d a large number of the joyful ceremo inguished prelate in the evening to ir mission of peace y were met by an siastic procession of bers of St. Hedwig's hus escorted to the eloquent sermon was olish tongue by Arch. obedience to the laws the Church, and the congratulated on the of the dispute which

BER:9, 1006

JUDGMENT. erend Bishop Charles

ch disorder and mis-

Church of England wa, in his address to nod, which met some hat

ng habit of exercising ate judgment, without tion, is leading to the y of the Lord's Day, Holy Communion and of children for Holy ged that it is safer for ind to submit itself to the Church than to notions. No secular at freedom in practice or in the law course tures recognized, bemay rest principles of alue. He advised a ere to the primitive mmunion each Lord's mmunon each Lord's isse of the book of Comnong families who are re than one service of culfilling the purpose of the bacred but to the

it dinned into our ears e centuries and more. aised the standard of the Catholic Church, idual Christian is himoly appointed judge of istian should believe and apon this principle Profounded. The authority of Christ was declared which all should reject, all wonder at hearing of the Churches founded darling principle regretat" of private judgment d too far !

ns to whom the Bishop ve the right of private have the right, and are igation to act upon this hey are to be lauded for tyranny of the Church g them to observe the receive the Holy Comily, and to present their ptism.

m from the beginning pen rebellion against all urch, and not only of the ose of God Himself, since rivate judgment the sole r obligation of faith and

ordship Bishop Hamilton d that it is "safer" for to submit himself to the he Church than to fellow ns. And why should it be ourse the answer will be Church authorities who mands are wiser and more n all that concerns sa individual can be. Does from this that this private not a right at all: that it abuse of the freewill with as endowed man?

t the whole New Tests. t and His Apostles comhear and obey the Church ightened and inspired by the Holy Ghost to teach Vas it not for this that the instituted by Christ: to way of salvation even as t it, with authority? And st command that the teachhurch should be accepted ty that whosoever should e Church should be as the the publican?

safer, as Bishop Hamilton submit to the guidance of instead of following one's nions; but not for the reahe Bishop fears to advance ly than as a suggestion. It nd of God that we should bey the Church, and not mid suggestion. The first of the sixteenth century by this commandment; but yed it, and Protestantism is g of that disobedience.

gn of a return to the prine Catholic Church when we op of the Church of England ing that the voice of the uld be listened to instead of ividual judgment.

r friends, if Jesus lays upon rifiends, if Jesus lays upon savy cross is it not a mark? More than you can bear ver give you. All of it He sear for you, if you but place reliance upon Him.

THE CITY ETERNAL. VISUALIZED DREAM OF ANCIENT POET

AND PROPHET.

Thou art, O Rome, the Eternal City!
The Eternal City pagan poets and seers believed thee to be; their drams were hot vain, though vain were the shadowy forms which beguiled them into those dreams. In their Rome they into those dreams. In their Rome they had seen the bodiment of highest human might of highest human grandeur; should not their Rome, they thought mock time and the ravages of time?

But nothing that is human lasts; and of olden Rome naught now remains save shattered columns and tenantless sepuid columns and tenantless sepul-And yet not vain were the ers. And yet indestructible.

Another a greater Rome was to arise on Tiber's banks —a Rome of which the Rome of pagan bards and seers was the precursor and prophet —the Rome of Peter. "Thou art Peter," it had been said in Galilee, "and on this rock I will build My Church and the gates of hell will not prevail against it." One day will not prevail against it." One day this Peter walked along the Appain Way into the Rome of the Caesars. brought with him the new Rome the the prought with him the haw frome the Church built upon himself by the Eternal Christ endowed by its Founder with its Founder's eternity. The Rome of the Caesars passed away; the Rome of Peter remains. Nineteen cen Rome of Peter remains. Atheresis that turies went by—centuries of revolution and changes, centuries of kingdoms and empires now towering in strength and power to the very skies, now strewing the earth with their ruins and their the earth with their ruins and their dust, of men and institutions coming dust, of men and institutions coming to day and going at the dawn of the morrow—each of those centuries heralding its birth-morn with the mes-sare. "Behold I make all things new" hut meanwhile Rome stood, the Rome Peter, challenging the very gates of victorious ever, immortal ever. The structibility of Rome! We bow in awe before it; it reveals the divinity to which alone indestructibility may be ascribed—the divinity which spoke in Galilee to Peter, which in fulfilment of solemn promise was with the empire built upon Peter which with it will be until the consummation of the world."

-Archbishop Ireland.

Paying Just Debts.

A new Jersey priest says: "No Catholic can make a valid confession who calpably refuses to pay his loans and debts. If he carnot pay at once, he must pledge himself to save up and ay as soon as possible. This means hat only on these conditions can the sinner be forgiven by God. That per-son is unworthy of absolution who neglects to keep his pledge to pay : wh refuses to pay any because he cannot pay all: who decides to leave the burden of restitution to his heirs. is better not to go to confession at all than to go with unworthy dispositions. God is not mocked. Our pledges to the priest are made to him as Christ's ador in the confessional are binding as if made to Christ Him-

LIFE DUTIES AND OPPORTUNI-TIES.

Apart from the mere condition of Apart from the most of ulfil and op portunities to embrace. Brute creation lives and acts by axed laws; but man lives and acts by axed laws; but man lives and acts by axed laws; but man lives and acts by axed laws. a rational animal and is guided and directed by reason, It is because man has reason that God his creator has as-signed him duties to fulfil, and affords him opportunities which he should em brace, and it is upon the matter of his discharging his obligations as that will rest man's happiness here as

well as hereafter.

As regards himself, man's first duty is to labor. Reason suggests it as a necessity for self preservation, and revelation commands it as a payment of the penalty of original sin, as we read in God's words to Adam, "Thou shalt eat the owner of his life, but only its cus-

the owner of his life, but only its custodian, and one day it is decreed by God, who is life's owner by reason of having created it he will have to return his life to Him and make strict accounting for the care he had given it and the uses to which he had put it.

But man's first duty regards God, to and the uses to which he had you to be But man's first duty regards God, to whom he is to give the labor of the nobler parts of his nature, namely, of nobler parts of his nature, namely, of his mind and his heart; in a word, the homage of his soul. To think of Him, to love Him, and to adore and serve Him with all the powers of his being. A consequence of the love man is to have for his mester is the love man is to have for his fellow-man, made, like himself, to God's image, and equally to have for his fellow-man, made, like himself, to God's image and equally with him the recipient of divine love and favor. Hence the duty of loving God and loving our neighbor is corelevant and our Lord Himself declared that man is to love God for His own sake and to love his neighbor as himself for the love of God. Love, says St. Paul, is the fulfillment of the

Let us then be inspired with this daty of love. To God, our neighbor, self be true. And we will our whole duty do.

The opportunities of fulfilling out duties in a high degree are, we may say, equal for all, for all can at least have the will to perform them, though some may not have the chance to do so, and God, who is just, will take the will for the deed and reward us accordingly for the deed and reward as a construction to the deed and reward as the forecase he has more strength, another may do more actual charity in almagiving because he has more money; another may pray more, because, like religious, he has more time; but every the will to nan can and should have the will do everything that any other is doing in the way of living perfectly, for God is no distinguisher of persons; He wishes the sanctification and perfection of all and gives to all, at least in spirit, the opportunities to attain to this high de-

But the actual opportunities for loving God and loving our neighbor are almost infinite in number for all. We can love God all the time and we can show our love by positive acts, namely,

The Control of the Co

hony's Messenger.

to c me from?

in keeping His commandments. This is God's appointed way, for He said through His divine Son, "If you love Me keep My commandments." We are to keep them in little things as well as in great ones, and keep them all the time. For this we have only to show we desire to do so —have god will and we desire to do so —have good will and do our best and God will help us to serve Him perfectly by the help of His For let us always ren that His grace is necessary and that without its assistance we not only could lo no good but would neither have the And then with regard to our neigh

bor, there are so many ways in which all can show their love towards him. We not always think of it, but the on civilities of everyday life are a large part of the performance of this divininely-enjoined love. We need not great opportunities nor great occasions in which to show this love, but just uch as present themselves, for ever the cup of cold water given in His name, says our Divine Lord, will not go without its reward. But how much more we all can do. Alms for the needy, patience and prayer for the erring, mutual forbearance in our infirmities of temper and disposition— in one and in a thousand ways we can show our love for one another and in this way show our leve for God, for what good we do to others He takes as done to Himself, and will give us the reward—greater love here—and if we so persevere to the end, His eternal love hereafter.

Let us then show our gratitude to God for having created us, by faith.

Let us then show our gratitude to God for having created us, by faithfully living up to the object for which He created us, namely, to love and serve Him and to love and serve one another. God made us because He loves us, for He says of each one of us, "I have loved thee with an eternal 'I have loved thee with an eternal love' —and this principle of divine love is what He has implanted in us more is what He has implanted in us most that we might exercise it in turn towards Himself and towards one another. Let us then show ourselves as the true children of God by the love we give Him and the love and goodness we extend towards all, for, as our Lord said, "by this shall ye show yourselves and the disciplent that we love one to be My disciples that ye love on

Love, then, makes up life's duties, love suggests its opportunities. Let us be faithful in living the life of love.— Bishep Colton in Catholic Union and

FATHER IGNATIUS AND BIBLE CRITICS.

Father Ignatius, the Anglican Church mink, writes to a London paper on the question, "Should Clergymen Criticise the Bible?" which he asserts is equiv-"Should Clergymen Criticise alent to "Should Clergymen Criticise God?" and he observes that: "Not one of them could have become

a clergyman unless he had solemnly de clared before God and the Church that he unfeignedly believed all the Can ical Scriptures of the Old and New Tes-

ical Scriptures of the Old and roots tament."

He moreover cites as follows the authority of Pope Leo XIII.:

"It is not a question of Protestant or Catholic but one respecting our common Christianity Pope. Leo XIII. said in his encyclical letter on the study of the Holy Scriptures, 'God is the author of the Bible: there can be no error in it.' Do not all Christian Proerror in it.' Do not all Christian Pro

testants say the same?"
No doubt they do, but they also claim No doubt they do, but they also claim the right of private judgment and that claim their church must and does allow for it is one of the fundamental prin-ciples of Protestantism. Father Ignatius therefore is wrong in saying that "it is not a question of Protestant or Catholic" It is, in fact that very ques-Catholic " It is, in fact that very question. The whole difference lies in the difference as oetween Protestant and Catholic. The Protestant may "criticise the Bible" as he chooses and yet be a consistent Protestant. The Catholic may not. The Catholic must accept the "criticism" or interpretation of the Church also be correct. in God's words to Adam, "Thou shalt eat thy bread by the sweat of thy brow."

The Catholic may not. The Catholic must accept the "criticism" or intermust accept the "criticism" or intermust. The Catholic may not. The Catholic may not must accept the "criticism" or intermust. The Catholic may not must accept the "criticism" or intermust. The Catholic may not must accept the "criticism" or intermust. The Catholic may not must accept the "criticism" or intermust. The Catholic must accept the "criticism" or intermust. The catholi tantism to hear the Church therefore as a Protestant he has as good a right to "criticise the Bible" as Father Ignatius Dentastant is no has to criticise him for doing so.—Sao-red Heart Review.

A Powerful Argument for the Church.

The death of Archbishop Chapelle of yellow fever, contracted while ministering to his stricken people, is another instance of the devotion to duty which marks those upon whom the Catholic Church has placed the burden and the honor of the priest-hood. Such a death as this is a powerful argument for the Church. The world, selfish though it may be, admires world, seinsh though it may be, admires unselfish heroism, and can not help being attracted to a Church which pro-duces such men as Archbishop Chapelle who stand in the place of danger when disaster threatens their flock—men for whom there is no retreat, but who die, whom there is no very significant the control of th world must perforce acknowledge that the late Archbishop Chapelle was no hireling. He gave his life for his sheep.—Sacred Heart Review.

The Morning Prayer.

The morning frayer.

There is a freshness about the early morning which belongs to no other period of the day. The sun has a more kindly brightness and the air as fresh crispness which are lost largely a the day grows older. Upon awakening we throw open the window and let in the buoyant atmosphere of the new-born buoyant atmosphere of the new-born day. It fills our lungs, and brighten our eye and makes us feel how good it is to live. What the new born day is to our physical nature, the morning prayer is to the life of the soul. It is ening the windows of the heart that opening the windows of the little the clear air of heaven may flow in. It the clear air of heaven may flow in. It reinvigorates the life within us, and reinvigorates the life within us, and turns our thoughts toward the One we love the most. It is a source of re-newed spiritual step and a clearness to the inner vision. It foods the heart

Churches That Are In A Bad Way. In laying the corner stone of the new parochial school in one of the parishes of this city, Archbishop Farley said: "Two years ago I told the priest of this to establish a church wherever arish parish to establish a church was the German residents. He came without a penny in his pocket, depending on the faith he had in the people. Soon after he brought me plans for a school and a church, and said: 'If I build a church where are the people. without a school, where are the people

Then said Archbishop Farley : "There

he spoke the true note of Catholicism to day. If we do not educate the people and the children, we are bound to have empty churches within a short time." We direct the attention of Protestants to this important statement. We are already suffering because we do not ed-ucate the children. The parents leave it o the Sunday school. During the week nothing is done for the children in the way of religion, and under various influences in many societies the Sunday school has practically ceased to educate the children in such a way that the men tal and moral grasp on them, in general, and particularly with respect to de nominational permanence, is weak.

Those churches in which the children
go to Sunday school, and never, or
rarely, go to church, are in a bad way.

New York Christian Advocate,

(Methodist). TRIBUTES TO LATE ARCHBISHOP

York Christian Advocate

Under the heading "A Soldier of the Cross," we find the following remark-able tribute in the editorial columns of the Chicago Inter-Ocean, a daily

The manner of the death of the Most Rev. Placice Louis Chapelle, Archbishop of New Orleans, is a fine example of devotion to priestly duty, and a high inspiration to the shepherds and a high inspiration to the snepherus of all divisions of the Christian flock. When the yellow plague appeared in his See City, Archbishop Chapelle was absent on a visitation of his diocese. He was old; he was of a habit of body peculiarly liable to fatal attack from this disease; his Church had intropted to him important tasks uncomtrusted to him important tasks uncompleted; he was out of danger. There were many reasons, ecclesiastical as well as personal, why he should stay out of danger, or at least not to run and m it. These reasons did not appeal to Placide Louis Chapelle. He may have thought of them-undoubtedly they were suggested to him. But he put them aside. He remembered only that he was a soldier of the Cross, that his place was in the forefront of the battle, aiding to give the consolations of his faith and theirs to the suffering and the dying. He returned to New Orleans immediately, and went at once into the stricken quarter to supervise, direct and aid the works of religion Within a few hours he himself was stricken with the plague, and with in a few days his work on earth was done. The valiant soldier of the Cross had fallen at the post of danger and of duty, where priestly honor and Chris-tian faith called him to be Therefore Christians of all denominations may well say of Placide Louis Chapelle, "Soldier of God, well done!" and pray that this brave and faithful soul may

rest in that everlasting peace

passeth all understanding.

Devotion to Mary. More than one half the month of Mary has passed away. What are you doing to honor your Mother and Queen? Do not let the balance drift by without honoring her in some special manner, whether it be to hear Mass daily, to attend devotions regularly, or to promise special attendance at holy Communion the remainder of the year. Mary loves a generous heart. She is generous with her favors. Implore her, therefore, for help for all your friends, as well as the members of your immediate family; for all who suffer; for those who walk in approunce temperation. those who walk in sorrow or temptation, and for those who have no one in all the world either to pray for or remember them. Give, too, of the largeness of your charity and kindness of heart, in gentle deeds, in kind words, in gracious, unselfish acts. So shall we all grow more like that beautiful Mother whom the Charch has given no for our model. the Church has given us for our model

FINANCE AND PIETY.

"He ought to be a Catholic." This remark was made of a prominent and wealthy German-American. "Why doesn't he go to church then?" The re-ply is: "He had some difficulty around the church about money matters. He did not consider that he was fairly treated. He had a falling out with the priest. Matters did not progress to his satisfaction."

Thus finance interferes with piety. Foolish man! look at the bargain he making: He thinks somebody has wronged him, and in order to be rewronged him, and in order to be revenged he inflicts upon himself an irreparable injury. He loses a little of the worldly pelf that he is hoarding up, and in a fit of vexation he casts away his prospects of eternal salvation and cuts himself off from the consolation of

Church or religion.

There is another moral, however, to such spiritual suicides, which should be even more strongly emphasized. This is: "Avoid the temptation." The Church exists for the salvation of our souls. Do not jeopardize this object, so far as you are individually concerned, by seeking to make more money out of church property. The Church build-ing exists primarily and solely for the worship of God, and for the instruction worship of God, and for the instruction and devotion of men. Do not endanger these μurposes, in your own case, by making it also serve as security for loans or as the subject of 8 per cent.

mortgages.

The priest is sent from God amon the people to be their guide and in-structor; to teach them, to preach to them, to baptize and confirm them, and to administer to them the last consola-

with the breath of life, and bathes it in tions of the Church. Do not importible sunshine of God's smile.—St. Antune him to come down from this high tune him to come down from this high and sacred calling in order to act as your financial agent. Do not come around him with your money bags and press them upon him for an investment. If you wish to make a free offering to the cause of religion, it is well, but a money lender about the Church!— Christ once whipped the whole mercen-ary crew out of His temple—once and forever !- Catholic Citizen.

Good Work For The Laity.

The following is from the sermon de-livered to the knights in the recent Los Angeles convention by Archbishop Montgomery: "What would I have you do as a specific work? I would say in a single sentence: resolve yourselves into one great Catholic Truth Society. I would say: after being, each and all, faithful practical Catholic men, step in tathiui practical Cathout men, step in-to and occupy that place known to day as the 'lay apostate.' In your honest, pure, upright lives, represent to those outside the Church the very best that is within her. In your intercourse with all your fellowmen be just, honest courteous, and considerate for the feel ings and sentiments of those especially who differ from us in religious belief. Break down prejudice by putting Catho-licity before them as it is."

MARRIAGE OF SENTIMENT OR OF DUTY.

It may be possible that the English-speaking world, or that large portion of it which now finds its intellectual food novel reading and magazine fiction will have to change its present opin-ions on love and marriage very radically before a very great change can be expected in the vitally important of divorce and its consequent According to romance and matter of divorce and its evils. According to romance and romantic notions, a certain sentimental devotion and affection is the mainspring of all matrimonial affairs and the basis of all happiness in the state of matrimony. For instance, to quote the New York Sun of July 23, "the novelist, Henry James, seems to have a theory that there is something mysterious about this sentiment called love; that happen rature is so complex that the human nature is so complex that the emotions which influence men and women most fundamentally are discov erable only by a rare analytical faculty." As to this point the Sun diffaculty." As to this point the starter fers. "In truth, normal human nature fers. "In truth, normal human nature continues the editor. is very simple," continues the editor.

is the divides itself up into broad classified distinguished. The fications easily distinguished. love affairs of one young man and one young woman are very much the same in their impulse and manifestation as those of another more encoded. those of another, more especially of the same general social sphere and ante cederts. The strongest bond which holds married people together is and must be a sense of duty, whose obligation is increased by affection; of duty, whose and the mere habit of the association and the mere habit of the association helps powerfully. Are the pair happy? That is a matter of relatively small consequence. If they are not happy in doing their duty to each other and their children they do not deserve hap piness. The Sun, of course, is not decrying

the sentiment of human love. N sensible person would do that, because it is as much a part of God's eterna plan as any other affection implanted by Him in man's nature. But this love has been so sentimentalized, so talked and written and sung about that a vast number of people view it as in itself an end, instead of seeing it as it really is, a means to an end. When really is, a means to an end. when such people marry they discover that their former ideas were wrong. If they have sense, they adjust themselves to the new condition. The consciousness that the partner he has chosen for life is not the amount and lovely angal, she is not the sweet and lovely angel she appeared in the days of courtship does not so shock and horrify the rightminded young husband that he wants the divorce court to strike off the shackles wherewith he has bound hiαself, nor does the young wife of commor sense want to run home to her mother sense want to run nome to not because she discovers that "the one man in all the world" has the faults of his kind. They love and respect each other none the less w that they both are, after all, only hu man. With such a couple the bond of duty, as the Sun suggests, comes in to

id the bond of love.

With Catholics, of course, Christian with Catholics, of course, Christian marriage is a sacrament to which Al mighty God has attached such greatvital, fundamental graces that each participant receives help to cherish true love to spouse and child, and bear all trials, and to fulfil all duties, not for entire the great was the but for the great was sentiment's sake, but for the greature honor and glory of God. Viewed in this light, there will be found an element of strong faith as well as commo sense in the "matches" of French an Irish life, arranged almost entirely by the parents of the contracting parties, and into which enters little or no pre vious "sentimental" affection, but which result in absolute fidelity and God fearing, affectionate family life and happiness.—Sacred Heart Review.

Let us have confidence in Mary, an go to her in all our troubles. With shall vanquish the infernal foes that battle against us; we shall conquer oattle against us; we shall conquer those enemies that often press us so hard; we shall come forth victorious from the fierce combat of life. Mary, with the kind hand of a mother, will lead us on to glory and happiness, for her maternal heart sympathizes with us, her afflicted, suffering, exiled children. From her place beside throne she intercedes for us, and well know that with the sceptre of intercessory power, she rules that secret realm of all mercy and love, the Sacred Heart of Jesus.

We cannot, indeed, ignore the tendencies in our nature that would bring us to a higher, broader, truer life without ignoring that which is best in our being. We would thereby clip the being. We would thereby clip the wings of our soul in the unholy attempt to keep it grubing on the earth for-ever. The progress of the world, the human conscience, the stamp of nobil-ity impressed upon individual men are all the effect of the unending aspira-

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tions of the soul to reach a higher state. nent. He, indeed, is wise who sees life lying in the path above.

WHEN THE DAY IS DARK.

WE CANNOT SEE THE LIGHT BUT WE KNOW IT IS BEYOND.

We cannot always see why we need the light here more then those who have reached the mountain-top should have to build all our hopes and risk all our happiness upon the pro mise of a God who hides His face; nor why those who, in their weakness and doubt, most need the sight of Him should be the ones who are most deprived of His presence. Why we deprived of His presence. Why was should grope and stumble in this darkness we do not know, when even the merest glimpse of His face would so lighten the gloom upon Faith's pathway. Yet we cannot tell with what infinites. mal calculation God reckons up the imal calculation God reckons apondo value of each weak effort of human fesh to fight off the foe of sin; of each sudden piteous sigh for peace and rest from the unending struggle of it all: of every bling grasp in the dark all; of every bling grasp in the darl upon any hold that would bear up the upon any hold that would bear up the sinking spirit till the light breaks again; of even those unuttered murmurs of the lonely soul and the suffering heart which His inscrutable hiddenness at times almost presses into

reproach. We can see the reason for these things when the broad noonday of joy lights up all the earth and shines far out into the unfathomable width of space. Yet even in the twilight gloom of our common daily life the cold mind sees a reason for this struggle toward the Unseen Good; and mark toward the Unseen Good; and marks the mysterious result of it even upon our external lives. We know these are the processes by which the spirit's fibre is refined and strengthened, and that exquisite quality given to the human soul which we call character. We do not know the actual operation

of this process upon the spirit, but the results of it when we it. And we have seen and watched the silent, mysterious workings of this hidden force even in the souls of those nearest and dearest to us. We have marked the gentler touch of the hand as time has borne them along on its tides of disappointment and bereave ment of this world's good; and have caught that note of tenderness in the voice that is left behind by the tears of a sorrow subdued and past.—
"Lex Amandi"—in the Dolphin.

He Glories In Suffering.

When the greatest of missionaries, st. Paul, was chosen as a vessel of election, and to carry the name of Jesus to the nations of the earth, what our Lord said of him was this: "I will show him how great things he must suffer for my name's sake' (Acts, ix, 16). And St. Paul afterwards glorified as much in his sufferings for Christ and for souls as in the conversions he wrought. In fact he attributed his wrought. In fact he attributed his convert-making power to his sufferings: "Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me." (ii Cor. xii. 9)— The Missionary.

TO REAR GOOD BOYS.

How can parents who have to live in cities rear their boys in innocence? It is a difficult problem. For the ince of the ill bred lads in the miscellaneous crowds at schools, the fluence of the average neighbors children on the street, the influence of the reports of crime in the daily journals, the influence of the detective stories that have supplanted the dime novel in the reading of youth, etc., etc., all tend to

The Evening Star of Washington, D. C., says on this topic:
"The acquaintance of the average

city boy with the sorded and criminal facts of life is surprisingly extended.

The percentage of little chaps less than moeen years old who smoke and drink is very high. Even boys of good tamilies indulge in foul profanity in their games. It is but necessary to stand on the outskirts of a group of It is but necessary youngsters engaged in some sport and heed the talk for a few minutes to be convinced that the vocabulary of youths in town is degenerate."

The only hope of saving our boys from contamination lies in greater care of them at home, more pains to inform their conscience, further precautions against evil companions and bad books and a studied effort to provide them

against and a studied effort we with innocent recreation.

Girls are safeguarded while boys girls are safeguarded while boys to the bad? are let run wild. Why can't the boys be protected from going to the bad? Why can't they be trained and per-suaded and accompanied on the way to the good?—Catholic Columbian.

Tribute to Germans.

Mgr. Falconio in accepting the in-vitation of President John B. Oelkers of Newark, N. J., to attend the golder jubilee convention of the Central Verein at Cincinnati, September 10th, is reported to have said: "I shall go most gladly. I have great respect for the German Catholics both in Germany and in America. They are our shining lights. Here they have been the lounlights. Here they have been the foun-ders and champions of the parochial schools. It would be a sad day for the parochial schools and consequently for religion if we did not have you German Catholics. God bless you!"

HEROIC NUNS.

SISTERS OF CHARITY RUSHING TO NEW ORLEANS-FATHER DALY SAYS OTHERS ARE FLEEING FROM AFFLICTED CITY - NUNS AND PRIESTS BATTLING BRAVELY AGAINST PLAGUE.

We published last week an extract from Father Daly's letter, which de-scribed in a vivid manner the terrify-ing ravages of the fever in New Orleans. It told of the aeroism and martyrdom of one of God's consecrated children, Father Murray, a young Irish priest. The extract, which we print this week, speaks in no less glowing terms of the Sisters of Charity, who like the priest mentioned above flee not away from, but to the afflicted people. It runs as

"What a precious memory is that of "gwhat a precious memory is that of the Sisters of Charity in these days that tried men's souls! On every train coming south rushed these angels of the earth to do and die among the afflicted. From ward to ward of chocked and crowded hospitals, easthing the favor readed hospitals, soothing the fever racked brow of the stricken, or pillowing the head of the dying or lifting the motherless child from the broken heart of the dead, or, again, the fitful gleam of the barnyard lantern lighting up the white bonnet as it hurries among the fever tents out in the hospital yard, writing a last letter of good-bye to some far away, sad-eyed mother, or helping the over-worked priest in his services to dying and dead all this is a memory precious and dear, rendering useless and empty all the praise that mortal tongue can ever give

to the Sisters of Charity.

"He that hath ever gone through a fever epidemic in the South, be he Catholic, Protestant, Jew or no religion at all, and then even dare an unkindly thought to the Sisters of to wear the form of humanity, is beneath contempt, and is so treated in the Southland.

Her cushion, the pavement that wearies her knees. Her music the prayer, or the sigh of disease. Unshrinking, where Pestilence scatters his

Like an angel she moves 'mid the vapors of death. death.
sweetly she bends o'er each plague tainted face, How

When looks that are lighted with holiest grace, Where want and affliction on mortals attend, In the Sister of Charity there is a friend, Ye lazy philosophers—self-a-king men. Ye fireside philanthropists, great at the pen. How stands in the balance, your conduct when weighed.

With the life and the deeds of this high-born maid. with looks that are lighted with holiest grace, Where want and affliction on mortals attend,

Whilst the Catholic Church can point to her Sisters of Charity, or to the hut in the wilderness where the first abbot of Alabamanursed the Methodist preachof Alabamanursed the Methodist preach-er, dog this grave and carried him to it in his own arms, whilst the shotgun guards menaced him with death; or to Father Lane stealing through the night, away from his devoted friends, to get back among the afflicted ones of his flock; or to the seven graves in a row, row, where rest forever those heropriests who one after another came to live a short week and die among the fevershort week and die among the lever-stricken; or to the many graves of gentle nuns who fell before the pest— in one place a whole convent of nuns died one after another—and there died one after another—and there generous volunteers to fill up the ranks, never, never, has the Catholic Church called in vain for priests and nuns to die in the service of afflicted humanity. And whilst she can point to this glorious fact she needs no defence against callumn no arguments as to her Divine calumny, no arguments as to her Divine mission.—Providence Visitor.

GOLDWIN SMITH.

Napoleon said, "Scratch a Russian and you will find a Tartar." Catholics may paraphrase this epigram by saying, "If you scratch an agnostic you will find an implacable anti-Catholic." The and an implacable anti-Catholic. The latest example of this truism is afforded by Mr. Goldwin Smith. Having been brought successfully to book by "A Catholic Priest" for his latest distor-Catnolic Friest for his latest tion of fact about the massacre of St. Bartholomew he admits the misrepresentation, but gives a backhanded stab by way of consoling himself for the humiliation. He writes (in the Sun):

A Catholic Priest, is perfectly justified in saying that the motive of the Massacre of St. Bartholomew was political rather than religious, though religion was the basis of the parties. But history will not bear him out is contends that Rome was clear of contends that Rome was clear of the business. To Deum was sung in St. Peter's; a triumphal medal was sruck; a triumphal picture was painted on the wall of the Vatican; a triumphal oration was composed by the Papal orator, who said that on the pight of the massacre the that on the night of the massacre the stars had shone with unwonted bril-liancy and the Seine had rolled an ampler tide that it might cast forth the foul carcasses into the sea. This ingenuous historian altogether

suppresses the fact that as soon as the true state of the case was made known true state of the case was made known at Rome everything that had been done was revoked and the massacre condemned, as it deserved to be. The remainder of the agnostic professor's letter is of such a character as to show that when his agnostic corns are tradded. that when his agnostic corns are trodde on he can be as vulgar, as virulent and as unscrupulously mendacious as the lowest A. P. A. ranter and firebrand.— Philadelphia Catholic Standard and

Unless the seed of morality be sown in the hearts of the children of to-day, what of hope has Church or State in the coming generation? Natural virtues alone will not sustain either.