rev. Mr. Temple to this effect, and on Tussday night; assured me that my incumbency would be agreeable for Wednesday night; as he had arranged everything satisfactorily.

atisfactorily.
Imagine my surprise when, the fol-

and surplice through the crowded main

aisle, all eyes (the preacher's included) were riveted upon me. My presence

momentarily checked the debate be-tween the good deacon and the preach-er, and when I reached the pulpit, I ex-

on the nature and object of my lectures,

which I briefly and comprehensively explained. He then very curtly in-

hall hour, and take the same time him-self to convince the audience that I

follow me immediately to the school-

As I stepped down the whole congre-

As I stepped down the whole congregation, numbering at least 200, and nearly all Protestants, and most of them members of this Church, arose, and despite the frantic remonstrances

ould see how he loes not suit, you his month is up, at he is on trial. that he is pretty right."

Y 1, 1905.

ht a moment. It business maxims, pleased with his of the old man's "he said." you he said. sh to shoulder the

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t summer is well-nigh

CHOOLS.

d children and their ers will soon have a Closing examinarefully gone through think of the schools pride in the work ving a Christian edu-is of children. They lives on the model The Holy childhood of Christ ced before the older perfection is held up nd they are asked to ey are shown the ing so in the grace n them through the

noly religion.
re made their impress
the many admirable women we see who The same good redowed by the piety olars now th carefully watched to produce good men It is the spring time ine which sown with a rich and abundant dies go hand in hand and so our children and holy, but they he in knowledge and the ce according to their and hand

p the whole man and re, be to God for giv-, and our praise and is holy spouses who l, and who labor so example to make our ldren while imparting and perfect education tudies for which the op Colton in Catholic

thought the Rock of id, real, existing fact the troubled waters of that rock flashes the has never failed for a centuries. at fact in the world to-ructible "City on the Catholic Church.

be defined as fidelity ve in marriage, moral us behavior in social evotion to duty, and a in every relation in

kfast Table te without

qualities intac

st Nutritious

Resignation to God's will brings per-fect contentment, no matter what con-ditions encompass us. And where contentment is, there also is happiness.

Christian, his home town, for the future. The Catholics now wish to

have a church at Pineville, and several

members of the Protestant Church have

promised substantial aid, one of them,

Mr. Smith, pledging me \$50, before my

departure.
I consulted with Fathers Althoff and

Sorin, the neighboring priests, and, at the request of the latter, memorialized

the request of the latter, memorialized our Rt. Rev. Bishop Heslin, on the subject, and I am certain that that zealous prelate will decide wisely. I shall give my last non-Catholic Mission

in May, which will mark the eighth

year of my service in the Missionary

At my own urgent request, Bishop Heslin, has decided to release me, and replace me with a younger warrior for the Cross of Christ. I shall ever con-

tinue an ardent advocate of the non-Catholic Missions, because I know from

personal experience, that it is the

most potent agency employed since the days of the Apostles for the conversion

Christ.

the masses to the true fold of

Sincerely, (REV) THOS. M'NAMARA

THE TREE AND ITS FRUITS.

That the agnosticism of the period does not confine itself within the limits of "not knowing," and the moral developments as a result thereof, are thus noted by the distinguished Cath-olic priest and author, Dr. William Barry, writing in the National Review

(London):
"The evidence is abundant, and is accumulating, that the agnostic nega-tion is not simply negative. Under its influence, precepts most positive, shap ing the creed of no small number, have risen from the deeps. When we look at the ways of business, fashion, literaat the ways of business, tashion, ittera-ture and at social statistics, a new decalogue appears in view. What are its commandments? I seem to read among them these: "Thou shalt make money, have no children, commit adul-tery, plead in the divorce court, and, such duties done, commit suicide." Not the individual only, but the nation, if it loses its old Christian prejudices. if it loses its old Christian prejudices will enter on this journey toward Hades. The test and proof that a mis toward take has been made by our agnotic philosophers are to be found in the national decay which follows on their teaching, as darkness follows on eclipse. And by national decay nothing else is meant than the suicide of the race, consequent on frauds in marriage, a dwindling birth-rate, unlimited divorce, degeneracy in offspring, the abuse of stimulants and of pleasure, the cloud ing of intellect, all which are fated to terminate in one disease—the denial of the will to live.

And what is the prime s. urce of the And what is the primes, the estate of the disease—the seed and roots of the tree which produces such deadly fruit? Protestantism, with its principle of "private judgment."—N. Y. Freeman Imagine my surprise when, the following evening, on my arrival, at the church, a portly-looking gentleman of ministerial mien, was there before me. He was seated beside the pulpit, engaged in a very animated discussion with Deacon Lindsey. The church was crowded. I took in the situation quickly, and as I advanced in cassock and surplice through the crowded main Journal.

ACCESSORY TO ANOTHER'S SIN.

Before closing our review on the subject of sin there remains a matter in regard to which a few words are consi-dered of grave importance. First, be cause such a review would be incom-plete without them; and, secondly, be cause we feel that there exists a disposition to make too light of the subject. Hence we desire to direct attention to the various ways in which one may become accessory to and chargeable er, and when I reached the preacher, tended my hand to the preacher, which he very reluctantly accepted, and introduced myself.

He at once proceeded to question me with the sin of another.

In the criminal jarisprudence of the country punishments are provided not only for those who are the actual per-pretrators of crime, but also for those who counsel, aid, assist or profit by the criminal act. The statutes are usually formed me that I could not occupy his pulpit again. Just here Deacon Lindsey broke loose again, and another drawn to reach those who thus partici pate both before and after the commis sion of the criminal act. They are called partners in crime, held equal in spirited discussion resulted, the deacon spirited discussion resulted, the deacon maintaining that my presence was not an infaction of the discipline of the Church, and the preacher insisting strenuously that it was. At this juncguilt and generally have meted out like

penalties.

When we remember that God's law is prior in time to that of the state, and that many of the principles con-tained in the enactment of the latter ture the preacher addressing himself to me asked if I would permit him to preach in my church. I promptly retained in the enactment of the latter are drawn from the former, it is not surprising to find that we may become accessory to another's sin.

As a matter of fact, there are numerous ways in which we may thus be held accountable for the sins of others.

For instance, if we counsel others to preach in my church. I promptly replied in the negative, adding the reason that heretical doctrines could not be taught from Catholic pulpits. He said that that was precisely his objection to my preaching in his church. I then suggested that he listen to me for an half hour and take the same time him.

For instance, if we counsel others to the commission of sin; by commanding disperse myself at once. I then arose, and remembering the schoolhouse close at hand, said: "Ladies and gentlemen, accessory depends entirely upon its character on the part of the one who actually commits it. That is, if it be mortal sin in the latter, it is also moryou see the impossibility of my addressing you here this evening. I invite all of you who wish to hear me speak to tal sin in the former.

Hence we should exercise the greatest care in not causing others to sin. It is bad enough to be guilty of sin by our own act, without being the occasion of it to others. For our own, we have the consoling assurance of for giveness through the Sacrament of Penance; but what if others, of whose the consoling assurance of some person the cause, should

the thermometer registering 80, which made an out-door audience possible. On the closing night of my mission Deacon Lindsay begged permission to address the audience on the conclusion of my lecture on "Why I am a Catholic." drift away from their fath and its duties; at first, through mere carelessness, afterward because they have grown lukewarm as to their religion. The reason is that a heiping-hand has not been extended to them in the form not been extended to them in the form of some sort of a safeguard. In a dis-cussion of this matter the Standard and Times once suggested that a young men's club for each parish be provided. I readily accorded him the privilege, and in a very neat and forcible speech he apologized for what he considered the insult accorded us by Preacher Now nearly every parish has a school, Temple. I learned later that at a meeting held by the deacon and trustees Mr. Temple was requested to confine his ministerial work exclusively to Pass Christian his heart temp. for the not supplement the school and why no with a club?

"The practical difficulty," said our contemporary, "has been that hitherto wherever such a club has been projected, the care, expense, and ge responsibility of it have nearly always been left to the youn; men themselves, but that seems like an inversion of the right order. Everyone ought to know that the young men for whom this provision is needed cannot provide it for themselves. If the parish has the duty of supporting a school, as of primary importance next after the parish church itself, then it would seem that the conditions of American life would require as the duty next in order after the school, that of establishing and maintaining, at the expense of the parish, an attractive gathering place for the young men, with all proper appliances for amusement, instruction and profit. This should be a parish inschool. stitution just as much as the controled in its every action and move

controled in its every action and movement by the pastor, with such liberties as ordinary prudence will direct. The financial obstacles is not so serious as it looks. That has been urged by those unwilling to undertake to establish schools. But it is an notorious feet, that the parish with a school fact that the parish with a school flourishes better financially than that without a school, and it is but reasonable to infer that the financial prosperity of a parish would be still further increased if its young men were taken increased if its young men were taken increased.

care of in such a way as to insure that most of them would develop into con-scientious Catholies and active, public-

we believe if this idea were put into practice in one or two parishes it would be found to be feasible. The Protestants have their Young Men's Christian Association, a splendid club and at the same time a place of instruction. True, we already have societies of Catholic young men in many register. but olic young men in many parishes, but they have not accomplished all that is possible. The best of these societies that are under the guidance of the clergy prove to our mind, that there is room for a great many other organiza-tions like them. Let every parish look out for its young men. They are to be the mainstay of the Church one of these

MONTH OF THE PRECIOUS BLOOD.

days. - Catholic Columbian.

July is known as the month of the Precious Blood, because Holy Church tells her children to practice special devotion to the mystery of the blood of our Lord during it. In June we have devotion to the Sacred Heart of Jesus; and in July we have devotion to His and in July we have devotion to His Blood which He shed to the last drop

for our salvation.
What thoughts the mystery of the Presions Blood suggests! The salva tion of mankind through it and the sanctification of the saved, if they drink of it often. Then the sacrifice that our Lord made in order to shed His blood; He bled at every pore, and suffered a bloody sweat; was crowned with thorns and was crucified between two thieves.

And our Lord continues this same

spirit of sacrifice dwelling amongst us on our altars. How often He is borne on our altars. How often He is borne to the most menial chambers, and dwells in poorly ornamented taber nacles with scarcely any lights or flowers a with but few worshipers!

And our Lord is faithful, for having loved us from the beginning, He will love us to the end; He will remain with us right and day, till He calls us from this earth, when He will become our Viaticum to conduct us safely up to heaven.

safely up to heaven.
What are we doing meanwhile? Are what are we doing meanwrite? Are we suffering with Christ by bearing re-signedly and cheerfully the crosses and trials of life? We cannot leve God unless we suffer, for love is proven by sacrifice.

Worse still, do we waste the Precious Blood of our Lord by giving our souls to mortal sin? If so, we merit the divine reproach, and He justly asks us, "of what use is My Blood?"
What return for all His ignomy,

suffering and death on Calvary, since there is only neglect, indifference and coldness towards His presence in the tabernacle? Ah, let us look to this!

The blood of Jesus is to be our purification and strength, our joy and happiness in this life, through our worthy and frequent reception of it in Holy and frequent reception Communion, and through grace from constant prayer; or it must be our re-

SWEPT THE OLD CHURCH FROM SCOTLAND.

proach in this life and our condemnation in eternity. Long live the Precious Blood of Jesus!

The memory of John Knox, the apos tate priest who founded Presbyterianism in Scotland, was revived by the celebration of the four hundredth centenary of his birth, in the various churches at that denomination on Sunday, May 21st. The Rev. A. D. McKinnon, in one of the commemorative addresses in Boston, said:

"It was through John Knox that the old Church which took centuries to build, was swapt from Scotland, a change that made John Kuox the greatest re-ligious reformer Scotland, and perhaps

of their shepherd, followed me to the school house, where, with the windows raised, so that those who could not gain admission might listen, I delivered my address on "The Church and the Bible." Only seven of his flock remained with him for the prayer meeting. I occupied the school house the balance of the week, and I never before had addressed people more interested, and half of whom were obliged to stand up inside and outside the building, each night. Fortunately the weather was realwarm, the thermometer registering 80, which made an cut-door audience possible.

Tenance; but what if others, of whose sins we have been the cause, should sufficient burden to bear, without incurring a double responsibility. Therefore, we double responsibility. Therefore, we should certainly be on guard not to provoke others to sin.—Sacred Heart Review.

A NECESSITY IN EVERY PARISH.

It is a fact too well known to be gainsaid that many Catholic young men after leaving school, which most of after leaving school and sufficient burden to bear, without incurring a double responsibility. Therefore, we double res and is overwhelmingly ritualistic. Should John Knox be permitted to revisit the glimpses of the moon within the next few decades, he would find not the Old Church, but his own alleged "reform," practically swept from

Scotland.

It is worth noting, too, that the religious changes in Scotland have been accelerated through the "Waverly Novels" of Scotland's literary idol. Scotland. These helped forward the Oxford movement, which has not only changed the face of the English Protestantism, but has its continued reflex action on Protestantism in Scotland and

America. Of course the later Irish settlers in Scotland have had a hand in the change, and why not, since, the oldest See in Scotland, "The See of the Isles,"—now a part of the diocese of Argyll and the Isles—was founded by Argyll and the Isle St. Patrick in 447?

American Presbyterianism, with its church music and ornaments, its tendency on the one hand to the Episcopal forms, and on the other to rationalism is not a contract of the c pal forms, and on the other to rationalism, is quite another religion from the Presbyterianism of John Knox. The Bible which according to another Boston preacher at the centenary, "made him all he was," has been practically thrown overhoard by many of made nim all ne was, has been practically thrown overboard by many of his so called followers; and to crown all, the very flesh and blood of the founder of Presbyterianism has turned against him—as has befallen in Luther's case as well—by the rearries. ther's case as well—by the reversion of his last lineal descendant to the Catholic faith .- Boston Pilot.

AT A FUNERAL.

IT IS NOT THE CORRECT THING For relatives and friends to spend a great deal of money for flowers and the trappings of woe, and little or

one for Masses.
For those in attendance at a "wake" o make it the occasion of merriment.
For friends who cannot afford the

xpense to send expensive floral offer-For people who are not rich to have

a great many carriages.

For friends to spend money for a carriage and for flowers, and neglect to have a Mass offered up for the departed soul.

To make a vulgar display of a profusion of flowers and a long line of carriages. To expect a consecrated grave, and a priest to conduct funeral service for

one who refused the ministrations of the Church whilst living.

For friends to be careless and neglectful about attending the funeral and offering the consolation of heir power to the bereaved family. sympathy and any little

For mere acquaintances and strangers to crowd the church through a morbid curiosity, and to attempt to get front seats which belong by all courtesy and right to the mourners. And worse still, for them to take advantage of so sad an occasion to get a free drive, and occupy carriages provided for relatives and friends.

To speak of the faults of the dead.

The Correct Thing for Catholics.

SIN OF COVETOUSNESS.

The sin of covetousness, or avarice, as it is also called, is an inordinate de sire for wealth and the things of this world. Its dangers are clearly pointed out by St. Paul in his first epistle to Timothy, chapter vi, verses 9 and 10 Herein we read: "For they who have become rich, fall into temptation, and become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which draw men is destruction and perdition. For covetousness is the root of all evils; which some desiring, have erred from the faith, and have entan-

gled themselves in many sorrows."

The truth of the words of St. Paul is magnified in the other dreadful sins of which covetousness is the parent. Among these may be mentioned per jury, oppression of the poor, extortion, theit, lying, and abandoment of relig-ious practices and an indifference re-garding the salvation of the soul, man's

This is the one great lesson taught also by the social conditions of our time. Each day witnesses exemplifica-tions almost beyond computing. In him who is possessed of the sin, the voice of conscience has been stifled; his soul is steeled against mercy, and Mammon is the beginning and end of his worship. But peace of mind he has not. For constant fear of its loss is penalty of that which he possesses the penalty of that winter he possesses.

Hence, first, the grave necessity of keeping guard that we do not fall into this dreadful sin. And, secondly, thit we constantly strive after the eternal riches of the soul, those things which

lead to an everlasting enjoyment of God. Seeing thus the awful conse quences of covetousness, it becomes us to be content with that portion of tem-poral things which God sees fit to send us. And for this portion, whether it be much or little, we should return thanks to God for the same, so using it that we may always reflect God's honor. And as an antidote against the dreadful sin, there is nothing better than charity to the poor and generos-ity towards God's institutions. Where se exist Avarice can not enter. Church Progress.

THE ART OF MEDITATING. IT IS A FACULTY WELL WORTH CULTIVA-

TION.

and sufferings of Christ, on the good works of the saints, on the goodness of God, has been a portion of their relig-ious training, and is one of the best equipments of their after life, whether their work lies in the mission field, in the school room or along pastoral lines. Wholesome meditation is an art in it-self. For the idle mind is prone self. For the idle mind is prone to drift on a wandering sea, without rudder or sail, and find itself, anon, shipwrecked on the desert island of painful thoughts. Marcus Aurelius, referring to this subject, says "the thoughts die the mind" in proportion to the time they are entertained.

to the time they are entertained. Ruskin points out that by taking little pains with them these a little pains who made just as delightful and profitable as they are ordinarily painful and weakening. We may by an painful and weakening. We may by an effort of the will refuse to broad on any painful subject whatever and by selecting subjects of the contrary nature may make our solitary hours the sweetest of our whole existence.

Here are some of the things to think about: Our past successes, our most creditable deeds, our blessings, the beauties and mysteries of nature, the wonders of science, some instances in which the right was triumphant and truth was vindicated, some cases in which if we had been allowed to have our own way we would have been ruined, some things in which we seem to be strangely favored above other people, noble works of art, elevating

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poetical sentiments, the vastness of the

niverse and the goodness of God. An ancient writer held in high esteem has put it in this way: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on virtue, if there be any praise, think on these things. It a man has been alone for six hours and has occupied his mind with things like these and then comes back to the society of his iellows his step will be as strong and his face as radiant as those of Moses when he came down from the mount."

Irish Proverbs.

The proverbs of a nation are the distilled wit of generations of its people; and the true wit of the race is oftentimes in proportion to the truth and beauty of its proverbs, says Lessian to the true of the proverbs, says Lessian to the true of the proverbs, says Lessian true in the proverbs of the pr lie's Magazine. Few nations, and few languages possess more beautiful sayings than the Irish. "The silent month is melodious," is an Irish aphorism pregnant with beauty and poetry. And another saying, inculcat-ing a charity which is spiritually needed in this modern world of ours, is that which tells us "Our eyes should he blind in the abode of another. The beautiful faith and the magnifi-cent optimism of the Irish race is well cent optimism of the first race is wellpictured in their proverb, "God naver
shuts one door but He opens two."
"Autumn days come softly, quickly,
like the running of a hound upon a
moor," is poetic, vivid truth. And
here is a sharps satirical one that cuts several ways at the same time: "A poem ought to be well made at first, for there is many a one to spoil afterwards."

Remarkabl . Record.

That three brothers should in sug-cession become Bishops of their native dioceses and afterwards in succession be raised to the archiepiscopal See of their province and primatial See of their native town is a most remarkable family record and is probably unique in the history of the Catholic Church in any other country. Such has been the record of the three brothers, Hugh, Bernard and Roche McMahon. They were Bishops in succession of their native diocese of Clogher in Ulster, and Archbishop of Armagh the primatial See of Ireland whose first occupant was St Patrick.

Those who show an unfamiliarity with the Catechism fail to appreciate its importance. And yet it is the primer of the Catholic faith. Hence one must study and understand it to believe intelligently.—Church Progress,

WORK-WORN MEN.

CAN OBTAIN NEW HEALTH AND STRENGTH THROUGH DR. WILLIAMS' PINK PILLS.

Mr. Edgard Martel, 98 St. Peter street, Quebec, is one of the thousands of workingmen throughout Canada who cheerfully admit that they are kept in health and strength through the use of Dr. Williams' Pink Pills. To a reporter who interviewed him, Mr. Martel said: "The present condition of my health contrasts strikingly with what it was nine months ago. Then I felt that I was almost at death's door, while now I am strong and well. This happy change is entirely due to Dr. Williams' Pink Pills. I am a workingman, and it is little wonder that after years of diligent toil my system was gradually run Mr. Edgard Martel, 98 St. Peter gent toil my system was gradually run down. My blood got as thin as water, down. My blood go; as thin as water, and I grew so poorly that the least exertion would leave me weak and trembling. I consulted a doctor, who said that I was run down through hard work, but his medicine did not help me any. A few weeks later I was forced to quit work, and sbortly after that had to remain in bed most of the time. One day a fellow workman called to see me, and induced me to try Dr. Wil-liams' Pink Pilis. Before the second box was finished I had a better appetite among many others—is the faculty of meditating. To meditate on the life and sufferings of Christ, on the good was finished I had a better appetite and relished my meals, and with this came new strength. In a few weeks I was able to go out again, and in about the state of the suffering stell was able to go out again, and in about the suffering stell was able to go out again, and in about the suffering stell was able to go out again, and in about the suffering stell was able to go out again. six weeks from the time I began using six weeks from the time I began using the pills I was able to return to work, my health completely restored and my strength as vigorous as ever it had been. I attribute my complete recovery entirely to Dr. Williams' Pink Pills, and I think every hard working man would be better for using a box of

these pills occasionally.

Mr. Martel's advice should be taken by every working man. The only way to have health and strength is to keep the blood rich and pure, and the only way to get rich, strength producing blood is through the the use of Dr. Williams' Pink Pills, because they actually make new blood. Dr. Williams' Pink Pills make tired, worn out nen and women vigorous and strong. Sold by all medicine dealers, or sent by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Co., Brockville, Ont.

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LETTERS OF RECOMMENDATION. Apostolic Delegation.
Ottawa, June 13 h, 1995.
To the Editor of the CATHOLIC RECORD,

London Onb.

My Dear Sir;—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imped with a strong Catholic spirit. It attennously defends Catholic principles and rights, and stands from by the teachings and sulhority of the Church, at the same time promoting he best interests of the country.

Following these lines it has done a great deal of good for the weifare of religion and country, and is will do more and more, and its

herefore, earnestly recommend it to Cath-

my blessing on your work, and best

UNIVERSITY OF UTTAWA

Ottawa, Canada, March 7th, 1800.
To the Editor of The Catholic Record, Lindon, Ont:
Dear Bir: For some time past I have real four estimable paper, The Catholic Record, and congrabulate you upon the manner in

and congrafulate you upon the manner in which it is published.

Its matter and form are both good; and a truty Casholic spirit, per vadeelihe whole.

There fire, with pleasure, I can recommend to the fall blui.

Blessing you and wishing you success, storm.
siteg you and wishing you success,
Believe me to remain.
Yours faithfully in Jesus Christ
† D Falconio, Arch. of Larissa.
Apost. Deleg.

COMPON, SATURDAY, JULY 1, 1905.

BISHOP MILLS ON THE SCHOOL QUESTION.

We had occasion last week to make some comments upon certain hostile remarks made by the Anglican Bishor of Huron on Separate schools in general and the educational clauses of the Autonomy Bill in particular.

We have this week another pronounce ment of similar character to deal with, emanating from the Rt. Rev Bishop Mills of Kingston, or, as the Anglican See is called, the Diocese of

Like Bishop Williams, Bishop Mills declares himself opposed to Catholic Separate schools, but he goes further, and condemns Separate schools for the adherents of every Church, and therefore for Anglicans, and it is here especially that we find him running amuek against many synodical declarations of his own Church.

The Bishop said in his address to the Synod, which opened on June 19th :

variety of religious beliefs held. The most powerful agency in dealing with the incoming tide of foreigners is the common school, and through it a Canadian national sentiment could best be developed. Undoubtedly the common school had been the means by which the many nationalities existing in the United States were blended into one homogeneous whole. If Roman Catholies have a moral right, others have the same, and the Mormons who have purchased a large tract in Alberta will probably want the right to propagate their belief."

We object entirely to being placed on one plane with Mormous, Doukhobors, Mennonites, etc. We have a faith which teaches right morals and good citizenship, and we have the natural right to have that faith taught in our schools, at the least wherever we can maintain efficient schools without troubling our Protestant neighbors to support them; and we claim that while we thus provide for the education of our own children, we must be exempted from the burden of educating those of our Protestant neighbors, who are frequently better able to bear the cost than we are.

And our right is stronger than that of any Protestant sect or denomination, for the simple reason that the injustice of denying our right is more grievous in the proportion in which the Catholic percentage of population in the Dominion exceeds that of any sect. We are 411 per cent. of the population, while the next in numbers-the Methodists-number only 17 per cent. The "other denominations," the minor ones which have been alluded to by Bishop Mills, and which he declares have an equal right to have Separate schools, number only 13 per cent. of the Canadian population, even if they are lumped together. Taken separately, they are no more than as a drop in a show.'

bucket of water. It is absurd to say that these sects, which are not in a position to establish and support any schools at all of their own, are equally to be considered with more than two fifths of the whole population of Canada, upon whom Bishop Mills would throw the double burden of supporting two sets of schools.

We say this because the Catholics of Canada are "unalterably" determined to educate their children in Catholic schools, and will not be browbeaten into any other course by the unalterable opposition" of Bishop Mills, and his "unalterable" will to force his opinions upon us.

Yet we would not force either Anglieans, Doukhobors or Mormons to adopt our educational views for themselves. Let them keep to the godless school is they prefer it, though we do not admire their wisdom if such is their preference. We would indeed be grieved to see a Separate school system established for the Mormons, or any sect whose tenets are opposed to the Christian character of Canada. In the case of Anglicans we would offer no objection to their obtaining a system of Separate schools, if they really desire it; but with the pronouncements of Bishops Mills and Williams before us, we very much doubt that the desire for such schools, which Anglican synods of Canada have several times expressed, is sincere. All the same, the senti ments of the two Bishops here referred to are diametrically opposite to the official declarations of their own Church. If their teaching be heretical, it is the business of that Church to bring them to task. We have nothing to say on this point, further than to refute their arguments so far as they aim at the coercion of Catholics. But the Catholies of Canada do not intend to allow themselves to be coerced in this matter, and we flatter ourselves that, with perhaps certain local exceptions, we cannot be coerced.

In the United States, where Catholics are in a very decisive minority, the injustice of a double educational burden is imposed upon them. There, about a million Catholic children attend he Catholic schools at the cost to their parents of \$25,000,000 annually; and yet they pay also for the education of the children of their Protestant neighbors. Bishops Mills and Williams would im pose upon us the same injustice where we form over two-fifths of the population. We should be craven-hearted were we to submit to such an injustice, and we will not do it.

We rely, too, on the sense of justice which many fair minded Protestants possess, and we have no fear of the result if these reverend dignitaries s far forget justice and decency as to raise the no-Popery banner in future slections, as has just been done in London and North Oxford.

We would scarcely be justified in concluding this article without making some reference to the following pas sage from Bishop Mills' synodical address, which is an open threat to rally all Protestants under the banner of a "no Popery" party, in order to co erce Catholics:

" Had it (the Conservative party) "To the system of Separate schools I am analterably opposed. In the Notth-West there are already twenty five different languages spoken, and a great would have everywhere rallied to its standard; but it hesitated and was silent for so long that some thought it was dead, killed perhaps with joy, which can sometimes kill as well as grief : but it was not dead, it was only like the Irishman who had fallen into the pit, merely spacheless."

If his Lordship thought it would add dignity to his synodical address to season it with an attempt at the "Irish brogue," he should at least have made himself sure that his specimen of the brogue was pure and correct. He should go to school in Connaught or Munster for a few months at least before attempting again to pass u on his clergy and the public as a specimen of the brogue an expression which no Irishman ever uses.

We already quoted in last week' issue proceedings of the Quebec Synod of 1898 in reference to religious teach ing in schools. We may add here a motion passed by an Anglican Confer eace held in Toronto a few years ago on the school question when a resolu was carried, which was moved by Canon Welch and seconded by Canon Davis, declaring it to be the desire of the Church of Eagland "to secure effective religious instruction for the youth of our country under our public school system wherever possible.

It is true that in the same resolution the desire of establishing Separate schools was repudiated; but the principle of the necessity of religious instruction in the schools was unmistakably and strongly asserted. For this to be attained by Catholics, a Separate school system is absolutely requisite.

"Catholics cnn not be Catholics who rebel against authority, and sever tle tie which binds them to the Church,' says the Catholic Columbian. "There can be no such thing as a Catholic Church which is a sort of Catholic side-

For some months past a union of Catholic ladies in the highest rank in society has been formed under the name of "Filize Fidei" or "Daughters of the Faith " with the purpose to check the evils of divorce, not only in New York State but throughout the country. To attain their object, the means to be taken will be the social ostracism of divorced women who marry other hus bands after being divorced.

This determination of the Daughters of the Faith to carry on a strenuous crusade against the divorce evil will require the exercise of much heroism, as owing to mixed marriages there are sometimes Catholics placed in the position of divorcees, and it sometimes occurs that they are tempted to remarry and thus place themselves in opposition, not only to the laws of the Church, but also to the law of God, from which no dispensation of the Church can release them. Such parties may be close relatives to ladies belonging to the Daughters of the Faith, and a strong determination will be often requisite to ostracise such relatives socially, but the consti tution of the association has been laid before the Holy Father Pope, Pius X., and he has approved of it, as an effectual means of putting down the divorce evil. Mgr. Falconio, the Papal Dele gate to the United States, Cardinal Gibbons of Baltimore, Archbishop Farley of New York, Archbishop Rioz dan of San Francisco, Bishop Colton of Buffalo, and other prelates of the United States have signified their personal adhesion to the plan, and, notwithstanding the difficulties which are foreseen, the ladies of the Society are firmly resolved to carry it into operation, in the confidence that God's blessing will follow their work and will reward their perseverance by diminishing the evil of divorce and the remarriage of divorcees, and practically put an end thereto, at least among Catholics, which will be the chief aim of the

Society. The Holy Father gave recently an audience to Miss Eliza O'Brien Lummis, the founder of the Society of the Filize Fidel, and approved her plan in a Brief, in which, it is said, he suggests that the women throughout the world should co operate to the same purpose with the New York ladies who have undertaken the work of social reform on these lines. Many ladies of the European capitals have already signified their intention to co operate in the plan, which will thus be made international.

Other reforms of social life are pr posed by the constitution of the Society, for the cultivation of piety among the members, but the one ve have here indicated is the most important as well as the most far-reach

A manual has been issued by the Association in which the details are given in regard to the manner in which members will carry out their purpose, and in it Protestants are invited to co operate with Catholies in pronoting the objects of the Society. This manual is to be issued in the French and Italian languages as well as in English, and the translation into these langiages is being made, and will soon te ready that it may be circulated amorg Catholics of these nationalities both in America and Europe.

The following are some of the paragraphs of the manual explaining the reasons for the establishment of the Association:

"That Catholic divorcee who marries excommunicates herself. She enters into what she knows to be sinful relationship, and by that act openly sets at naught the teaching of the Church. It is not the Church that has cast her off, it is herself that has broken the filial tie. The Catholic divorcee who remarries must be socially ostracised. She has no excuse. The Protestant has some. Such unions (Protestant) as are openly adulterous should be treated in the same way as the Catholic divorce and subjected to the same rule. To neglect to disconrage divorce because of the divorces who are in good faith is to encourage

' Our own country, the morality of which has not kept pace with its en-lightenment," says the manual, "has thrown off all restraint and allows diorce for the slightest cause and with almost unlimited frequency. Society in consequence is on the verge of moral ruin, and nothing but the religious and social recognition of true horror of this crime can arrest the evil that with cyclonic force has with in a comparatively short time over thrown domestic peace and uprooted the safeguards of purity and honor To condone the sin is to partake of it and we should realize its effects as well as its nature, for if we so condone it we become moral participants, ne alone in the sin, but also in the evils that follow.

thoroughly in earnest in grappling with this divorce evil, and he will co operate with the Daughters of the Faith in the endeavor to put an end to it within his jurisdiction. He spoke strongly on this subject at the Commencement exercises of the St. Francis

Archbishop Farley has shown himself

THE DAUGHTERS OF THE FAITH. on the evening of June 19th, declaring that the evils of divorce are fast undermining the walls of society and that

"The whole structure soon would col-lapse should no hand be raised to ward off the advance in this tendency. The Archbishop took occasion to refer to President Roosevelt as the first and greatest President of the United States the time of Washington to uplift his voice in deprecation like evils. The Archbishop also de nounced the sensational newspapers of

nounced the sensational newspapers of New York city, warning the people against them and instructing them how to cleanse their homes of such evils.

"It is fitting at this time and in this place," said the Archbishop, "that I call your attention to the sacredness of the marriage ties, as someone later you the marriage ties, as sconer or later you may be influenced to enter into such a holy contract. Too great care can not be taken by the young of our day to observe this office with respect as de-

manding respect and reverence.

"It is a holy and sacred contract, and you will called upon to make and it sacred. Those outside Church who irrevocably debase this holy institution are fast working the de-

"A continuance of the evil of diworde, of the slighting regard for the marriage tie, must soon lead to the downfall of society; nay, it is even now falling, and must soon be dragged in the dust. We see that it is going to please.

President Roosevelt, who holds in the people in the United States, and who wields his authority in no mistaken manner, has openly announced how he deplores the awful condition of

lety in this regard.
I do believe no President since cton's time has had a more be ficial effect on the roots of society and the family than Roosevelt has himeans of his frank declaration. ring he believes, but he exem

hinks and says of the race standards.

"It is likewise gratifying to find hat the President has not conmed his labors in this direction to his own circle wholly, but the fact is made mown to me that the Cabinet has taken this question up and will deal with it. When the heads of our govament take up a problem of ave nature there can be no need nature there can be no need for must be gravely considered, and we feel that much good will be done if effort is properly directed.

BISHOP WILLIAMS' SYNODICAL ADDRESS.

The Right Rev. Dr. Williams, Anglican Bishop of Huron, opened the annual synod of his diocese in this city on Monday, June 19th, with an address of considerable length in which several subjects of general importance, and others of particular interest to the Anglican body were treated.

The subject of Race Suicide in Ontario was dwelt upon at considerable ength as were also the claims of the Church of England to be the true and primitive Church of Christ, Religious Education in the schools, besides the matters in which members of the Church of England are specially interested.

In regard to Religious Education Bishop Williams declared that there exists in the Province "an appaling ig norance of the Bible and that the pro per and most effective place in which to give religious instruction is in the day school. To no one would he yield in loyalty to the National school. He would have no other. But he also held that religious education of the child is necessary where attendance cipline are compulsory, and such is the case only in the day school.

Children "attend the day school for twenty five hours in the week, and Sunday-school only one hour: that is to say material life is twenty five times more important than their moral life. He therefore wishes the introduction of a religious teaching into the Public schools of the Province.

We have noticed of late years that the Anglican clergy have changed their ground on this question. They maintained that there should be a school system in which denominational teaching should be a feature. But now they are compromising the matter by asking that other Protestant denomination should unite with them in demanding that a common system of theology should be agreed upon which with Christian morality included should be taughtin all the schools.

We can easily see that such a system cannot suit the conditions existing in Ontario. No theological system which may be invented by a conference of Protestant theologians to suit all the sectaries of the Province can be accepted by Catholics. We do not believe that the Protestants themselves could agree upon such a system, but even if they can, it will not suit Catho-

There cannot be in Ontario a Nation al system of schools for all in which the teaching of Protestant doctrine shall be a feature, no matter how attenuated this Protestant teaching may be, and we hereby repudiate any such system as may be invented before it is even discovered.

We may be told that we have our Separate schools, and we should therefore be contented with the proposal

answer that we have Separate Catholie schools only in the towns and villages where there exists a considerable settle ment of Catholics, and in comparatively few rural settlements which are largely Catholic. So far, this is satisfactory but everywhere else throughout the country Catholics send their children to the Public schools, and support the Public schools by paying taxes for the purpose. The Public schools, therefore, must not be Protestantized by the introduction of a system of Protestant. ism, even though it were possible for the Protestants to agree to a compromise Christianity which they might allow to be taught there.

In a mixed community like Ontario it is only by means of a Separate School System that religion can be taught successfully, and for this reason Protestants of every denomination should be pleased to promote the existence and success of Separate schools of Catholics, as they must know that such schools do not neglect the teaching of secular sciences, while in addition they inculcate Christian faith and morality. They should know that by this teaching the children will be come good citizens having in their souls a love and respect God and His precepts which no merely secular knowledge or training can im part. It is on the foundation of such schools that the English system of education is based, and in England, Angli cans, Methodists and Catholics are on couraged to establish such schools. In Germany also the educational system is based upon the same principle, and is used with good effects by Protestants, Catholics and Jews. This system gives universal satisfaction; but under the plan proposed by Bishop Williams, the schools would all become sectarian, and would become unsatisfactory to all. The teachers would teach sectarianism. necessarily teaching the distinctive doctrines of their own sect in their explanations of Christian faith. This is done very frequently even under the present system when they are supposed not to teach any distinctive religion at all: but under the proposed plan they would have a free hand for the propagation of their own peculiar doctrines and

On the question of the fulfillment of heir marriage obligations, we fally approve of what Bishop Williams says with the exception of one point which will be referred to further on. We mean his condemnation of married parties who do not fulfil the purpose for which marriage was instituted. He states that "though the population of Ontario has increased greatly in the last fifteen years, the school reports of the Province show that the school popu lation is 26 700 less than it was fifteen years ago, and the prospect is that if things go on in the same direction, Ontario will come to be known as the occurring in almost every place where the Anglo-Saxon race is predominant, 'for it is found in the United States, in Australia, New Zealand, South Africa, in England itself, as well as Ontario and Canada."

Dr. Williams says that this unpleasant fact does not arise from sterility, community which is the portion of nor from men and women ceasing to those who were non-members. It is a marry, nor from virtuous self-restraint, pity that the great city of Toronto has and the natural inference is that it become a by-word in all other sections arises from godless and materialistic of the Dominion because of the illviews of life resulting in prevention which is always degrading and criminal. He notes that should this alarming condition continue, the days of Anglo-Saxon supremacy in the world are numbered, and must soon come to an end. He continues:

"The divine purpose of marriage as God's means of for the propagation and preservation of the race is ignored. Marriage has ceased to be regarded as a divine ordinance, and is looked upon rather as a tie of civil convenience to legalize what otherwise would be illegal, and as there is no sense of responsibility to God in the marriage ntract, so there is no accountability to God for the fruits of marriage, and therefore, there are no fruits. Such is the selfish love of ease that men and omen baulk the purpose of God and pervert the most sacred functions of The rearing of children is a duty deliberately refused. . . . The pleasures and amusements of so-called society act in the same direction. To partake in the frivolous whirl of society, and attend balls, dances and card parties, the most serious work of life, the most sacred object of the marriage tie, is deliberately sacr ficed.' Further on, the Bishop says that

"Under such circumstances the deterioration of the family or race is only a question of time. macy of the Anglo Saxon race is already doomed, and Canada will never be replenished by Anglo Saxons, but by some race socially healthier and more robust, more unselfish, more anxious to fulfill God's will when He created the human species, male and female, than in gratifying their passions and avoidng responsibility.
"What are we to do?

"1. Let us teach and preach the Christian ideal of marriage as the one divine institution for the preservation of the race; that to interfere with its natural consequences in any other way than by virtuous self-restraint is not

crime against society and a sin against

2. Let us show our contempt for the childless, or one child unions so common to day, and impress upon the women what is the crown and glory of their

what is the crown and glory of their sex, namely motherhood.

"In this way we may perhaps ultimately do something to counteract the down-grade process of race-elimination

on which we have entered.' In these quotations from Right Rev. Dr. Williams' address we have taken the liberty of leaving out one word which destroys the force of the argument. We make atonement for this by mentioning the fact, as it is the true Christian theory, that the voluntary destruction of offspring is "always" and not merely " sometimes " criminal.

We have now to remark that this race elimination of which the Bishop complains can scarcely be attributed to any other clause than the absence of sound religious instruction; and this is one of the reasons for which we should have Christian schools. We are able to say that among Catholics it seldom occurs, and when it does occur it is only in instances where the parents have practically given up their relig-

It still remains that we should treat of another theme of which Bishop Williams speaks - the continuity of Anglicanism. He maintains that the Church of England of to day goes back through the ages till Apostolic times ; that it is no new Church, but that it merely reformed itself in the sixteenth century, still remaining the Church of

England of pre-Reformation date. The present article is already longer than we intended it to be, so we must leave to our next issue, the proof that the Catholic Church in communion with the Pope is the true pre-Reformation Church which alone goes back to the Apostles and possesses Apostolic succession. The Church of England, so-called, of modern times was al together a novelty in Christianity. Its entire constitution and essential qualities were changed. It had a new head, never before heard of, a new Canon of Scripture, new doctrines, new forms of worship, a new catalogue of sacraments, and it was in every respect a new creature made by the hands of men, and which usurped the material property which had formerly belonged to the true Church of Christ.

A "YELLOW" PAPER STILL RAMPANT.

The Toronto Mail and Empire of the 17th inst. reminds us of one of Shakespeare's characters in frenetic mood in Richard II:

I am d'sgraced, impeached and bafiled here: Pierc'd to the soul with power's venomed spar. Tao which no balm can cure, but his heart blood.

Our contemporary, in fact, is in such mood that he threatens us with a revival of the defunct P. P. A. in revenge for the London and North childless Province." In fact his Oxford humiliations it has experienced. Lordship asserts that the same thing is It tells us that the leaders of the P.P.A. movement are still living. They are apparently cooing just now as gently as sucking doves.

> While it is quite true that many of the members of the P. P. A. are still living, it is equally true that they do not enjoy that degree of respect in the becoming conduct of many of its citizens. Noisy, conceited, bigoted and narrow are the members of the anti-Catholic lodges, and they are kept in a white heat by the utterances of the "yellow" papers of the Queen City, the Mail and Enpire, News, Telegram and World.

CATHOLIC EDUCATION IN

AUSTRALIA. The Western Australia Record gives

an interesting account of the high standing of Catholic schools in that colony; and in view of the violent opposition which the Orange Lodges, and the Methodist and Baptist Conferences of Ontario, are manifesting against Catholic education, it will be of interest to our readers to learn that in Australia the Catholic schools have beaten the highly subsidized State schools of the province beyond all expectation. \$750,000 were expended last year on the State schools by the Government, while the injustice] which the Oatario adversaries of Catholic schools are so anxious to inflict upon the latter was actually inflicted upon the Catholic schools of Australia, which are shut out entirely from State aid. But money cannot do everything, and in the case in point it; did not put the subsidized schools at the head of the class; for on the general honor list of the junior university examinations, the tabooed Catholic schools took the lead. Twenty three pupils gained places of honor at the examinations, and of these fourteen were from th Catholic schools, while the other schools of the province, public and Xavier College, held in Carnegie Hall formulated by Bishop Williams. We only dangerous and degrading, but a private, had nine divided between them. Also, at the Adelaide Univer out of eight government schola given for success at the examina four went to the Catholic so viz., three to the Christian Bro College a: Perth, and one t Sacred Heart Convent of His

A MERE CIVIL CEREMON

An innovation was witnessed considerable crowd in Februar which has caused a good deal tonishment throughout England is said to be the first occasion kind ever witnessed there, thoug tolerably common in America. occasion was the marriage of a in a Noncomformist Church in burn, near London, by a woma though being not even nomi minister, was deputed by the r of the Church to perform the ce in his stead. The intending bride and groot

standing talking to Mrs. Lewis known temperance lecturer, the arrival of the minister who pected to marry the couple. V arrived their purpose was told, minister heard the bride say Lewis, "I wish you could m Mrs. Lewis." Thereupon the said: "Well, do so, Mrs. Lew not, when the young lady desi Mrs. Lewis consented,

marriage was accordingly perfo her. It is said that the law p deputy to perform the marria mony, and that the proceeding case is quite legal. If this h the case, we cannot see w there is of a minister at al should not the simple form of marriage be adopted at once land? According to Scotch la two persons of different sexes the presence of witnesses to b and wife, the marriage is les would indeed destroy the ex spect for the marriage tie as a eremony, but with the fact the Protestant churches, not the Church of England, acl the supremacy of the civil marriage cases, marriage ha lost all its sanctity as a divir tion which Christ has elevat dignity of a sacrament. The ence of divorces and their le bas also contributed to this

FRANCE AND THE I It would appear that th Government in France i appreciating the necessity some understanding with th regard to the administrat Church in France, and to the premier has abandoned t pretentions of M. Combes th is the authority from who ments to the episcopate con directly sent thirteen nar Holy Father requesting th select at least seven of the all vacant bishoprics. Father selected three out of but refused to appoint the

whom the premier desired. There are other signs that be some renewal of intercor the French Government as and of a more moderate pe part of the Government tow than has hitherto been foll which is the absolute withd extreme Socialist or Radica supporting the Gover quarrel between the Radio more moderate Republican come irreparably hostile to In the meantime the Go become aware that the govern the Church in Fra of administrators until a standing is arrived at bet the Government, so that ment gains nothing by Pope, but the latter cont before to govern the C

ually. A WAR-CLOUD IN

The news from Europe sensational, but threater pears that the German E may be even yet on the claring war against Fran the fact that the latter ally sustained by Eiglan and Portugal. The oste the threatened quarrel ment between England Spain, whereby France a free hand to bring Morocco to reform his prevent disorders with ion's whereby the peace of

territory of France is th Germany was not cons to this matter, and ha German interests have b the agreement which has by the powers in quest has demanded that a co great European powers and that the conclusi by such conference show in the case. At first was refused; but lat ainst or the

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of eight government scholarships given for success at the examinations, went to the Catholic schools, viz., three to the Christian Brothers' Sacred Heart Convent of Highgate

A MERE CIVIL CEREMONY.

An innovation was witnessed by a onsiderable crowd in February last which has caused a good deal of astonishment throughout England, as it dispute. is said to be the first occasion of the kind ever witnessed there, though it is tolerably common in America. The occasion was the marriage of a couple in a Noncomformist Church in Black. barn, near London, by a woman who, bern, near London, by a wominally a though being not even nominally a affairs. minister, was deputed by the minister of the Church to perform the ceremony in his stead.

The intending bride and groom were standing talking to Mrs. Lewis, a well known temperance lecturer, awaiting the arrival of the minister who was exthe arrival of the minister who was expected to marry the couple. When he arrived their purpose was told, but the arrived their purpose was told. minister heard the bride say to Mrs.

Lewis, "I wish you could marry us, ary for Virginia, and he inaugurated his Mrs. Lewis." Thereupon the minister said: "Well, do so, Mrs. Lewis! Why

the case, we cannot see what need there is of a minister at all. Why should not the simple form of a Scotch marriage be adopted at once for Eng. Pooria. land? According to Scotch law, where two persons of different sexes agree in the presence of witnesses to be husband and wife, the marriage is legal. This would indeed destroy the existing respect for the marriage tie as a religious the Protestant churches, not excluding the Church of England, acknowledge the supremacy of the civil law in all marriage cases, marriage has already lost all its sanctity as a divine institution which Christ has elevated to the dignity of a sacrament. The preval ence of divorces and their legalization has also contributed to this condition

FRANCE AND THE POPE.

It would appear that the Rouvier Government in France is already some understanding with the Pope in regard to the administration of the Church in France, and to attain this the premier has abandoned the haughty pretentions of M. Combes that he alone is the authority from whom appointments to the episcopate come. He indirectly sent thirteen names to the Holy Father requesting the latter to select at least seven of the number to fill vacant bishopries. The Holy Father selected three out of the number, but refused to appoint the other ten whom the premier desired.

There are other signs that there may be some renewal of intercourse between the French Government and the Pope, and of a more moderate policy on the integration of the Charlest to the priests of San Francisco, Los Angeles and Portland dioceses, with some Sisters' retreats to to the priests of San Francisco, Los Angeles and Portland dioceses, with some Sisters' retreats to to an entire summer structures by August 21st to give the two retreats to the priests of the Cincinatti diocese.

Father Dayle, too, will be engaged in giving retreat to the seminarians of the St. Paul Seminary, Minnesota, in September. All the Missionaries has prepared out a great deal of work for the summer time. The devil never rests and religion is very often the two mapped out a great deal of work for the summer time. The devil never rests and religion is very often the two mapped out a great deal of work for the summer time. The devil never rests and religion is very often the seashore and on the hotel piazzas. Why then should not the missionary activity go on, as it does during other the french Government and the Pope, and of a more moderate policy on the priests of the closing exercises of Assumptions of San Prancisco, Los Angeles and Portland diocese. All the priests of the Cincination College His Lordship Bishop will long to remembered by the large will long be remembere appreciating the necessity of having

and of a more moderate policy on the part of the Government towards religion than has hitherto been followed, among which is the absolute withdrawal of the extreme Socialist or Radical party from supporting the Government, the quarrel between the Radicals and the more moderate Republicans having become irreparably hostile to each other. In the meantime the Government has become aware that the Pope can govern the Church in France by means of administrators until a better understanding is arrived at between him and the Government, so that the Government gains nothing by impeding the Pope, but the latter continues just as before to govern the Church effect-

A WAR-CLOUD IN EUROPE.

The news from Europe is not merely sensational, but threatening, as it appears that the German Emperor was or may be even yet on the verge of declaring war against France, in spite of the fact that the latter country is morally sustained by England, Spain, Italy and Portugal. The ostensible cause of the threatened quarrel is the agreement between England, France and Spain, whereby France has been given a free hand to bring the Sultan of Moroeco to reform his Government and prevent disorders within his dominion's whereby the peace of the Algerian

territory of France is threatened. German interests have been ignored by the agreement which has been arranged by the powers in question. Germany has demanded that a conference of the great European powers should be held, and that the conclusions arrived at by such conference should be accepted in the case. At first this proposition was refused; but later news is to Germany was not consulted in regard

Also, at the Adelaide University, the effect that such a conference may cloud may not break out into an actual rupture. England sides with France in the dispute, and refuses to take part College a: Perth, and one to the in the proposed conference unless it be agreed to by France. Negotiations are now being carried on between France and Germany with a view to bring about a settlement of the trouble, and there is hope that a peaceful basis may be found which will avert the danger of war between the powers engaged in the

From the bitterness and horrors of the Russo-Japanese war, the desirability of averting a general European war is evident, and we trust such a result may be averted by diplomacy under the present threatening aspect of

SUMMER MISSIONARY WORK.

Washington, Brookland Station, D. C., June 14, 1905.

The Apostolic Mission House has closed for the summer, and the student priests who have taken the lectures

Apostolate by a mission at Charolettes-ville, Va., the hone of the Washington said: "Well, do so, Mrs. Lewis! Why not, when the young lady desires it?"

Mrs. Lewis consented, and the marriage was accordingly performed by University town that the local paper ber. It is said that the law permits a deputy to perform the marriage ceremony, and that the proceeding in this mony, and that the proceeding in this many. There were a number of converts the converts and the converts that were dropped into the Question Box. There were a number of converts that were dropped into the Question Box. case is quite legal. If this be really baptized and a larger number held

Rev. W. P. Barke, together with Father Roach, will start the non-Cathic mission work in the diocese of

Hev. Thos. Coopey of Covington diocese has a series of missions to give in the mountains of Eastern Kentucky, where he will be kept basy with Father Punch for at least three months. He will visit many towns where heretofore a Catholic priest has never set foot and where the truth about the Catholic ceremony, but with the fact that even Church is like some ancient and forgotten Icre.
Rev. Richard Cahill will take up the

work in Vermont, and there is plenty of opportunity for missionary work among the towns and hamlets of the Green

Rev. John Swint is already located in his missionary center at Hinton, W., Va., and for a territory to cover he has a reach of mountains and valley large enough to make two or three Eastern dioceses. Over this territory are seat tered German, Poles and Irish Catholics, but there are thousands of nen Catholies, who open their door and their hearts to him and are eager to learn of the truths of the Catholie Church.

Father Elliot has gone to the Pacific Coast for the summer, where he will

"PEEP-OF-DAY-BOYS" AGAIN.

To the Editor of the News: Your correspondent of the 9th June—H. Bittin—makes the bold assertion that the Peep of day-boys (of Irish history) was a gang of scoundrels belonging to the Roman Catholic Church. Mr. Bittin is evidently ignorant of the historical facts.

The History of Ireland, by W. C. Taylor, Esq., of Trinity College, Dublin, vol. 2, page 269, relates the follow-

ing:
In 1795, a Protestant banditti, calling themselves Peep-of day boys, served notice on most of the Catholics in ing themselves Peep-cf-day boys, served notice on most of the Catholics in the county of Armagh to quit their farms before a certain day, threatening destruction of property, and even loss of life, in case of disobedience. To oppose this association, the Catholics formed that of the Defenders, which scon overspread the country. Towards the close of that year, the Peep-of day boys formed themselves into an Orange Association.

The Peep-of day boys were not checked before they had driven from Armagh several hundred Catholic families. These, seeking refuge in various parts of the country, spread through the Catholic body a report, to which appearances gave some sanction, that the extermination of the Catholics was the real object of the new Orange Association."

the new Orange Association. prove the foregoing historical facts, by quoting the proceedings of the magistrates of the county of Armagh, and the speech of Lord Gosford, the chairman of the sessions, as related in this man of the sessions, as related "mirror of Parliament,", on the debate relating to the "Battle of the Diamond," but I do not desire to trespass further on your space and the patience M. TEEFY. Richmond Hill, June 17, 1905.

YOUNG GIRLS ON THE STREETS.

Young girls with trim little tailored suits and natty hats, with snooded hair and fresh round taces, girls who ought to be home with mother and father, are to be seen upon the streets without escort or in groups of twos and threes at hours long past curfew time on any night of the week. There is something in the round faces that grips a little at the heart, however, and there's too often a swagger to the light-footed walk that seems out of harmony with sweet

OF LONDON AND REV. J. V. TOBIN.

Church meets in the discharge of her God-given mission to "teach all nations." His Lordship said: "For some weeks past, in this part of Ontario, some low politicians, and newspapers of still lower tastes, have been holding up to scorn and ridicule everything Catholis. They have traduced our Holy Father, his representative in this country. Monsignor Sharetti, the our Holy Father, his representative in this country, Moosignor Sbaretti, the Bishops and the priests and everyone connected with our Catholic schools. They have told the world that the aim of the Catholic Church is to keep her people in ignorance for fear that if they discovered the truth they would desert her fold. They have said that she is the friend of darkness and the foe of research and knowledge; that the she is the friend of darkness and the foe of research and knowledge; that the greater part of the time of the pupils of our schools is spent in the study of the dogmas of the Church and that these dogmas tend to make people unpatrictic, superstitious and slaves of domineering priests. Many other statements of a similar nature have lately been made in this province in the press and on the platform. How utterly false and calumnious these charges were any man who nious these charges were any man who was the least observant knew. I wish some of these traducers of the that some of these traducers of the Catholic Church and her educational system were here to-day. Their eyes might be opened. They would see that the Catholic system embraces all forms of the catholic system embraces all forms of the complete of the catholic system embraces all forms of the complete of the catholic system. the Catholic system embraces all forms of knowledge—languages, history, mathe matics, chemistry, philosophy (mental and moral), in fact everything which may be an object of legitimate research. But I am airaid the lesson would be lost on the calumniators of whom I spoke. They are wilfully blind. They do not want to see; they do not want to know of the untiring efforts of Catholic teachers and professors in the olic teachers and professors in the cause of true education; they do not want to correct their false notions about us. If we," said His Lordship, "were even half as bad as we have been represented then we all deserge to be represented, then we all deserve to be

FR. TOBIN'S ADDRESS TO THE GRADUATES.

He began by referring to his own graduation from the cellege fifteen years ago. The progress made by Old Assumption since those days, he said, Assumption since those days, he said, was very great indeed. In fact the college had now almost become a university. He rejoiced in all its im provements and successes and in the efforts of its able directors to place it in the front rank of the educational inin the front rank of the educational in stitutions of this great and growing

often a swagger to the light-footed walk that seems out of harmony with sweet girlhood.

There's a quick retort and a flippant jest from lips that should be repeating the multiplication table at home, and a bold glance of brazen stare from eyes that should be veiled in maiden modesty. Poor little girls, not to know how much more precious than all things born they are, when they properly estimate their own worth and prize themselves at it! An author once said that born they are, when they properly estimate their own worth and prize themselves at it! An author once said that he was one of those who "fall speechless in the presence of young girls and flowers," deeming them holy. And still they come to be unprized by themselves, neglected by their proper protectors and taken at their own estimate by the world.

And it isn't their fault. Most of them have mothers and fathers who can tell them, of the pitfalls that lie in the path of vanity and disobedience. Most of them have homes that should be their shelter after the sun goes down, and most of them would listen to advice properly given — and in time. The mother and father who think their duty done in sending the young daughter to school dressed as well as the neighbor's little girl, will have a lot to answer for some day.—St. Joseph's Messenger.

mind. You will never accomplish much it the world if your most constant and loved companions are newspapers and novels. Study rather those useful books from which you have received so many benefits during your college days. Work, work, work, then must loved companions are newspapers and novels. Study rather those useful books from which you have received so many benefits during your college days. Work, work, work, then must loved companions are newspapers and novels. Study rather those useful books from which you have received so many benefits during your college days. Work, work, work, then must loved companions are newspapers and novels. Study rather those useful books from which you have received so many benefits during your college days. Work, work, work, then must loved companions are newspapers and novels. Study rather those useful books from which you have received so many benefits during your college days. Work, work, work, then must loved companions are newspapers and novels. Study rather those useful books from which you have received so many benefits during your college days. Work, work, work, then must loved to many of our Police days, work, work of the will some thing of the huff of our fresh find of the fresh find of the same and they go of the rations. Why are things

tion, lack of perseverance and fidelity to the details of the duties connected with their callings.

I trust that these young graduates when they go out into the world will remain faithful, laysl and true to Holy Mother Church. When Catholics have amassed a little wealth, or secared some high position in life, they sometimes gradually abandon their religion. They give evidence of what they call their liberality and broad mindedness by going to non-Catholic places of worship. They abandon the society of Catholics and seek to be recognized by others not of the faith. This is most reprehensible in a Catholic, for there is an impassable guit between Catholicism and all other forms of religion. Besides such nominal Catholics are generally despised even by those whose recognition they pur chase at the price of their faith. Be then Catholic not only in name, but in tenth and in deed.

then Catholic not only in name, but in then Catholic not only in name, but in truth and in deed.

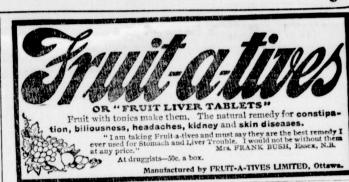
Another thing that the graduates of to-day should not forget is the immense influence of a good Catholic layman in the world. He can do almost as much as a priest for the good of society, for as a priest for the good of society for the extension of the Church and the promotion of God's honor and glory. He can influence not only those who are of his own faith but likewise those who are without the pale of the one true fold. He can enlighten them in many things; he can disarm bigotry and remove prejudice. In fact there are a thousand ways in which the exemplary Catholia largest control of the catholia lar emplary Catholic layman can second the efforts, of the priests of Holy Church for the uplifting of humanity

Church for the upitting of humanity and the salvation of our race.

Keep then, my dear young friends, these things always in mind. Act upon them every day of your lives, and then will you do honor to yourselves: then will you be the joy of your friends and the pride and boast of your Alma Mater; then will your lives like a deep placid river, flow peacefully and noise. placid river, flow peacefully and noise essly on, blessing, irrigating and frac tifying everything and everybody that comes in contact with them until they are received into the ocean of God's immensity.

A Question of Ultimate Success.

For several years back Father T. V.
Tobin, of Chattanooga, Tenn., has had
annual missions to non-Catholics.
These produced, apparently, very little
fruit. But he held on with courage, fruit. But he held on with courage, and never ceased to hope for better things. He never lost courage, even when attendance at the lectures had fallen off almost to nothing, and his patient truet in God in the second se tient trust in God is now rewarded. He writes: 'You will be glad to hear that our work is progressing here. hear that our work is progressing large. The hammering away of the past few years is beginning to tell. We have seventeen under instruction, together with three families who were baptized but never raised in the faith."



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Sacred Heart Review THE TRUTH ABOUT THE CATHO. LIC CHURCH.

AY A PROTESTANT THEOLOGIAN. CCCLVIII.

We have examined the forty five pro positions of Wycliffe condemned by the Council of Constance, and have found that while the most of them are such as Protestants would not find fault with, there are a number which Protestants, to less than Catholics, would be bound to reject as wholly incompatible with Christianity, or indeed with right reason and historical justice. I have examined some ten of these, but there are at least thirteen which Protestants would be obliged to proposure inadmisould be obliged to pronounce inadmis-

As I have already said, Huss appears to have been of a more amiable and of a devouter temper than his English master, who, as Bishop Stubbs recently remarks, does not seem to have shown any distinctive mark of Christianity.

Of the thirty propositions condemned by the Council as from Huss, a number are expressed in what would appear to are expressed in what would appear to Protestants a strange and fanastic fashion, but would hardly seem to them open to condemnation. However, the twenty fifth identifies Huss with Wycliffe's forty-fifth, namely, that every monastic order whatever has been introduced by the devil. If Wycliffe and Huss were now living, and still adhered to this proposition, they would find themselves opposed by the whole weight of Protestant scholarship, and would be bound in consistency to and would be bound in consistency to renounce all fellowship with Protest-ant theologians, as indeed they declare that any token of approbation, given to any monastic order, past or present, casts a man out of the Church. John Wesley, especially, would be an abomination to them, for he declares that Trappists live throughout in the life of

he Holy Ghost. Huss's thirtieth article is identical with Wycliffe's fifteenth, namely, that mortal sin extinguishes all authority, and invalidates all acts sacramental of civil. Of course there is not a denomination in Christendom, not even the Friends, or the Plymouth Brethren, which could subsist a day on such an assumption. It would throw Church and State alike into universal uncer tainty and disorder. The Moravian Church, which is descended from Huss, on more admits this principle in practise than any other body. If she finds (as she seldom does) that one of her Bishops has been unworthy, she does ordain the clergy whom he has

Let us now return to the declaration of the Republican correspondent, that thousands of admirable men and women have been tortured and murdered for refusing to accept the papal religion, and this by the imperious instigation of Rome. We have begun to examine this assertion by nations, but have only got at far as the three British king doms, and France. French intolerance, we have found, was equally intense from the beginning, in both the hostile religions.

As to Ireland, we have found that the Irish, while the intensest of Catholics, would not, under Mary Tudor, lay their hands on the Protestants, or even interfere with the practice of their religion. On the contrary, they re-ceived and sheltered many English familes fleeing from the persecuting Queen. The soundness of their own Catholic faith allayed Mary's displeasare at their refusal to join in her policy of extirpation of heresy by the stake, a policy which was equally her brother Edward's, although applied in a reverse direction. He and Cranmer were about to send Catholics to the flames when he died flames when he died.

As to Scotland, there is no talk there of thousands murdered for refusing to accept the papal religion, for the whole number put to death for religion on both sides amounts only to the sum

total of nineteen.

In England, as well as in the Low
Countries, the Protestant victims were essentially sacrifices, neither to national, nor to Roman, but to Spanish zeal

otry.
In the Netherlands we know how the Flemish Catholics disliked the burnings. The impulse for persecutions came all the time from Madrid.

In England the native Catholics had Ittle to do with the burnings. As Green remarks, the Bishops had to be dragged up to a reluctant execution of the laws against heresy by "rattling letters from the Queen." The eminent Tunstal, of Durham, plainly refused to have any heretics burned in his diocese. Even Bonner, as Froude shows would have been glad to evade the great er part of his sanguinary function, but for the consciousness that the sover-nign's relentless eye was immediately

upon him. Oman, who hardly refers to Rome without an angry contemptuousness which does not speak well for his trustworthiness, says that as the Papal Legate was the Queen's chief adviser in religion, Mary and he must be held the chief authors of the executions. We might as well say that inasmuch as the chief religious adviser of Louis XIV. was Innocent XI., he and Lewis must be held chiefly answerable for the Dragonades, against which he carnestly protested, and the chief agent of which he and the Cardinals would not receive into Roman society. Mary needed no advice for severity,

her own way. Certain it is, that Oman's view of Reginald Pole is alike opposed to the authority of Fuller, in the seventeenth century, and of Leslie Stephen in the nineteenth. Fuller says that the Legate might sometimes be dragged into burning a dead Protestant, but Legate might sometimes be dragged into burning a dead Protestant, but been ma hardly a living one. Leslie Stephen's the land compilation says that Pole appears to have had nothing to do with the burning areas to have had nothing to do with the burning areas the says of ings except that once he rescued three

made over the government of his diocese to his vicar-general, and prob-ably did not even know what was going on, as he lingered half unconscious till the end. Certainly, Professor Oman would need a very precise citation of facts and dates, and evidences of the Legates spontaneous action, to over bear the presumption founded on his known dislike to persecution, and on the frank acquittals of him by Fuller and by Leslie Stephen's author. However, in Oman's snarling temper

However, in Oman's snaring temper towards the Popes, it would not have been strange if he had declared that James the Second's outrages on the Church of England were the fruit of the nuncio Adda's advice, only that here the facts would have been too overwhelmingly against him.

As for Lord Tennyson's attack on Reginald Pole:

"He'll burn a diocese to prove his orthodoxy." we must remember that.

orthodoxy," we must remember that Tennyson's Legate is no more the real Pole than Lady Macbeth is the original Queen Gruach.

We must say then that Rome has very little responsibility for the acts of Mary Tudor, of Philip the Second, or of the Spanish Inquisition, whose insolent disobedience to the Apostolic See, as Llorente remarks, would have led the Pope to abolish the institution altogether, and to remodel it on wholly different lines, laid out to secure the rights of the Maranos and the Moriscoes, but for the fear of criving Charles V. to the Lutheran side, politically if not religiously. We must say then that Rome has I think, though, that we have a

grievance against the English Catholics of the sixteenth century which it is hard to get over. What right have they to dim the lustre of our martyr-dome by the blaze of two such martyrs. doms by the blaze of two such martyrs as More and Fisher? It is simply unas More and Fisher; It is simply un-endurable. I will not say that it is against Magna Charta, for I remember that this was drawn up by a Cardinal, but all will allow that it is flat against the Thirty-nine Articles, the Westminster Confession and the constitution of Bishops are far from redressing the balance, besides that poor Cranmer syco phant, turncoat and coward, half oblit-I honor John Rogers, at least colla-teral ancestor of my own children, Rowland Taylor, and the lad upon whom, as he exclaimed at the stake "Son of God, shine upon me!" the sun burst out from a cloud, and many more. Yet, not to mention that Pro-fessor Gairdner advises us that the bac faith of Foxe requires us to make large deductions from our list of real martyrs even a hundred and fifty pearls do not equal two such resplendent diamonds as Chancellor and the Cardinal. Indeed, Professor Saunday, although a firm Protestant, thinks it enough to adduce More alone as conclusive refutation of the Protestant folly which imagines that the elder order in Eng-land, although overborne, was not spir-

itually vital. As the Nation once sarcastically said, Mr. Froude assumes that the Reformation was only the reign of the good Oromasdes, and Catholicism only the reign of the evil Ahrimanes, and constructs his whole series of sophistical narratives on this utterly false foundation.

To return to my grievance, why could not the Catholics be content with More and Fisher? Why must they aggravate their offense by throwing in the sanctity of the Carthusian martyrs, and of Abbot Whiting, and others? And then after a time of comparative repose, they musts needs dazzle us with the names of Edmund Campion, and of Robert Southwell, and others, men and women, whom my discreditable ignor ance does not permit me to name dis-

What can be done about it? We can hardly propose blowing up the Pope at midnight by a just revenge, for he is too delightful a man. I am afraid we must content ourselves to weep sore in secret places for the pride of the Papists, resting as it does on so many unwelcome pillars of illegal sanctity.

CHARLES C. STARBUCK. Andover, Mass.

"IT IS THE WILL OF GOD."

"God intended the whole of my past

life to be a schooling in the patient endurance of injustice

"The questions of this world are so knotty; they present themselves so diversely and contradictorily to different minds, that I consider it a great blessing when they are solved by events independent of the will of man. I have always passionately wished for this sort of solution, even so as to be

slightly superstitions about them.
"We must believe absolutely and unhesitatingly that what comes from God is best, even when it seems to us worst, in a human point of view. I have seen this exemplified twenty times during my life, and this experience always gave me an unbounded submission to the will of God, which is now my great est stay, and which aids me against al the imperfections of a nature hasty and inclined to carry things with high hand."—Lacordaire.

Crimeless Ireland.

In Ireland a number of judges have been presented with white gloves be-cause they have found no criminal cases awaiting them for trial. Such a situa and was little inclined to receive ad-vice for elemency. She loved and honored her cousin Pole, but she went tion is rarely, if ever, presented in other parts of the United Kingdom. The situation is not pleasing to the people who delight in representing the Irish as a lawless people, and one of their organs has attempted to set to work to publish news of bogus crimes. Its duplicity has, however, been discovered. The improved situation in Ireland is due to the efforts which have been made in recent years to better the land laws and the government of Ireland. There is still much to be done in this respect, but the material change in the record of the crimina condemned heretics who appealed to him. Miss Young (I think it is) reasonably remarks that the Archbishop, rapidly declining towards the grave,

FIVE-MINUTES SERMON.

Third Sanday after Penecost.

DIVINE PROVIDENCE. Casting all your solicitude upon Him, for He ath care of you.—(St. Peter v. 7.)

The doctrine of God's providence is one of those great truths which, though accepted by every Christian, are often not apprehended practically in everyday life. By the providence of God we mean that loving care which he takes of all his creatures, and acceptable of creatures, and especially of man, rul-ing, guiding, and protecting them, "ordering all things sweetly," as holy Scripture has it, that each one of his creatures may attain to the end for which it was given existence.

God's work does not stop with creation. It would be absurd to suppose

that He made all things and then them to take care of themselves. On the contrary, we know that His sustain-ing power is necessary in order to keep us in existence at all, and that if He were to withdraw His sustaining hand from us we should at once fall back into the nothingness from whence we came But God's providence over us means something far more than simply keeping us alive. It enters into every circum-stance of our life. Whatever befalls us, day by day, is with His permission, is in accordance with His holy will.
Whether He blesses us or smites us, it is all the same: everything comes from His loving providence, and is intended for our good. for our good.
Our Lord's teaching concerning the

providence of God is very clear and plain. He tells us that God cares for the lilies of the field and for the birds of the air, so that not one of them is forgotten before God; and, he adds "Are not you of a uch more value than they?" For "even the very hairs of your head are all numbered." "Oye of little faith!" He still says to us, of little fath?" He still says to us,
'why are you so slow and dull of heart
to understand? Why will you not see
the hand of God directing the whole
course of your life?" Men go on in their carelessness, upmindful of God, taking the good things that come to them as a matter of course, or as the result of their own laber, forgetting that every good and perfect gift is from above. But God does not forget them. In spite of their indifference, He still watches over them, providing them with all things needful for their souls and bodies, and with His grace ever seeking to lead them to Him. How many, too, spend their time in foolishly worrying over their petty trials! It is all owing to a lack of faith; they refuse to recognize God's hand in their daily life. Yet again and again our Lord and His Apostles repeat the exhortation, "Be not solicitous"— that is, do not worry—" casting all your solicitude upon Him, for He careth for you."

But it is especially in the great trials of life that the doctrine of God's providence is necessary for us, and full of consolation, and perhaps it is at just such times that it is the most often for gotten. When some heavy trouble comes how often does the sufferer fail to gotten. acknowledge that it is sent by Almighty God—that is, an ordering of His provi-dence, and therefore to be submitted to with patience and humility. "Dearly beloved," says St. Peter in the Epistle of to-day, " be you humbled under the mighty hand of God." To be humble is o acknowledge our true position in God's sight, to confess that we are His creatures altogether in His power, and that He has the right to do with us as He pleases. Oar faith assures us that He will not use this right to our disad vantage. Away, then, with all silly murmurings and compiaints that God is unjust. Good sense alone will teach that that cannot be. If you understood the full extent of the malice of even venial sin you would see that you receive but a small part of what you really deserve. Follow, then, the counsel of Solomon, and "reject not the correction of the Lord, and faint not when thou art chastised by Him; for whom the Lord loveth He chas

But if the burden seem too hard for you to bear alone, Jesus is ready to help you. "Come to me," He says, "all you that labor and are heavy laden, and I will refresh you." Go to Him in the Blessed Sacrament, pour out your grief to the Sacred Heart, and you shall find rest for your soul. "Cast thy care upon the Lord," said David in the Psalms, "and He shall sustain thee." Then, having humbled yourself under the mighty hand of God, He will exalt you in the time of His visitation and fill you with His peace. And "the God of all grace, Who hath called us unto His eternal glory in Christ Jesus, when you have suffered a little, will Himself perfect, and confirm, and establish you. To Him be glory and domin-ion for ever and ever. Amen."

The Way Converts Come.

"Breaking down the middle wall of partition" (Eph. ii 14) This refers to the conversion of the Gentiles by the will of God and the grace of Christ, preached by His apostles. Removing prejudices as one takes down a wall by displacing one stone after another Kindly talks with Protestants about religion, introducing them to Catholic friends, giving Catholic books, or by bringing earnest enquirers to a non-Catholic mission, then the wall Catholic mission, then the wall of partition is shattered as by an earthquake in the hearer's conscience, and finally the way is made clear for Catholic truth.—The Missionary.

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto.

References as to Dr. McTaggart's profession standing and personal integrity permittee

97:
Sir W. R. Meredith, Chief Justice.
Hon. G. W. Ross. Premier of Oniario.
Rev. John Potts D. D., Victoria College
Rev. William Caven, D. D., Knox College,
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CATHOLIC VS. PROTESTANT MORALS.

The following communication, published by the London Catholic Times, lished by the London Catholic Times, contains statistics and deductions that will prove of value in controversies concerning the comparative morality of Catholic and Protestant communities: The London Times (September 3.

1903), stated that "the population of Saxony is overwhelmingly Protestant. The Catholics only amount to 4.7 per cent., though they have greatly increased in recent years, having nearly trebled since 1880. The number of Jews is very small. As is everywhere the case in Germany, illegitimate births and suicides are more numerous than in the Catholic districts." As your correspondent Mr. L. P. Suprara, has correspondent, Mr. J. R. Sugars, has shown, "'Protestant Prussia' is a long way from being one of the most mora countries in Europe, Catholic Ireland easily leading," it may be interesting to note that Ireland is not all Catholic, and that Sir John Forbes, one of her late Majesty's physicians, in his mem orandums made in Ireland in the autumn of 1852, gives the result of a return on the subject of illegitimates which he obtained from the Poor Law Commissioners in each of the four pro-vinces of Ireland. He found that "the proportion of illegitimate children coincided almost exactly with the relative proportions of the two religions in each province, being large where the Protestant element is large, and small where it is small." The proportion of marriages in Ireland to the population at that time was about one-half the number in many other European countries, and though improving, is still low. A low rate of marriage ought naturally to result in increased illeg itimacy. But, as Mr. Sugars has point itimacy. But, as Mr. Sugars has pointed out. Ireland has the lowest rate of countries in Europe. These facts may be recommended,

though probably without the least of fect, to those slanderous defamers of the Catholic Church who are forever asserting that the confessional is a source of immorality, and that "whereever Romanism flourishes prosperity and morality are evanescent, and the blessings received by the embracing of Protestantism are more than can be numbered." Looked at in the light of cold criticism, Protestantism has contributed two leading ideas to the world—the idea of private interpretation, which has made chaos of the people's faith, and the idea of divorce, which has made chaos of the people's morality. To-day divorce threatens the destruction of home life in England, and those who read the newspapers know that the ever-increasing number of divorce suits lies primarily in the sad condition of English conjects. Vet was of the or English society. Yet one of the en-lightened Protestant journals in Ire-land is forever lamenting that the Catholic Church is a greater hindrance to the Gospel than idolatry in heathen nations; that it "degrades the intellect," and that "it penetrates into all domestic life and poisons it."—Catholic Citizen. olic Citizen.

IMITATION OF CHRIST.

OF THE CORRUPTION OF NATURE, AND OF THE EFFICACY OF DIFINE GRACE. And yet in the flesh I serve the law

of sin, whilst I rather obey sensuality than reason.

Hence it is that to will good is pres ent with me, but to accomplish that which is good, I find not. (Romans, vii,

Hence I often make many good pur-

poses: but because I want grace to help my weakness, through a slight resistance I recoil and fall off.

Hence it comes to pass that I know the property of the pass that I know the pass the pass the pass that I know the pass the pa the way to perfection, and see clearly enough what it is I ought to do; but being pressed down with the weight of my own corruption, I rise not to those things which are more perfect. Oh, how exceedingly necessary is thy

grace for me, O Lord, to begin that which is good, to go forward with it, and to accomplish it!

For without it I can do nothing; but I can do all things in Thee, when Thy grace strengthens me.



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God, and make a clean sweep of every influence that could stem the tide of blank infidelity. (London Month.) As the forces of night are routed by one bright sunbeam, so mental and moral darkness are dispelled by the brilliancy of that one truth, the fulfilment of our Lord's promise to be with His Church all days, even to the end of time.

The Catholic Church is not only the friend of freedom, but she is the foun-tain of freedom. The Catholic Church is not only the friend of progress, but she is the light of progress. (Bourke Cochrane.)

As well expect to have science out first principles as morality without doctrines to sustain it. (Abp. Ryan.)

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JULY 1, 1905.

CHATS WITH Every great leads spirit, vigor and co hope for the achie "To the front!" in the usually occupies those whom he leads.

The Power of There is an indes in certain personalit than mere physical powerful than learni personality is a di sways the stronge sometimes even con of nations.
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people who possess the moment we cence we have a set of expansion in every seem to unlock with the previous of which we previous. Our horizon a new power stirr being; we experie as if a great well pressed apon us haw we can conversion. We can convers in at way that ast in at way that as meeting them, petime. We expredearly and eloquer we could. They dis in us; they introour larger, better presence, impulse thronging to our stirred us before takes on a higher takes on a higher and we are fired more than we ha

the past.
A few minutes were sad and di-denly, the flashlig ality of this kind lives and re capabilities. Sa joy, despair to l toned to finer iss glimps of higher moment, at least, The old commor sence of purpos dropped out of struggle to make forces and potent revealed to us. Even a mome

> great dinamos d passes over the to leave the m lose our new-bor On the other meet people w they come near chill, as if a bla ns in midsumme ing sensation, suddenly small feel a decided esence than mosphere chills In their present suddenly obsc smiling summer cast upon us a definable uneas Weinstincti

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There is an indescribable something in certain personalities which is greater in certain personal to be atty and more than mere physical beauty and more powerful than learning. This charm of personality is a divine gift that often personality is a divine guit that often sways the strongest characters, and sometimes even controls the destinies on the whole life d payment life also on the en-an, so that the seives the income iving at the end time. This policy ate protection We are unconsciously influenced by of nations.

people who possess this magnetic power. The moment we come into their presence we have a sense of enlargement, ence we have a sense of enlargement, of expansion in every direction. They seem to unlock within us possibilities of which we previously had no conception. Our horizon broadens; we feel a new power stirring through all our being; we experience a sense of relief, as if a great weight which long had

as it a great weight which long had pressed upon us had been removed.
We can converse with such people in at way that astonishes us, although meeting them, perhaps, for the first time. We express ourselves more clearly and elequently than we believed we could. They draw out the best that is in us; they introduce us, as it were, to our larger, better selves. With their presence, impulses and longings come thronging to our minds which never stirred us before. All at once life takes on a higher and nobler meaning, and we are fired with a desire to do impulses and longings come more than we have ever before done, and to be more than we have been in

A few minutes before, perhaps, we A few minutes before, perhaps, we were sad and discouraged, when, suddenly, the flashlight of a potent personality of this kind has opened a rift in our lives and revealed to us hidden capabilities. Sadness gives place to joy, despair to hope, and disheartenment to encouragement. We have been toned to finer issues; we have caught a climps of higher ideals; and, for the glimps of higher ideals; and, for the moment, at least, have been transformed.
The old commorplace life, with its absence of purpose and endeavor, has dropped out of sight, and we resolve, better heart and newer hope, to struggle to make permanently ours the forces and potentialities that have been

revealed to us.

Even a momentary contact with a character of this kind seems to double our mental and soul powers, as two great dinames double the current which passes over the wire, and we are loath leave the magical presence lest we

lose our new-born power.
On the other hand, we frequently neet people who make us shrivel and shrink into ourselves. The moment they come near us we experience a cold chill, as if a blast of winter had struck as in midsummer. A blighting, narrowing sensation, which seems to make suddenly smaller, passes over us. We feel a decided loss of power, of possibility. We could no more smile in their presence than we could laugh while at Their gloomy, miasmatic atmosphere chills all our natural impulses. mosphere chilis an our natural impulses. In their presence there is no possibility of expansion for us. As a dark cloud suddenly obscures the brightness of a smiling summer sky, their shadows are cast upon us and fill us with vague, undefigable unassinger.

definable uneasiness.
We instinctively feel that such people We instinctively feel that such people have no sympathy with our aspirations, and eur natural prompting is to guard closely any expression of our hopes and ambitions. When they are near us our laudable purposes and desires shrink into insignificance and mere foolishness, the charm of sentiment vanishes and life seems to lose color and zest. The effect of their presence in paralyzing, and we hasten from it as soon as

If we study these two types of personality, we shall find that the chief difference between them is that the first loves his kind, and the latter does not. oves his kind, and the latter does not.
Of course, that rare charm of manner which captivates all those who come within the sphere of its influence, and that strong personal magnetism which inclines all hearts toward its fortunate presents and largely present and largely presents. posessor, are largely natural gifts. But we shall find that the man who practices unselfishness, who is genuinely interested in the welfare of others, who interested in the welfare of others, who feels it a privilege to have the power to do a fellow creature a kindness—even though polished manners and a gracious presence may be conspicuous by their absence—will be an elevating influence wherever he goes. He will bring encouragement to and uplift every life that touches his. He will be trusted and loved by all who come in contact with him. This type of personality we may all cultivate if we will.—Success.

Keep Everlastingly at it.

This is the motto of a very successful basiness firm, and it is a good enough motto in itself, though subject to ex-ceptions and modifications, as are all

short phrases.

If one would succeed in any under-If one would succeed in any undertaking he must keep everlastingly at it,
or he must at least keep his one object
always in view. The author of the
phrase takes no recreation whatever;
night and day he pursues his object,
with a considerable degree of success. It is not improbable that he would have achieved an equal degree of success, and been the better for it, if he had limited his exertions to ordinary busi-ness hours and had refreshed himself at other times by change of occupation. But the main thought in his favorite phrase may be heartily commended to young men. They ought to have a definite purpose in life, and stick to that purpose.

They need not go to the extreme of carrying business cares home with them and maintaining only one line of thought and interest. Indeed, for most men an opposite policy is desirable. They ought to find rest and relief from business cares in some form of literary or ness cares in some form of literary or artistic amusement dissociated from business. They will thus be refreshed and fitted to pursue their main object

with renewed vigor.

But they ought to have a definite purpose in life and they ought to stick to that purpose during working hours.

The aimless man is always weak. A

little discouragement of some more at-tractive prospect sways him from his purpose and he wastes energy in the pursuit of many objects instead of con-Every great leader is animated by spirit, vigor and courage, and infuses hope for the achievement of success. "To the front!" is his motto, and he usually occupies the front rank with those whom he leads. centrating it upon one. But consistency in following one line of action with one purpose in view, presupposes a proper selection at the outset, and this is really the most difficult nart of this is really the most difficult part of the problem that besets young men. They may make up their minds to be energetic, persistent, faithful to an ideal, and yet be led by circumstances beyond their own control into the

wrong calling or profession.

If that should be the case they should not stick everlastingly at it, but should correct the error as soon as possible and get the right start. Thereafter they can safely follow the rule laid down for achieving success, though even then they might find that the word everlastingly means a little too much. The trouble with all mottoes and proverbs is that they cannot be made forcible if they admit of ex-ceptions or qualifications of any kind. The wise man accepts the general truth they contain, but does not regard it as necessarily the whole truth. "Keep everlastingly at it" is a good motto to set before the ambitious young man, and he would not go very far wrong, perhaps, if he should accept and follow it in its literal signification, but he should first make sure that his object is a good object and that he is qualified for his calling and then he should con sider whether he can best attain his purpose by devoting his hours of relax-ation as well as his hours of business to one object, or whether he can make better progress by refreshing his mind at times and devoting only business hours to the attainment of his ambition. Once convinced that he has selected the right aim in life, he should pursue

accepted as a good business guide. Activity not Always Energy. There are some men whose failure to succeed in life is a problem to others, as well as themselves. They are inas well as themselves. They are industrious, prudent and economical; yet, after a long life of striving, o d age finds them still poor. They complain of ill-luck. They say fate is always against them. But the fact is, they miscarry because they have because they have the miscarry because th they miscarry because they have mistaken mere activity for energy. Confounding two things essentially different, they have supposed that, if they were always busy, they would be certain to be advancing their fortunes. They have forgotten that misdirected labor is but a wayte of activity. The they miscarry because they have mis labor is but a waste of activity. The person who would succeed in life, is ike a marksman firing at a target; his shots miss the mark, they are a waste of powder; to be of any service at all, they must tell in the bull's eye or near. So in the great game of life, what a man does must be made to count, or it had almost as well been left undone. The idle warrior, cut from a shingle, who fights the air on the top of a weather cock, instead of being made to turn some machine commensu rate with his strength, is not more worthless than the merely active man, who though busy from sunrise to sunset, dissipates his labor on trifles, when he ought skilfully to concentrate it on some great end.

circle of acquaintance who, though al-ways active, has this want of energy. ways active, has this want of energy. The distemper, if we may call it such, exhibits itself in various ways. In some cases the man has merely an executive faculty, when he should have a directive one: in other language, he makes a capital clerk for himself, when he ought to do the thinking of the business. In other cases, what is done, is either not done at the right time, or in the right way. Sometimes, there is no distinction made between objects of different magnitudes, but as much labor is bestowed on a trivial affair as on a matter of vast moment. Energy, cor-rectly understood, is activity propor-tioned to the end. Napoleon would often, when on a campaign, remain for only upon the rock of true worth, and days without taking off his clothes, now social standing is to be gained through days without taking off his clothes, now galloping from point to point, now dictating despatches, now studying maps. But his periods of repose, when the crisis was over, were generally as protracted as his exertions had been. He has been known to sleep for eighteen hours on a stretch. Second rate men, your slaves of tape and routine, while they would fall short of the superhaman exertions of the great Emperor, would they would fall short of the superhaman exertions of the great Emperor, would have thought themselves lost beyond hope, if they imitated what they call his indolence. They are capital illustrations of activity, keeping up their monotonous jog-trot forever, while Napoleon, with his gigantic industry, alternating with such apparent idleness, is a striking an example of energy.

We do not mean to imply that chronic indolence, if relieved occasionally by spasmodic fits of industry, is to be recommended. Men who have this char-

Everybody knows some one in his

spasmodic fits of industry, is to be re-commended. Men who have this char-acter run into the opposite extreme of that which we have been stigmatizing, and fail as invariably of winning suc-cess in life. To call their occasional periods of application, energy, would cess in life. To call their occasional periods of application, energy, would be a sad misnomer. Such persons, indeed, are but civilized savages, so to speak, vagabonds at heart in their secret hatred of work, and only resorting to labor occasionally, like the wild Indian, who, after lying for weeks about his hut, is roused by sheer hunger, and starts off on a hunting excursion. Real starts off on a hunting excursion. Real starts off on a hunting excursion. Real energy is persevering, steady, disciplined. It never either lesses sight of the object to be accomplished, nor intermits its exertions while there is a possibility of success. Napoleon, in the plains of Champagne, sometimes fighting two battles in one day, first defeating two battles in one day, first defeating the Russians, and then turning on the Austrians, is an illustration defeating the Russians, and then turning on the Austrians, is an illustration of this energy. The Duke of Brunswick, dawdling away precious time, when he invaded France, at the outbreak of the first revolution, is an example to the contrary. Activity beats about a cover, like an untrained dog, never lighting on the covey. Energy goes straight to the bird. some nuns in Sussex where I can go for when he invaded France, at the outbreak of the first revolution, is an example to the contrary. Activity beats about a cover, like an untrained dog, never lighting on the covey. Energy goes straight to the bird.

Some Helpful Thoughts.

The best thing to do is to do well some nuns in Sussex where I can go for a time, but if I get worse, as I suppose a time, but if I get worse, as I suppose of the religious exclusiveness aiming at a wider interest by the substitutions suggested?

The answer depends entirely upon what is understood by the real purpose of the Catholic press. According to you see, my dear young lady, I am not you see, my dear young lady, I am not young. I was sixty on my last birthday.

But never mind," she continued brave

whatever God gives us to de.

When you go forth to do a good deed do not forget to put on the slippers of

The Catholic Your g Man and Citizenship Now what does the Catholic young Now what does the Catholic young man bring to citizenship? He trings a love for liberty which he inherits by virtue of his faith. He brings a love of country which he has been taught to believe to be the best political expressions. sion of the Christian sense of liberty. He brings a life trained according to the principles of the Church of Christ, which obliges him to live both publicly and privately according to the prin-ciples in which he was trained. He approaches citizenship possessing in his life the faith and love of God. He comes well equipped for the duties of citizen-ship because his moral life is in the training of the Church which received from its Divine Founder the commission to go and teach the Gospel of the true idea of life.

The Catholic young man, well trained in his religion and practicing its pre-cepts, has no doubts concerning life, its duties and responsibilities. He has been given wonderful aids in reaching the highest and best citizenship, and consequently, bringing as he does in his life the traditions of the great Church that has nurtured him from in fancy to manhood, he should be in his citizenship the strongest and truest citizen. No man who loves God and practices the teachings of God's Church can be other than a tower of strength to citizenship. In the day of trial his devotion to his religion will inspire him to make sacrifices for couninspire him to make sacrifices for country; and in the day of glory his probity and devotion to principle will add to the nation's greatness. The Catholic young man who is Catholic in the true sense is a strength and a hope to it unceasingly, making even his hours of recreation contribute to the attain-ment of his purpose. With that quali-fication and in that sense the rule "Keep everlastingly at it" may be our public life.

And now, young gentlemen, having pointed out to you what constitutes true citizenship. I can only urge true citizenship. I can only urge you to live up to your training and prove the truth of the Church's claim in the formation of the Church's claim in the formation of character by your lives and example. The Catholic Truth Society offers you ample means of keep-ing alive the faith that is in you and the reasons for that faith. Be willing to sacrifice leisure, effort and money i such beneficent causes. There is a grand field of usefulness open to the Catholic layman if he will only use it. He may not always meet with the encourage nent and appreciation he may think his work deserves, but he will have the satisfaction of knowledge that he has done his duty, and if he seeks a reward let him wait for it in a brighter and happier world.—Marc F. Vallette, LL. D., to Graduates of Philadelphia

High School.

Character and Reputation. By character I do not mean reputation, which too often is what a man is not. Character is what a man is; it is his Character is what a man is; it is his intrinsic value. Reputation is his value in the market of public opinion. Professor Blackie has said, and with much truth. "Money is not needful, power is not needful, cleverness is not needful liberty is not needful fame is needful, liberty is not needful, fame is not needful, even health is not needful; but character alone is that which can truly save us, and if we are not saved in this sense we must certainly be

"Another eminent writer says that "everybody is in duty bound to aim at reaching the highest standard of character; not to become the richest in means, but in spirit: not the greatest in means, but in spirit: not the greatest in worldly position, but in true honor; not to be the most intellectual, but the most virtuous: not to be the most powerful and influential, but the most truthful,

upright and honest."

Character, and character alone, will give you social standing. No college in the world, can give you social standing if you have not within you that priceless treasure—character. Many parents feelishly imagine that by sending sons to secular colleges they will ac quire a social standing not to be obtained in our own Catholic colleges.
Vain delusion! Character is to be found character alone. Man's intrinsic value compels social standing, and man is worth what his character makes him, and no more. S'rive, then, to be men of character.—Marc F. Vallette, LL. D., to Graduates of Philadephia High

OUR BOYS AND GIRLS. STORIES ON THE ROSARY BY LOUISA EMILY DOBREE.

The Annunciation.

"How are you to day, Miss Wilson?"

"How are you to day, Miss wisson? asked Dorothy, stopping her.
"Not any better, thank you, Miss Fuller. I think, indeed, that I feel a little worse," said the poor little

woman.
"Come out right away here, and sit down," said Dorothy; and Miss Wilson

down, sale below, and down, sale below with a did so.

"How are you getting on at that hotel you told me you were trying?"

"It is not very comfortable, but it is cheap, Miss Fuller," said Miss Wi'son, and I must stay there as long as I am the same time room year, high here, as I have a tiny room very high up, and I don't think I could do better anywhere else."

"Is your 'cure' nearly over?" asked Dorothy, feeling that the term

was a mockery.
"Yes, I shall go back to England
next week," said Miss Wilson, trying
to look brave. "I ventured all I had to look brave. "I ventured all I had in coming here, for I was advised to come by a great specialist, who said if anything could cure me Aix-les-Bains could; but he was mistaken."

"Then what will you do?"
Miss Wilson shook her head.
"I don't quite know. There are some nuns in Sussex where I can go for a time, but if I get worse, as I suppose I shall, I don't know quite what will become of me. I cannot be a burden on them."

ly, "God and our Lady will not forsake

"Well," said Dorothy, " I think if I had such troubles as yours I'd go right

had such troubles as yours I'd go right out of my senses anyway."

Miss Wilson smiled.

"Oh, no, you would not. You have the faith, and that can support one through the greatest trials; and when I say my Rosary I feel I am sure of strength to endure all that may come."

Dorothy opened her eyes wider than usual.

"Yes," said Miss Wilson calmly, "in it we are always asking our Lidy to pray for us now—just as we are with all we have to bear—and I am sure she does do so.'

At that moment they were inter rupted, and Miss Wilson had to go, so Dorothy said farewell to her, and went up to her room, for it was time to pre-pare for dinner, which is usually at six

r thereabouts at Aix.

or thereabouts at Aix.

It was a most beautiful evening, and the view of the purple mountains against the sky was very lovely. Dorothy remembered how some one said of Aix that it was "Normandy with an orizon of Switzerland and a sky of and how true it was, although as yet Dorothy had not been in the latter country, but knew its far famed latter country, but knew its far famed skies could be no bluer than the one before her. In spite of the beauty of scene Dorothy felt out of spirits, and something, she hardly knew what,

her take Rosary out of her pocket and kneel down and say it. Her doing so brought back to her mind her conwith Sister Rose on board wersation with Sister Rose on board ship, and she wondered whether after all it would not be well to try and use Rosary better than she ever had She had read spiritual books more or

less carelessly from time to time, but never really attempted meditation on own account, which is quit different matter from merely reading

out of a book. However, that evening as she took the beads in her hands she suddenly thought of a photograph she had at home of Fra Angelico's picture of the "Annunciation." It was a very favourite picture of hers, and hung over her little-used altar in her bed room at New York. Now it came to her mind, and she thought with pleasure, that soon in Florence she would be looking at the fresco which for centuries has put that wonderful mystery before the minds and eyes of thousands.

It was an event in her life to contemplate it, as she was now mentally doing, and she found in very much more simple than she ever expected she should. As for the practical lesson to be derived from that mystery, even to one so unversed in meditation as Dorothy, it seemed quite plain that humility was by it set before her.

In that double mystery of the Incarna-tion and the Annunciation, which are united by the Church in one festival, there is the elevation of our Lady, who, mmaculate as she was, was a creature to be the mother of Him by whose Word she had come into being. Then there was the limitless humility of the Second Person of the Blessed Trinity, who "for is men and for our salvation came down from Heaven."

For the first time in her life Dorothy

recognised the great want in herself, her own lack of that virtue, the greatest of all—humility. She had a glimpse of how self centred her life had been, how completely she had made herself her main interest, how little she had thought of others, and how she had considered everything with reference to perself, her own pleasure and her own interests rather than anything or any one else. All the good things that had ome to her in life, her loving parents good home, wealth, health and a very thornless path to tread, she had received as a matter of course, and not as gifts of God to whom due praise and thanks should be rendered for them. However, Dorothy could not stay long-

er then, and with a brief little prayer from her heart to our Lady that she would obtain for her the grace of humility, she rose from her knees and went to dinner.

In spite of the unsettledness caused by travelling, Dorothy used her Rosary now with a cure and diligence never before shown to it. The Rosary is a great means of glorifying Jesus Christ, honoring our Lady and sanctifying the soul, and those who use it with these ords in view cannot between the most dilugence and the liver. Anyone subject to this painful sidence is a subject to the painful sidence is pronounced and most beneficial, and by restoring healthy action, they correct impurities in the blood. honoring our Lady and sanctifying the soul, and those who use it with these ends in view, canot but reap good to

TO BE CONTINUED.

THE CATHOLIC PRESS.

Of the many secondary means employed to spread the gospel the most potent is that of Catholic literature under which comes the Catholic paper. It is also true that none meets with more unfair aritigism and more stubborn more unfair criticism and more stubborn opposition than does the Catholic press. That it succeeds in spite of both, how-

That it succeeds in spite of both, how-ever, is the best criterion of its real worth. Those who should be its staunchest supporters are its most in-different friends, and frequently its most unreasonable critics. In support of this position they have nothing to of this position they have nothing to offer save their own strange notions of Catholic journalism. The opinions of men who have spent years of labor and study in the profession count for noth-

Under such conditions, therefore, it Under such conditions, therefore, it is not surprising to hear it urged that many of our Catholic papers follow a policy too exclusively religious. That to give them such a character renders to give them such a character renders
the publications too uninteresting.
That it makes them top-heavy with
needless instruction. All of which is a
mistake easily remedied by more liberal
reproduction of the secular events of
the day.
So run the opinions and the criticisms. But are they for the better-

cisms. But are they for the better-ment of the Catholic press? Are the objections well founded? Should Cath-

Church, to combat error and to defend Catholic rights. Such being the case, it necessarily follows that the Catholic paper must possess religious exclusive-

Again, if we accept the authority of Again, it we accept the autority of the late and illustrious Pope Leo XIII., the Catholic paper is a perpetual mis-sion in every parish. Hence it is any-thing but uninteresting. This is an exclusively religious work and to attain

desired results the Catholic paper must be religious in character. Finally, as to the objection of being top heavy with needless instruc-This is a dargerous assertion and leads to dangerous conclusions. If instructhe part of the Catholic press be need less labor why is like instruction preached from the pulpit Sunday after Sunday? Why all this similar sermonizing and explanation of the word of God on the part of the clergy? Why this crays apprehical admenition of this grave, encyclical admonition of Pope Pius X. on "Teaching the Cate

It were well, therefore, if all such critics would see the inconsistency of their position. It were better if they would cease their dangerous assaults. For every attack of the kind indicated upon the Catholic press is an attack upon the Catholic Church. — Church Progress.

Last Descendant of Knox a Catholic Priest.

"We wonder," says the Pilot, "how many of the Presbyterians who will celebrate, on May 21, the centenary John Knex, the apostate priest, found of Scotch Presbyterianism, know that his last lineal descendant became a Catholic, and entered the priesthood at Notre Dame University, Indiana.

DANGEROUS DIARRHOEA

PREVALENT IN SUMMER MONTHS-WHAT A MOTHER SHOULD DO.

Children are more likely to be at children are more likely to be actacked by diarrhoea during the summer months than at any other season. It is one of the most dangerous symptoms of illness in a child of any age. But it should be remembered that diarrhoea is a symptom, not a disease.

Never try to stop diarrhoea, because it is an effort of nature to cleanse the bowels and get rid of the decayed food stuffs in them. Diarrhoea is bad—but things would be worse for the child if diarrhoea didn't come. While a mother should never try to stop diarrhoea, she should stop the cause. Diarrhoea is a symptom of indigestion having set up decay in the food that is in the bowels, and the way to cure it is to cleanse the little tender bowels with Baby's Own Tablets. It would seem strange to reat diarrhoea with a laxative, if we didn't remember the cause of it. Both diarrhoea and constipation are the results of indigestion assuming different forms, and both are cured by Baby's Own Tablets. But the Tablets are Own Tablets. But the Tablets are more than a mere laxative. They are absolutely a specific for all the minor ills that come to infants and young children, whether a new born babe or a boy or girl ten or twelve years. Here's a bit of proof. Mrs. Geo. McGregor, Hamilton, Ont, says:

When my baby was teething he had diarrhoea, was very cross and did not sleep well. I gave him Baby's Own Tablets, and there was no more trouble. I now always give him the Tablets when he has any little ailment, and he is soon better." At this season no mother should be without Baby's no mother should be without Bay's Own Tablets in the house. You can get then from medicine dealers or by mail at 25 cents a box by writing the Dr. Williams Medicine Co., Brockville, Ont.

Its Power Grows with Age.—How many medicines loudly bazoned as panaceas for all human ills have come and gone since Dr. Thomas' E-lectric Oil was first put upon the market! Yet it remains, doing more good to humanity than many a preparation more high ly vaunted and extending its virtues wider and wider and in a larger circle every year. It is the medicine of the masses.



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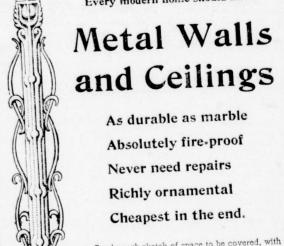
Farm Laborers

Farmers desiring help for the coming season, should apply at once to the Government Free Farm Labor Bureau.

WRITE FOR APPLICATION FORM TO

THOS. SOUTHWORTH, Director of Colonization, TORONTO, Oct

Every modern home should have



Send rough sketch of space to be covered, with actual measurements-and we will send catalogue, special designs to suit your home, and estimates



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THE RELIGIOUS CRISIS.

That a crisis in the history of religion is upon the world at present no one who reads can mistake. The appeal of conscientious clergymen, first of one sect then of another for an abolition of sect then of another for an abolition of dogma, the numerous and meaningless trials for heresy, the tendency to re-gard Scripture as a book of fairy tales, all are evidence enough that Protest-antism has run its course. This conviction forces itself upon us when we reflect that the "Encyclopedia Bibilica," in which the resurrection of

Bibilica," in which the resurrection of Christ is recorded as a mere vision was edited by a renowned Canon of the Anglican Church and professor of theology at Oxford University.

The question, therefore, that presents itself to the world is: What is to be the future of religion? Is it to perish from the face of the earth while the human race lapses back into the unbelief of the ancients? Or convinced. the human race lapses back into the unbelief of the ancients? Or convinced of the necessity of an infallible authority to point out the way in mat ters of faith and morals will the world be converted and once again bow the knee to the successor of Peter? The question is a difficult one and finds contrary answers according to the wishes and the foresight of those who under and the foresight of those who under take to solve the problem.

We are not to suppose, however, as we are not to suppose, nowever, as some would have it, that the current of modern thought is towards infidelity. At any other period of the world's his-tory such perhaps might have been the sad outcome of the religious doubt that now is playing havoc with the human area. In our own day, however, men now is playing havoe with the human race. In our own day, however, men are too intelligent to take a backward step in civilization. While they would willingly accept a substitute for God if such were forthcoming they will not blind themselves to the folly of worthipping idels, be they in the shape of wooden images or in the form of empty ideas. The presents of an objective ideas. The necessity of an objective morality is too clear to be overlooked and must ultimately be the ruin of every philosophy that eliminates the personal God who is the beginning and

end of all transitory beings.

The great factor that will insure a happy result of the present crisis is that are really seeking for the truth, and they are in dead earnest about it.

True it is that many are hoping the
truth will appear to them otherwise
than it is; for the truth often has an unpleasant countenance when seen afai off. But that will not stay the hand of destiny. The trath is mighty and will prevail. Move than that it is lovable

and lovable for its own sake.

To him who draws wisdom from what he sees and hears, who reason from experience, the present crisis offers no difficulty. Indeed, it is only what we might expect from the great revolution of the sixteenth century. As the world is an objective world, not a mere conglomeration of meaningless phenom-ona, and what it is, it follows that what is not cannot long endure even though it appears to be endowed with all the attributes of perennial life. When the reformers broke away from the ancient moorings there was no an horage for them save in error and falsehood. The world trusted them as long as it was possible. But at last it became evident that whether the reformers were sin cere or not they were not dependable pilots. The world then began to shift for itself. And it has been shifting to

sible both already tried and both known thoroughly. The one leads to nothing ness, to desolution, to misery in the present life and no hope of redemption in the future. We live and suffer and die and go back to the emptiness from which we sprang, No authority stands up to guide us. No power looms up on the horizon to give sanction to our laws. The course leads on to the end of the disorder.

The other course leads to the solution of all the difficulties that confront the world to day, We live and perform our duty because we know that a re-ward is treasured up for us in heaven. We die only to rise again and to en-dure forever. We have the Sun of Justice to light our footsteps in this valley of tears and to clothe us with immortality in the life to come. Our laws have binding force and become worthy of respect, Society flourishes and is safe-guarded by the almighty

arm of a personal God.

Were these courses unknown, had
they never been tried before, it might he difficult to know the future. astray by any new chimera.—Providence Visiter,

PAVED WITH FLOWERS.

The festival of the Corpus Christi is celebrated with great splen for through-out Spain and her colonies, but no-where else is the day observed in such a picturesque fashion as in Orotava, in the island of Tenerife, which lies under the shadow of the peal in a valley declared by the great traveller Hum-bolt to be the most beautiful in the world. In addition to the beauty of its natural position, the valley is celebrated for its wealth of lovely flowers and blossoming tree, and it is these the inhabitants lay under contribution for the decoration of their town on the oc-

casion of the Corpus Christi festival.

All the streets through which the procession passes are then paved with blossoms—roses, carnations, hyacinths, magnolias and other flowers in a back ground of foliage of olive trees, orange trees and ferns. Rich and poor, young and old, all help to decorate the streets, each person having alloted to him a certain position of a street or square. They commence their task early in the morning of the festival and before the hour of the procession arrives the streets are covered with carpets of flowers arranged in different designs, many of them executed with great taste and ability.

The labor troubles of Chicago again made evident the Catholic contention that the only solution of difference be-tween capital and labor is that offered by the Encyclical on Labor .- Catholic Telegraph.

COMMENCEMENT EXERCISES. cademy of the Sacred Heart London

HONOR AND GLORY TO GOD ALONE.

The first medallion and ribbon of merit have been awarded by the votes of the pupils, sanctioned by those of the mistresses, to Miss Elizabeth Sheridan.

The second medallion and ribbon to Miss Margaret Blackwell,

The fruth blue ribbon to Misses Katie Moore, Else of Loare and Helen Noble.

The six h blue ribbon to Miss Anna Wenter. HONORARY DISTINCTIONS

The seventh blue ribbon to Miss Elsie Mul-

The sevenin blue risoner to kern.
Accessit. Miss Margaret Dorley.
Ancessit. Miss Margaret Dorley.
The ribbon of merit in the day school has been awarded to Miss Agnes Fortstal.
The green ribbons to Misses Sidtle Wheliham, Agnes Fortune and Leona Larkin.
Pink ribbons to Misses Mideed Woodrow.
Mona Wilson, Angela McPhilips, Drothy
Burgs, Qilve Lyons, Vera McDougal, Gertunde
Waish, Ruth Macuret and Marjory Cox.

PRIZES OF SUPERIOR ORDER

ROBERS OF SUPERIOR ORDER
ROBERS PRESENTED BY HIS LOTASHIO, Right
Roy, Bishop McEvay, for Christian Doctrine,
merited by Miss Elizabith Sheridan.
Priza for exemplary conduct, presented by
Roy, Father Forster, merited by Miss Elizabith Sheridan.
Accessit, Miss Margaret Blackwell.
Priza for good conduct in the day-school,
merited by Miss Agnos Forristal.
Priza for Christian doctrine, presented by
Roy Father Tobic, merited first by Miss
Elizabith Shoridan; second by Miss Elist
O Loane; third by Miss Elste Mulkern.

DIVISIONS OF CHRISTIAN DOCTRINE Prizz in the first division presented by Rev. Father Van Antwerp, merited by Miss Vivian Wright. Prizz in the second division, presented by Rev. Father Egan, merited by Miss Helen

Noble,
First accessit Miss Marguerite Fitzgerald.
Second accessit, Miss Karbieen Darkin
Prize in the third division, presented by
Mrs. C. J. Fitzgerald, merited by Miss
Florence Lang.
Accessit Miss Angela Fitzgerald.
Prize in the fourth division presented by
Rev. Father West, merited by Miss Geraldine
Fitzgerald

itzzerald
Prizz in the elementary division, merited by
Iss Marjory Cox,
Highest literary honors of the institution,
warded to Misses Margaret Blackwell and
iste Mulkern.
The prize for success, presented by Pro-

Elsie Mulkern.
The brize for success, presented by Rev,
Father Aylward, awarded to the publishes obtained the highest number of first places
in class competitions, merited by Miss Vivian
Wright.
First seconsit Miss Helen Nable. First accessit Miss Helen Noble. Second accessit, Miss Elizabeth Sheridan.

PRIZES FOR DILIGENCE er class-Prize presented by Rev. Egan, merited by Miss Margaret Blackwell
First Class—Presented by Rev. Father Van
Antwerp, merited by Miss Elizabeth Sheri

Antwerp, merited by Miss Elizabsth Sheridan.
Second class — Prize presented by Rey.
Father West, merited by Miss Helen Noble.
Third class—Prize presented by Rey. Father
McKeon, merited by Miss Kathleen Pocock.
Accessit, Miss Rosian Larkin.
Fourth class—Prize presented by Mrs. C. J.
Flizgerald, merited by Miss Jettie Whelihan,
Mitch class—Prize presented by a friend,
marited by Miss Garaldine Regan,
Sixth class—Prize presented by Mrs. C. J.
Flizgerald, merited by Miss Olive Lyons.
SUPERIOR CLASS.

SUPERIOR CLASS.

Miss Margaret Blackwell has merited the prize presented by Rev. Father O Neill for general history and elements of natural science also the prize for mathematics.

Miss Etele Mulkern, the prize presented by Rev. Father Forster for elements of Christian philosophy, also prizes presented by Rev. Father McKoon for literature and Lutin.

FIRST ENGLISH CLASS.

Miss Elizabeth Sheridan has merited the prize presented by Rev. Father Forster for composition; also prizes for French, literature, order and mathematics.

Miss Vivian Wright, prizes for elements of Christian philosophy, modern history, natural science, recitation, and Lutin.

SECOND ENGLISH CLASS. SUPERIOR CLASS.

science, recitation, and Latin.

SECOND ENGLISH CLASS.

Miss Ruth Harrison has merited the prize presented by Rev. Father Forster tor psychology, the prize presented by Dr. Amyod for composition, also the prize for needlework.

Miss Marguerite Fitzgerald, the prize presented by Rev. Father Aylward for French prizes for recitation and literature accessits to prizes for natural science, history, Latin and mathematics, prize for five accessits.

Miss Helen Noble, prizes for Latin, and application to French; accessits to prizes for literature and recitation.

Miss Alien Regan, prize for history and natural science; accessit to prize for psychology.

natura science; accessit to prize for psychology.

Miss Margaret Sheridan, prize for French conversation; accessits to prizes for composition, Latin, application to French, needlework and penmanship; prize for five accessits.

Miss Elsie Wenter, prize for improvement in French; accessits to prizes for mathematics and French conversation.

Miss Edan Poecek, first prize for improvement in penmanship.

Miss Elicen Lang, prize for application to mathematics; accessits to prizes for needlework and order.

Third English Class.

THIRD ENGLISH CLASS. THIRD ENGLISH CLASS.

Miss Kathleen Pocock has merited the prize presented by Dr. Amyot for logic, also prizes in English history and recitation, Miss Rosina Larkin, prize for natural science, accessibs to prizes for mathematics and pennantics.

manship.

Miss Florence McNee, first prize for improvement to penmanship, prize for application to ment to penmanship, prizes for history and logic.
Miss Agnes Forristal second prize for improvement in penmanship, accessit prize for

provement in penmanship, accessit prize for recitation.
Miss Angela Fitzgerald, prizes for composi-tion and French, accessit to prize for mathe-

matics.
Miss Margaret Doorley, prize for application
Miss Elizabeth Alvord, second prize for im Miss Elizabeth Alvord, second prize for im-provement in penmanship, accessits to prizes for natural science and mathematics. Miss Karlheen Durkin, prizes for mathe-matics, accessits to prizes for composition, penmanship and application to French, Miss Katle Moore, prize for general improve-ment.

FOURTH ENGLISH CLASS.

Miss Jettie Whelihan has merited prizes for grammar, geography, recitation and mathe-Mies Agaes Fortune, prize for ancient history second prize for order, accessit to prize for mathematics.

Miss Loona Larkin, prizes for epistolary style and application to mathematics, accessits to prizes for application to French and order. FIFTH ENGLISH CLASS.

Miss Geraldine Regan has merited prizes or geography, history and recitation. Muss Rawens Barns, the prize for grammar, Miss Mandoville Merritt, prize for epistolary

SIXTH ENGLISH CLASS. Miss Olive Lyons has merited prizes for rammar, improvement in French, and unctual attendance, accessit to the prize for permanship.

Miss Adine Wilsor, prizes for history, corresponding and application to mathematics, the Grand of the Grand o

EIGHTH ENGLISH CLASS
Miss Angela McPhillips, prize for encourgement to French
Miss Norma Murphy, prize for encourage-

Miss Norma Murphy, prize for encouragement to French.
Miss Mona Wilson, prizes for Bible history and encouragement to French.
Miss Dorothy Burns, prize for reading, Miss Genevieve Overend, prize for spelling, Miss Loose McDonald, prize for arithmetic.
REMENTARY CLASS
Prizes for encouragement to Misses Dorothy Mulkern, Mina O Donnell, Majory Cex. Eleanor McPhillips and Pauline Cocke.
Miss Pauline Cocke has also merited the prize for sewing in the junior division.

How beautiful is the woman who is known as a true wife, a Christian mother, a loyal friend, and a kind neighbor.

WOULD LIKE EVERY WOMAN to wri Manager SOUTHCOTT SUIT 00. Lendon, Can Send for samples of shirt waist suits in lawns linen, etc., from \$2.50 up.

DEATH OF REV. PATRICK KIERNAN.

Rev. Patrick Kiernan prish priest, Toronto for, died at mat place on Saturday, June 17th 1955 in hissisty are the part His cast hat hough somewhat strokes of paralysis during the past year between the feet him in a very weak condition the was a learned and pious priest Archdiocese of Toronto.

Father Kiernan was born in the parish of Dromard, County Longford Ireland a narish hat has given many priests to the United Sates and Canada when they were much needed. He came to this country in 1867, For some years, he attended St. Francis Xavier's Jesuir College, New York, and later entered the Jesuit novitate at Saultau-kecollect near Montrest, his health falling, he did not remain long there. He entered Sa. Michael's College and subsequently the Grand Sommary, Montrest and was ordained priest in S73. He had been pastor of Stayner. Niegaraon-the Lake. Whithy, Bock, and finally Toronte, Gore, Mis fureral took place on Tuesday 20th June, and the large number of priests who attended the funeral showed the esteem and respect in which they held their conferce.

The following priests assisted at the obsequies:

which they held their confere.
The following priests assisted at the cosquies:
The solemn Mass of Requiem was said by Rev. W. A. McCann, assisted by Rev. Father Jiffoot as deacon and Rev. Father Category as guideacon. Rev. Father O. Leary was preached by Rev. Father O. Leary was preached by Rev. Father Whitans who has been provided by Rev. Father Whitans who has preached by Rev. Father Whitans who has preached by Rev. Father Whitans who has given by Very Rev. Viear General McCann, who also said a few words testifying to the great faith and many excellent virtues of the deceased. The funeral was very jarrely attended amongst, those present being: Rev. Father Kelly, C. S. R. Rev. Father Walst, C. S. B., Rev. H. Canning Riv. J. L. Hand, Rev. C. Canfullon, Rev. Father McEtiee, tev. F. McGrand, Rev. T. O'Donnell. Rev. G. Williams, Rev. W. A. McCann, Rev. J. Walsh, Rev. J. McGrand Rev. O. Gallagher, Rev. Father Gibney, Rev. Father Tracing, Rev. Father Sweeney, Rev. Father Tracing, Rev. Father Sweeney, Rev. Father Wilson, Rev. Father Hayes, Rev. Father O'Mailey, Rev. Father Rechardson Rev. Father O'Mailey, Rev. Father Rechardson Rev. Father Colleary and Mr. T. Kiernan of the Grand Seminary of Montreal. a nephew of Father Kiernan, and student for the priesthood also assisted.

KEEWATIN-ST. LOUIS' CHURCH

KEEWATIN—ST. LOUIS' CHURCH
On Sunday, June II, His Grace Monseigneur
Langevin Archbishop of Saint Boniface, conferred the sacrament of confirmation on
thirty-six children.
At 5:30 in the afternoon the church bell announced the arrival of His Grace at Keewatin.
The Archbishop, who had given Condimation
at Kenora and Norman, was met at the latter
place by the rev, pastor and the principal
gentlemen of the parish who escorted His
Grace to Keewatin. On his arrival Monseigneur and the priests who accompanied hir,
viz., the parish priest of K. ewa in Rev. Father
Dumoulin Rev. Father Tuddel, D. D. of Saint
Boniface, Rev. Father Guerin. O. M. I. of
Winnipeg, Rev. Father Guerin. O. M. I. of
Kenora and Rev. Father Guerin. O. M. I. of
Kenora hand Rev. Father fuerin. On M. I. of
Kenora hand Rev. Father fuerin.
On the burch. On each side of the step; lead
ing to the principal entrance of the church
pine-trees were planted which formed a kind
of triumphal archway—flage floated gaily from
the belliv and over the entrance door was the
word: "Velcome." The interior of the church
was adorned with banners and scrolls
Arrived at the presbytery Monseigneur and
the priests who accompanied him partock of a
sumptuous supper prepared for the reverend
visitors by the laddes of the Altar and Aid
Sodely,
At 6:45 those to be confirmed assembled in

samptanus supper prepared for the reverent visitors by the ladies of the Alar and Aid Society. At 6:45 those to be confirmed assembled in the sacristy. At 70 clock the ceremonies began by a selemant and public procession around the church. First came the sepirants for Confirmation—the cross bearer with two altar-boys leading—then the ladies of the parieh followed by the priests and His Grace, and lastly the men. After the procession and when all were seared in the church the Archbishop preached in English, on the following text taken from St. Paul: "One Lord, One Faith, One Baptism."

There were many Protestants in the church on this occasion, and consequently, the sermon was most appropriate. The Archbishop then presched in French 'On Confirmation,' at the opening of the sermon His Grace complimented the people of Krewatin on the vast and marked improvement that had taken place since January lass.

After these sermons the Confirmation took place—two of the parishioners, Mr. Bisson and Madame Gase, acting as godparents.

After the Confirmation Monseigneur blessed a beautiful statue of the Immaculate Conception, after which His Grace imparted to those who had communicated that morning the Plenary Indulgence accorded on the occasion of the Pastoral visit. Solemn Benediction of the Most Blessed Scrament closed a day so rich in graces and blessings to many.

At 9 p. m. amid the ringing of the church bell and the good wishes of his faithful children of Keewatin our beloved Archbishop departed.

The Dublin Picnic.

The Dublin Picnic.

A grand vienic will be held on 1st July at McConnell's Greve, Dublin, in aid of St. Patrick's church. Judging by the ectivity and earnestness of the committee in charge, it will be, without doubt, a social and financial success. Pienty of games and amusements will be provided, and all who attend will have the satisfaction not only of aiding a good cause, but will have likewise a good day's erj syment. Guesis will be able to reach the grounds at about 9.30, as trains leave London at 6.30 and 8 a. m.; returning at 4 and 6 p. m. All are welcome.

CATHOLIC LITETATURE.

The Catholic Truth Society of Brooklyn, I. Y., will be glad to receive Catholic Litera ure, such as newspipers. magazines, etc., rom those who have no further use for them; his would be a great boon to many poor Cathilies in scattered districts all over the United tates and Canada. We trust the society will set with a generous response.

MARRIED.

HANLON-HOWE — At St. Peter's Cathedral. Lindon, Oat. on Tuesday. 20th of June by the Rey. Thos. Hanlon P. P. of St. Augustine, and brother of the groom, Mr. Thomas Hanlon on Miss Helena Howe, daughter of Mrs. Margaret Howe.

DIFD.

SMITH.—At St. Joseph's hospital, Londonon Wednesday worning, 21st June, 1905, Mrs.
W. R. Smith, (nee Mary Marrin) aged thirty
years. May she rest in peace!

EGAN—At Millington on June 17th Thomas
William Ezan, son of Mr. and Mrs. Frank
Egan, aged 7 years and one month.

Art in the Drug Stores

Some attention is being attracted lately to a series of etchings in the leading drug stores. Closs examination shows that they were issued by the Abbey Effervescent Salt Company. These etchings are little gems in nabure studies and are practical demonstrations of art in advertising. They are by two famous American artists, Randall and King, and are quite worthy of a place in one's library or den. The Abbey Salt Company are to be commended for sending out advertisements so artistic. They are far above the usual store hanger and merit a prominent place in every first class pharmacy. Art in the Drug Stores

If a masterpiece fail to excite thy enthusiem, thou has not rightly seen or understood

Souvenir Post Cards

On receipt of Fifty Cents in money or money order, we will forward you,

Fifty Assorted Picture Post Cards

NO TWO ALIKE

Red Star News Co, London, Ont.

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

WANTED FOR ST. AUGUSTINE SEPAR ate school, lady teacher, having second class certificate. State salary, experince at driftences. Duties to crimence after sumer vacations. Address D. Donovan. Sc. St. Augustino, Ont., Huron Co. 1891-3

WANTED FOR THE OPENING OF school, the first day September next, three Catholic lady teachers, holding second class professional certificates and having soft clant knowledge to teach and converse in the French language. Salars \$30 per year. Apply to 1. V. Bachand, Sec. Separate School Board, Steelton, Ont. 1391-3

Ont second class reacher, capable of eaching a continuation class. Duties to com-nence 21s August, 1995. Apply, stating salary and experience, to John McEachen, houghs, 1391 ft.

Oit.

FOR THE R. C. SEPARATE SCHOOL

Chepstow, Ontario, one male teacher as
Principal, capable of leaching the English and
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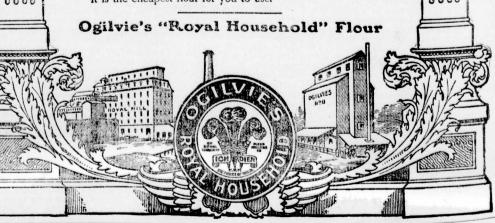
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