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ARCHBISHOP GLENNON ON HIGHER CRITICISM.

Higher criticism was made the sub-

Higher criticism was made the subject of the regular monthly sermon of His Grace Archbishop John J. Glennon, D. D., recently, at the New Cathedral Chapel. His Grace said:

"Many people of to-day are impressed by a religious teaching which rejects doctrine and dogma and for mula, professing only, as they claim, a religion where Christ is the center and they are the circumference: where doctrine is passed by in favor of the gos. trine is passed by in favor of the gos-pel, and theology set aside in favor of Christ. For they claim that doctrinal form and dogmatic definitions are but the creations of men formed to suit the needs of the times, useless when the times for which they were written are passed; fallible in their concept, and false if taken in their literal sense.

faise it taken in their iteratisense.
""Let us," says the latest preacher,
brush all these cobwebs aside, clean
up the temple of the living God, let in
the fresh air that blows from the mountains of divine inspiration and the light that is infinite. Of all your systems, doctrines and creeds, there is little now worthy of our respect or adhesion excepting whatever of divinity there appears in the Christ Who was human and in us who are His brethren.'

and in us who are His brethren."

"These sentiments, which to-day are popular with many and to-morrow may become popular with more, have many attractive features, especially to those of shallow mind and easy ways. Their glittering generalities appeal to and please those who are careless in there thought and untrained in the methods. thoughts and untrained in the methods of thinking. They weave into their arguments just enough of Christian terminology to deceive the public and sufficient to conceal their own sublimand their even submitted with their pantheism. While in the sphere of moral teaching, their apologies for sin and their explanation of right and wrong are so plausible that the one of easy habits finds in their teachings an ex

cuse, or perhaps more, a justification.
"The first difficulty the defenders of Christianity have with the critics is in the elusiveness of their arguments and the lack of honesty in their ments and the lack of honesty in the'r motives. To ask a question direct is to bring from them an indirect and incomplete answer. They will tell you that they believe all you do, but on analysis of their teachings you will find they do not believe anything at all. One doctrine after another belonging to the sacred deposit of faith they will take up, first by saving they believe take up, first by saying they believe in it, secondly by distinguishing in it in it, secondly by distinguishing in it the symbolic meanings, then subject-ing it to a critique of their acumen; they will tell you they only believe in these symbolized meanings, and then they reduce it all to a mere figure; of speech, which means nothing and is intended to mean nothing.

"From one doctrine to another, they command to the one which, with

go upward to the one which, with many plaudits they claim to be the great source of all modern religious thought, namely, the Christ idea, but, having reached these instead of going, as the wise men of other days did, to the shrine of the Christ King to adore their Lord, they proceed by the way of renewed criticism, analysis and investigation to the conclusion that Christ's divinity is but a figure of speech. So that religion with them is somewhat in the condition that liberty was in during the French Revolution, not much more than a cap to crown the Goddess of Reason, and a sword to strike down those who refused her wor

"Yet those prophets of new thought good. They use phrases that include 'life' and 'love.'

They have the greatest pity for and sympathy with those that are bound up with the old creeds. The Chrisup with the old creeds. The Christians of the past were, in their mind, all good people, and the Christians of the present would be if they were all dead. They do not know any better, and anyhow, it is by heritage, they believe in these feeling of the control o lieve in these foolish Christian teachings that people claim to be the faith

Because these men are literary men, they occupy quite a place in the literary world, in magazines and universities and club rooms. They like to associate with scientists and transplant from the fields of scientific research much of its terminology, for they wish to represent to the unwary world that they are somewhat scientific themselves. when we turn to the question in a calm and really scientific way, we will find that there is very little of scientific form or logical sequence in their system; in fact, they have no

For, if Christ be divine-truly the For, it Christ be divine—traily the son of the living God—it is our supreme daty, in fact, the very essence of Caristianity to believe, not only in his divinity, but also in that which he has spoken and taught; for he must trath itself, both in his life and in his teachings; be must live the truth and speak the truth. If then that live He has spoken. Now that Christ has spoken and taught definitely and deliberately is acknowledged by all His life and teachings are recorded and the record is authentic. His teachings record is authentic. His teachings were by Him committed to a teaching Church in words that the most ignorant have to acknowledge. St. Matthew, Lake, chapter 10, continues His com-mission by His words to the same apos-

them and confirming the word with signs that followed. They committed the teachings to definite doctrinal form in the apostolic symbol known as the apostles' creed; and with the growth of the church and the needs of the day continued to expound before the world the teachings the blessed Saviour gave them as a sacred legacy. Christ and His teachings were to remain one for His teachings were to remain one, for He would be with His apostles all days, even unto the consummation of the world.

and to reject the doctrinal form of his teaching is to place yourself in the peculiarly embarrassing position of believing in a divine personality and yet branding the teaching of the divine person as false. Neither rhetoric nor criticism, high or low, can bridge over this abyssmal contradiction; nor

selves and make more consistent their attitude, the more advanced leaders assert to day that Christ, though ideal in character and in soul development, was only divine in a very limited sense. Not divine in the sense that he was the Son of the Living God, only this, that he expressed the divinely perfect man, or to be plain about it. that he was man essentially, with all that he was man essentially, with all the limitations of humanity, but with all the aspirations of the perfect man. Of course this advanced teaching of of course this advanced teaching of theirs is not new; is old, in fact, as the oldest heresy. It does not express profound thought on their part, while at the same time it places them outside at the same time it piaces them outside the pale of Christian faith altogether and leads again to almost the same con-tradiction. For if Christ were even ideally perfect, from a human stand-point, then those who would believe so should, to be consistent, also sub-scribe to the teachings this perfect scribe to the teachings this perfect

Whereas our critics, while in one passage proclaiming their veneration and respect for this ideally perfect man, yet in their very next paragraph deny the truth of his teachings, and by implication declare that he did not know and could not teach ultimate truth, or claim any infailibility which was impossible in the limited sphere

of his knowledge.
"So the contradiction still remains. To flatter their hearers or readers and to put on a profound impression of Christ, they profess the greatest re-spect for him, and yet to satisfy their vanity they deny all that he has taught and all that He was. Fartherods and their conclusion resort to the

very system they attack in us.

For dogma without authority and definition without reason and invective without end commend me to the modern critic. His every statement he would like to have you understand is so consonant with reason and the common sense of the multitude that it ortic can teach no wrong; they who do not accept Him are fools, and it is the duty of humanity with one accord to proclaim this new prophet as the one who has in His own opinion a divine right to speak the last word in the field of science and religion. While his brother critic across the way, with the same dogmatism and the same spirit, would wish that all would follow him while he propounds an entirely different system and reaches by the same process an entirely different con-

"So they go in their dogmatism warring against the Christ and against the truth. Stripped of its rhetoric, their system in its last analysis denies the divinity of Christ, denies the truth of his mission, the truth of the gospel, or of the church, or of civilization or Christianity.

"Against all which we must contend, renewing our faith in Christ our Lord, proclaiming His words as those

of salvation, declaring that He is the way, the truth and the light. "And we believe in Christ our king, and believing shall have life in His name. For whatever fate awaits earthly kings and kingdoms, of Christ's kingdom there shall be no end; and in this instance, at least, the saying comes true that the 'king never dies.' "-

When we make the sign of the cross, let us make it slowly and carefully, realizing that it is not an idle coromony but the sign of our eternal redemption, and that we are calling on the names of the Taree Divine Persons, the Father, the Son, and the Holy Ghost.—Madame Rose Lummis.

that the highest moral triumphs of humanity be born of a deception and to have enhanced this deception by their course even where Christ is acknowned that we are calling on the names of the Taree Divine Persons, the Father, the Son, and the Holy Ghost.—Madame Rose Lummis.

that the highest moral triumphs of humanity be born of a deception and to cliples are at times resisted and single course even where Christ is acknowned the selection and to have enhanced this deception by their course where Christ is acknowned that the highest moral triumphs of humanity be born of a deception and to cliples are at times resisted and single course even where Christ is acknowned that the highest moral triumphs of humanity be born of a deception and to cliples are at times resisted and single course even where Christ is acknowned that the highest moral triumphs of humanity be born of a deception and to course even where Christ is acknowned that the highest moral triumphs of humanity be born of a deception and to course even where Christ is acknowned the manity be born of a deception by their ciples are at times resisted and single course even where Christ is acknowned the manity by the many lay his hand? Religious principles are at times resisted and single course even where Christ is acknowned the manity by their ciples, in spite of conscience, and recovery is not hopeless. And while some fall, the many obey the principles are at times resisted and single course even where Christ is acknowned the manity by the manity is acknowned to the manity by the manity is acknowned to the manity is ack

tles: 'He that heareth you, heareth Me, and he that despiseth Mo, despiseth Me, and he that despiseth Mo, despiseth Me, and he that despiseth Mo, despiseth Him that sent Me.'

"Again, St. Paul in his epistle to the Romans, says: 'For whoseover shall call upon the name of the Lord shall be saved.' How, then, shall they call on him in whom they have not he lieved; or how shall they helieve in him, of whom they have not heard, and how they shall bear without a preacher, and how they can preach without they be sent: faith then cometh by hearing, and hearing by the word of Christ.

"From these passages it is quite tevident that Christ had a gospel for the world, and that gespel He willed."

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"From these passages it is quite evident that Christ had a gospel for the world, and that gospel He willed that others should preach in His name. Hence the apostles gave themselves up to the ministry of preaching.

"But they going forth preached everywhere, the Lord co-operating with them and confirming the word with preaching of Caristianity is closely

was explored by missionaries, the preaching of Christianity is closely associated with the earliest history of the territory in Archbishop Ireland's jurisdiction. The first white man to tread the soll of Minnesota was Father Louis Hennepin, a Franciscan, and his announcement to the Indians of the wilderness of the reign of Christ has been re-echoed ever since in the up-building of Christ's Church.

"Since the days of Hennepin much has been done to uproot from the earth the worship of Christ," said Archbishop Ireland, "to convince man that God did not incarnate Himself in the Savior of Galilee, that He who for long cen-turies had been adored as the Son of God was only the son of man-man and nothing else. Has Christ receded before the foes of His divinity? Most assuredly not. God, as Creator, has in-delibly impressed Himself upon nature, so that nothing can obliterate His foot-steps, and so the Incarnate God, Christ, has indelibly impressed Himself upon the pages of human history, so that so long as history speaks Christ is revealed.

"The fact persists, durable and irresistible as earth itself, that nineteer hundred years ago Jasus Christ lived, wrought and taught. He lived, the purest, the highest, the most perfect that earth ever knew, ever believed possible—rising in all the virtues of moral goodness to such altitud s above other children of men, that plainly a stream of moral grace, not sprung from earth, coursed through his soul. He taught as the wisest never taught, revealing the things of God and of the human soul, the things of the eternal and the immortal, which sanctify man and uplift him to the throne of the Creator, so that plainly, the light of heaven shone through His mind; His wisdom was not of this world. He wrought miracles—crowning His other miracles with one He put forth as the culminating evidence of the truth of His divine mission. His own ressurrection from the dead-miracles so plainly supernatural that the divine element in them is undeniable-miracles authenticated by history, according to its most severe canons, written down by eye-witnesses canons, written down by eye-winesses and contemporaries, given out to the whole world, Jew and Gentile, as the compelling argument for belief, for obedience even unto death, an argument which won to His allegiance rich and poor, lettered and unlettered, prince and peasant, until the world, Jewish, Greeian and Roman, united in forming a new world of thought and moral action, Christendom.

"The solemn fact persists that, dur-"Yet those prophets of new thought more, while they, with bitter invective, attack' the Christian system and stance, they scarcely ever get angry, the decerinal form of Christian faith they would like to argue as gentlement of auch things of dogma and cread, while they would of men, and there, today, as yes they unfortunately both in their methterday, lives and reigns. He has lived and reigned by the heavenly graces poured through the power of His name upon the moral and religious world, lifting humanity, so far as humanity accepted Him, to heights to which heretofore it had never soared, to which, of its own self, it never could hope to soar. Look out upon the world of men, as it has been, as it is, and will you not declare that wherever the will you not declare that wherever the sun of Heaven has shed brightest light, Christ was there, that where darkness prevailed, Christ was absent, that just as in proportion to the de-gree in which Christ was present and was accepted by souls the divine effulgence was the more radiant, hu manity was the more God-like. highest civilization has ever been the Christian—all the higher as it was the more Christian. The social organism that rose the nearest to the ideal charity, was that in which the roligion of Christ penetrated deeply into the souls of its members; and the more Christian these were the more nearly perfect was the whole organism. Que tion your own selves : fact that just so far as you identify yourselves with Christ in mind, in heart and in works, you rise in righteous ness and moral grandeur, that just so far as you incline to the base and the sinful, you are going away from Christ sintul, you are going away from Carist and from His Kingdom? And throughout this reign of Christ, yesterday and to-day, there runs, as its very web and woof, the teaching that Christ, is divine, that He is the Son of God, very God, so that, if He were not really divine, it must be said that the best in the state of vine, it must be said that the best in the history and life of humanity is an illusion and the Creator has allowed that the highest moral triumphs of hu-manity be born of a deception and to

alarm comes to our Christian faith. With what does unbelief busy itself, in its war upon Carist and His Church? With details and incidentals in the story of the revelation, which never disturb the main feater which the disturb the main facts, which the great facts, once discovered, lose their sig-nificance, or easily yield to explanation -with human impresses upon the pathway of religion, which touch not the divine, which neither impede nor e its onward match—with scattering ads across the firmament, while the noon day sun, in its dazzing splen rs, is unnoticed, unseen. The solemn its of revelation remain: Christ re ins. Christ reigns. No, the advance of the world of man, progress in dis covery and science, marvelous victories er matter and nature, have made no hange as to Christ and His kingdom : sified and a keener insight into history has been obtained, do the solemn facts regarding His life and preaching and the supernatural influences working therein stand out in clearer light and more broadening perspective.

The soul of man clamors imperiously for God; without Him its cravings are never stilled, its hopes and aspira tions never attain their goal. By its deepest forces the soul is impelled onward and upward; nothing within it and nothing around it gives satisfac-tion. The plenitude of truth and goodness is its need: the rest of assured bliss, in an immortal life, is its coveted goal. And all this comes only from the eternal and the infinite. In the presence of the human soul, hungering and thirsting, the world of matter, in its most alluring forms, is a dismal failure. Its richest treasures placed on our tables, the cravings of the on our tables, the cravings of the spirit still goes on; the most joyous feasting is unable to dispel the de-spairing shadows of the swiftly ap-proaching figure of darkening death. Amazing is the victory of man over nature; amazing the accumulation of treasure and of enjoyment he has been able to wrest from its bosom; but amid it all the soul is not satiated and never will it be satiated until the Almighty

God is within its embrace. OBWEB THEORIES OF MCRALITY.

We need God; we need Him not only as He reigns in the highest heavens, Creator and Sovereign, the beginning and the end of all created beings; we need Him coming down to mind and heart in truth and in grace, whis-pering to us a fuller message of truth than mere reason re-echoes, and inun-dating our hearts with sweeter and stronger love and grace than nature's richest overflowing can possibly dis-pense; we need the God incarnated in Grist, teaching and working in Pales tine nineteen hundred years ago, teaching and working amid living hu-manity throughout all history; down to our own very selves. O the folly of men, who in humanity's name bid Christ to recede from the embrace of humanity under pretense that what-ever His place in the history of the past, He is no longer needed when the world of man has come upon the scene, in its newest evolutions, potent and self reliant, all sufficient to itself in all its spheres of life and activity! Christ removed, what is there to build up the moral life, without which man is no longer the man, but only the beast; no longer guided by reason, but by the lowest and basest appetite. Will wealth and material comforts sub-due passion and induce the practice of self denying virtue? We are putting wealth and material comforts to the

shreds, as colvebs agitated by the passing breeze. Is help to come from any or all the systems of so called philosophy, brought to.day into play, as substitutes for the religion of the living God and His Christ? All such systems, explaining human life as the emanation of matter or the product of the unknown, not only offer no barrier to unruly instinct or passion, but pos-itively set up instinct and passion as the moral law of human nature. The world of man, without God and Christ, is around us; its fruitage speaks too lainly. It affrights us by the recklessness of its vices. The ruin of personal morals, the disruption of the family, the sapping of the very foundations of the social edifice, are the order of the the social edifice, are the order of the day. And if such is the case, while as yet society is traditionally Christian and men perforce are born into Chris-tian principles and practice, what shall be our conditions, when materialism and belief have run into logical results, and having swept away the uncon-scious faith in the supernatural, which still survives in spite of advancing implety, will hold exclusive sway over human conduct? The terrible feature of materialism and of unbelief is that they lead, as over a straight road, into sensual gratifications, as the consequences of principles. If man is of animal origin why shall he not obey the propensities of the animal? If there is no Supreme Being, watching him, why shall be not consider himself the sole legislator? If there is nothing for him beyond earth why not deem earth the only thing worth having and he may lay his hand? Religious prinBUILD TEMPLES.

"What is the life of man, whence its true grandeur and peace, if righteous-ness does not prevail? And righteousness comes not from granite and marble, from railroad or factory, from counting nouse or museum nor even from library or lecture hall, from school or unive matter and the possibilities of matter. if there the human soul, in final adjudisation, is told that its reliance is its own strength, and that no power is there above it to uplift it from the slime of earth, and renew it in the throbbings of a life descending from the

very Paradise of the Almighty.

"Baild, then, temples to God and to Christ, and thither lead the multitudes one is, and thither lead the michitudes, in worship and in prayer that they come near to heaven and take into their souls its grace and inspirations, It is the solemn teaching of history, no less than that of our reason and experience that without religion, there is no strong and stable morals; and without morals, no social organism, however mighty in material achieve-ments will prosper and endure. "Build temples to God and to Christ,

and within their sacred precincts he preached the gospel of Christ, as Christ preached it, as the apostles repeated it, without care whether it be 'to the Jews a stumbling block,' or 'unto the Gentiles foolishness, not one tittle taken from it, nor a dogma or a precept shorn of its severe meaning, or mini-mized of its import to caress the inat-tentive ear, or lessen the sting to the weakened heart. The gospel of Christ is potent to bring salvation to humanity, because it is divine. Were it for an instant supposed to be of humanorigio, in whole or in part, its efficacy vanishes: it is on a level with the philescent of a Secretar or a Marches vanishes; it is on a level with the pair osphies of a Sorates, or a Marcus Aurelius, which, however beauteous in theory, or seemingly fitted to lead to well-doing, were vain of effect — never capable of subduing rising passion, never of conquering assent even to the shedding of blood for the sake of truth and virtue. The gospel is divine, the word of God; no one has the right to alter or impair the message under whatever pretense, in whatsoerer circumstance of process and conditions. cumstance of person or of condition.

Not seldom to-day a Christianity is preached which is not the Christianity of Jesus Chirst: times, it is said have changed, we are living in a new age, and even religion, it is said, must put itself into new terms lest it new to itself into new forms, lest it seem to be out of date, or fail to attract the crowd. A Christianity that is not Christ's is a delusion and a lie: it can-not save the world: rather, it deepens guilt or sin, by casting over pride and passion the mantle of the Saviour, and giving in this way, to pride and passion encouragement and justification. Preach Christ, full and entire: or at least honor Him by not invoking His name. Preach the mysteries of the Incarnation and of the Redemption; preach the divine hatred of sin, and the penalties sure to be meted out by divine justice to wrong-doing; preach the commandments, as Christ preached them, no matter that the sinner rage, no matter who the sinner be, high low, rich or poor. This is the Christianity that will uproot vice and plant in the soul the righteousness of God, in which alone there is salvation for individual and for society."-Catholic

CARDINAL LOGUE IN QUEBEC.

wealth and material comforts to the test and what is happening? The peril to good morals increases because the means of gratifying our passions is readily at hand. Will theories of independent morality—morality for its own sake—win the practical adhesion of their votaries? In the moment of temptation these theories break into day long to be remembered by the loyal sons of Erin who had assembled in large numbers to greet the distinguished gentleman and his party. The Prelate on landing was cheered to the echo and his bon volent face was wreathed in smiles as he stepped into the carriage accompanied by Mgr. Marois, Archbishop Brown and Mgr. Marois, Arondshop Brown and Mgc.
Hayes en route to the palace, the
accompanying clergy and laymen following in carriages. After being welcomed by His Grace Archbishop Begin,
the Cardinal received in audience the had the happiness of being presented to Archbishop Brown of Queenstown, Mgr. Hays of New York, Rev. Father Qainn of the primate's household, Rev. ship of Gloyne, Rev. Fathers Killoran and O Reilly, Montreal. During the unexpected and delightfully informal reception sallies of choice wit were interchanged between His Eminence and Archbishop Begin in one of which reference was made to the red hat and congratulations awaiting a Quebec friend in Rome. Notwithstand. ried as well as some of the religious institutions. The shrine at St. Aan de Beaupre, so dear to all Catholics was included in the day's programme. Raturning to the city from St. Ann's one Prelate and his associates reached the palace after 4, having spent a somewhat for departure arrived a procession formed up, headed by a band, to escort the grand old Cardinal and his suite to the train. At Levis station a pretty the train. At Levis station a precty scene was enacted when, previous to boarding the ear, Canada, Cardinal Logue was presented with a beautiful bouquet of white roses tied with stream ers of green and white. Miss Maloge naking the presentation accompanied by Miss Walters. Souvenirs were also by Miss Watters. Souventes were also presented to Archbishop Brown, Fatner in dramatic literature, and he was Brown, Mgr. Hayes and Father Quinn by Mrs. P. A. Shea and the members of St. Anthony's Villa.

His Eminence carried the bouquet aboard the car with him and after de-positing it inside returned to the rear platform and from there addressed the delegation, which had crossed the river, in his rich brogue, to which it was a delight to listen. After thanking all most heartily in his own behalf as well most heartily in his own behalf as well as that of his associates, Cardinal Logue said he would carry back to freland the fondest recollections of his visit to Quebec. He also expressed the wish that should those present ever go to Ire-land he would like them to visit him. His Eminence then imparted his benediction and after rousing cheers were given for Cardinal Logue, Bishop Brown and Bishop Roy the train steamed away to the strains of "God Save Ireland," the venerable prelate remaining on the platform until the train passed out of sight.

CATHOLIC NOTES.

Mrs. Charlotte H. Karth, a non-Catholic who died last week in Mil-waukee, Wis., left \$200 each to the Catholic Boy's Home and the Little Sisters of the Poor.

The Knights of Columbus have given up to date over \$6,000 to the Chelsea Council Relief Fund for the relief of sufferers in the recent conflagration which practically wiped Chelsea, Mass., off the map.

Brother Lawrence of St. Mary's Brother Lawrence of St. Mary's Augustinian Priory, Lawrence, Mass., the oldest lay brother of any religious community in America, if not in the world, died Sunday, June 7, in his 199th year. He was ninety-nine on March

The oldest French priest is Canon Ch. Gadenne. Born in 1803, he has attained the age of one hundred and two years, and has no infirmities. He still celebrates Mass every day. The aged Canon has 156 nephews and nieces and great nephews and great nieces.

Rev. Thomas A. Hughes, the noted Jesuit author, was the recipient of the second Loubat prize, \$400, at the com mencement exercises of Columbus University, New York. The distinction was awarded him for his book, "The History of the Society of Jesus in North America."

The Chilean government appreciates the heroism of Catholic nuns. A bill has passed the second reading in the Congress of that country appropriating \$25,000 for a monument at Santiago to the three Sisters who gave up their lives during the earthquake in an effort to save the lives of the one handed to save the lives of the one hundred old men who were in their charge.

Following the footsteps of their former rector, Rev. Dr. William McGarvey and his three assistants, about forty of the three hundred and fifty members of St. Elizabeth's Protestant Episcopal Church, Philadelphia, are under instruction in Catholic churches. The open pulpit canon of the Episcopal Church was one of the chief causes of the change of faith. St. Elizabeth's is regarded as extremely "high church."

Colonel John F. Finerty, editor of the Chicago Citizen, lecturer, orator and soldier, died at 12 20 yesterday morning at his bome in Chicago, Ill. Mr. Finnerty was one of the ablest Irish orators in the country, and never was so elequent as when pleading the cause of Ireland. He was a staunch Irish patriot and took a prominent part in all movements looking towards the freedom of his native land.

Cardinal Logue sailed from New York for Ireland last Saturday. The venerable Cardinal is deeply impressed with the greatness of the United States, but he is more than ever desirous that the Irish people should re-main at home for their country's sake and their own. The Cardinal is op-timistic. Sooner or later he says Ire-land will secure some form of self government that will enable her sons to prosper in their own country.

A candle ten feet high, which will burn for two years or more, was manufactured in New York recently for an Italian. It is doubtless the largest as well as the most persistent candle in the world. The candle measures eight inches in diameter and weighs 3.8 pounds. Its sides are decorated with pictures of flowers and repro-ductions of paintings of a religious nature, all carried out elaborately with many bright colors. The candl \$300.

Mrs. Hagh McLaughlin, widow of the Democratic leader of King's county, New York, received notice from Rome this week that the Pope has conferred upon week that the Pope has conferred upon her the title of marchicoess in the papal nobility. Mrs. McLughliu is 73 years old. Many years of ner lite have been devoted in large part to charit-able work, chiefly in the Catholic Church, and she has collected and donated many thousands of dollars to the support of Sb. Mary's bospital in Brooklyn. Her husband gave to the St. James pro-cathedral of that borough.

The death was announced recently of Francois Coppee, who had been probably the greatest of living French poets in recent years and who had been a member of the French Academy for very nearly a quarter of a century. There are many who consider that Francois Coppee has been for the last ten years the greatest of living poets. His work was known for its beauty of style, its charming sympathy, and its marvelous simplicity. Besides lyric poetry, in which he succeeded a tmir-ably, Coppee did some excellent work

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BY HENDRIK CONSCIENCE

CHAPTER XVIII. CONTINUED. The two maidens sat down exhausted, The two maidens sat down exhausted, and without uttering a word. They looked at each other awhile with unutterable sorrow; but their tears gradually lightened their grief, and hope returned into the hearts of both, they knew not how. Maria, who was older than Matilda, and more self-possessed in suffering, first broke the deep silence, and said.

and said,
"Why should we allow our hearts to be this crushed by false imagications? There is nothing to confirm the painful prehensions which torment us; I feel that no harm has befallen Lord Robert, your father, and that my brother has already set out on his re-turn to his father-land."

"Yet you have wept, Maria! Does one weep at the smiling expectation of

other's return?"

"You are tortuing yourself, noble damsel. Oh! anguish must have struck deep its roots in your heart ere you could cling with such passionate energy to the dark dreams which are overshed owing you. Believe me, your father yot lives; and who can say how near his liberation is? Think of the joy you will feel when his voice, the very youe that rings so frightfully in your disturbed fancy, shall say to you, 'My chains are broken!' when you shall feel his warm kiss on your brow, and his loving embrace shall call forth again the roses upon your blanched cheek. Once more shall the fair castle of Wynandael open its gates to weldamsel. Oh! anguish must have struck of Wynandael open its gates to wel-come you; Messire de Bethune will ascend the throne of his fathers, and ascend the throne of his fathers, and then shall you tend him again with loving care; then you will remember no more the sorrows of the present, or remember them only as sorrows which you endured for your father's sake. Tell me now, Matilda, will you not admit one solitary ray of hope into your heart? Cannot these thoughts of joyful promise bring you any con solation?"

At these words a sensible change

At these words a sensible change came over Matilda; a gentle gladness beamed again in her eyes, and a sweet smile played on her lips.

"O Maria!" she sighed, throwing her right arm around her friendly comforter, "you cannot imagine what relief I feel, what happiness beyond hope you have poured, like a healing balm, into my heart! So may the angel of the Lord minister comfort to you in complete heart. With water seething your last hour! With what soothing words has friendship endowed you, O my sister !"

Your sister!" repeated Maria "This name bessems not your hand-maiden, noble damsel; it is a sufficient reward to me that I have been enabled to dispel the gloom of death from your

Accept this title, my beloved Maria; I love you so tenderly. And has not your noble brother Adolf been brought up with me? Has not my father given him to me as a brother? Yes, we belong to one family. Alas! I pray the livelong night, that the holy angels may shield Adolf on his danger journey. He can yet comfort me cheer me. But what do I hear yet cheer me. But what do I have Can my prayer have been answered? Yes, yes, that is our beloved brother!"

She stretched forth her arm, and remainders, pointing

mained standing motionless, pointing towards the street. She stood like a marble statue, and seemed to listen eagerly to a distant sound. Maria was terrided; she thought the maiden had lost her senses. As she was about to reply, she heard the echo of a horse' hoofs in the street; and then the mean ing of Matilda's words flashed upon her The same hope filled her breast, and she felt her heart beat with redoubled

energy.
Atter both had listened awhile in silence, the noise suddenly ceased; and already was the glad hope deserting their hearts, when the door of the There he is! there he is!" "God be praised that mine

eyes have seen him once more! She ran eagerly toward the knight, and Adolf as eagerly hastened to meet her, when a sudden emotion overcame him, and he well-nigh fell trembling to the ground.

Instead of the youthful blooming maiden whom he expected to see, he beheld before him a worn and wasted figure, with haggard cheeks and sunken eyes. While yet in doubt whether this shadow could be Matilda, a cold shud der ran through him; all his blood rushed to his oppressed heart, and he turned pale, pale as the white robe of his beloved one. His arms dropped, he fixed his eyes intently on Matilda's wasted cheeks, and remained as one struck by a thunderbolt. A momen be remained in this attitude; and then suddenly his eyes fell, and hot tears rolled down his cheeks. He spoke not a word—no lament, no sigh escaped his lips. He would probably have remained yet longer in this stupor of des pair—for his heart was touched with too keen a pain to admit of his finding alleviation in words — but his sister Maria, who had hitherto remained in Matilda, threw herself on his breast, and the warm kisses which she imprinted on the lips of her beloved brother, in the intervals of the most words, soon aroused him from

his stupor.
The noble maiden beheld with emo tion this outburst of sisterly love; she trembled, and a deep trouble filled her heart. The paleness of Adolf's features, heart. The pateness of Adolf Steatures, the consternation which had so visibly seized him, said to her, "Thou art ill-favored, thy wasted cheeks, and thy dimmed and lustreless eyes inspire fear and abhorrence; he whom thou callest thy brother has shuddered at thy look of death." A dark despair overgame of death." A dark despair overcame her; she felt her strength desert her; only with great effort did she succeed in reaching a couch, and then sank down faint and exhausted. She hid her face in her hands, as though to exclude from her view a spectre that appaled her; and thus remained, still and motionless. After a few moments, all

She looked up, and saw Adolf standing before her, weeping. The tears fell thick and fast from his eyes, and his look expressed the warnest affection, the profoundest compassion.

"I am ugly; is it not so, Adolf?" she sighed forth. "You are shocked at me; you will no more love me as in days that are past?"

The knight trembled at these words; he looked at the maiden with a strange

The knight trembled at these words; he looked at the maiden with a strange and significant expression, and replied:

'Matilda, can you entertain a doubt of my affection? O, then, you wrong me much. You are, indeed, changed. What illness, what sufferings have brought you so low, that the roses have thus withered on your cheek? I have wept, and have been alarmed indeed; but it is from sympathy and compassion, from the deep anguish which your hard lot has caused me. Ever, ever will I remain your brother, Matilda! I can comfort you now with joyous tidings; I can heal your sorrows with a message of gladness."

of gladness."

Gradually a feeling of joy and consolation stole into the maiden's heart. Adolf's voice exercised a wondrous power over her, and she replied, with cheerful animation:

"Good tidings, do you say, Adolf? Good tidings of my father? O speak, speak them, my friend."

With these words, she drew two chairs near her couch, and motioned to Maria

near her couch, and motioned to Maria and her brother to sit down upon them. Adolf reached forth one hand to Matilda, the other to his beloved sister; and so he sat between the two maidens, as an angel of consolation, on whose

as an angel of consolation, on whose words one lingered as on those of some holy hymn.

"Rejoice, Matilda, and thank God for His goodness. Your father returned to Bourges; in sadness, indeed, but in safety and health. No one but the old chatelain and Diederik die Vos know the secret of his temporary liberation. He is already free even in his captivity; for his gaolers have become his warmest friends."

"But should the evil-minded Johann desire to avence on him the insult

desire to avenge on him the insult which has been offered to France, who will then shield him from the execu-tioner? You are no longer with him, tioner? You are my noble friend."

"Listen, Matilda. The guardians of the castle of Bourges are a lold warriors, who, by reason of their wounds, are no longer equal to active warfare. Most of them witnessed the heroic deeds of the Lion of Fianders at Beneventum. You cannot imagine with what love, with what admiration, they regard him at whose name the armies of France have so often trembled. Were Robert to seek to es cape without the permission of the cas-tellan, their master, doubtless they would prevent him. But I assure you -and I know well the noble souls of those warriors, who have grown grey beneath their coats of mail—that they would shed their last drop of blood for would sheat their last types were but a hair of his head threatened. Fear not, then; the life of your father is assured; and, but for the sorrow he felt on account of your sad fate, he would have borne his captivity in patience."

"You bring me such good tidings,
my friend—your words sink so consol
ingly into my relieved heart—that I
seem to drink in fresh life from your
smile. Speak on still, if it be only
that I may hear the accents of your
voice."

" And yet fairer hopes has the Lion given me for you, Matilda. It may be the deliverance of your father is very

Listen to the grounds of this joyful hope. You know that Charles de Valois, that noblest of Frenchmen, has drawn the bravest of the knights after him into Italy. He has not forgotten at the court of Rome that he is the guiltless cause of the captivity of your relatives. It has been a bitter thought to him, that he himself, like a traiter, had delivered his friend and companion in arms, the Lion of Flanders, into the hands of his enemies; and he has been striving, in every possible way, to effect his liberation. Ambassadors have been already sent from Pope Boniface to King Philip the Fair, and have demanded of him, with urgency, the release of your father, and of all your The Holy Father is sparing relatives. no effort to restore to Flanders its rightful princes; and the court of France seems already inclined to he court of inclined to France seems already inclined to peace. Let us embrace this consoling hope, my dear friend."

" Yes, indeed, Adolf, gladly might we surrender ourselves to these con-soling thoughts; but why should we flatter ourselves with hopes so deceit ful? Will not the king of France avenge his fallen soldiers? Will not De Chatillon, our most rancorous enemy, goad on his terrible niece enemy, goad Joanna? Th Joanna? Tnink, then, Adolf, what pangs cannot this bloodthirsty woman imagine, to avenge on us the bravery of the Flemings?

"Torment not yourself; for your fears are without foundation. Probably the horrible death of his soldiers has convinced Philip the Fair that the Flemings will never bow their free necks to the yoke of the alien. His own interest will constrain him to set at liberty our country's lords; otherwise he will lose the fairest flef of his crown. You

more, and thought that she was left alone in that dreadful solitude.

But soon she felt a hand which pressed hers; she heard a gentle voice, which spoke to her in sorrow and in sympathy:

"Matilda! Matilda! O my hapless sister!"

She looked up, and saw Adolf standing before her, weeping. The tears fell thick and fast from his eyes, and his look expressed the warnest affect the street; a thousand voices rang from the street in order to collect more soldiers.

A proolamation and spoken to the lords of Flanders. They might the lords of Flanders. They migh

the street; a thousand voices rang from the roofs of the houses, and the jubil-ant shouts of the crowd were mingled ant shouts of the crowd were mingled in indistinguishable confusion; only at intervals was the cry intelligible amidst the joyous clapping of hands: "Fland-ers, the Lion, hall, hail to our Count!" Adolf and the two maidens had drawn near to the window; they saw the countless heads of the crowds hastening countiess heads of the crowds hastening to the market place. Women and chil dren swelled the procession, which passed before the curious maiden like a billowy sea. In another street re-sounded the tramp of a multitude of horses, so that they were confirmed in their conjecture that a troop of cavalry had entered Brug.s. While they were discussing the probable reasons of this popular commotion, a servant announced the arrival of a messenger, who craved an audience, and who entered the room immediately on receiving permission.

It was a youthful page, a delicate boy, whose features bore a peculiar expression of innocence and truthiulness; he was clothed in black and blue silk, set off with manifold adornments.

As he drew man to the ladies, he respecifully uncovered his head, and made lowly obeisance without speaking

"What good tidings do you bring us, dear boy?" asked Matilda graci-ously. The page raised his head, and replied with his gentle voice:

For the must illustrious daughter of the Lion, our Count, I bring a mes-sage from my lord and master Guy, who has just entered the city with five hundred horsemen. He sends his greet-ing to his fair niece, Matilda de Bethune, and will in a few moments, expressible deep affection to her in person This is the message, noble maiden, which I was charged to deliver to

And with these words he made reverential bow, and disappeared at the door. In fulfilment of the promise which he made to Deconick in the wood, near the ruins of Nieuwenhove, the young Guy had arrived with the promised succours from Namur. He had taken Castle Wynandael on his way, and had but the French garrison to the sword. He had razed to the ground the Castle of Sysseele, because the castellan was a sworn Lilyard, and had offered the French a refuge within its walls. The victorious entry of Guy filled the citizens of Bruges with exult ing joy, and in every street resounded the cry, 'Hail to our Count! Flanders! the Lion!"

When the young general with his suite had reached the Friday market place, the masters of the guilds pre sented him with the keys of the city sented him with the keys of the city; and he was thus proclaimed Count of Flanders, until the liberation of Robert de Bethune, his brother. The citizens already deemed their liberty secure; for now they had a chief who could lead them forth to the fight. The horsemen wars quartered amongst the most diswere quartered amongst the most dis-tinguished citizens; and so great was the zeal and the joy of the inhabitants, that there was quite a struggle to seize the reins of the horses : for every one wished to receive into his house one of the Count's followers; but it is easy to imagine with what kindness and courtesy these valuable auxiliaries

As soon as Guy had assumed the government which Deconinck had established and secured, he hastened to dear relations, in the beautiful Wynan dael."

What are you saying, Adolf? It is your friendship that prompts these words; but do not mock me with hope of a bliss that is impossible."

"Be not thus unballed."

the house of Nieuwland, embraced his afflicted niece, and recounted to her with joy how he had driven the allens from their beloved Wynandael. A costly banquet awaited them, prepared by Maria in honour of her brother's return. They draw the cost of the brother's return. ings, and consecrated a tear to the mournful memory of the poisoned Phil-

CHAPTER XIX.

After the fearful night in which the blood of the French had flowed in such abundant streams, De Chatilion, Jan van Gistel, and the few others who had escaped death, were received within the walls of Courtrai. In the city they ound a numerous garrison, trusting in peaceful security to the strength of the castle; for on this place the French counted most confidently, as its fortifications were really unassailable. De Chatillon, a prey to hopeless despair on account of his defeat, was burning with the desire of vergeance. He with the desire of vergeance. He hastily drew some small companies of mercenaries from the other cities to Courtral, in order still further to protect it in the event of an attack, and test it in the event of an attack, and he intrusted the command of these troops to the castellan Van Lens, a Fleming. Using the utmost despatch, he visited the other frontier cities, placed within them the troops that yet remained to him in Picardy, gave the command of Lisle to the chancellor, Pierre Flotte, and hastened to France, to the court of Philip at Paris, where the tidings of the defeat of his army had already preceded him.

Philip the Fair received the governor-general of Flanders with marked displeasure, and reproached him angrily with the tyrannical conduct which had been the cause of the disaster. had been the cause of the disaster. De Chatillon would have undoubtedly fallen into disgrace, had not Queen Joanna, who, as we know, hated the Flemings and exulted in their oppression, found means to exculpate her uncle so dexterously, that Philip at uncle so dexterously, that Philip at length began to believe that he delose the fairest fiel of his crown. You see, noble damsel, that every thing is propitious to us."

"Yes, yes, Adolf; in your presence and thus the whole wrath of the king was again turned back on the Flem-

death seven thousand Frenchmen; and that the king summoned them to Paris with all the troops at their command, and with the utmost speed, in order to avenge the insult. In those times warfare and feats of arms were the sole occupation of the robles, and they exulted at the very mention of battle; so we need not wonder that this appealment an immediate and hearty response. From every quarter, from every castle of mighty France, poured the great feudatories of the crown with their vassals; and in a very short time the Frence army counted more than diffy thousand men.

fifty thousand men.

After the Lion of Fianders and Charles de Valois, Robert d'Artois was the ablest warrior that Enrope boasted at that time; and indeed his great and varied experiences, gained in numerous expeditions, gave him, in some respects an advantage over these two command ers. For eight whole years he had never laid aside his armour; his hair had literally grown grey beneath the helmet. The unrelenting hatred with which he regarded the Flemings, who had slain his only son at Furnes, de termined the queen to give him the chief command of the whole army; and in truth no one was better qualified for this honourable post than Robert

d'Artois.

Want of money, and the daily arrival of the more distant vassals of the crown, retarded for some time the departure of the host. The excessive ardour and precipitation with which the French nobles usually entered on their expedi tions had so often proved prejudicial to them, and they had learnt at such heavy cost that prudence and foresight are important elements of strength, that they resolved on this occasion to

take every precaution, and proceed with the greatest deliberation. The fery queen of Navarre sent for Robert d Artois, and urged him to chastise the Fiemings with the utmost cruelty.

In the mean time, the Flemings had greatly increased their army. The illustrious Master John Borlant had excited the citizens of Ghent to rise and drive out of their city the French garrison; and seven hundred were slain in this insurrection. Oadenarde and several other cities effected their freedom in like manner; so that the enemy retained possession only of a few fortified places, in which the fly-ing Frenchmen found refuge. William van Gulick, the priest, came from Germany to Bruges with a numerous troop of archers, and as soon as Master John van Renesse had assembled four hundred Zeelanders, they united their forces, and, accompanied by a crowd of volunteers, moved towards Cassel, in order to fall upon and expel the French garrison. This city was exceedingly well fortified, so that it could not be taken by surprise. William van Gulick had counted on the co operation of the citizens; but the French kept so vigiliary in the citizens. ant a guard that they could not make the slightest movement; so that Master William found himself compelled to begin a regular siege, and await the arrival of the necessary stores and attering machines.

The youthful Guy had been received with acclamations in all the most important cities of West Flanders, his presence everywhere infused courage, and inspired every man with a burn-ing ardour to defend his fatherland. Adolf van Niewland bad also visited the lesser towns, in order to summon together all who were capable of bearing arms.

In Courtrai there lay about three thousand French under the command of the castellan Van Lens. Instead of endeavoring to win the affections of the people by kindness, they exhausted their patience by continued acts of depredation and petty tyranny. En-couraged by the example of the other cities, the inhabitants rose suddenly against the French, and slew more than half of them; the remainder made their escape to the citadel, which they hastily fortified in the best way that hey could. There they revenged themselves by shooting burning arrows into the city; so that many of its finest buildings, especially those surrounding the market-place and the Beguinage, the market-place and the lames. The became a prey to the flames. The citizens thereupon invested the cita-del with their whole forces; but they did not number sufficiently strong to be able to excel the French. Filled with the mournful apprehension that their city would soon be entirely destroyed by fire, they sent messengers to Bruges with an earnest request to the young Count Gny for aid.

The messenger reached Guy in Bruges on the 5th of July, 1302, and made him acquainted with the melancholy condition of the city, and its urgent need of aid. The Count was deeply moved by the account they gave, and determined to hasten with out delay to the hapless city. As William van Gulick had taken all the troops with him to Cassel. Cuy had no troops with him to Cassel, Cuy had no other resource than to call together the guildsmen. He caused all the Deans to be immediately summoned to the upper hall of the prince's castle, and betook himself thither with the few knights who were about him. An hour later, all the Deans, thirty in number, were assembled, and awaited, with uncovered heads and in silence, the subject to be proposed for their de liberation. Deconinck and Breydel, as leaders of the two most powerful guilds occupied the foremost place. Count Guy sat in a rich arm-chair at the upper end of the hall; around him stood Messire John van Lichterwede was again turned back on the Fiemall my sorrows melt away, and disap
pear utterly. Your speech is so full of
comfort, you awaken such sweetly-echo
ing tones in my heart."

An army of twenty thousand men had
been already assembled at Paris, in
order to deliver the kingdom of Mapeacefully together on their fears and
their hopes. When Adolf had given

was again turned back on the Fiemsteed Messire John van Lichterwede
and Messire John van Lichterwede
and Messire John van Lichterwede
and Messire, both peers of
Flanders; Messire van Gavem, whose
father had been slain by the French at
Furnes; Messire van Bornhem, a
knight templar; Robert van Leeurerjorea from the hand of the infidel; and
these were tne troops of whose gather
was again turned back on the Fiemstood Messire John van Lichterwede
and Messire, both peers of
Flanders; Messire van Gavem, whose
father had been slain by the French at
Furnes; Messire van Bornhem, a
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the wore that he would exact
from them a dire revenge.

An army of twenty thousand men had
been already assembled at Paris, in
order to deliver the kingdom of Majorea from the hand of the infidel; and
the wore that he would exact
from them a dire revenge.

An army of twenty thousand men had
been already assembled at Paris, in
order to deliver the kingdom of Majorea from the hand of the infidel; and
the wore that he would exact
from them a lice order this coat; yet he has lain concealed in
the total very the blood, this Spring by
will not know what it is to feel depressed
and to suffer the effects of slaggish. torpid
liver, kidneys and bowels, e-e pill a dese,
25 cts. a box, at all dealers by
the cou

Lonchyn, in Luxemburg ; Gorwyer van Conceyn, in Luxemburg; Gorwyer van Goetzenhove and Jan van Cuyek of Brabaut; Peter and Louis van Lichter-weide; Peter and Louis Goethals of Ghent; and Henry van Petershem. Adolf van Niculand was standing on the right hand of the Count, and en-gaged in confidential convergation with gaged in confidential conversation with

In the centre of the vacant space, be In the centre of the vacant space, be tween the Deans and the knights, stood the herald of Courtrai. As soon as each had taken his place, Guy commanded him to repeat his tidings in presence of the Deans; and the herald obeyed, and began:

"The good citizens of Courtrai greet you by me, noble lords and inform you that they have driven the French from their city, and that five hundred of them have bitten the dust. But now the city is in the greatest straits.

them have bitten the dust. But now the city is in the greatest straits. The traitor van Lens has fallen back on the citadel, and daily discharges burning arrows upon the houses, so that the fairest portion of the city is a ready reduced to ashes. Messire Arnold van Oudenarde has brought them some succours, yet is the number of the enemy too great. In this their need and distress, they beseech the Count Guy in particular, a.d you, friendly citizens of Bruges in general, to send them aid; and they hope that you will not delay a single day the rescue of your distressed brothers. Such is the message which the good citizens of Courtrai send to you by my mouth."

"You have heard, Deans," said Guy, "that one of our noblest cities is in peril of utter destruction; I do not think that the gry of distress from your

think that the cry of distress from your brothers of Courtral will fall in vain on your ears. The matter demands haste; your ears. The matter demands haste; your aid alone can deliver them from their danger; wherefore I pray you all instantly to summon your guilds to arms. How long time do you require to prepare your comrades to set forth?' The Dean of the Clothworkers re-

plied: "This afternoon, most illustrious Count, four thousand Cloth workers will stand full armed on the Friday Market-place : I will lead them whithersoever you command.

"And you, Master Breydel, you will be there also?"

Breydel advanced proudly, and replied: "Your servant Breydel, will place at your disposition, my Lord Count, not less than eight thousand of

Count, not less than eight thousand of his craftsmen."

"A cry of astonishment ran along the circle of knights, "Eight thousand!" said they, all at once.

"Yes, truly, messires," contined the Dean of the Butchers: "eight thousand and more. All the guids of Bruges, except that of the clothworkers, have elected me their cap tain; and God knows how I can repay this honor. This very afternoon, if this honor. This very afternoon, if you will it so, the Friday Market place shall be filled with your trusty towns men; and I can assure you that in my butchers you have a thousand lions in your host; the sooner the better, noble Count; our axes are beginning to

" Master Breydel," said Guy, "you are a brave and a worthy vassal of my father. The land in which such men live can never long remain enslaved.
I thank you for your hearty good-will."

" A smile of satisfaction showed how much pleasure Breydel's words had given to the circle of knights; but the Dean turned back again, and whispered in Deconinck's ear; I pray you, master, be not angry with me for speaking thus to the Count. You are and will ever be my superior; for without your sounsel I should do but little good. My words have not caused you displeasure?'

The Dean of the Clothworkers pressed Breydel's hand in sign of friendship and perfect accord. "Master Deconinck," inquired Guy,

"have you made known to the guilds my former request? Will the requisite gold be provided for me?"

"The guilds of Bruges place all their wealth at your disposal, noble was the answer. " If you Count, was the answer. It you will but send some of your servants with a command in writing to the Guildhall, as many marks of silver will be delivered to them as you may require. The guilds beseech you not to spare them; freedom can never cost them too dear."

Just as Guy was about to acknowledge, the good will and confidence of the citizens with words of gratitude, the door of the hall was opened, and every eye was fixed with astonishment on a monk, who entered holdly and uninvited, and drew near to the Dean. A robe of thick brown cloth was con fined by a girdle around his loins; a black hood overhung his face, and so concealed his features as to render it impossible to recognize him. He seemed very old; for his body was bent seemed very old; for his body was bent, and a long beard floated on his breast. With hasty and furtive glances, he regarded the knights who were present; and his keen eye seemed to plerce the lowest depth of their hearts. Adolf van Nieuwland recognized in him the same monk who had brought him the latter of Robert de Rethung and

same monk who had brought him the letter of Robert de Bethune, and was about to greet him with a loud voice; but the gestures of the monk were so extraordinary, that the words died away on the lips of the young man. All who were present began to kindle with anger; the daring looks which the unknown heat or them were really the same of the s unknown bent or them were such as they would not willingly endure; yet they gave no indication of their dis-pleasure, for they saw that the riddle would soon be solved. When the monk had well scrutinized

When the monk had well scrutinized each of those who were present, he loosened his loins, threw his robe and his hood on the ground, and remained standing in the middle of the hall. He raised his head proudly; he was a man of about thirty years of age, tall and of noble frame; he looked rund upon the knights as though he said, Do you recognize me?

The answer did not come quickly enough, and he cried out: "You are astonished, messires, to find a fox under this coat; yet he has lain concealed in it for two years."

"Then you may thank God that I have risen again," continued Diederik.
"No, I was not dead; our captive brother and Adolph van Nieuwland can brother and Adolph van Nieuwland can bear testimony to that. I have been able to console all; for as an itinerant priest I had access to the prisons; and may God forgive me the vile Latin I may God forgive me the vile Latin I have uttered. Yes, you may laugh, messires, but I have spoken Latin. I bring you, moreover, news from all our hapless countrymen for their relatives and friends."

Some of the knights wished to make

more particular inquiry concerning the fate of the prisoners; but he put them aside, and continued: "For God's sake aside, and continued: "For God's sake cease these questions; I have far more important tidings to announce to you. Hear, and tremble not; for I bring you evil news. You have shaken off the yoke, and fought and won the battle of your freedom; I grieve that I could not share this joy with you. Honor to you, brave knights and trusty citizens; honor to you that have freed your fatherland. I assure you, that if the Flemings do not wear new chains within Flemings do not wear new chains within fourteen days, not all the devils in hell will be able to rob them of their liberty; but the new chains that are preparing make me anxious and sad."

"Explain yourself more clearly,
Messire Diederik," cried Guy; "explain your meaning, and do not torture us with enigmatical hints."

ns with enigmatical hints.

"Well, then, I tell you plainly, that sixty-two thousand Frenchmen are encamped before Lille."

"Sixty two thousand!" repeated the

knights, gazing in alarm on one another,
'Sixty two thousand!' echoed Brey. del, rubbing his hands for joy;

Deconinck's head sank on his breast, and he was lost in deep thought. Soon, however, he had estimated the great-

however, he nad estimated the great-ness of the danger, and considered the means to avert it.

"I assure you, messires," continued Diederik die Vos, "that they number more than thirty two thousand horse, and at least as many foot. They plunder and at least as many foot. They plunder and barn as though they were thereby rendering an acceptable service heaven.

"Are these evil tidings well founded?" asked Guy anxiously; "has not he who told you this deceived you, Messire Diederik?"

"No, no, noble Count, I saw it with my own eyes; and last evening I ate my supper in the tent of the Seneschal Robert d'Artois. He swore on his honor, in my presence, that the last Fleming should die by his hand. Con-For myself, I shall buckle on my armour without delay; and if I stand alone against these two-and-sixty-thousand accursed Frenchmen, I will not yield an inch of ground; I, at least, will no longer witness the slavery of Flanders!"

Jan Braydel could not keep him-self still a moment; his feet were in perpetual motion, and he swung his arms in angry impatience. Could he but dare to speak; but reverence for the lords who stood around restrained him. Guy and the other nobles looked at one another in helpless dismay. Two and thirty thousand well equipped Two and thirty thousand well equipped and warlike horsemen! It was alto-gether impossible that they could hope to effer a successful resistance to a force like this. In the Flemish army there were only the five hundred hor there were only the five hundred horse-men of Namur, whom Guy had brought with him; and what could this handful avail against the frightful number of the foe?

"What is to be done?" asked Guy.

"Speak; how is our fatherland to be delivered?"

Some were of opinion that they should throw themselves into Bruges, and there await the dispersion of the French army from want of provisions. Others wished to be let loose upon the enemy, and to fall upon them that very night. Many projects were discussed, of which the greater part were rejectd as dishonorable, and the remainder as impractic-

Deconinck stood with his head still bowed in deep thought; he heard, it deed, every proposition that was made, but the attention he gave did not hinder the course of his own reflections. At last Guy addressed him, and asked what

" Noble Count," replied Deconinck raising his head, "were I commander-in chief, I should begin operations thus: I should march with all speed with the guildsmen of Bruges upon Courtrai, in corder to expel thence the castellan Van Lens. That fortress would no longer be a stronghold and place of reserve for the French, and we should have a secure shelter for our women and chil-dren, as well as for ours vies; for the citadel of Courtral is strong, while Bruges, in its present condition, could not stand a siege, but might easily be

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Few people breathe enough fresh air in rinter to purify the blood.

As a result spring finds the blood laden with poisons and there are headaches, pains in the limbs and tired, wornout feelings.

in the limbs and tired, wornout feelings. The liver and kidneys become sluggish and clogged and quite fail in their mission of filtering and purifying the blood. It is because of their direct and specific action on these organs that Dr. A. W. Chase's Kidney-Liver Pills are so wonderfully effective as purifiers of the biod-for it is by means of the liver and kidney alone that the blood can be purified.

that the blood can be purified.

This medicine ensures regular and nealthful action of the bowels, cleaners and nvigorates the whole digestive and xcre-ory systems and thereby removes the cause

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The knights listened in eager silence The knights listered in eager silence, they could not help being astonished at the extraordinary man who had in a few minutes thought out so able a method of defence, and given them such appropriate counsel. Though they had long known Deconinck's high qualities, they could scarcely believe that they were the endowments of a clothworker, a man from the class of the people. "You have more wisdom than all of us tegether," cried Diederik die Vos.

"You have more wiscom than all of us tegether," cried Diederik die Vos. "Yes, yes, it is so indeed; we are far stronger than we thought. Now we turn over a new leaf; and I am inclined to think the French will have good on to rue their journey hither

"I thank God, Who has inspired you with these counsels, Master I inck." said the youthful Count; vour good service shall not lack its fitting reward. I will act on the plan you have advised; it is most wise and most prudent. I hope, Master Breydel, that you will not fail to supply us the

men whom you have promised."
"Eight thousand did I say, most noble Count?" replied Breydel. "Well, now, I say ten thousand. No guildman nor apprentice shall remain in Bruges young and old, all must forth to the fight. I will take care that the French shall not make their entry into Flan ders except over our dead bodies, and their Deans, my friends, will do the same, I know right well."

same, I know right well."
"Certainly, noble lord," exclaimed
the Deans with one voice; "no man
will fail in his duty, for all are longing
eagerly for the fight."
"Our time is too precious to be consumed in talking, said Guy. "Go now

and gather the guildsmen together with what speed you can; in two hours I shall be ready to depart, and will place myself at the head of the expedition in the Friday Market-place. Go now, I am right well pleased with your zeal

All then left the hall. Guy immedistely despatched numerous messengers in all directions to the nobles who still remained loyal to their fatherland; and at the same time he sent directions to William van Gulick and John van Renesse to fall back on Courtrai.

The alarming tidings were spread in a few moments over the whole city. As the rumour diffused itself, the number of the enemy was exaggerated in a won-derful manner, and now the French host was more than one hundred thous and strong. One may imagine with what terror and grief the sorrowful in telligence struck the women and chil dren. In every street were weeping mothers embracing their terrific daughters with loving compassion. The children began to cry because they saw their mothers weep and tremble, and without any notion of the danger that threatened them. Their agonised sobs and the expression of mortal terror on their countenances contrasted singular-ly with the lofty and impatient bearing of the men.

From all sides hastened the guilds men to the place of rendezvous; the clatter of the iron plates, with which many were covered, mingled, like a joeund song, with the wailing ories of the women and children. Whenever a party of men met in the street, they halted a moment to exchange a few words, and kindle each other's courage to the fight for victory or for death. to the fight for victory or for death. Here and there might be seen a father at the door of his house, embracing one by one his children and their mother; then dashing the tears from his eye, and disappearing like an arrow in the and disappearing like an arrow in the direction of the Friday Market place; and the mother would linger on the threshold of the house, gazing on the corner round which the father of her children had vanished. That farewell seemed to her a separation forever; tears rolled down from beneath her eyelids, she pressed her children to her throbbing breast, and turned back despairingly into her home.

Already the guildsmen stood in long files in the market place; Breydel had kept his promise; he counted amongst his men twelve thousand guildsmen of all crafts. The axes of the butchers glittered like mirrors in the sunshine, and dazzled the beholder with their broad and flery flashings. Over the heads of the clothworkers arose two thousand "good-days," with keen iron heads, and one division of them carried crossbows. Guy was standing in the middle of the square, surrounded by a retinue of about twenty knights; he was awaiting the return of the remain ing craftsmen, who had been despatched into the city to collect waggons and horses. A clothworker whom Decon-inck had sent to the great bell tower, advanced into the market-place at thi moment with the great standard of Bruges. No sooner had the guildsmen caught sight of the Blue Lion, than they raised a deafening shout of joy, and ever anew was repeated the warery which had given the signal of vengeance on that night of blood:

" Flanders and the Lion! all that is

And then they brandished their weapons, as though already in the presence of the foe.

When all that was necessary had been when all that was necessary has deci-disposed in the wagons, the bugles gave forth their shrill tones, and the men of Bruges left their city, with waving ban-ners. by the gate of Ghent. The women were now left without any pro-tection; their distress was greater than women were now left without any pro-tection; their distress was greater than ever; they saw nothing before them but misery and death. In the after-noon, Matilda left the city with all her maidens and attendants; this hasty de-parture led many to imagine that they would find a more secure retreat in Courtrai. They hastily gathered together a few necessaries, shut up their houses, and followed in the steps of their husbands through the gate of Ghent. Numberless families ran in disposal, and even of that one it is im-

this manner with bleeding feet the whole distance from Bruges to Court-ral, and watered with their bitter tears the grass which skirted the way; while in Bruges reigned a stillness—as of the grave.

TO BE CONTINUED

THE CATHOLIC CHURCH: WHAT IS IT?

RIGHT REV. MGR. JOHN S. CANON VAUGHAN, IN THE HIBBERT JOUR-NAL FOR APRIL.

What is the Catholic Church? By what notes may we recognize it? These are questions," writes the Bishop of Carlisle, "of great interest and importance to all Christians who believe that the Church is as truly the body of Christ as He Himself is the Head."

To these words of the Aoglican Bishop we heartily subscribe. We be-Bishop we heartily subscribe. We be-lieve, as he does, that the Church is the body of Christ. It is only when we come to his description of that body—a veritable monster of contradictions and of mutually repellent elements - that we feel it impossible to bind such a strange amorphous mass to a divine Head; or, indeed, to dignify it by the name of a body at all. The mystical body of which Christ is the Head is a perfect organic whole, closely knit to-gether in all its parts, and in complete barmony with itself. In fact, it St. Paul's inspired words (1 Cor. xii.) carry any weight, its unity in the spiritual order must be as close and as harmonions as is the unity of a living human body in the physical order. body in the physical order. The need of this note of unity, on the part of any society claiming to be the Church of Christ, is made apparent even by the figures under which it is represented in the New Testament.

The Bishop of Carlisle assures us of what everyone by this time must be aware, that "within the Church of England divisions are loudly ranpant * * * and strong and obvious: amounting at times to bitter hostility" (p. 285) which seems to us only a roundabout way of saying that the Church of England is not the Church of Christ; such divisions being alto gether fatal to the claim.

A HOUSE DIVIDED FALLS! Christ spoke of His Church as a king dem, but a united kingdom, for it is He Himself who observes, "if a kingdom be divided against itself, that kingdom cannot stand " (Mark iii. 24), and the kingdom of Christ is to stand for ever-Christ also compared His Church to a House (1 Pet. ii. 5.) but a united house, for again He declares that " if a house

be divided against itself, it cannot stand "(Mark iii. 25). But let us clear the ground a little, and start upon our investigation un-trammeled by any preconceived notions

trammeled by any preconceived notions and unhampered by the necessity of defending an impossible position.

We see Christ come down upon earth, clothed in human form, and we ask: Who is He, and why has He come? Men have compared Him with the founders of other religions; but this is a mistake, since there can be no comparison. He stands apart and is on a totally different footing and must health different footing and must health. otally different footing, and must judged by quite other canons. He is God, and therefore all-wise, all-power ful and all seeing. If He has a purpose, He knows how to accomplish it. If He lays down a polity or any particular system of Government, He knows ex-actly how it will work and what the result will be, not merely a century hence, but to the end of time. He is no mere conjecturer or experimenter. He is incapable of making a mistake or an error of judgment. If he has an end

in view, He is quite certain of reaching it. What He establishes as a cause is sure of producing the effects He intends. The means He chooses will be fully equal to the end in view. He is no novice, no bungler, no mere human workman, whose plans may be upset or whose work may fail. He is not one to whom the future is hidden or obscure. or who cannot provide for every contin-gency. In one word: He is no mere man, however sagacious and prudent, but the omniscient and omnipotent God,

His own creation. establish a Church which is to teach (1) His doctrine, (2) to the entire world, (3) throughout all time; so much we gather from His own explicit and em-

hatic declarations.
It is true that men may listen or not -for He will not coerce them, nor in-teriere with their personal liberty; but His Church will remain, and will spread out in all directions, as a tree spreads its branches (Mark iv. 31), and will teach with authority, and admonish and exort, and bear perpetual witness

O BLIND BISHOP OF CARLISLE! And bear this well in mind: it is to teach His doctrine, therefore it must be true; it is true, and therefore it must be one; and thirdly, this oneness is to be a sign for all, and therefore it must be of a nature to appeal to all, and to be seen by all, even as a great city on a high mountain that "cannot be hid" (Mat. v. 14) The Bishop of Carlisle writes that even still, after nearly two thousand years, "its visibil-ity on earth is vague and dim" (5. 289) From which we are left to infer that, ike Nelson at the battle of Copenhagen, His Lordship must be holding the glass to his blind eye. To us, the unity is as clear as the noonday sur. If it is His Church, it cannot possibly be local or national, or confined to any particular race or people, but world-wide and Catholic. To correspond with the designs of its divine Founder, and to be of any practical use to the multitude, it must possess marks or characteristics by which not merely the learned and the leisured may recognize it, but the humble, the poor, the illiterate, and the great masses, who have neither time nor aptitude for deep study and research; for Christ is Lord of all, and

has as much—indeed, we may say more—care for the lowly and the ignorant, than for the great and worldly-wise.
What are these signs? They are

possible to give more than the barest

THE SPECIAL SIGN OF GOD'S CHURCH. The SPECIAL SIGN OF GOD'S CHURCH.
The special sign or mark of God's
Church, then, which we will now briefly
consider, is Unity. The Bishop of Carlisle, if we understand him aright,
admits the note of unity, but in his
mind it has nothing to do with truth,
since he tells us that persons teaching
such utterly irrecognicable doctrines as such utterly irreconcilable doctrines as Anglicans, "Presby terians, Methodists, Quakers, Baptists, Congregationalists, and many others" (p. 288), may all be included in short, the unity he december at the contract of some of the contract scribes at once suggests a sort of ecclesiastical Noah's Ark, or spiritual zoological garden, rather than anything else, in which all varieties of religious specimens and products, ancient and modern, are gathered together, and enclosed by some fanciful wall of charity and mutual regard! How any Christian with a spark of reverence in his composition can have the hardihood to affirm that such an omnium gatherum as that can be the bedy of which Christ, the God-man, is the Head, we must leave the sagacious reader to discover, for it is a task quite beyond us. However, our main difficulty in accepting such an extraordinary view is the utter impossibility of squaring it with the explicit teaching of Christ Himself.

It may be the only view left to one

who represents a Church in which doctrinal unity has long since ceased to be anything more than a beautiful dream; but it is in open conflict with the most explicit assurances and promises of Him Whose promises simply cannot fail. God's Church was not merely to teach the truth, but it was itself to be the pillar and ground of truth'' (1 Tim, iii. 15). Moreover, Christ promised to send His Holy Spirit, "the Spirit of truth," upon His Courch, to "abide with it for ever" and to teach it all truth (vide John, chap. xiv.-xvi)

HAS CHRIST FORGOTTEN HIS PROMISES ? Has Christ forgotten His promises or has He been unable to fulfil them? To assert either of these propositions is to declare that He is not God at all, but merely an imposter. For if He be indeed God incarnate; then it follows that even if heaven and earth should pass away, His word shall never pass way.

Consequently, the zoological garden theory, with the wall of charity as the only bond of unity, will not answer. With the inspired words of divine truth before us, we must set it aside.

Patting ourselves in the position of a stranger pledged to no party, but merely looking over the world for the actual realization of Christ's divine promises, we find ourselves searching for a great organized society which shall (1) include men of "all nations;" which shall be (2) conspicuously visible which shall be (2) conspicuously visible,
"as a city on a hill;" (3) essen ially
united in the profession of "one faith,
one Lord, one baptism;" and which
(4) shall be informed and held together by some enduring principle of unityfor unity among millions of independent men does not come about by chance. To assert that Christ, Who knows the

fickleness of man's nature and his tendency to differ upon every point, would command unity, and yet make no adequate provision to se maintain it, is to attribute foolishness o the All-wise.

Where shall we find this assembly or society of men, gathered from all nations, yet united in one faith? Nowhere except in that world-wide Church whose centre indeed is in Rome, but whose clicumference is everywhere. Further, where shall we find a Church in full possession of a thoroughly adequate principle of unity, simple, practical, of easy application, and in uli working order? Again we reply, in the Catholic Church, in communi with Rome.

It may be objected to that these are

mere statements. Then we will pro-ceed to offer some proof. Our divine Master compares His

Church to a kingdom, a city, a house, a body, all of which figures suggest harmony and unity, and not " unhappy divisions." He also compares it to a belt of trees or a forest, divisions. He also trees or a forest, tree (not a belt of trees or a forest, which would be required on the Bishop of Carlisle's theory), but a single tree of Carlisle's theory, branches. which puts out great branches.

THE CHURCH IS AS A TREE.
We will select this last figure and xamine it somewhat more in detail. In the first place, then, a tree is a single organic whole, and homogeneous throughout. Though it is made up of a great number of different parts yet every one of these parts is in perfect harmony with the rest, and all are cor-related. Further, the different parts are not only correlated, but they are disposed and arranged according to a special plan. The leaves are dependent upon the smaller branches smaller branches on the larger, and each of the larger depends upon one and the same trunk. Supposing the tree to be, e, g., an oak, then every part will have the charac-teristics of the oak. The leaves may be innumerable; they may grow but each on a thousand different branches, will bear the unmistakable form and character of the oak. Search as we may, we shall never find so much as one beech or ash or maple leaf on any branch that grows out of the oaken stem. How is this uniformity secured? The answer is plain. They all draw their nourishment from the self-same source. Every twig and leaf, even the most remote, is fed by the sap rising from the one trunk.

Now this is the figure chosen-not by God incarnate, to symbolize His Church And what is more, a moment's reflec-tion will suffice to show how admirable tion will suffice to show how a and how faithful a figure it is.

The leaves represent the Catholic laity throughout the entire world. They are in direct communion with their respective parish priests (the smaller branches of the mystical tree) The priests, in their turn, are in direct communion with their Bishops (i.e., the larger branches.) And all the Bishops are in direct and constant com-munion with the Sovereign Pontiff, i. e.

the trunk or stem of the entire tree What could be simpler, what could be more practical and efficacious? In this way the least and humblest catechumen in Australia or China is as

truly united with the great centre of authority at the Vatican, and as truly in touch with its decisions and its A MERE WORD FROM THE VICAR OF

As a mere pressure on the button will send the electric fluid coursing from end to end of the most complicated electric system, so a mere com-mand from the Vicar of Christ will send a decree or a definition into the ears and hearts of every Catholic from end to end of the entire world. assent, because all acknowledge his right to decide, and because the de-claration of our Lord, "He that hear-oth you, heareth Me," is not explained away, nor robbed of its natural mean ing, but accepted and acted on as a

A good deal has been written in The Times (vide Jan. and Feb.) concerning "lying clocks." It was suggested that all public clocks should be synchronized by being put in communicareliable central timepiece. Surely "lying clerks" (meaning clergymen) are worse than "lying clecks," and stand in yet greater need of being controlled by some one supreme and re liable authority.

fundamental truth.

THE SPLENDID UNITY OF THE CHURCH. Hence Christ has provided that in His Church all shall be ruled and lirected by one. As the sap of an ordinary tree passes up through a single stem, then courses along the coutstretching arms and through of the lesser branches until it enters into and gives life and vigor to every individual leaf, so the divine sap of revealed truth passes from the lips of the one Supreme Pastor, and is com-municated to the Bishops, who in turn transmit it to the priests, who finally explain it and propose it to each individual member of the entire flock.

Now, whether an Anglican Bishop would care to admit unity in the Catholic Church or not, he must, at least, admit that we have all the machinery requisite to produce it. He must also grant that this machinery is of imple and pratical a character if put into motion, it must actually result in unity. In other churches on the other hand, and notably in the Anglican, there is not merely no doctrinal unity, but there is not even any great underlying principle of unity; nothing calculated to produce it, or even to maintain it, if produced. With the Catholic Church it is far

otherwise. If a Catholic be residing in England or in Italy, in America or Australia, in the Sandwich Islands or at the Cape, or in any other part of the world, he is in touch with the local clergy, the local clergy are in touch with their respective Bishops, and the Bishops with the Pope, whose word is final, and whom all cbey. (One who would refuse to accept an ex cathedra utterance, ceases, by that very fact, to be a Catholic. Ergo, etc.) So much being secured, but one thing more is needed, and that is, that the Pope should be guarded by God's Holy Spirit from teaching error, i. e., that at least, when he teaches the entire flock that has been entrusted to him concerning matters of faith or morals, he should be infallible. Does he possess that prerogative? Is he, on these occasions, infallible? Our answer is: How could it be otherwise?

HE POPE NECESSARILY INFALLIBLE.
Before touching upon the actual POPE NECESSARILY INFALLIBLE. proofs, we may point out certain cir-cumstances that seem to render any ther conclusion impossible. 1. The infallibility of the Visible

1. The infallibility of the Visible Head of Christ's Church upon earth depends solely upon the will of Christ Himself, Who as God, is omnipotent.

2. It was Christ's will that His Church should be united, and that unity should be the very test of its truth; but without an infallible living

authority to which all can appeal, unity is impossible. Therefore, etc.

3. Christ obliges us to hear His His delegated authority. Now, it is quite certain that we are not "hearing God" it we are hearing lies, errors, and false doctrines, no matter from whose lips they proceed. Therefore,

4. Christ threatens the most appaling punishments to such as refuse ecept the doctrine taught by those to whom He has entrusted His message. He tells us that "it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment" than for them (Matt. x. 15). Now we ecline to believe that a God of infla te wisdom and justice and mercy could command us, under such a sanction, to believe a teacher unless at the same time he undertakes to safeguard that

teacher from all error.

These are a few of the circumstances which would lead an inquirer to sup pose, even a priori, that our Lord would bestow the gift of infallibility in teaching on the supreme visible head of His Church. Granting this preregative, the perfect unity He promised is secured; without it, one necessary cundition is still wanting.

To give a full and exhaustive proof

that St. Peter and each of his succes-sors in turn receive this prerogative and teach the Church of God on earth nfallibly, would require, not a few page but many volumes. The existing treatises on this subject would fill a library, so that all we can do at the end of a shoot article is to indicate, in few words, the general line of argu

One of the most significative acts the part of our Lord. Who did nothing without a purpose, and nothing in vain, was His changing the name of the If we studied the dealings of Aposte. It we studied the dealings of God with His people, we shall find that on certain special occasions, and with a view of accentuating certain more than usually important events, it His wont to change the names of His servants, and to bestow upon them some ignal appellation indicative of

changed his name, declaring that he should be no more called Abram, "but thou shalt be called Abraham, because teaching, as the crowned heads of Spain or Italy, or indeed as the Arch bishops of Paris or Westminster.

I have made thee a father of many nations" (Gen. xvii. 5) We have another example, in the case of Jacob another example, in the case wrestling with the angel. The inspired writer tells us that the angel blessed Jacob and said, "Thy name shall be no longer Jacob, but Israel; because, as a prince, thou hast power with God, and with men, and hast prevailed."
(Gen. xxxiii. 28, 29) CHRIST THE BUILDER AND PETER THE

FOUNDATION.

Now a similar change of names was made in the case of the Prince of the Apostles. So soon as Jesus saw him, He said: "Thou art Simon the son of Jona; (but) thou shalt be called Cephas, which is interpreted Peter" (Ja. i. 42) Now this was a most ex ceptional thing to do, and would at once arrest attention. Naturally the question on every one's lips would be: Why does Christ, the infinite God, impose on Simon the name of Cephas, or Peter, or in plain English, "Rock"? Obviously, if Christ changed his name from Simon into Rock (Peter), it must mean that, in some way or another, he was destined to occapy the position of a rock.

"YOU ARE GOD'S BUILDING The surmise becames a certainty, so soon as we recall the fact that Christ was about to build a Church. The apostle writes: "You are God's building" (1 Cor. iii. 9). Now, for a material building a material foundation is needed; but His Church was not to be a material but a spiritual one, so it needed a spiritual foundation, that is to say, the stable, firm and persevering faith of its chief. In the 16th ing faith of its chief. In the 16th chapter of St. Matthew Christ asks, "Whom do men say that the Son of man is?" After receiving the various answers. He continues: "And whom do you say that I am?" Simon at once replies: "Thou art Christ, the Son of the living God." And Jesus answering said: "Blessed art thou, Simon Bariona, because flesh and blood son of the living God." And Jesus answering said: "Bessed art thou, Simon Barjona, because fiesh and blood hath not revealed it to thee, but My Father who is in heaven." Then continuing, He says: "And I say to thee, that thou art a rock, and upon this rock I will build My church, and the gates of hell shall not prevail against it.

And I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound also in heaven; and whatsoever thou shalt loose on earth, shall be loosed also in heaven."

Here we perceive the full force of Simon's change of name into Rock or Peter. It was because the Church was to be built upon him. He was to be its support; hold it together; to keep it from falling to pieces; to prevent "unhappy divisions," not by virtue of his own innate strength, but by the power of God. "I have prayed for thee, that thy faith fail not" (Luke

xxii. 33) In this, Christ proves himself to be "the wise man," whom He described on a previous occasion as having "built his house upon a rock; and the rain fell, and the floods came, and the winds blew, and they beat upon a house, and it fell not, because it was founded on a rock " (Matt. vii. 24, 25). The storm has been beating upon the Catholic Church, for nearly two thousand years, even the Bishop of Carlisle has sent his little wavelet against it in his Jan-uary article, but it is as firm as ever, for it is founded on the rock.

"The rock" is Simon, who hence-forth is to be called Rock, because on him the Church is to be built. " Tho art a rock, and upon this rock (i. e. upon thee) I will build My Church." It is not the spostles in general are so addressed, but Simon only. Christ does not say, "upon you," but "upon thee," not "you are" a rock, but "thou art" a rock. It is Peter and his successors alone who are related to the Church of God, as a foundation is related to a building. It is he who keeps all the members tegether, who secures true unity throughout the ages, and who hands down the sacred deposit 3. Christ obliges us to hear His representatives "as Himself." "Who heareth you, heareth Me." He makes no distinction between His own and His delegated authority. Now, it is quite certain that we are not "hearing liste kindly tell us what is?

Secures true unity throughout the ages, and who hands down the sacred deposit have come together to this famous city (of Rome) in obedience, voluntary and be maintained, will the Bishop of Car who claims to be the successor of St. lisle kindly tell us what is?
PETER HOLDS THE KEYS OF CHRIST'S

KINGDOM But further, Peter is not only the foundation, and the principle of union in the Church; he is also its supreme visible pastor and ruler. For Christ. Who has all power, gives to Peter the keys. Not to James, not to John, not to any of the others, but to Peter only does He say: "To thee do I give the keys of the kingdom of heaven." Now, what is the force of those words?
"The keys" is a thoroughly recognized Oriental expression, used to denote the chief power. Who holds "the keys" of a city has supreme control of the city. Hence the custom of handing over the keys to a conqueror. have instances of its use both in the Old and in the New Testament. Thus when Eliacim is appointed over the palace instead of Sobna, we read: "I will lay the key of the house of David upon his shoulder, and he shall open, and none shall shut; and he shall shut, and none shall open." (Isa. xxii. 22) Nay more; even God Himself, when speaking of His own absolute author speaking of his own absolute author ity and power, finds no better symbol ander which to present it than the symbol of the keys. In the Book of Revelation (i. 18) we read: "I am the first and the last. * * * I have the keys of death and of hell." Now Peter has the keys of the kingdom of heaven. How did he come by them? Christ entrusted them to him. 'To thee (and to no other) will I give the keys of the kingdom of heaven.' This is surely clear enough but Christ saw how these words would be misinter-preted and strained from their proper meaning; so to make what is plain, plainer still, He drew out their meaning yet more fully, adding, "Whatseever thou shalt bind upon earth," et

PETER SPEAKS FOR CHRIST. When Peter speaks ex cathedra, he speaks with the infallible authority conferred on him by God. And Peter still lives and still speaks, in the peroffice or position they were called upon still lives and still speaks, in the perto fulfil. For example, when God made son of his successor. What he binds a special covenant with Abram, He on earth, is bound in heaven. If he Educational.

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defines a doctrine-let us say, the Immaculate Conception of the Blessed Virgin—what happens? So soon as he defines it, he binds it upon the conscience of all Catholics. They are science of all Catnones. The obliged to accept it. But is it true? If the words of Carist are true, then it must be true, because "whatsoever thou, Peter, shalt bind upon earth, shall be bound in heaven." How can shall be bound in neaven. How can a definition be "bound in heaven," i. e., approved, accepted, ratified and acknowledged in heaven—by God, if it be false or in any sense out of harmony with trath? with truth?

The ready and docile obedience to one recognized infallible teacher must necessarily produce unity. It does produce unity; and this unity exists to day among the 265,000,000 of Cathelics of the control of olies of every nation and tongue under heaven, more marked and more mar-velous than ever, and is the divine sign promised, and actually given by God to all who in humility of neart are seeking His Church. THE SPECTACLE OF THE VATIGAN

COUNCIL.

Time alone prevents us from setting this fact more fully before the reader. We must content ourselves by recalling, merely by way of illustration, just one event which many no doubt still accompany. We many the Valigar remember. We mean the Vatican Council, held only thirty or forty years Council, held only thirty or forty years ago, when at the sum nons of one hoary headed old man, Pope Pius IX, Bishops and Archbishops and Cardinals and patriarchs from all parts of the world gathered together at the Vatican.

The London Times of that date (December 16, 1869) expresses itself thus: "Over seven hundred Bishops, more or less representing all Christen-dom, were seen gathered round one altar and one throne, partaking of the same divine mystery, and rendering homsge by turns to the same spiritual notange by turns to the same spiritual authority and power. As they put on their mitres or took them off, and as they came to the steps of the altar or to the foot of the common spiritual Father, it was impossible (says this great Protestant journal) not to feel the unity and the power of the Church which they represented.

The Daily News of 14th December 1869 writes: No other but the Pope could have assembled such a body as met to-day in the Council Hall of St. Peter's. * * From ble remotest quarters of the globe—from a land that was just heard of when the Council of Trent sat—that was then Council of Trent sat—that was should wholly unknown—from Palestine and Syria, cradles of Christianity, from China, from the land of Persla, from China, from the land of India, from Africa, from the Western Isles, as well as from the countries washed by the Mediterranean, men of various languages and of diverse origin, Peter and the Vicegerent of God upon earth.'

Almost every other non-Catholic paper referred to the event in similar paper referred to the event in similar words. Indeed, the spectacle presented to the world by the Catholic Church is unique and without a parallel. It exhibits, as no other religious body, the mark by which Christ declared His Church should be known and recognized and distinguished from all others, and for which He prayed, saying: "Father, that they all may saying: "Father, that they all may be one, as Thou art in Me, and I in Thee, that they also may be one in us, that, the world may believe that Thou hast sent Me" (John xvii. 21). Doctrinal unity is the toughstone of truth. Where there are differences Where there are differences, error has entered; and, alas! "the gates of hell" have prevailed.

The unity conceived by the Bishop of Carlisle is, he tells us, "unsearchable" and "unfathomable" and able " and " unfathomable " and " vague and dim," and therefore about as serviceable a mark of the true Church as a London milestone would be

Church as a London milestone would be if placed at the bottom of the sea.

Really, we feel it would be more logical to deny the divinity of Christ altogether, than to represent Him as unable to fulfil His promises or to redeem His clearest pledges. The Times is more reasonable, when it writes it is "impossible not to feel the unity and the power of the Church" whose centre is at Rome.

JOHN S. VAUGHAN. San Silvestro in Capite, Rome.

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LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 18th, 1905. Mr. Thomas Coftey:

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 limited with a strong Catholic spirit. It strennerly defends Catholic principles and rightened and stands firmly by the teachings and authority of the Church, at the same time promoting has best interests of the country. Following has slines it has done a great deal of good for his welfare of religion and country, and it will do more and more, as its wholecome influence reaches more Catholic homes. I hardone, earnestly recommend it to Catholic homes, which is the same time of the continued success. If ours very sincerely in Christ.

University of Uttawa.

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

Ottawa, Canada, March 7th, 1900.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit servades the whole. Therefore, with pleasure, I can recommend it to the faithful Electing you and wishing you success, believe me to remain.

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

LONDON, SATURDAY, JUNE 27, 1908.

THE INSTALLATION AT

TORONTO.

In the long history of the immortal Church one generation succeeds another with an unvarying monotony which knows only the change of individuals. Each age may have its special work and peculiar characteristics; but watching the rolling waves of time one sees the erest as it rises, then falls from view to rise again. It is different with the occurrences of our own age, and more especially with those of which we can not be indifferent witnesses. This is the case of the translation of our be- He claimed that it should be effected loved Bishop to the Metropolitan See of Toronto. The very loss which our community suffers by the withdrawal of a man whose official power and personal worth told so efficaciously for religion in this diocese of London is our apology of our regret. To the priests, to the religious communities he was father and friend. If he ruled, and dermining the chief corner stone it was he did rule, it was with gentleness as well as firmness. To us he was a kind the temple in whom rests the supreme father. His door was ever open, his authority bade these innovators stop or advice always ready. No one could be more approachable; few more practical. His administrative ability is evidenced not in London only but in every part of Ontario where in his earlier life he labored with the zeal of a devoted own authority. We may consider priest. It is not given to many even whether intelligent authority rests in in the holy priesthood, to have such a the person or in the so-called fact or steady upward ascent as that which truth which is to be believed or pracmarks the life of His Grace, Archbishop McEvay. A priest in two dioceses, a Bishop in one, he now passes to a second whither he brings his own well cultivated talents, the fruits of his experience and the ripened judgment of his man hood's prime. Toronto will be the fourth and most important field of his labors. He entered the city and took possession of his See under the most favorable auspices. All that nature could do in regard to weather was most favorable. All that enthusiasm and good taste could display was shown in the decorations of the Cathedral, in the well executed music of the Mass and the in Modernism the only imperative to throngs both upon the street to witness the procession and within the church law-giver. Authority must stand to to witness the grand ceremony. With no ordinary feelings could His Grace. who was the central figure of it all, have entered the Sanctuary and bethought himself of the scene before him. All that should encourage him was there. His old friends of London, clerical and lay, had gone to Toronto in numbers with hearts full of regret at the bonds now severed and with their the height of intellectual admiration to souls' prayer that His Grace would see length of days in his more exalted posi tion. Toronto priests and laity crowded St. Michael's Cathedral to the door to welcome the new Archbishop. Friends mand intellectual assent to a judgment were there from afar. Every diocese with which he had been connected sent its prelates and priests to offer their congratulations. Archbishop McCarthy of Halifax came up from the distant sea for the occasion. Kingston Hamilton, Peterboro, Sault Ste Marie and Alexandria were the organ - voice of Ontario to bestow honor upon the installation of their brother Bishop. Lastly there was the Apostolic Delegate who formed the cementing bond between Archbishop, priests and

ested strong in faith and loyal in obedience. The Church is rich in ritual and most dignified in ceremonial. And never does the sanctuary of a cathedral show to better advantage than when on such an occasion as the 17th inst. in St. Michael's Cathedral solemn pontifical Mass is celebrated. Pomp of seremony and sheen of vestments, without overshadowing the great act of sacrifice, add dignity to the whole. Immediately after the installation came the addresses of the Toronto clergy and laity with a reply by Archbishop McEvay. Without being lengthy or dull His Grace spoke with force and feeling upon the ill health and resignation of his venerable predecessor. As his reply will be found at length else. where it is unnecessary to reproduce it here. One point deserves special notice; for it bespeaks the man and outlines his wishes for the future as it indicates his own successful past. It is a point, too, which in a way is apt to become obscure. His Grace remarked amongst other things that the interests of the clergy were not one thing and those of the laity another. Bishop, priests and people had all the same great purpose in view, the same high interests to defend. Divided they could do nothing, united they were a power for the extension of the Church and the welfare of the State in the great works of religion and education. No one can doubt the truth and force of this idea. And knowing Archbishop McEvay as we do we are confident that by his ability and tact, by his qual itles of mind and heart, he will secure and strengthen this union which is sure to be for the peace and edification of the Church of Toronto. We cannot close without hoping that His Grace's day in Toronto will be as bright as the morn on which he was installed- long in its hours, and calm in its brightness, and that its evening shadows may close slowly and gently upon his Archepiscopal life. Farewell. Ad multos annos.

AUTHORITY AND ERROR.

One point of the Presbyterian As sembly Moderator's sermon we reserved

for further consideration. In criticizing the Holy Father's condemnation of Modernism the Moderator objected to the correction of error by authority. by the manifestation of truth. If the errors of Modernism were those of pure philosophy or natural science or political economy or any kindred subject unconnected with faith there might be reason for this stand. When these errors directly concerned faith and when they destroyed the temple by unnot without reason that the guardian of get out. The reason by which the Moderator justifies his argument is his Protestantism. Here is the crucial question. Each man according to all Protestants is his own judge and his tised. The error, however, underlying the Moderator's criticism lies in maintaining that the authority of faith lies in the mind itself, not out of it, so that belief in any extrinsic authority is impossible. This view shows how closely connected the fundamental errors of Protestantism are with the false philosophy of Modernism. Pro testantism leaves all power of assent to the individual : Modernism denies all reality outside of the individual. For Protestantism there is no author ity in church, state or other institu tion except what the individual judges; be obeyed is that of a hypothetical error as the angel at the gate of the earthly paradise, with sword drawn and the ever spoken probibition. Auother difficulty in the Protestant position is that they draw a radical distinction between knowledge and belief. Belief, according to this theory, contains no truth to be investigated. No fact to be explained. All drops from the lower depths of sentiment. It is not a question of knowing religious truth, it is rather a question of feeling confidence. Faith ceases to deand contents itself with a trust which, filial though it may count itself to be, lacks the primary characteristics of childhood viz., obedience and simplicity. When faith abandons the play and action of the intellect all authority must be either extrinsic or self appointed. If, therefore, the Moderator says to any of his flock: "You must not believe this. " Their answer is: "We know you not. Nor can we know you.

For knowledge comes of things we see "; Faith may be greater than knowledge people, the keystone of the arch beby reason of the truths with which it is
recognized has this source of child de
concerned, but inferior to it by the
linquency become that it is being urged
trust that as the winter of life comes

outside of the intellect. Against this fallacy Catholic doctrine has always maintained that faith and knowledge agree in that they both fall under the intellect and require for their term. intellectual assent. No truth of faith is believed without this assent any more than a principle of science is admitted without it. They differ as to the motive upon which the assent is given. Faith obtains from authority this motive of assent : knowledge has it on the other hand from intrinsic sources. Now there are few things which are not objects of either human or divine faith. Ol very few things have we personal knowledge. We take most of our knowledge upon faith. Few students know by experience the composition of water or that the angles of a triangle are constantly two right angles. If knowledge, instead of con tenting itself with faith, required personal study and investigation of every question touching upon every subject, how narrow, cabin'd and confined would be the field. Instead of a republic of letters and science we should have only the acreage traversed by the individual. Instead of the past being the inheritance of the present and the future each must start for himself without capital and with no prospect or intention of leaving to others the harvest of his intellectual culture. Authority, therefore, plays a large part in the acquisition, the stor age and the distribution of knowledge. Still more important is the part it takes in supernatural knowledge, in theology and the conduct and practice based thereon. Authority is the mediator between the subjective mind and the objective truth. It brings them to gether, holds them and binds them, somewhat as the middle term in syllogism. Authority is not absolutely extrinsic to the mind. Its source and power are manifest to the mind or bear upon it with a conviction which can not be resisted. The assent given to authority will depend upon this source. In the case of its being divine this assent will be sealed if necessary with the sacrifice of life. It will find its expression in conduct which has been shaped by it. But if authority is the mediator between the subjective mind and the objective truth, it becomes in a special way the unflinch. ing guardian of the latter. Manifest all these truths to human reason it can nct, for some of them lie beyond the limit of finite mind-rolling their crystal tide upon the shore of time. Such is the Trinity and Unity of God. Such is the Incarnation. These are the two great truths which have concerned the authority of the Church most through all the centuries. It is the latter, the Incarnation, which to-day the Sovereign Pontiff defends with zeal and power-He cannot manifest them ; for other wise faith would not be faith. If he imposes a sanction it is medicinal and preventative-more paternal for the other members of the household than punitive for the offenders. Authority has all its subjects to consider as it has all its truth to guard.

THE INDUSTRIAL SCHOOLS.

The work carried on by the Industrial Schools of Ontario is closely connected with that of the Children's Aid Societies. Both are founded on the children who are surrounded by evil must inevitably become the victims of these conditions, unless removed, or the environment changed. Children are committed to an Industrial school because of truancy, incorrigibility, petty pilfering, etc. They come before a magistrate or judge in the Children's Court, are tried in private and usually the agent of a Children's Aid Society is at the service of the magistrate or judge to make enquiries as to the home surroundings and past record of the child. As before intimated, in many cases it is found that the child's delinquency is the result of home conditions. The parents are often themselves the victims of circumstances and are rather to be pitied than censured. It has been found that one very prolific cause of delinquency on the part of children is the mother being away from home a good part of each day, working. This in itself is laudable, but it often has bad results so far as the children are concerned. It may be that the father is dead or has deserted his family, and it becomes necessary for the mother to earn the wherewithal to sup port life, but while she is away the children are deprived of a mother's care and training, which, when it is good, cannot be duplicated. If there are young children, the older ones, who ought to be at school, are kept home to care for them. All are on the offend against the law. So well had they never entered it. We sym-

that there should be a fund established from which widowed mothers could be assisted so that they could remain at home and care for their children. It is said that this would be more economical than caring for the children afterward, who have become delinquent be cause of the lack of a mother's care and training. There are many other causes, of course, which contribute to a child's delinquency, such as genera neglect on the part of parents, selling newspapers, attending cheap theatres cigarette amoking, etc., and sometimes amid ordinary good surroundings one boy or girl of a family will develop a tendency toward pilfering, or some other petty vice.

There are four Industrial schools is Ontario, one each for Catholic boys and girls, and one each for Protestant boys and girls. St. Joha's Industrial school East Toronto, is under the care of the Christian Brothers, and the St. Mary's Industrial School, Toronto, is in charge of the Sisters of the Good Shep herd. Children are committed to these schools indefinitely, but they usually remain from two to three years. There they receive ordinary school education and are trained in the rudiments of different traces and occupations. As in many cases where children were committed to an Industrial school, the children's homes were chiefly responsible, and it is not encouraging to send these children back to their homes, as they often return to their former way of life. Of late the experiment is being tried of placing these children in foster homes after they have spent a sufficient time in the school to impress upon them the fact that they are under control. Up to the present the result of these placements has been encourag ing. It is chiefly boys who are dealt with in this way and they are placed on farms. An ordinary active, intellig ent boy quickly becomes interested in the horses and cattle on a farm. The open air life is good for him mentally and physically. He listens to family discussions on the price of all the products of the farm, also learns the cost of all that is purchased, such as implements, seed, grain, etc. This teaches him the value of money better than if he were working intermittently in the city and wasting a good portion of what he earns on unnecessary, if not harmful, extravagances. In addition he is in the company of people whose lives are simpler and with whom religion counts for a good deal more than it does with the average resident of the

MARQUIS MALONEY.

Some weeks ago we severely criti cized Marquis Maloney, of Philadelphia, and his daughter, because of the escapade of the latter in one of the American divorce courts. The family, as might be supposed from the name. are Irish Catholics. We are told by a correspondent in New York that the title of Marquis was conferred upon Mr. Maloney by the Pope, as a recognition of his munificent gifts to works of charity connected with the Church. It is also claimed that no better re presentative of his creed and race ca be found in the United States. He is, we are assured, a plain, simple Irishman, and his daughter's act has crushed him. This statement of the case, which we believe to be correct, prompts same lines; that is, an effort to help us to make an apology to Marquis Mal oney for the criticism we had printed, as conditions in their homes, and who it is unjust so far as he is concerned. We considered we were justified in making it from a reading of the divorce proceedings which appeared in the American papers. We are heartily glad to be told that Marquis Maloney is a true representative of his creed and race. He may or may not, however, be guilty, as many an Irish father has been, of sins of omission in the case of his daughter. Of this we have no information. We trust he will be able to say that no blame can be justly attached to him. The case will, we hope, be a warning to all Catholic parents who have not watched and guarded their children from the pitfalls which beset them in the un - Christian and un - Catholic atmosphere of that butter - fly life led certain class of society which is so much in vogue in this our day, where the serious phase of existence is well-nigh ignored, and where meaningless chit-chat and the retailing of social scandals consume the hours which ought to be devoted to purposes of a nobler character. In this exe crable divorce business the novel, fresh from the printing press, plays no insignificant part. People who read but these volumes and spend their days and nights in the social whirl where high ideals are scoffed at, will soner or later find themselves life's failures, and will be classed with those street most of the time and it is of whom it may be written that the not surprising that some of them world would have been all the better

to him, the scandal which has grieved him, will be atoned for as much as possible.

A DISTINGUISHED IRISHMAN HONORED.

of the supreme court of Canada, has been notified of his appointment by the imperial government to succeed the late Major General Sir A. J. Ardagh age, in ratifying the appointment of Sir Charles Fitzpatrick as joint representative of Canada, Newfound-land and Great Britain for The Hague ference to the Atlantic fisheries, the British government suggested 'that Sir Charles might also be appointed as a permanent member of The Hague board to fill the vacancy caused by the death of Major General Ardagh. The suggestion was naturally gratifying here as being a significant recognition of Canada's partnership in the affairs of the empire as a whole, and the arpointment has now been made.

We extend our hearty congratulations to the Chief Justice. He richly deserves the honor which has been conferred upon him. By his rectitude of character, his brilliant talents, his abiding love for the land of his fathers, his loyalty to the Church, and his sterling Canadianism, Sir Charles has occupied a foremost place in the esteem of the people of the Dominion. Given a fair field the Irish always climb to the top.

NEW ARCHBISHOP NOW IN

THE FORMAL INSTALLATION TAKES

Toronto Globe, June 18. Accompanied by all the splendor with which the Church of Rome invests its ceremonial, the new Archbishop of Toronto, the Right Rev. Fergus Patrick McEvay, D. D., was yesterday morning formally installed at St. Michael's Cathedral. The occasion was made one of special magnificence in view of the fact that the Papal Ablegate in Canada, His Excellency travelled from Ottawa in order to take part in the ceremonial, and to confer further distinction to the occasion by reciting the Pontifical High Mass, which followed the installation, himself.

Long before the hour at which the

ceremony was announced to commence the faithful thronged into St. Michael's Cathedral, and by 10 o'clock not only was every seat taken, except those re-served for the visiting clergy, but even the aisles were crowded with spectator anxious to witness the official assumption of office of the new head of the Church in Toronto. It is almost of peculiar significance that Archbishop peculiar significance that Archbishop McEvay is the third Bishop of London who has been elevated to the Arch bishopric. The See of London has al-ways made large demands upon those who occupied its episcopal throne, but, heavy as the duties of the office have een, those of the higher sphere naturally make a still more severe upon the head of the province : indeed. Archbishop McEvay in his reply to the addresses presented to him made special reference to the fact that the health of his two immediate predecea-sors had failed under that strain. No doubt at the time when the gorgeous ceremonial was proceeding, when the aisles were heavy with the smell of incense, the high altar ablaze with lights, when priesthood and laity were expressing their joy in welcoming their new superior, many a thought must have gone to the well-known figure of Archbishop O'Connor, self deprived of all his high dignities, who is now quietly preparing to meet his Creator.

THE OPENING CEREMONIES. Shortly before 10 o'clock as the c commenced to softly sound the first notes of the opening voluntary the high altar flashed into a blaze of light, and the Vicar General, with his attendant chaplains, arrayed in the golden vest-ments of office, passed down the centre aisle in order to meet the Archbishop's

procession at the main entrance. Headed by alcolytes, carrying book, candle and censor, and followed by the priests of the city, and the visiting and prieses of the entry and the visiting and diocesan priests, the Archbishop's procession passed from the palace along Shuter and Bond streets to the main entrance of the cathedral. The short route was closely lined with many hundred spectators, but the greatest order was maintained without any in terference from the small squad of terference from the small squad of police on duty, and the stately procession passed along without any difficulty. Following the diocesan clergy came a long array of high dignitaries of the Church, and Bishops of other dioceses, not only in the province of Toronto, but from far down by the sounding sea, who delighted to do honor by their presence to the new Archbishop. Escorted by a bodyguard of the Knights become to the new Archbishop. Escorted by a bodyguard of the Knights of St. John, in their quaint uniform, and with drawn swords, Archbishop McEvay, clothed from head to foot in golden raiment, with his crosier in his hand, came immediately after the visiting Bishops, and the procession closed with another small body of the priest

SYMBOLIC CEREMONIES AT CATHEDRAL. Full of symbolism were the cere-monies which were gone through upon the arrival of His Grace at the western the arrival of His Grace at the western entrance of the Cathedral. As prescribed by the ritual of the Church, he was sprinkled by the Vicar-General with holy water, and then having first blessed the incense, was censed by the

same dignitary. The procession then proceeded up the centre aisle, headed by cross and tapers, passing between two lines of robed priests to the sarctuary, where tiers of seats had been erected for the accommodation of the clergy. The number in attendance was clergy. The number in attendance was so large that a considerable portion of the body of the church had to be set aside for them.

Swung high above the centre of the Sir Charles Fitzpatrick, chief justice

sanctuary was a large white cross, from the base of which nowed six festoons of the Papal colors, white and golden, while the pillars of the nave were as one of the four representatives of Great Britain on the permanent board of arbitration at The Hague, to settle international disputes. Some time while the pillars of the nave were similarly linked. At the conclusion of the singing of the first canticle well-coming the Archbishop the Vicar General ascended the pulpit and read in rolling Latin the Papal briefs. Then the Archbishop, accompanied by his deacons, the Rev. Father Coyle and the Rev. Father Trayling, was escorted to the Episcopal throne, where the brief of the Bishop of Rome was solemntribunal to adjudicate on matters in ly returned to his keeping. In order of their rank the clergy of the diocese who were in attendance came forward and took the vow of obedience ing and kissing the episcopal ring. At the conclusion of this ceremony, Morris read the address on the clergy. The address by the laity was afterwards read by Mr. Justice livered a short reply, and he, has ronounced the b lass was proceeded with. The cel brant was Monsigner Sharetti. at its conclasion was presented with an address of welcome by Vicar General McCann, and His Excellency replied SOME CLERGY PRESENT.

Among prominent churchmen present were: Archbishop of Halifax, Most Rev. E. J. McCarthy: Archbishop of Kingston, Most Rev. C. H. Gauthler: Bishop David Scollard of Sault Ste. Marie; Bishop J. H. Dowling of Hamilton; Bishop W. A. Macdonald of Alexandria; Bishop R. A. O'Connor of Peterboro; Mgr. Mennier, Administrator of the dicese of London; Dean Egan of Barrie ; Dean Morris of St. Catharines, the Novitiate of St. Basil's, Rev. Marijohn; Rev. N. Roche Rector of St. Michael's College; Father McKeon, of London; Father Alward of London; Father Hamilton of Halifax; Father McShane, repre-senting the Sulpician Fathers of Mcctreal; Ven. Archdeacon Casey of Lind-say; Dean Mahoney of Hamilton; Father Sinnett, secretary to the Papal Ablegate; Father Morrow of Toronto; Father Coyle of Holy Family Church; Father Trayling of Port Dalhousie; Father Hand of St. Paul's; Father Sullivan of St. Catharines; Father O'Donnell of St. Mary's; Father Keilty, of Douro; and many others, in-

cluding an almost complete representa-tion from this city.

In the body of the church were the Hon. R. W. Scott, Secretary of State, representing the Dominion Government; Hon. J. J. Foy and Dr. Reaume, representing the Provincial Governments. ment; members of the Separate School Boards of Toronto and London, and representatives of the various societies and institutions connected

with the Province.

ADDRESS OF CLERGY.

The address of the clergy, as presented by Dean Morris of St. Catharines, read in part as follows:

May it please Your Grace,—We the priests of the Archdlocese of Toronto -We the are assembled to day to bid you wel-come as our spiritual chief. The Holy Father has been pleased to appoint you Archbishop of Toronto and Metropoli-tan of the ecclesiastical province. With respectful reverence we hail the appointment. Peter has spoken through Plus, the Apostolic authority has been exercised and its decision

clergy of the archdiocese. We recognize in your appointment the continuation of the world-wide commission of Christ to the apostles. "Going therefore teach all nations. with you all days.' Your mission has its source in God. Your selection was the choice of the Holy Ghost ; you appointment was made by the Vicar of Christ in his office of ruler of the uni-versal church. It is in this full Catho-lic sense of faith and leve that we psy

our homage to you to day.

The See of Toronto has been blessed by a line of illustrious churchmen, who, in season and out of season, devoted their talents and their lives, to the building of the Church in the archdiocese. They laid the foundations deep and broad. With them there was no trimming of Catholic faith, no minimizing of sacred down. dogma. The lustre of their light was seen and the effect of their power felt beyond the most distant boundaries of the Dominion. To their valiant efforts in days of stress and struggle the excel-lent school system which the Catholic lent school system which the Catholic children of Ontario enjoy to day is chiefly due. Institutions of learning and homes of charity were planted and fostered by them. Everywhere in the archdiocese may be seen monuments of their zeal and labors. Their teaching and example were productive of a people of strong faith and patriotic spirit.

patriotic spirit.
Such, Your Grace, is the heritage which comes into your hands to day. The memory of the martyred missionaries, the fruits of the labors of five most devoted Bishops, the garnering of several generations of self sacrificing priests make a precious trust. This trust, we are sure, will be safe in your keeping. May your own reign add to the store of noble achievements of the

prelates of Toronto.

In all your undertakings for the ad-In all your undertakings for the advancement of religion and the good of the country you may rely with absolute confidence on the unwavering loyalty and patriotic support of the priests of the Archdiocese of Toronto.

ADDRESS FROM LAITY.

The following is in part the address from the latty which was read by Mr.

Justice Anglin:

To the Most Reverend Fergus Patrick McEvay, D. D., Archbishop of Toronto:

May it please your Grace. On this

May it please your Grace.—On this memorable day when you assume the high office to which it has recently pleased the Holy Father to appoint you, on behalf of the laity of the archdiocese.

we approach y welcome you as assure you of t tion of your ne While we downich has imported to free him ilities of the of yourself as us with confide Your design our Archbishol for you our los Catholics; the

JUNE 27

position of i Bishop of Lon bishop of Toro the many exc illustrious pr ation of the sp by them and or the benefits wh their paternal lives lead us t ous the appointment of the Bishop of Under the a mediate prede creased in rishes in th and its suburl the Catholic it approxim new vineyard as have been past, we reali to be accompl Our educat are undoubte with those of we believe th

progress and and we are know that, in the cause o My Lords, Very Red In obedien Holy Father the right to Catholic wo London, whe elergy and l have now co of Toronto t bishop O'Ca illness that Grace's res honor of st diocese of L great work priest and I

Province. tion to duty always be everything happy the The gratefiships of the zealous price Toronto S known to m enjoy the fi expect the be prepare and to giv the salvatio too, had triumphs. Bishop of example officed his li of our ho fever stric everything and the The secon Bishop Ch down und tired lik O'Connor, for death The good loving re present. the freedo much to for the we In comin predecess plete stra

kindness faculty a I notice addresse Catholic deep int portant and Sta All Chris God as every c ness of mortal : grace at its true prayer properly creature will rev wicked, right o religiou parents soul an soul is body sp trainin reasons quently ous e hence a engage work. childre how my give a Time i Even c virtuo real vi a virtu how to the to Gc fluene

we approach your episcopal throne to welcome you as our chief pastor and to assure you of the good-will and affection of your new flock.

while we deeply regret the cause which has impelled our late reverend Archbishop to lay down the burdens and to free himself from the responsibilities of the episcopate, the selection of yourself as his successor has filled us with confidence for the future of this

diocese.
Your designation by the Holy See as our Archbishop would suffice to ensure for you our loyalty and our religion as Catholics; the dignity of your exalted position of itself commands respect. For the third time consecutively the Bishop of London becomes the Arch bishop of Toronto. Our knowledge of the many excellent qualities of you illustrious predecessors, our appreci-ation of the splendid work accomplished by them and our grateful recognition of the benefits which we have derived from their paternal solicitude and exemplary lives lead us to regard as most ausplei ous the appointment to Toronto of an-

other Bishop of London.
Under the administration of your immediate predecessor the churches and schools of the diocese have largely in creased in number. The Catholic rishes in this, your metropolitan city and its suburbs now number seventeen: the Catholic population has grown until pproximates 40,000 souls. Your vineyard is large, and creditable it approximates past, we realize that there is still much to be accomplished. as have been the achievements of the

be accomplished.
Our educational advantages of to-day are undoubtedly great as compared with those of years not long past. Yet believe that there is still room for progress and improvement in this field: and we are especially delighted to know that, in the person of Your Grace the cause of Catholic education, ad vanced as well as primary, has an ardent friend and advocate. ARCHBISHOP'S REPLY.

My Lords, Archbishops and Bishops, Very Rev. and Rev. Fathers and dear brethren:

In obedience to the command of our London, where my relations with both clergy and laity were most cordial, and have now come to the Metropolitan See of Toronto to succeed His Grace, Archbishop O'Connor. We all regret the illness that was the occasion of His Grace's resignation. Having had the honor of succeeding him also in the diocese of London I can appreciate the great work he accomplished both as priest and Bishop in that part of the Province. His editying life and devo-tion to duty are well known and it will always be a pleasure for me to do everything in my power to make happy the evening of his well-spent life. The grateful clergy recall the hard ships of the Jesuit Fathers and other zealous priests in the formation of the See-hardships that are un known to many in this generation. We enjoy the fruits of their labor and heroism. We serve the same Master and expect the same reward and we should be prepared to imitate their example and to give our lives if necessary for the salvation of souls. The Bishops, too, had their days of trials and triumphs. Bishop Power, the first Bishop of Toronto, left us a glorious example of zeal for souls. He sacriexample of zeal for soils. He sacrificed his life bringing the consolation of our holy religion to the afflicted fever stricken Irish exiles, who had lost everything except their love of God and the hope of everlasting reward. The second Bishop was the illustricus Bishop Charbonell, whose health broke down under the heavy strain of labors down under the heavy strain of labors and burdens and he resigned and redown under the heavy strain of labors and burdens and he resigned and re-tired like His Grace, Archbishop O'Connor, to make special preparation for death—which every man must face. The good works of Archbishop Lynch and Archbishop Walsh are still held in loving remembrance by many who are present. Both loved the Church and the freedom enjoyed in Canada and did enjoy much to promote the virtues essential for the welfare of both Church and State. In coming to succeed these illustrious predecessors I do not come as a com plete stranger to Toronto. As a student I spent several years in St. Michael's college under the care and direction of the good Basilian Fathers, and I re-member with gratitude and love the kindness received both from the college I notice with much pleasure that both addresses mention the great work of Catholic Education and this shows the deep interest taken by the devoted clergy and faithful laity in this all important subject-important for Church and State, for time and for eternity.
All Christians acknowledge the Eternal
God as their Creator and believe that
every child born into this world is
made in his soul to the image and like ness of God. The soul is noble, im ness of God. The soul is noble, immortal and beautiful and requires both grace and truth to enable it to reach its true home in heaven. The grace of God reaches the soul by neans of prayer and sacraments; and to pray properly a child must know he is a creature, that he has a Creator Who will reward the good and punish the wicked, and hence arises the absolute wicked, and hence arises the absolute right of the child to what is called a religious education. It is the duty of parents to supply the wants of both soul and body of the child and as the soul is far more important than the body special care must be given to the body special care must be given to the training of the soul. Parents for many reasons are not in a position frequently to give a proper religious education to the children and hence schools are formed and teachers engaged to help the parents in this great work. It should be a recovery the size work. If schools are necessary to give children a secular education for earth, how much more are they necessary to give a religious education for heaven? Time is fleeting: and heaven eternal.

the school are required. Now the Legislators of both Ontario and Quebec have recognized this right of parents and children and have schools in which hath the willinger and scales adjusting both the religious and secular education s given and in so doing they have shown o the world a splendid example in the to the world a spieldid example in the treatment accorded to minorities. It is the clear duty of every Catholic worthy of the name to take advantage of the rights we here erjoy, and Bishops, priests and people should unite in making our school system as Catholic as compressional control of the control of people should unite in making our school system as Catholic, as compre-heusive and as efficient as possible. We grant to others what we ask for ourselves and we should be able to live always in peace and harmony and the love of God and our neighbor. Considering the advantages possessed by the city of Toronto—being the commer-cial, educational and legislative centre of this Province—it should be a model for the whole Province, and all its citizens should be treated with justice and British fair play, and even gener-osity should be extended by all rightminded citizens to those who are in the minorily. For my part I will try to obey the laws and respect the public officers and ever remember that the God Whom we serve is the God of love, of justice, of mercy and of peace Regarding the charitable institutions. Regarding the charitable institutions, i am glad to hear they are doing good work. The poor, the afficted, the sick, the orphan, yea! even the outcast appeal to the Church as to their mother for assistance and protection. To meet this want the Church selects devoted souls chosen by the Division of the control of the con devoted souls chosen by the Divine Master to do His work and they are consecrated to God in the form of religious communities, and under their gentle care those that mourn are soon comforted and the weary and despised soon find rest. I am very grateful to the reverend clergy for their warm words of welcome, presented by my old seminary comrade, Father Hand, and for the promise of assistance in every good work. After God's blessing everything depends on the help of zealous and obedient priests, both secular and religious. With them much can be accomplished for God's Holy Father, Pius X, who alone has the right to appoint Bishops in the Catholic world, I left the diocese of this way make sure of success-for the obedient priest is sure of victory, as he imitates the great high as he imitates the great high Priest who was obedient unto death. I thank also the Hon. Justice Anglio and my old coilege friend, Mr. Kelly, and the other gentlemen of the Committee for the beautiful address presented on behalf of the faithful laity of this diocese. Some people imagine that the interests of the clergy are of one kind and the interests of the laity of another. This is pure imagination and a great error. We have no inter-ests in this world except your interests and the interests of your children.

Your interest are ours—and ours are yours and both are God's. We stand or fall together. We make the same friends and the same enemies. We fight the same battles and gain the same victories—we are members of the same Catholic family and belong to the same glorious Church of Christ. This Church is our loving Mother and our duty as good children is to defend, her to love her, to obey her and if necessary to die for her — knowing that when the night of death shall come and our work is done she will guide us to Jesus, to Mary, to Joseph, to St. Michael, the patron of this diogene to live in peace for your of this diocese, to live in peace forever. Finally I take this occasion to expremy sincere gratitude to the Arch bishops and Bishops for their presence and to many priests and people, includ-ing many kind friends who are non Catholics from different parts of the country. I am grateful to the good people of Toronto for their kind recep tion and I appreciate in a special man-ner the presence of both priests and people from the diocese of London. They have crowned many years of goodness to me by coming to the ceremony of my installation as Archbishop of Toronto. May God bloom

May God bless you all. addressed His Excellency the Panal Ablegate, Mgr. Sbaretti. He assured him of the loyalty and homage of the entire diocese. He spoke briefly of Toronto as a city of great educational institutions and of charity, where the sick and poor found shelter. A touching reference was made to the resignation of Archbishop O'Connor who had performed long and faithful service for the Church in the diocese.

MGR. SBARETTI'S REPLY. In reply His Excellency in part

said:
"The Holy Church to which we have "The Holy Church to which we have the grace to belong is the mystical body of Christ. She is His spouse, all-beautiful and all-fair, without spot or stain. "Tots pulchra es amica mea et macula non est in te.' Thou art all fair, O my beloved, and there is no spot in thee.' She is the mirror of God's majesty and the image of His grodness. She is the brightness of goodness. She is the brightness of sternal life, 'candor lucis aeternae,' because she is the divinely appointed depository of supernatural revelation of all truths necessary for the salvation of mankind. We can truly repeat with reference to her the words of the Almighty in Holy Writ 'Esce dedi te in lucem gentium, ut als salus mea usque ad ultimam terrae.' 'Behold I have given thee to be the light of the Gen tiles, that thou mayest be my salvation even to the farthest parts of the earth.

HUMAN REASON NEEDS LIGHT. "Poor human reason needs to be en-lightened by the supernatural light of God. It has no physical power to reach supernatural truths; it cannot of itself acquire even the knowledge atural moral truths without the great est efforts, and then indeed but after s long search, and, what is worse, not without an admixture of errors. The without an admixture of errors. The wast majority of men find themselves in a moral impossibility to attend to such an arduous and difficult study. So

and peoples left to their own natural resources have fallen into the deepost degradation. We do not speak now of the aborigine people of these or other parts of America. You know how base their instincts were, how ferocious their character, how they were sunk to the lowest seek of the same than the same t to the lowest scale of savagery. But we refer to the more enlightened pagen society. The picture we have of it is indeed appalling. The condition of woman was very low, the moral situation was abominable, slavery, tyranny and depravity reigned supreme. And wherever the revelation of God is re jected no better conditions are ever to

TRIUMPH OF THE CHURCH.

ing supernatural truth did not and could not allow the sacred deposit to be left to the judgment and will of every individual. This would have been to put into it an element of division and destruction. Tais deposit must be carefully guarded, and to the Church founded by Him Christ entrusted this founded by Him Christ entrusted this founded by Him Christ entrusted this and the powers of dark. persecution, no terror can prevail tians. 'Sanguis martyrum, germen Christianorum.' She came forth from the combat more powerful and more beautiful than ever, crowned with the laure's of victory. Even more danger ous enemies arose from within her own fold-men who tried to darken the light of her faith, tarnish the purity of her morals, and break the unity of her communion. The Church, always vigilant, did not hesitate to cut off the rotten branches. The branches so out off are destined to death, but the Church, freed of their malign influence, con tinued to grow with renewed life and vigor. So it has been, and so it will be to the end of time. The enemies of the church have passed and will pass away, always with more or less noise, 'periet memoria eorum cum sonitu.'
From time to time they gain some apparent advantage and they fancy they are going to win a final victory. (certainty they will be deceived. the end, with the desperation of Julian they will be obliged to cry out 'Gali-lae vicisti.' 'Galilean, thou hast conquered.' The battles of the Church will never cease. It would appear never cease. It would appear that she sometimes suffers a reverse. but she ever emerges from the strife triumphant.

BE DEVOTED TO THE CHURCH. "Now I know that you are second to none in affection to the Holy Father. The beautiful address you have read to me is an expression of your filial devotion to the supreme head of the Church. I certainly did not expect less from your faith, but it is not on that account less agreeable to my heart to hear this manifestation of your love towards the Holy See. The sentiments you express are not directed to me personally, but to the authority which I represent in this country; for that represent in this country; for that very reason they are more acceptable to me. You love Peter and all to whom any portion of his authority is delegated. As you see the Saviour in Peter, and Peter in his successor, so you see the Holy Father in the person of his representative.

"Be always, my dear brethren devoted to the Church and the Holy See, knowing that thereby you are ever devoted and attached to Our Lord Jesus Christ.

"In conclusion, I desire to expre another lively and ardent wish that I cherish, namely that the faithful laity, the clergy and the Bishops will be al ways united, that the bonds between you will become stronger and stronger and that you will be as a family in which all the members love each other, co-operate with each other, obeying cheerfully the guidance of its head."

ALCOHOL AND OPIUM.

Dr. N. M. O'Donnell, a noted Irish physician, practising at Fitzroy, New Zealand, speaking of the poisonous effect of alcohol, says:

Alcohol differs from poisons such as prussic acid, strychnine, arsenic, and belladonna in having an insidious charm on the nervous system, which in time threatens to become irresistible and tryannial. In some form or an and tryannical. In some form or an other—as spirits, wine, beer, stout—its use is spread throughout the whole Caucasian race. The only common drug that can be compared with it is opium. This is the drug indulged in by the Mongolian race, and it, too, possesses a subtle but ever-increasing, charm. We Caucasians are apt to look with some apperior pity on the Chinese for being superior pity on the Chinese for being addicted to the use of oplum, but with just as much reason and common sense from a medical point of view might I invite a friend whom I meet in the city to smoke an opium pipe at my expense, or allow me to treat him to a subcutane ous injection of morphia, as to ask him in and pour a drink of whiskey into him. Both stand in the same catalogue of drugs that are first excitants and then protectes and even in small description. then narcotics, and, even in small doses, are entirely needless for a healthy man.

As a matter of fact, I have often wondered whether nature has not made a mistake in giving the Celt, with his natural susceptibility to excitement and his strong emotions, alcohol as a drug, and a sluggish, stolid Chinese a powerful narcotic like opium; and whether, as these drugs were consumed at all, it would not be better if the Celt consumed opium and the Mongolian alcohol. Theoretically, at any rate, these drugs as at present consumed these drugs as at present consume

But, as I have said, neither is nec Even on earth no state is safe without virtuous citizens, and there can be no real virtue without religion and to form a virtuous Christian citizen "he knows how to give to the State what belongs to God, the combined efforts and influence of the home, the Church and modern history teach us how nations

such an arduous and difficult study. So the influite mercy of God came to the man. The best mental and physical more needed as humanity had fallen from primitive justice to a sad condition from which it could not redeem itself. 'Se perdere potuerant, se redimere non potuerunt. Ancient and modern history teach us how nations

But, as I have said, neither is necessary in any shape or form to a healthy man. The best mental and physical work can only be done by abstention from alcohol. I defy the world to point out any great intellectual achievement produced while the brain of the author was under the influence of alcohol.—The

LETTER OF OUR HOLY FATHER POPE PIUS X TO THE ARCH-BISHOPS AND BISHOPS OF CANADA.

Our Venerable Brothers Louis Nazaire, Archbishop of Quebec, and to the Archbishops and Bishops of the Dominion of Canada.

PIUS X. POPE.

Venerable Brothers, Health and postolic Benediction.
It is truly meet and opportune that the immortal conferred on us by our ancestors and the great deeds done by them should be commemorated at fixed and suitable peroids—piety itself and gratitude invite us to do this, and the

ness have combined against her, furious attacks have been made upon her, soul of the hero and on the importance ous attacks have been made upon her, soil of the hero and on the importance she has been subjected to every kind of persecution, rivers of innocent blood have been spilt, but no violence, no by special demonstrations, nor is it at against her. Her trials were but the all surprising that even outside your prelude to a greater triumph. The country there shall be such a great blood of martyrs was the seed of Chris movement to make those feasts now being prepared most solemn and most brilliant, as they already promise to

From this joyous consort of grateful sons we do not wish that our voice should be absent — the very special affection and the close ties that unite us to you would not permit that. For your historic life teaches you that while you are able to vie in social activity with the most progressive nations, you are second to none in safeguarding the religion of your forefathers. We know that, thanks be to God, in your country Christian institutions fiburish and prosper, and that it is not alone private life which is permeated with the Catholic spirit, but also, as should be the case, public life and even the organisation and Government of the State. Moreover, among you the Church er joys a liberty greater perhaps than anywhere else; and in this fact we are pleased to recognise at once the courage and perseverance of the Cath olic citizens and the just influence of

the British regime.

But most of all are we pleased with
your devotion towards our person.

For if you have had manifest proofs of the kindness of the Roman Pontiff to wards you, we, on our side, cannot doubt the affection and obedience with which you honor the Vicar of Jesus Christ. We had a very eloquent testi Christ. mony of it years ago when our temporal dominion was attacked by armed ene mies and the youth of Canada were the arst to basten in large numbers to the Roman Pontiff, ready to give their lives to defend the rights of the Apos-

But in thus praising the virtues of Canadian people a great share of our eulogy must go to you, Venerable Brothers and to your clergy, and to all those among the laity who are working with you for the defence and prosper-ity of the interests of religion. For it is owing on the one hand to your vigil-ance and care and on the other to the prudent activity of those faithful that the Church of Canada has been enabled to maintain in all their beauty those works of the past and to strain forward wards an increasingly better future.
You will understand, therefore, how

peartily we take part in your common oy, and this we do all the more willing. from the fact that on the eccasion of the coming celebrations people will in-evitably remember all that the Cana dian nation, from its origin down to the present day, owes to the Catholic religion and to the Church.

Among the most distant memories of your history stands out the figure of Samuel de Champlain, a Frenchman by distinguished for his Christian wisdom. Charged by the Kirg of France to found a new colony on your continent, nothing was nearer his heart than the propagation of the name of Catholicism in those regions — he rightly deemed that he could not better serve his King than by procuring the glory of Jesus Christ. Thus from the very outset, by the foundation and dedication of a temple, he consecrated the cradle Quebec which was to be as it were the centre from which the in-fluence of Christian civilization was to be spread all over North America. Shortly after, animated by the hope of a most abundant harvest, and with of a most abundant harvest, and with the cordial approval of this Apostolic See, he secured missionaries upon mis sionaries, from France, the first arrivals bringing the others after them, who worked, with what ardor we know, in rescuing from savagery multitudes of the natives, and in civilizing and evangelising them. Everybody knows that among all those apostles, the members of the Company of Jesus especially distinguished themselves — many of distinguished themselves — many of them, indeed, in the exercise of their sacred ministry, met with the cruel leath of the martyr.

Champlain, too, with rare prudence, after having made such excellent provision for the conversion of the inhabit ants of the country, took measures for preventing the licentiousness of new-comers from compromising the success of the works of the colony. Not every-body was permitted to cross to America only those might do so who had given sufficient proofs of the practice of the Christian virtues. And it happened that when men of evil life penetrated into New France care was taken to have them arrested and sent back to their own country. An admirable policy! and the fact that the French governors who succeeded Champlain maintained and followed it has, we are convinced, greatly contributed to the preservation of the faith and of

Christian life among the Canadians.

These happy beginnings were won derfully continued and built upon by the man chosen by Providence to be the first Bishop of Quebec. So many and so great were the happy results

that adorned his long episcopate that he was in a manner the creator and the artificer of almost all the glory which continues even to-day to illuminate Canada and its Church. Reaching the diocese entrusted to him by the Roman Pontiff he began with all that courage he possessed to develope the works suc-cessfully established there for the com mon weal, and he laboured with the utmost diligence to organise such others as he thought opportune. Thus, greatly enlarging the sphere of the religious missions, he sent all over North Amer-ica, as far as the Gulf of Mexico and throughout the fall extent of New France, the heralds of the Gospel. To the missionaries he added nuns who served as precious aids to them in all the works and all the duties of Christian charity. Careful as he was to pre-serve the colonists from all corruption of morals, he was still more solicitous in preserving their falth from all dan ger. And as a time when many were imbued with the spirit of Gallicanism and lacking in deference for the Apos tolic See, Francois de Laval required that in his diocese the liturgy should be in full conformity with th rites, and above all things he inspired is clergy with the affection and devo tion which he himself professed for Sovereign Pontiff; in short, thanks to his perfect wisdom he drew closer and strengthened forever that intimate union with the Roman Pontiff, which, as we have already said, forms our

greatest.
These services rendered to your country are surely great ones, but in Our opinion the greatest of all of them is that Seminary of Quebec which Francois de Laval founded and organ zed with great wisdom. Thanks to that institution the Canadian Church began to provide itself with numerous priests who, formed in virtue and in knowledge, most devoted to the Sovereign Pontiff and their Bishops, united among themselves has about united among themselves by a charity all fraternal, have fulfilled with great piety the duties of their ministry. From that same house excellent citi zens have come forth at all times, instructed in all that appertains to social life, and it is by their action, seconded by their Bishope, that the Canadian nation has acquired the rights and liberties which it now posses

That seminary still stands, a mo-That seminary still stands, a mo to noble monument of pastoral solicitude, preserving intact the character impressed on it and the spirit bequeathed to it by its founder. It is as it were the mother and the model of almost all the other institutions. model of almost all the conservations among you which are specially consecrated to the education of ecolesiastical youth. But it must be remem bered especially—for this is the great-est glory of the Seminary of Quebecthat from this Seminary has been born, under the auspices of the Apostolic See and of the Canadian Episcopate, See and of the Canadian Episopace, the Laval University, that splendid sanctuary of science and fortress of Cathol c truth. Finally Francois Laval, as every-

body knows, was the first to work to establish that concord between the ecclesiastical and the political power which very happily exists among you; and this serves to explain why, on the occasion of the honours that are about to be paid to him, the heads of the State are uniting with you in one common and unanimous sentiment. The memory of all these great things

which will be recalled by the solemn celebrations that are to take place should stimulate all the faithful of your country to render public thanks to God Whose helpful Providence has brought such prosperity on Canada ; it should also prove an invitation to them to love with more affectionate devotion the Church who through her most illustrious sons has constituted herself for them the dispenser of the Divine bounties.

Your authority, Venerable Brothers, will ensure the fulfilment of all these common duties. You have inherited, as a sacred legacy, the dignity and the birth, distinguished for his genius as glory of the most holy Bishop, and it well as for his courage, but still more is fitting that every day you should keep your eyes attentive'y fixed on the

example he has left you.

For Our part, that your centenary feasts may be fruitful for your entire nation, We implore in your favor an abundance of heavenly gifts. As a pledge of these and as a testimony of Our paternal affection, receive the Apostolic Benediction which we grant most affectionately in the Lord, to you. Venerable Brothers, to your clergy, and

to your people.

Given at Rome at St. Peter's, on the 31st day of March, 1908, in the fifth year of Our Pontificate.

PIES X. POPE.

A resident magistrate living near Johannesburg, South Africa, owns a Gourlay plane and is very proud of it. He writes, "The piane is in perfect order. It is standing our climate well and in tone and mechanism leaves noth

5 Years' Agony Dared Not Eat Meat or Vegetables

The life of a Dyspeptic is a life of torture. The craving for food-the burning pain after anything substantial is eaten-the monotonous diet of gruel etc,-make the sufferer often long to die.



Avondale, N.B., Oct. 15th.'07.

I have been a great sufferer from
Indigestion and Constipation for about fifteen years. I was forced to deny myself all such hearty food as beans, meat, potatoes and other vegetables and could not drink tea or coffee. For the last two years I have lived on oatmeal contribute a state broad at a

last two years I have lived on oatmeal porridge, stale bread, etc.

In June 1907 I saw the testimonial of Hon, John Costigan and I concluded to give "Fruit-a-tives" a trial. I had nearly four boxes of "Fruit-a-tives" and they have made me feel like a new man altogether. I can eat all kinds of hearty food without suffering and am not at all constipated. I recommended my brother, Hugh Brown, to use "Fruit-a-tives" for chronic constipation and he has been greatly benefitted too. greatly benefitted too.
(Sgd) LEMUEL A. W. BROWN.

Letters of gratitude like this are received daily at the offices of "Pruita-tives" Limited. People are glad to testify to the great benefits they have received from taking these wonderful tablets, made of fruit juices and tonics.
They will help you. Begin today to take
them. At all dealers or sent on receipt of price—50c. a box—6 for \$2.50.
"Fruit-a-tives" Limited, Ottawa.

A WORD ABOUT CONVERTS.

The Ave Maria quotes a striking passage from the "Memores" of Mr.

C. Paul Kegan, the well known Eng-lish convert, which throws consid-able light on the state of mind of those received into the Church in maturity :
"Those who are not Catholics are

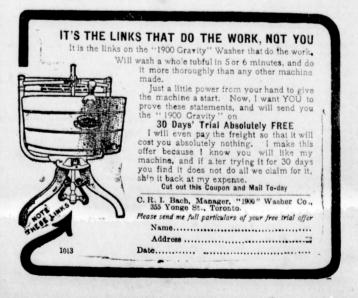
apt to think and say that converts join the Roman communion in a certain exaltation of spirit, but that when it cools they regret it has been done, and would return but for very shame. has been done, It has been said of marriage that every one ands when the ceremony is over that he or she married another, and not the bride or groom who seemed to have been won; and Clough takes the story of Jacob as a parable representing this fact. We wed Rachel, as we think, and in the morning, behold, it is Leah! So the Church bears one aspect when seen from a distance, ab extra, another when we have given

ourselves into her keeping.

But the Church is no Leah, rather fairer Rachel than we dared to dream : a fairer Rachel than we dared to dream; her blessings are greater than we had hoped. I may say for myself that the happy tears shed at the tribunal of penance, the tervor of my First Communion were as nothing to what I feel now. Day by day the mystery of the altar seems greater, the unseen world nearer, God more a Father, our Lady more tends, the great our Lidy more tender, the great company of saints more friendly (if I dare use the word), my guardian angel more close to my side. All human relationships become holier, all human friends dearer, because they are explained and sanctified by the relationships and the friendships of

another life. "Sorrows have come to me in abundance since God gave me grace to enter His Church, but I can bear them better than of old, and the blessings He has given me outweighs them all. May He forgive me that I so long re-sisted Him, and lead those I love unto the fair land wherein He has brought me to dwell. It will be said, and said with truth, that I am very confident. My experience is like that of the blind man in the Gospel, who also was sure. He was still igwho also was sure. He was still ig-norant of much, nor could be fully explain how Jesus opened his eyes, but this he could say with unfaltering certainty, 'One thing I know, that whereas I was blind, now I see,'

It is by resisting the passions and not by serving them that true peace of heart is to be found.—A. Kempis.



Life

FIVE-MINUTE SERMON.

Third Sunday After Pentecost,

LOVE OF OUR NEIGHBOR.

This man receiveth sinners and eateth This practice of our Divine Lord is continued by His Church to the present day. We receive sinners; we eat with them, work with them, recognize them as friends and brethren. Outside the Church religious sects act other-wise. They turn sinners out of their organizations, put a ban on them pub licly, draw a plain line between the good and the bad. The result is that our sinners are always within good and the bad. The result is that our sinners are always within easy reach of our words of admon-ition, our entreaties, our edity-ing example, and for the most part are

finally won back to a good life.

If a man is a great public sinner he is excommunicated—a case which occurs very rarely. If he is but a poor common sinner, he is not torn from our Saviour's bosom, but is hoped for, prayed for, left among the faithful and finally reclaimed.

But, my brethren, if such is the rule in the Church generally, it is never-theless true that a sinful man's imme diate associates are bound by divine charity to let him know that he is a and to endeavor to save him. There are some Catholics who seem to be ignorant of their duty in this re To admonish a sinner, to try to make him change his life—this, they think, is a duty which belongs exclusively to the priest. The sins of others are in no sense their concern, it is none of their business to interfere with a sinner unless he violates some of their rights. On the other hand, there are others who have some dim percep-tion of their duty in behalf of these sinners, but are too timid and cowardly, are too much afraid of sneers and rebuffs, are too much afraid of giving offence to say a word for God's honor and their neighbor's soul.

their neighbor's soul.

All this is wrong, my brethren; it is un Christian. For if we are Christians in reality, if we love God sincerely, we must have a deep concern for His must have a deep concern for His honor, we must see to it that others love Him and therefore serve Him. And we can often do this better than the priest. We can in cases reach mon more easily, we can talk to them more freely, we can more readily make them feel that we are in sympathy with them and understand their difficulties. It is the precept of fra-ternal charity that makes us realize that we are all alike children of our Father who is in heaven. It is only by our observance of this precept that we have a right to call ourselves Christians. "By this shall all men know that you are my disciples," says our Blessed Lord, "that you love one another even as I have loved you." another even as I have level you.
The love our Saviour bears for each
one of us is the measure of the love we
should bear our neighbor; and as He
leves us in spite of our sins, as He
received sinners and ate with them, so
should we manifest our charity in behalf of poor sinners, so should we by our words, our example, and our kindness to them seek to lead back to their allegiance to Al-

How am I going to do this? I have a friend who never goes to Mass, who has not made his Easter duty for years, who is an habitual drunkard, whose mouth is defiled with profane and filthy words, and who in many ways sets God's laws at definee; now am I to falfil my duty of fraternal charity in

In the first place, make him love you There is no influence so strong as love, there is nothing which it cannot accomplish. If you gain a man's love you have a strong hold on him. He confides in you, he will readily listen to your advice, he will be quick to follow your angreations. In the payt to your suggestions. In the next place, always show him good example. The strongest words of warning and exhortation are of little or no avail unless you yourself show the truth of what you say in your own life. You cannot preach from a higher platform than your own practice. And the first than your own practice. And the first than your own practice. And the first than your own practice, and the first than your own practice, and the first than your own practice. And the first than your own practice, and the first than your own practice. And the first than your own practice, and the first than your own practice. And the first than your own practice, and the first than your own practice, and the first than your own practice. And the first than your own practice, and the first than your own practice, and the first than your own practice. And the first than your own practice, and the first than your own practice, and the first than your own practice. And the first than your own practice, and the first than your own practice. And the first than your own practice, and the first than your own practice. And the first the means they intended the field of labor, there will soon arise amore tolerant spirit and a more kindly feeling towards Catholics, bringing with it respect, esteem and influence. The spiritual density and more tolerant spirit and a more kindly feeling towards Catholics, bringing and more tolerant spirit and a more kindly feeling towards Catholics, bringing with it respect, esteem an seriously and boldly about the manner of his life. Show your concern for his soul by strong, earnest words of exhortation, of admonition and reproof.

Your earnestness will be the proof of Your earnestness will be the proof of the control of th Your carnestness will be the proof of your conviction, of your sincerity. He may not like this; it may make him angry, but he will not forget your words easily; they may make him think of his soul in spite of bimself, and they may, under God's providence, become the initial grace of his conversion. In any event you will have done your date.

your duty.
Yes, brethren, like our blessed Lord, we "receive sinners and eat with them :" we do not exclude them from our prayers, our solicitude, our love. We seek to regain them to Christ, to win them back again to the blessings which His love has purchased for us all.

A Distinguished Visitor.

Mr. George Wolfe, who as a kinsman of General Wolfe, the hero of Quebec, will be present as a representa-tive of his family at the Quebec Tercentenary, 's a gentleman of arcient family and large estates in Kildare. He is a lineal descendant of the Theobald Wolfe from whom Theobald Wolfe Tone was named. He is, moreover, the nearest living rela tive of Arthur Wolfe, who as Lord Kilwarden and Lord Chief Justice of Ireland made the famous protest in Wolfe Tones's case against the over-riding of the decisions of civil courts by arbitrary military tribunals, who lost his life in the Emmet insurrection in 1803 in Thomas street. Mr. Wolfe is proud of the traditions and antecedents of his family, and, it is no secret to add, is in sympathy with Irish Na-

The success of the Gourlay piano is without a parallel in the history of Canadian piano-building. This success is due alone to its wonderful tone-charm and absolute reliability. True

OUR GOLDEN AGE.

ROMAN VIEW OF THE PROGRESS AND PROSPERITY OF THE CHURCH IN THE UNITED STATES.

In truth it must be difficult these days for American Catholics not to feel greatly proud of their name, for we are really living at the beginning of the golden age of the Catholic Church in America. It is nothing for us to read america. It is nothing for us to read in the papers how one lady commemorates the centenary of her diocese of Paila delphia by giving \$100,000 for a Catholic institution; we are not surprised to find in our Italian papers an account of how over fifty thousand Catholic mem realized through the streets of Naw how over fifty thousand Catholic men walked through the streets of New York between hundreds upon hundreds of thousands of their admiring citizens to be passed in review by their devoted Archbishop; we take it as the most natural thing in the world that Msgr. Farley in celebrating the centennial of his wonderful archdiocese should be suprounded by a whole army of Cardsurrounded by a whole army of Card-inals, Archbishops, Bishops and priests, that he should be warmly congratulated by the President of the United States on the occasion; that the President should pay special honor to Cardinal Logue and Cardinal Gibbons; that Baltimore Cathedral should be the scene of another great function when Bishops from all parts of the states assembled to add lustre to the episcopal consecration of Msgr. Denis O'Con-nell, formerly rector of the American College in Rome, and now rector of that great institute of learning, the Catholic University of Washington; that the Catholic Church Extension ciety of America should inaugurate, with perfect certainty of success, the raising of a fund of a million dollars to be spent on the needy missions of the United States; that the incomplete re-sults of the Catholic census should show that the Catholics have hitherto undercounted ourselves by several millions; that the United States is rep resented here in Rome by the largest resented here in Rome by the largest and most flourishing of all the colleges; that they have the largest hierarchy outside Italy itself; that they are second (and ought to be first) among the countries that contribute to the necessities of the Holy See; that in their Federation of Catholic societies they present our of the meaning that they become our of the second selection. they possess one of the most splendid Catholic organizations in existence; that they spend millions upon millions every year upon their schools and churches; that a great stream of converts to Rome has begun to set in among the clergy and laity of Protestantism; and that with all the needs at bute more than any country except France to the spread of the Gospel in pagan lands.—Rome.

THE CATHOLIC LAYMAN AS A MISSIONER.

The student of history, in contemplat ing the social and moral condition of society of the present day, cannot fail to be impressed by the striking likeness, which modern conditions bear to the social and moral state of society owards the close of the fifteenth an the beginning of the sixteenth century Those were the days immediately pre-ceding the so called Reformation The Reformation, ostensibly sought to correct the social and moral evils of the time. To-day we are reaping the results of its blunders. Socialism, anarchy, su'cides, divorce, immorality, are the natural foffspring of the rejection of the authority of the Vicar of

As a leader in any cause must, in order to be successful at least in degree, secure adherents, the so-called Reformers sought their support among the rank and file of the laity.

proof of the love we bear our neighbor is the good example we show him. Finally, don't be afraid to talk to him unrest, and quite naturally turn to her, who has ever been the champion, Church.

As in the days of the Reformation the layman was called upon to follow the banner of the Apostates, so we may now ask, "What service can the isyman render to undo the destruction wrought by Luther, Calvin, Henry VIII. and their followers to which we of the present are heirs?" In other words, may the Catholic layman be used as the missioner? In the treatment of this question, we may consider first: the layman's position in refer-ence to his non-Catholic brethren; second, the field of labor : third, the second, the field of labor: third, the equipment necessary; fourth, how the same may be obtained; fifth, manner and method to be pursued in this mis sionary work; sixth, the question of duty; and finally, the benefits to be obtained. This outline clearly shows that the question is one of vast proportion, and also suggests the image. portion and also suggests its impor

tance.
In the workshop, in the office, in the parlor, in public and in private, the Catholic layman is continually thrown into contact with his fellowmen, regardless of social position, race or creed. On this jungle of humanity he is an integral part, and, like his fel-lows, carries with him an influence, greater or less, for good or evil, according to his conduct towards his neighbor. By virtue of this social con-tact he carries a responsibility which

allows of no escape.

In this day of religious unrest, the Catholic layman is to his non-Catholic brother an object of interest. His conbrother an object of interest. His conduct is most closely watched. The purer his life, the more dignified his bearing, the more charitable his actions, the more pronounced his convictions, the greater is the esteem in which he is held and consequently the greater is the sphere of influence which he enjoys—an influence that brirgs

within its trail a kindlier and more charitable disposition on the part of non Catholics towards everything that savors of Catholicity. The acquaint-ance of such a Catholicity eagerly sought by all fair-minded and liberal Protestants, who, little by little, will lead him into the discussion of religious topics where he scon has opened up to him a field of endeavor, which indeed, might yield a rich harvest. In this day, even the indifferent Catholic does not escape the burden of controversy. It is sur-

within its trail a kindlier and more

the burden of controversy. It is aur-prising how many non-Catholics there are who, in the turmoil of their souls, are who, in the turmoil of their souls, seeking spiritual peace, will rush pell mell into a religious argument, and discharge a broadside of doubts, perplexities and questions, that surge within them like a texpest demanding of the Catholic layman, who is too often and, a complete and satisfactory solution of their troubles. For this reason the position of the layman in reference the position of the layman in reference

to his non-Catholic brethren often be-cones that of leader and instructor. To outline boundaries in which lay missionary activity might be exercised is not a layman's right, but to point is not a layman's right, but to point out where the beginning may be made is of grave import. The beginning must be in ourselves, that is, in so shaping our daily lives as to be a source of edification to those about us; that seeing they may be lead to inquire, that seeking they may learn to know, that knowing they may learn to believe, that believing they may enjuy that solace and peace of soul, which is the blessing of the truly faithful. The first necessary thing to fit the layman for this grand and noble work, is to live a pure and devout, a truly Catholic life, in the attainment of which he must seek the guidance and advice of his spiritual director and freely avail his spiritual director and freely avail himself of the rich treasures of Divine Means, found in Christ and His Church that is the sacraments. The lay missioner must be well grounded in questions of faith, morals and history. As tions of fatts, morais and history. As regards morals, he must know at least the fundamentals of the Church's teaching in regard to rights of pro-perty, individual liberty and man's relation to domestic, ecclesiastical and civil society

As regards history, he should possess As regards history, he should possess a general knowledge of the Church's history, in particular of the period of the Renaissance and the Reformation. The facts with regard to Galileo, Glordano B:uno, John Huss, the Spanish Inquisition and the massacre of St. Bartholomew should be all well known the him. There excited he will known to him. Thus equipped he will be able to render a service to God and His Holy Church that will bring forth good

fruit.
But it will be asked: Where and how is the layman to obtain all this? As to faith and morals, he would better seek the advice, guidance and instruc tion of his paster. Catholic works of history are now easily obtainable every-where in Eaglish, French and German.

The all important question, What method is the layman to pursue in undertaking this great work? Briefly, he should never begin a controversy or argument; he must not be over zealous nor too anxious; he must practice the virtues of forbearance and patience and above all charity; be not easily excited and willing always to credit his opponent with earnestness and sin cerity. When he becomes interested give him literature to read and study. In this follow the advice of your pastor. Finally, if he shows a willingness, bring him to a priest and let the latter crown the work. Should you be suddenly confronted with a difficulty objection that you find you are unab to answer, then frankly admit it, make an appointment and then hurry to your pastor and learn the answer to the question propounded. Irrational re-ligious fanatics were best left alone.

As soon as our Catholic laity awaken

The Liquor Traffic. Archbishop Keane of Dabuque, Ia, recently said, speaking of the saloon and its influence:

"It is no innocent and well-meaning

body of trades-people that we are hind ering and harassing in a harmless and benealcent business; but, on the conbeneficent business; but, on the con-trary, a strongly organized, here-ly aggressive, and absolutely selfish interest, against which Church and State have raised their voices again and again, but which stands as reso-lute and defant as ever, which sooff, at law and order, which multiplies public temptation in order to multiply its upply gains and against which its unholy gains and against which we are compelled to fight in defense of Christian morality, in defense of our weak and tempted young people, in defense of our happiness, of our homes, and the salvation of innumer-able souls."

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BACK TO THE CHURCH.

This statement was publicly made by tional ministers in New England law week. It was provoked by a movement designed to revive the Pilgrim spirit throughout the East by means of re-vivals. After weighing the matter long and dispassionately, these two ministers concluded that Protestantism wa dead,

This conclusion must force itself on every thinking mind. There is no religious Protestantism left in the world. There is political Protestant-ism, and social Protestantism, and factional Protestantism in plenty : but as a form of religion it has disappeared completely, and the world will never know it again.

A like conclusion is gradually forcing itself among thinking Anglicans and Episcopalians. Some of their leading organs have begun to agitate, not union with Rome, which was the shibboleth of High Churchism long ago, but sub mission to Rome. They openly declare that a crime was committed when the Papacy was rejected; and that the experience of 300 years has only em-phasized the blunder and strengthened tried to be Catholic without the Pope; but she finds that the very keysto the arch of her apostolicity is wanting without the primacy. The crown is no substitute for the tara; and the State cannot supply the jurisdiction that was given to Peter and through him to the whole episcopal body.

Russia and the whole O thodox Essi will soon follow the Protestant West back to Rome. The sad experience of state schismatic church in England the highest men in the episcopate feel that it is high time for the schism to come to an end. The road from Rome has always led to ruin; and the future of schism and heresy was never so over-cast as now, at a time, too, when it would seem that the Papacy were neve

Recently several well known Russians at Bordeaux were received into the Church. Among them, and un-doubtedly leading them, was the Russian Archpriest Father Sergius Veri gen, a man of very great ability.

versions a very high proportion of converts are from the Methodist and Bapt'st fold, and, as religious bodies, they are adopting Catholic customs.
Dr. Levi Gilbert, of the Western
Christian Advocate, advances a plea
for the introduction of prayers for the
dead among the Methodists.—The

The Holy Office has this week published an official announcement that the priest who for a few stormy, weeks assisted "Archbishop" Villate in the attempt to organise a schismatic conventicle in Paris has been received back into the Church after making due reparation. One almost forgets now that a French schism was And yet it is less than two years since the French anti-clerical newspapers were full of the impending movement which was to detach from Rome thousands of French priests and millions of French Catholics; since mysterious circulars were being sent to priests all over the country, papers were being subsidised by Briand and Clemenceau to foster the revolt, and hints of possible defections even among has become of Villate, people have for-gotten even who Des Houx may be, the French churches are better at-tended by the Catholic faithful than they were two years ago, the people are beginning to contribute to the support of religion in a satisfactory way in a great many dioceses, and the French hierarchy stand before the world as a magnificent example of Catholic unity and loyalty .- Rome.



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CHATS WITH YOUNG MEN.

Lost Everything but Cheerfulness. No matter what else you may accom-plish in life, or however rich you may become, it you do not keep sweet, it you allow yourself to sour, to become a pes simist, your life will be unproductive, simist, your life will be unproductive, and you will be a comparative failure. Resolve that whatever comes, or does not come to you, whether you succeed in your particular undertaking or fail, whether you make money or lose it, you will keep sweet, cheerful, hopeful, helpful, optimistic.

Everywhere we see pessimistic, dole-

Everywhere we see pessimistic, doleful people going through the world—people who have rained their capacity for erjyment because they allowed their losses, their sorrows, their fears, their failures, to take all the sweetness out of their lives.

It does not matter so very much, after all, whether you make a fortune or not; but it does matter very much whether or not you keep sweet, have a clean record, and live a balanced life.

Some of the greatest men in all his tory were total failures as money makers, but they were notable successes in nobility and balance of character, cleanliness of life, mental poise, stabil-ity of purpose, and sweetness of dis-

I know a man whose life has been filled with disappointments and failures, losses and sorrows unspeakable, yet he is one of the tweetest, serenest, most helpful souls I have ever met. His troubles and sorrows seem to have ripened and beautified his character. His sufferings have been the fire which has burned out all the dross and left

only the pure gold.

He is now an old man, with practically nothing of this world's goods left; but he has a monument of love and admirat'on in the hearts of all who know him. He has never parted with that cheerful smile, nor that sweet-tempered, serene expression which bids defiance to trouble. He has never lost his beautiful mental poise, which has steadied him through all his years of

After a long life of hard work and desperate struggle, he has no home of own. His family are all gone, his prosperity gone, his property gone, but he never has a complaint or a tale of woe. On the contrary, he always has a kindly word and smile, and a warm, sympathetic hand grasp for every one he knows. He seldoms refers to his troubles, and always sees the silver lining to every cloud. No bitterness rankles in his soul, for he early learned the secret of the salient power of love and sympathy. He early resolved that, whatever came to him in life, he would not allow himself to get sour, despondent, or discouraged. What a rebuke is this man's optimis

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What a rebuke is this man's optimis
tic view of life to those who are always
finding fault and complaining of their
lot! He has lost all his property; he
cannot get a permanent position on ac
count of his age, and if he were taken
sick would likely be obliged to go to
the poorhouse, yet he is going around
cheering, everybody no procuration cheering everybody up, encouraging people who are infinitely better off than he is.

Life is too short, time too precious, to go about with a vinegary counten-ance peddling pessimism and discon-tent. People who do this are not pro ducers. They are not creators of values. Pessimism is always a de-stroyer, a handicap; never a creator.

stroyer, a handicap; never a creator.
Every day you go over a new road.
Scatter your encouragement, your good cheer, your smiles, your flowers as you go along. You will never go over the same road again. You cannot afford to leave stumbling blocks and discouragements to hinder others, progress. ments to hinder others' progress.

The Cruelty of Thoughtlessness. Most of the cruelty of the world is thoughtless cruelty. Very few people would intentionally add to another's would intentionally add to another's load or make his burden in life heavier or his path rougher. Most of the great heart wounds are inflicted by thought-less thrusts, flung out often in a moment of anger, when, perhaps, we were too proud to apologize or to try to heal the grievous wounds we had made.

Can anything be more cruel than to discourage a soul who is struggling to do the best he can, to throw stumbling blocks in the path of those who are trying to get on in the world against

great odds?

No life is just the same after you have once touched it; will you leave a ray of hope or one of despair, a flash of light or a somber cloud across some dark life every day; will you by thoughtless cruelty deepen the shadow which hangs over the life, or will you by kindness dispel it altogether? No matter how you feel or what is disturble. matter how you feel or what is disturbing your peace of mind, never allow yourself to send out a discouraging, a cruel, or an unkind word or thought.

The gloom caster, the shadow thrower,

the fault finder, the sarcastic man, the man who is always giving you a thrust comewhere, does a vast amount of harm somewhere, does a vast amount of harm in a community. Men who throw gloomy shadows wherever they go, who depress everybody, who are always looking on the dark side of everything, who see little good or beauty in life, are bad neighbors, and, as a rule, are unsuccessful, unpopular, and little mourned when they die.

It is the inspirer, the man who cheers

It is the inspirer, the man who cheers and gives you hope and encouragement, the sunshine bearer, the man who always has a kind word for you, who is ever ready to give you his hand and his help, that is loved during life and missed after death.—Success.

One Week at a Time.

This is for every man who is working for a salary.

Do you know what it means when you get your money for a week or for a

month?

It means that you have sold a piece of your life, and that you have in your pocket the price paid for it. Working for weekly or monthly wages, we deceive ourselves about the present and the future. We look forward to that it some day "when we are going to do better, when we are going to work for ourselves, when this temporary salary business will be ended.

But that "some day" doesn't come for many of us. It comes for very few.

"Soon we'll gather by the Sniny River, soon we'll gather at the throne of God."

When they held out their hands to the old man and said, "There, uncle, that is God's message to you this Sunday evening. It's a good message that he and your young miss have sent us to be beary our loneliness. Good-byel"

The next moment they were gone; while the old man walked slowly home-

And old age comes for all of us unless

And old age comes for all of us unless death comes first.

If you don't realize it now, men on salaries, you will realize with old age the fact that the man who is selling his life piece by piece cught to think pretty seriously about it.

Don't deceive yourself about reality of life. Don't forget that your existence, your future happiness, the possibility of manly independence, depend upon the carnestness with which you work and save and accumulate, and upon your realization of the truth that you are selling your life piece by piece.

But you ask, can salaried men he'p themselves? Of course they can, by working for themselves earnestly as well as for the man who hires them. Every day has its possibilities of

adding to your knowledge, efficiency and value as a human being.
You work this week and a man pays you \$10. Work for yourself as well as for him. Work to make yourself more

or him. Work to make yoursels.
competent, more concentrated.
Work for yourself. Save money.
Concentrate your mind on your task. leep and rest regularly at night so that you can do energetic work while celf indulgent fools are dawdling. It isn't very hard to succeed, if you only knew it. Ninety-nine out of a hundred successful men are successful, simply because there's so little com-petition in the field of hard work. Enter that field.

OUR BOYS AND GIRLS.

Story of the South. Here is a beautiful story that has come to this department, and is as sweet an offering as was ever laid by youthful hearts at the feet of the loving

Master, says the New Orleans Morning

Star.
Two of our good Catholic young ladies, who are always planning in a quiet way to bring some sunshine into the hungry, starved lives of others, have a way of going out on Sunday evening with their banjo and visiting the sick and sorrowing inmates of the Home for Incurables, especially those who occupy the room kept by St. Roch's Circle of St. Margaret Daughters. In playing and singing for them they help to while away the dreary hours of suffering and trial. The young ladies are excellent musicians, and several Sunday evenings ago paid their usual visit to the institu tion. As they passed from the dim and saddened home of suffering into the broad Henry Clay avenue, the evening sun was setting and the glorious tints of purple and gold and crimson threw a glow over earth and sky.

"We are so near the river," said one of the girls, "let us go out to the bank and see the sun set over the

And so they lingered on in the beantiful evening, singing snatches of song as they walked. It was very far up, and as there was no one arou let their hearts speak their joyous and peaceful accord with nature. Pres ently they encountered a solitary in-dividual, a poor, old crippled negro man, leaning on a crutch near the river bank. river bank.

"Land-a mussy, my young misses," he said, "wuz daat you singing dem pretty songs? Dose am de same songs my young missus used to sing 'fo' de war. I'se been listening here, and I 'clar' to God I thought dat wuz her angel choir, come to sing to peop old. 'clar' to God I thought dat wuz her angel choir, come to sing to poor old Ben, caze she knowed he wuz so lone-some and heartbroken all by hisself in dis world. Won't you please, misses, sing and play something for me like she used to do? Won't you please sing 'Way down on de Swanee Riber,' for poor old Ben? I always lubbed dat song."

"" Why, of course we will," said the lovely girls, and they tuned their instruments and sang one old plantation melody after another, as the aged darkey requested, while the tears trickled down his cheeks in the even ing shadows.

girls kindly.

"O! Missus, do sing just one sorg more," said the old man. "Do honey. My young missus would do it if I had axed her. Does you know dat old axed her. Does you know dat old hymn, 'Sweet Star ob de Sea?' My young missus used to sing dat, an' I point of fact we hear very little about young missus used to sing dat, an' I ain't bin heard it since she's bin gone to heven.'

"Why! are you a Catholic?" ex claimed the girls. claimed the girls.

"Dat I is," said the old man proudly drawing from his pocket a medal of the Blessed Virgin. "My young missus gave me dat and she tole me dat our Blessed Mudder wuz de star ob de sea. Now do sing dat hymn, honey." he

The girls sang softy the beautiful strains of the "Ave Maria Stella," and the old negro bowed his head in reverence. When they finished the reverence. When they finished the elder girl said, "Did that song do you

any good, uncle?'
"It shorely did. It made me tink of heben, whar my missus tole me I would go if I would be always a good Catho lie. I never forgot dem words. I goes to my Massebery Sunday, an' I receives my Lord when I can," he added rever-

ently, bowing his head.
"Well, uncle, I am going to sing you one more song that will help you too," continued the young girl, and touching the strings of their mandelin and guitar the sweet voices rose heavenward in the old-time song, "Shall we gather at the River side?"

It was all very touching, this scene on the river bank, the pure, true faces of the young girls, the weary, tear-stained face of the old man, as he leaned forward treasuring every note they sang. They closed with the refrain "Soon we'll gather by the Shiny River, soon we'll gather at the throne of God."

Sharing Father's Burden Sharing Father's Burden
Of course I don't pay any board at
home, and father buys a good many of
my clothes so that leaves my money
for any little thing I happen to want."

It was plain that the pretty speaker had "happen d to want" considerable in the way of finery. She was well dressed—too well dressed, people would have thought, for a young girl in a business office. Her gloves were imbusiness office. Her gloves were im-maculate, her tailor-made suit of the latest design. A handsome bracelet encircled her round arm and a dainty pearl stick pin fastened her silk shirt waist. Altogether she looked like a young society lady on her way to an afternoon tea.

"You have a good father," said the other girl, but there was no envy in her blue eyes. She herself was dressed very plainly. Her suit had been bought in a marked down sale and her gloves were mended, yet the two earned the same salary.

When girl No. 2 started out as a wage earner, she had insisted on paying her board at home. At first her father had protested. He was almost hurt by the suggestion. But little by little she brought him around to her way of thinking. There were a number of younger children and the bills were large. The baby was delicate, and the doctor had made many visits within the year. The older daughter wanted to help. And that is why she did not envy her well dressed companion. For in supplying her own needs, in adding her mite to the family income, in feeling that she was sharing the burden that lay so heavily on her father's shoulders, she had a satisfaction the other knew nothing of—the happiness of helpfullness. — The Young Catholic Mes-When girl No. 2 started out as a lay so heavily on her father's shoulders, she had a satisfaction the other knew nothing of—the happiness of helpfullness. — The Young Catholic Messinger.

Good Advice

sacred convictions, no matter what the standard of your fellows may be. Be a digit, and not a cipher. Then don't hold yourself too cheap. Be chary about every man that beckons to you. Do not give yourself to the first company that bids for your society. Reserve your friendship for those who are really worthy of it. You are in the serious business of making a life: do of Hig serious business of making a life; do not lightly undertake experiments."

THE NEW "OXFORD MOVEMENT."

It is difficult at this time to measure the depth and volume of the flood that is now breaking down the thin barriers of separation between the Episcopalian denomination and the Catholic Church. It has already carried at least a score of the leading ministers of the High Church party and a large number of laity into the Church, and the streams have only begun to flow. They are bearing along with accelerating current a host of others. Significant of the strength of the movement is the following fact: A proposition was presented recently to one of the Archbishops recently to one of the Archbishops looking towards the reception of an entire community of Episcopalian nuns in the Church. They desire to come in a body for many reasons, not the least of which is the question of holding the property that they now possess. We may expect to record within the near future the reception of more ministers who are facing towards. Even and are who are facing towards Rome and are now trying to disentangle themselves from the associations of their place and

Of course it is the policy of the Episcopalians to discredit the significance "Now we must go," said one of the is no crisis, that the number of the distiller kindly. of the movement. They say that there tion exists only in spots. Bishop-Co adjutor Mackay-Smith, of Philadelphia. quoted as saying: "Outsiders get it, and the vast mass of church mem bers really don't know that it exists." Still every issue of the leading Episco palian papers is full of comment on the situation, and therein are printed many letters from the laity discussing the significance of it.

The basic reason for the breaking away from the Episcopal Church was the policy of the "open pulpit" adopted by an unanimous vote at the recent Triennial Convention at Richmond. The amendment to Canon 19 throws open the teaching authority in the Episcopal Church to any accredited Protestant minister. It is the anapproximately according to the contract of the contrac and definite Church teaching. Anything will do. It is the announcement that there are no authorized teachers. Any one may preach. It is the announce

A Presbyterian missionary in North China writes to the firm of Gonrlay, Winter & Leeming: "I am very proud of my Gourlay piano. There are now five pianos in our mission and the Gourlay is the favorite one." The long rainy seasons of that country can have little effect upon a Gourlay.

ward, carrying their message in his ment that a consecrated body of men with heart. This is a true story, with the true ring, and is as beautiful an etching as was ever wrought from the pure white lilles that should always bloon in a young girl's heart.

In the true priestly powers, segregated by special orders, is a myth. Any one who imagines he is led by the Spirit may assume the function, and he may exercise it according to his imaginings.

It is the deathblow to the Market of the Mar

It is the deathblow to the High Church party and their claims of iden tity with Catholic doctrine. It is a re version to the essential principles of Protestantism. In fact, Bishop Doane is quoted as holding out to the Protestant world the assurance that the Epis copalian Church is only at the begin ning of the work of adapting herself to the Protestant bodies about her, and that she is prepared to make other and greater concessions for the sake of win ning the fellowship of the Protestant

A writer, presumably Dr. McGarvey himself, says:

"It is useless for us to close our eyes to facts. The open-pulpit canon is the clear and unmistakable answer of the Episcopal Church to the Catholic Movement. And it is an answer given in the most effective way possible, for it is a piece of enabling legislation which authorizes a practice which is the most complete rejection of all the theories of High Churchmen and of the root principle of Catholicism that could

in blighting and rooting it up altogether and in rendering the soil of the Episco-pal Church forever incapable of giving Good Advice.

A boy was leaving home for the first term at college. "There are just two things I want you to remember," said the father, at parting. "First of all, do not be afraid to be yourself, your best self, and to stand up for your sacred convictions, no matter what the standard of your fellows may be. Be a Church forever incapable of giving nurture to any such movement in the future. High Churchmen may cry out that the canon is unconstitutional; they may try to minimize it and explain it away, but they can not lift a finger to restrain its destructive operations. And, say what they will, they can not hide its significance from the world.

"The Episcopal Church in moving towards the other Protestant Churches," it says in conclusion, "is but instinct ively surrendering herself to the logical current of her own real life. That life has long been pent up behind the dykes of High Church theories. But these theories are giving way one by one before the pressure of an energy im-patient to be free. And before very long Anglicanism will be rushing onward to the end to which its origin pre-destinated, and from which no power can any longer hold it back."

It is the High Church party that has infused into Episcopalianism whatever religion it possesses. It embraces the large majority of the earnest religious souls the Episcopal Church lays claim to, and when this host of devont souls begin to realize the significance of these efforts to Protestantize the Church they will be compelled to take the one course open to them, and that is to return to the Faith of their Fathers. The movement to return is just begin ning.-The Missionary.

METHODIST CATHOLICS.

At the Methodist Conference re-At the Methodist Conference re-cently held in Baltimore, memorials were presented asking that the word "Catholic" be stricken out of the Apostles' Croed, making the statement

All churches help to form the Catholic Church; we are the Methodist Catholic church and the so-called Catholics are the Roman Catholic Church. If we eliminate this word there will be Masses for joy in every Catholic Church in the world to morrow night."

Dr. Shanklin vastly over-estimates Catholics concern over what Metho-dists do. Certainly, in our delirium of joy at their elimination of the word Catholic from their version of the Apostles' Creed we would not cele brate even one Mass at night. But, indeed, we do not want them to mu tilate that creed, even for their own use. It is true that the Apostles would not tolerate heresies or schisms. It is also true that the Apostles would not believe that the universal Church of Christ, instead of being one, as He prayed that it should be, should be composed of a number of mutually contradictory denominations. That is unreasonable. There is only one true Church of Christ, and that Church teaches the truth, the whole truth, and nothing but the truth. It comes down in an unbroken line from the Apostles It has their holy orders and perpet uates their mission.

Meanwhile, until that truth is generally accepted there may be appreciation of the immense progress tow Christian reunion concealed u Brother Shanklin's claim that society is the Methodist Catholic Church. It is a philosophical contra diction to limit a universal with a par-





ticular, yet to us it looks good to see Methodist and Catholic side by side as claiming kin.

May God speed the day when all who believe in Jesus Christ as God in-carnate, shall indeed form only one Church! His kingdom will then come. With a united effort, the Gospel will be preached to every creature, and there shall be one fold and one shep-herd.—Catholic Columbian.

A FORGOTTEN SCHISM.

FORMER ASSISTANT OF "ARCHBISHOP VILLATTE ABJURES HIS ERRORS. From Rome.

The Holy Office has this week published an official announcement that the priest (Father Roussin) who for a stormy weeks assisted "Arch p" Villatte in the attempt to bishop" organize a schismatic conventicle in Paris has been received back into the Church after making due reparation. One almost forgets now that a French schism was ever attempted, so utter has been its failure. And yet it is less than two years since the French anticlerical newspapers were full of the impending movement which was to detach from Rome thousands of French priests and millions of French Catho-lics; since mysterious circulars were being sent to priests all over the coun try, papers were being subsidized by Briand and Clemenceau to foster the revolt and hints of possible defections even among the hierarchy were sedutive associations cultuelles were formed in defiance of the instructions of the Pops.

To day the schism has absolutely collapsed, nobody knows or cares what has become of Villatte, people have forgotten even who Des Houx may be, the French churches are better attended by the Catholic faithful than they were two years ago, the people are be ginning to contribute to the support of religion in a satisfactory way in s great many dioceses and the French hierarchy stands before the world as a magnificent example of Catholic unity and loyalty.

Twenty seven hundred Gourlay pianos are in use in Canada, United States, Great Britain, South Africa, China and Japan. The completely Dr. William A. Shanklin opposed the change. He said:

"All I will say on the subject is that I for one am not willing to concede this to the Roman Catalolic Church. All churches help to form the Catalolic Church.



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The Catholic Record, London, Canada

there is such a dearth seems lamentably true. But how to remedy it? A solution must be principally found in the rising generation new in process of formation in the Catholis schools, of formation in the Catholic schools, academies, convents, colleges, seminaries and universitie. In many of these institutions in America and England there are already admirable publications which train young men and women to write. Under the guidance of an expert editor like the distinguished writer, the Rev. John Gerard, S. J., who started the "Magazine" about 1881, such journals are sources of untold good to the Catholic cause of untold good to the Catholic cause and the nursing ground of many a capable writer who owes his introduc-tion to the world of letters through

Far be it from me to depreciate such Far be it from me to depreciate such undertakings, but it would seem that many promising writers never again appear in print outside their college organ. A want of self-confidence may be the explanation. Many instinctively feel that a college journal is but a training ground—an academic star. a training ground—an academic exer-cise and not the real thing. In consecise and not the real thing. In consequence they never realize that they have any writing ability or mission to influence others, whereas if they had experienced the power of the pen in the public press, in the real world of ideas, and found themselves grappling with the great issues concerning faith and morality, the temptation to further join in Catholic press work, to assist the spread of higher Christian culture and to champion a good cause, would and to champion a good cause, would be far more impelling.

I would then humbly suggest to all teachers and professors who are inter-ested in the future of Catholic literature in this country, seriously to under-take the apostolate of preparing their students to appear in print, early, either in their college journals, or more especially, in a wider sphere, and of piloting them in the choice of the various publishing sources to which to apply to, for acceptation, with likeliest success.

To start with, there is a humble yet use'ul form of literature which can be early mastered and should be encouraged—the art of writing short, interesting reports of Catholic local events Oftentimes Catholics complain that Oftentimes Catholics complain that they are neglected in the local press. Their interests are not consulted, their re unious and their festivals are not recorded. For this they blame the edit-ors as prejudiced, etc. The fault oftener lies with the grumblers themselves. They have not troubled to send in an account. My experience is that news paper editors are willing enough to do justice to all sections of their subscribers and I have always found them rea sonable. If Catholics want a hearing in the land, they must make themselves heard. This is the universal law of

A second form of Catholic literature in which young Catholics should be encour aged to undertake is that of the "letter writer." Oftentimes the Catholic relig ion is travestied in provincial papers.

This is frequently due to ignorance more than to malice. This abuse is to be corrected by a judicious statement of Church doctrine which should not re quire too great a knowledge of the Catholic religion. That of an ordinary well educated son of the Church should suffice. Why do Catholics so often leave misapprehensions and mischievous statements to circulate without expos tulation? Because they have not been encouraged in the time of their training to the idea of the Apostolate of the pen. Every Canadian Catholic should be early imbued with this idea for we are a young people and each one has a responsibility which does not exist so urgently in other countries where there are many and more able writers to take up the cudget. Every pen here has its worth and every Catholle boy or girl should be early indoctrinated in its potential value.

There is a third class of writers to be trained in the higher liverary branches of the Catholic Apostolate of the pen which needs special training for out of which needs special training to out of this class our futue "writers," so called, are to come. Here is the golden opportunity for the teacher and professor who would join the Apost-late of the Catholic press for there must be essays in criticism and fiction which are being submitted to their judgment and correction, daily, by way of routice work, in the form of literary, theological, philosophical and scientific exercises which might as well exercises when might as well suffice to entertain, instruct and train the public as those which are daily appearing in print. A little compression, a Catholic turn indicated, a suggested re-arrangement of order and suggested re-grangement of order and a little pruning, would often rescue a brilliant conception or original plan from oblivion and produce an article "crosting interest" which an editor would be glad to accept. Instead the chance of "finding" a new posstudent is not stimulated to further section by the prospect of seeing his starts in print. He ambition has not been aroused, be finishes his conrect and is rever heard of in print. Many well educated professional man, with a university course, never pens a line for publication. He says he can't write for the press; he has never begun and it is now too late. In consequence he leaves the edu-cation of himself and the world to others, often to the cheap journalist who is bolder, but not so systematically well equipped and whose education in phical and religious has been of the scrappiest nature. There are men who have been well trained in their Universtry who thoroughly understand the Catholic view of faith and morals as far as they concern social and political problems and they will not enter the tield of print to do battle with writers who for the most part have no system

THE TRAINING OF CATHOLIC
WRITERS.

A PLEA TO TEACHERS

A paper by the Rev. Dr. Salinger of Jefferson City, was recently quoted by the Catholic Record on the subject of the dearth of Catholic writers. That there is such a dearth seems lament.

The hand has lost its use for want of initial practice. The habit has nover been gained. To avoid this disaster in the future let those responsible at our teaching establishments encourage the young generation to make their appear. teaching establishments encourage the young generation to make their appear ance in print early. "Cest le premier pas qui coute." Their first productions may be crude, some may be refused, but once they get a hearing, they will grow more expert and self critical with ever improving results. Thus may be trained up a promising band of writers who will serve the Catholic cause well in these coming times. It is the early will serve the Catholic cause well at those coming times. It is the early start that is all important. The pres-ent writer's experience as a teacher has taught him what a sympathetic and wise professor can do in the pro-duction of young writers. If Catholic callors and professors would combine editors and professors would combine for the discovery and fostering of likely talent, the solution of the dearth of Catholic writers might be nearer achievement than many sup

W. H. ATHERTON. Seminary St. Albert.

FINE NOISE, SAID THE CARDINAL.

Cardinal Logue was introduced to the American college yell in Brooklyn. There was a parade in his honor and

As each division came abreast of the Cardinal it halted for his blessing. Each commanding officer advanced, bowed low before the Primate and read a short address of welcome. To each one the kindly Cardinal made a happy reply that drew a rousing cheef from the paraders.

But the supreme moment came when an American college yell rang for the first time in the Primate's ears. It came from the lusty lungs of a hundred St. John students who lined up before him and shouted:
St. John! St. John! Rah! Rah!

Hurrah !

Cat a-ract! Cat-a ract!
Boom! Boom! Boom!
The Primate' eyes were wide with amazement, and then as the situation was explained he chuckled softly and

'Surely, it's as fine a noise as I ever heard."—Catholic Telegraph.

Someone in the house has a bad headache, (writes Madame Cecilia), and it is a little thing to shut the doors quietly; yet it shows a kind heart to think of the sufferings of others and to strive to alleviate them. It is a little thing to write a letter to an absent member of the family or to send a few flowers to an invalid, but both give pleasure. A penny is not a large sum, but the bread it will buy may save a person from starvation. Be on the lock-out for these little opportunities of giving pleasure or doing good.

ANNUAL DISTRIBUTION OF PRIZES

acred Heart Convent, London, June

The annual distribution of prizes took place at the Sacred Heart Convent Friday morning, Rev. Father Tobin acted as chairman, assisted by Rev. Fathers Hussey, O'Neil, White and ford. HONORARY DISTINCTIONS

HONORARY DISTINCTIONS.

The third ribbon of merit has been given by the voice of the pupils, ratified by the religious, to Miss Mary Hagran, the fifth ribbon to Miss Popular than the pupils, ratified by the religious, to Miss Mary Hagran, the fifth ribbon to Miss Ventral Dadgeon.

RIBBONS OF MERIT IN THE DAY SCHOOL.

The first ribbon to Miss Mary Kilgailin; the geond ribbon to Miss Alice Moore; the third ribbon to Miss Alice Moore; the third ribbon to Miss Alice Moore; the third ribbon to Miss Mary O'Donnel; the fourth ribbon to Miss Mary O'Donnel; the third ribbon to Miss Mary O'Donnel; the fourth ribbon to Miss Mary O'Donnel; the third ribbon to Miss Mary O'Donnel; the fourth ribbon to Mi

and Mass Pauline Cook

CHRISTIAN DOCTRINE—FIRST DIVISION.

The priss presented by His Lordship, our late esteemed and regretted Bishop of London, now His Grace, the Archbishop of Toronto—won by Miss Mary Hagan.

Prizes presented by Rev. J. V. Tobin. First prize—Miss Angela Fitzgerald; 2nd prize—Miss Olive Lyons; 3 d prize—Miss Mary Kilgallin.

SECOND DIVI ION.

Prizes presented by Rev. D. Forster—Miss Mary Kilgallin; accesserunt, Miss Marie Wilson; Miss Angela Fitzgerald.

THIRD DIVISION.

son; Miss Angela Flizgerald.
THIRD DIVISION.
Prizos presented by Rev. F. White—Miss Pearl Queen; accesserunt. Miss Eva Faulds; Miss Marie Houran.
Prize presented by Rev. J. T Aylward—Miss Norma Murphy; accesserunt, Miss Marjory Cox; Miss Genevieve Overend.
Prize presented by Rev. J. T Aylward—Miss Morphy; accesserunt, Miss Marjory Cox; Miss Genevieve Overend.
Prize presented by Rev. M. O Neil—Miss Madeleine Cox; Miss Helen Trudell.
Madeleine Cox; Miss Helen Trudell.

Addeleine Cox; Miss Helen Trudell.

GOOD CONDUCT DAY SCHOOL.

Priza presented by Rev. D. Forster-Miss
Mary Kigallin; Miss Mary Halpio.

APPLICATION-FIRST CLASS

Priza presented by Rev. D. Forster-Miss
Mary Hagan.

VINIOR TRACHERS.

P ize presented by R.v. T. Wes!-Miss Venita Dudgeon.

THIRD CLASS

Pize presented by Rev. P McK on-Miss

Prize presented by Rev. P. McKon — Miss Ouve Lyons, Prix' presented by Rev. T. West - Miss Marie Brady.

Marie Brady,

Prize presented by R. v. M. O N til — Miss
Genevieve Overena; accesserunt, Miss Norma
Murphy, Miss Mariery Cox.

SEVENTI CLASS.

Prize—Miss Madeleine Christopher.

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Prize presented by Rev. J. T. Aylward-Miss Mary Hagan.

Prize-Miss Mary Hagan. SECOND CLASS—HISTORY AND LITERATURE.
Priz: presented by Rev. D. Egan—Miss
Angela Fitzgerald. Prize presented by Rev. D. Egan-Mis

Prize presented by Rev. J. T. Aylward— Miss Marie Wilson. JUNIOR TEACHERS -LITERATURE AND COM-P.SITION Prize presented by Rev. T. West-Miss Ven-ita Dudgeon.

Prize presented by Dr. J. Amyot-Miss
Alice Moore.

ELEMENTS OF PHYSICS

Prize presented by Dr. J. Amyot-Miss Mar
garet Flynn

THIRD CLASS ELEMENTS OF LOGIC.
Prize presented by Doctor J. Amyot-Miss
Elizabeth Rice. Prize presented by Dr. J. Amyot-Miss

Prize presented by Dr. J. Amyot-Miss Prize presented by Dr. J. Amyot -Miss Elizabeth Rice. Prize presented by Dr. J. Amyot-Miss

ELEMENTS OF PHYSICS
Priza presented by Rev. P. McKson-Miss
Rowena Burns. FOURTH CLASS-LATIN GRAMMAR, Prize presented by Rev. M. O Neil-Mis Mary O'Donnell.

Prize presented by Rev. M. O'Nell-Mis Mary O'Donnell. Prize presented by Rev. F. Van Antwerp Miss Marie Houran.

Prize presented by Rev. F. Van Antwerp Miss Olive Lyons.

Prize presented by Kev. F. Van Antwerp Mess Antwerp Prize presented by Kev. F. Van Antwerp Mess Marie Houran. Prize presented by Rev. D. Egan-Miss Ger trudo Walsh.

Prize presented by Rev. D Egan-Miss Vere HISTORY AND LITERATURE
P.izs presented by Rev. D. Egan-Miss
Marie Brady,

Prize presented by Rev. D. Egan-Miss Vers McDougail. Prize presented by Rev. D. Egan-Miss Vers McDougall.

SIXTH CLASS-GRAMMAR
Prize presented by Rev. P. McKeon-Miss
of nevieve Overend: accesserunt. Miss Berna
lette Dwyer; Miss Mona Wilson.

dette Dwyer; Miss Mona Wilson.

Prize presented by Rev M. O'Neil-Miss Marjery Cor: accesserunt. Miss Mary Carolan; Miss Mona Wilson.

Prize presented by Rev. M. O'Neil-Miss Marjory Cox; accesserunt. Miss Bernadette Dwyer; Miss Mary Cerolan.

Prize presented by Rev. D. Forster-Miss Mary Carolan; accessit, Miss Marjory Cox.

Prize presented by Rev. D. Forster-Miss Mary Carolan; accessit, Miss Marjory Cox.

Prize presented by Rev. D. Foster; accesserunt. Miss Marjory Cox; Miss Genevieve Overend.

nd. Prize for five accessits; Miss Marjory Cox. SEVENTH CLASS-GRAMMAR AND SPELLING
Prize presented by Doctor J. Amyot-Mis
Dorothy Mulkern.

Prize presented by Kev. F. Vac Antwerp—
Miss Lorna McGillivray.

APPLICATION
Prize presented by Rev. D. Forster—Miss
Madeline Cox.
ELEMENTARY CLASS.
Prize for reading—Miss Helen Cook.
Prize for encouragement—Miss Helen
Trudell, Marjery Tait Gussie Wilson Barbara
Wilson. Gladys Hill, Elma Collins. Neile
Dwyer, Kathleen Coles, Margaret Scatchard
and Ledia Mohr.

COMMERCIAL CLASS—STENOGRAPHY.
Prize—Miss Anna Evans.
SHORTHAND AND BOOK REEPING.
Prize—Miss Pentl Queen.
MATHEMATICS—ALGEBRA.
Prize—Miss Aidee Moore.
THIRD DIVISION.

Prize-Miss Alice Moore.

THIRD DIVISION.

Prize-Miss Mary Kilgallin.

FIFTH DIVISION.

P.ize-Miss Vera McDougall.

Prize—Miss Norma Murphy; accessed Miss Mary Carolan, Miss Anna Meston.

Prize—Miss Madel in o Christopher.

Elementary Division,

Prize—Miss Madel in Cor.

FRENCH-SECOND DIVISION.
Prize-Miss Angela Fitzgerald,
THIRD DIVISION.
Prize-Miss Elizabeth Rice.

Priza-Miss Edizabeth Rice.

Priza-Miss Dive Lyons
Application prize-Miss Mary Carolan.

Priza-Miss Bernadette Dwyer; accessit, Miss Marjory Cox.

Application prize-Miss Genevieve Overend; accessit, Miss Norma Murphy.

SIXTH DIVISION.

ceessit, Miss Norma author,
SIXTH DIVISION,
Prize—Miss Mail: Houran
Application priz — Miss Eva Faulds,
ELEMENTARY DIVISION.
Prize—Miss Madeleine Cox.
Prize—Miss Helen Cook.
ATTENDANCE.
Prize—Miss Mary K.; gailin
Prize—Miss Margaret Flynn,
ORDER—BOARDING SCHOOL.

ORDER BOARDING SCHOOL.
Prize-Miss Mary Hogan.
Prize-Miss Venite Dudgeon; accesserunt,
diss Marie Houran, Miss Helen Cleary.

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