

## THE CITY ETERNAL.

VIVID DREAM OF AN ANCIENT POET  
AND PROPHET.

Thou art, O Rome, the Eternal City!  
The Eternal City pagan poets and seers  
believed thee to be; their dreams were  
not vain, though vain were the  
shadowy forms which beguiled them  
in those dreams. In their Rome they  
had seen the bodiment of highest  
human might of highest human grandeur;  
human might of highest human thought  
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 tenanted sepul-  
chres. And yet not vain were the  
dreams that were indestructible.

Another greater Rome was to arise  
on the banks of the Tiber. The Rome  
of the pagan poets 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  
shall not prevail against it." One day  
this Peter walked along the Appian  
Way into the Rome of the Caesars.

He brought with him the new Rome.  
The Church built upon himself by the  
Eternal Christ. The Rome of the  
Caesars passed away; the Rome of  
Peter remained. Nineteen cen-  
turies went by—centuries of revolution  
and changes, centuries of kingdoms and  
empires now towering in strength and  
power to the very skies, now strewn  
the earth with their ruins and coming  
dust, of men and institutions coming  
to day and going at the dawn of the  
morning—each heralding its birth-morn with the mes-  
sage: "Behold I make all things new."  
But meanwhile Rome stood, the Rome  
of Peter, challenging the very gates of  
hell, victorious ever, immortal ever.  
The indestructibility of Rome! We bow  
in awe before it; it reveals the divinity  
which alone indestructibility may  
be ascribed 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 culpably refuses to pay his loans  
and debts. If he cannot pay at once,  
he must pledge himself to save up and  
pay as soon as possible. This means  
that only on these conditions can the  
sinner be forgiven by God. The per-  
son is unworthy of absolution who neg-  
lects to pay his debts because he cannot  
refuse to pay any because he cannot  
pay all; who decides to leave the  
burden of restitution to his heirs. It  
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,  
ambassador in the confessional and  
are binding as if made to Christ Him-  
self."

## LIFE DUTIES AND OPPORTUNITIES.

Apart from the mere condition of  
living man has duties to fulfill and op-  
portunities to embrace. Brute creation  
lives and acts by fixed laws; but man  
is a rational animal and is guided and  
directed by reason. It is because man  
has reason that God has made him as  
he is, and it is upon the matter of his  
discharging his obligations as to both  
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  
necessary for self preservation, and re-  
velation commands it as a payment of  
the penalty of original sin, as we read  
in God's words to Adam: "Thou shalt eat  
thy bread by the sweat of thy brow."  
Man is also to take care of his life.  
He must not expose it to dangers un-  
necessarily; he must not neglect the  
needs of his body, nor fail to give to  
rest and relaxation, for only its con-  
tention and one's life is decreed by  
God, who is life's owner by reason of  
having created it, he will have to re-  
turn his life to Him and make strict  
accounting for the care he has given it  
and the uses to which he has put it.

But man's first duty regards God, to  
whom he is to give the labor of his  
nobler parts of his nature, namely, of  
his mind and his soul. To think of Him,  
to love Him, to adore and serve  
Him with all the powers of his being.  
A consequence of the love man is to  
have for his maker is the love man is  
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 neighbor is co-  
equal and God loving, for man has de-  
clared 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  
law. Let us then be inspired with this  
duty of love.

To God, our neighbor, self be true.  
And we will our whole duty do.  
The opportunities of fulfilling our  
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 example, one may labor more than  
another, but he has more money; an-  
other may pray more, because, like  
the religious, he has more time; but every  
man can and should have the will to  
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-  
gree.

But the actual opportunities for lov-  
ing 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,

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 good will and  
do our best and God will help us to  
serve Him perfectly by the help of His  
grace. For let us always remember  
that His grace is necessary and that  
without its assistance we not only could  
do no good but would neither have the  
inspiration nor the desire.

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  
common civilities of everyday life are  
a large part of the performance of this  
divinely-enjoined love. We need not  
great opportunities nor great occasions  
in which to show this love, but just  
such as present themselves, for even  
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. Aims for the  
needy, patience and prayer for the  
erring, mutual forbearance in our in-  
firmities 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 love 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-  
fully 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 from the beginning."  
And this principle of divine love  
is what He has implanted in us most  
that we might exercise it in turn to-  
wards Himself and towards one an-  
other. 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  
to be My disciples that ye love one  
another."

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

FATHER IGNATIUS AND BIBLE  
CRITICISMS.

Father Ignatius, the Anglican Church  
munk, writes to a London paper on the  
question, "Should Clergymen Criticize  
the Bible?" which he asserts is equiv-  
alent to "Should Clergymen Criticize  
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 believed in the infallibility of the Can-  
onical Scriptures of the Old and New Test-  
ament."

He moreover cites as follows the au-  
thority 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 Pro-  
testants say the same?"

No doubt they do, but they also claim  
the right of private judgment and do not  
claim their church must and does allow  
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-  
tion. The whole difference lies in the  
difference as between Protestant and  
Catholic. The Protestant may "criticize  
the Bible" as he chooses and  
yet be a consistent Protestant. The Catholic  
may not. The "criticism" or inter-  
pretation of the Church, else he ceases  
to be a Catholic. "He that will not  
hear the Church let him be anathema to  
the heathen and the publican." The  
Protestant is not bound by his Protes-  
tantism to hear the Church therefore  
a Protestant he has as good a right to  
"criticize the Bible" as Father Ignatius  
has to criticize him for doing so.—Sac-  
red Heart Review.

A Powerful Argument for the  
Church.

The death of Archbishop Chapelle of  
yellow fever, contracted while minis-  
tering to his stricken devotees, is  
another instance of the devotion to  
duty which the Church has placed the  
Catholic Church in the honor of the priest-  
hood. Such a death as this is a power-  
ful argument for the Church. The  
world, selfish though it may be, admires  
unselfish heroism, and cannot 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,  
if need be, doing their duty. "The  
hiringling fleeth because he is a hire-  
ling." Accepting this as the test, the  
world must perforce acknowledge that  
the late Archbishop Chapelle was no  
hiringling. He gave his life for his  
sheep.—Sacred Heart Review.

## The Morning Prayer.

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 is more  
crispness which are lost largely as the  
day grows older. Upon awakening we  
throw open the window and let in the  
buoyant atmosphere of the new-born  
day. It fills our lungs, and brightens  
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  
opening the windows of the heart that  
the clear air of heaven may flow in. It  
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 floods the heart

with the breath of life, and bathes it in  
the sunshine of God's smile.—St. An-  
thony's Messenger.

## 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  
parish to establish a church wherever  
it was needed, particularly among 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  
without a school, where are the people  
to come from?'"

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 the  
already suffering because we do not edu-  
cate the children. The parents leave it  
to the Sunday school. During the week  
nothing is done for the children in the  
way of religion, and under various in-  
fluences 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.

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  
paper:

"The manner of the death of the  
Most Rev. Placide Louis Chapelle,  
Archbishop of New Orleans, is a fine  
example of devotion to priestly duty,  
and a high inspiration to the shepherds  
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 dioc-  
ese. He was old, he was of a habit of  
body formerly liable to fatal attack  
from this disease; his Church had in-  
trusted to him important tasks uncom-  
plicated; 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 meet  
it. These reasons did not appeal to him.  
Placide Louis Chapelle, he may have  
thought of himself, and undoubtedly they  
thought of him. He remembered only  
that he was a soldier of the Cross, that  
his place was in the forefront of the  
battle, adding to give the consolations  
of his faith and theirs to the suffering  
and the dying. He returned at once  
to the stricken quarter to supervise,  
direct and aid the works of religion  
there. 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  
duty, where priestly honor and Chris-  
tian faith called him to be. Therefore  
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 which  
passeth all understanding."

## Devotion to Mary.

More than one-half the month of  
May 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 her for her favors. Implore her,  
as well as the members of your im-  
mediate family, for all your sufferings;  
for those who walk in sorrow or temptation,  
and for those who have no one in all  
the world either to pray for or to re-  
member them. Give, too, for the largeness  
of her charity in kind words, in gracious  
gentle deeds. So shall we all grow  
more like that beautiful Mother whom  
the Church has given us for our model  
and Queen.

## FINANCE AND PIETY.

"He ought to be a Catholic." This  
remark was made of a prominent  
wealthy German-American. "Why  
doesn't he go to church then?" The  
reply is: "He has some difficulty around  
the church about money matters. He  
does 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 is  
making: He thinks that somebody has  
wronged him; he intends upon himself an  
irreparable injury. He loses a little of  
the worldly pot 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 a purely selfish consideration. This  
even more strongly emphasized. 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 for God, and for the instruction  
and devotion of men. Do not endanger  
these purposes, 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 among  
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-

tions of the Church. Do not impor-  
tune him to come down from this high  
and sacred calling in order to act as  
your financial agent. Do not com-  
pound 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 Catholics men, stop in-  
to and occupy that place known to you  
as the 'lay apostolate.' 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."

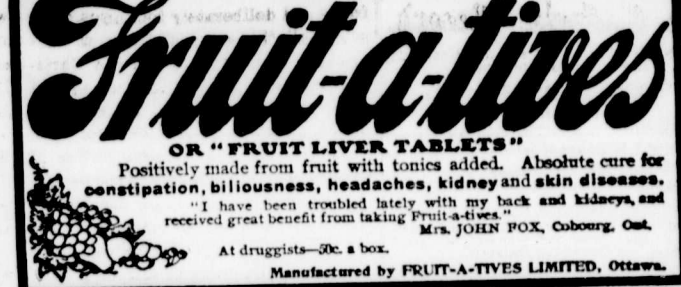
MARRIAGE OF SENTIMENT OR OF  
DUTY.

It may be possible that the English-  
speaking world, or that large portion of  
it which now finds its intellectual food  
in novel-reading and magazine fiction,  
will have to change its present opin-  
ions on love and marriage very radical-  
ly before a very great change can be  
expected in the vitally important  
matter of divorce and its consequent  
evils. According to romance and  
romantic notions, a certain sentiment  
devotion and affection is the mainpring  
of all matrimonial affairs and the basis  
of all happiness in the state of matri-  
mony. 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  
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 dif-  
fers. "In truth, normal human nature  
is very simple," continues the editor.  
"It divides itself up into broad classi-  
fications easily distinguished. The 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 especially of the  
same general social sphere and ante-  
cedents." "The strongest bond of  
which holds married people together is  
and must be a sense of duty, whose  
obligation is increased by affection;  
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  
in doing their duty to the society of  
their children they do not deserve hap-  
piness."

The Sun, of course, is not deprecating  
the sentiment of human love. No  
sensible person would do that, because  
it is as much a part of God's eternal  
plan as any other action implanted  
by Him in man's nature. But the  
love has been so sentimentalized, so  
talked and written and sung about to  
a vast number of people view it as  
itself an end, instead of seeing it as  
such people marry they discover that  
they have sense, they adjust themselves  
to the new condition he has chosen for  
life. It is not the sweet and lovely angel  
that appeared in the days of courtship  
does not so shock and horrify the right-  
minded young husband that he wants  
the divorce court to strike off the  
shackles whereover he has been com-  
mon sense does not run home to her mother  
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 when they find out  
that they both are, after all, only hu-  
man. With such a couple the bond of  
duty, as the Sun suggests, comes in to  
aid the bond of love. Of course, Christian  
marriage is a sacrament to which  
mighty God has attached such great  
vital, fundamental graces that each  
participant receives help to cherish  
true love to spouse and child, and true  
love to all, and to fulfill all duties, not  
sentiment's sake, but God's. Viewed in  
this light, marriage will be found an ele-  
ment of strength far as well as common  
sense in the "matches" of French and  
Irish law, arranged almost entirely by  
the parents of the contracting parties,  
and into which enters little or no  
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, and  
go to her in all our troubles. With  
her aid, and under her protection, we  
shall vanquish the infernal foes that  
battle 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, with  
her maternal sympathy with the  
suffering, afflicted, suffering, exiled chil-  
dren. From her place beside the  
throne she intercedes for us, and we  
know that with the sceptre of in-  
vincible power, she rules that secret  
realm of all mercy and love, the  
Sacred Heart of Jesus.

We cannot, indeed, ignore the ten-  
dencies in our nature that would bring  
us to a higher, broader, truer life with-  
out ignoring that which is best in our  
being. We would thereby clip the  
wings of our soul in the unholy attempt  
to keep it grubbing 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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## HEROIC NUNS.

SISTERS OF CHARITY RUSHING TO NEW  
ORLEANS—FATHER DAILY SAYS OTHERS  
ARE FLEEING FROM AFFLICTED CITY  
—NUNS AND PRIESTS BATTLING  
HEAVENLY AGAINST PLAGUE.

We published last week an extract  
from Father Daily's letter, which de-  
scribed in a vivid manner the terrify-  
ing ravages of the fever in New Orleans.  
It told of the heroism 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  
follows:

"What a precious memory is that of  
the Sisters of Charity in these days  
that tried men's souls! On every  
train coming southward of these  
angels of the earth, do and die  
among the afflicted. From ward to  
ward of choked and crowded 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 faint gleam of the barnyard  
lantern lighting up the white blanket 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 vicarious 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 re-  
ligion at all, and then even dare an  
unwisely thought to the Sisters of  
Charity is not a man, and is not worthy  
to wear the form of humanity, is beneath  
contempt, and is so treated in the  
Southland."

"Her cushion, the pavement that worries her  
knees.  
Her music the prayer, or the sigh of disease.  
Unshrinking, where Pestilence scatters his  
birds.  
Like an angel she moves 'mid the vapors of  
death.  
How sweetly she bends over each plague-  
tainted face.  
Where want and affliction on mortals attend,  
In the Sister of Charity there is a friend.  
Ye lazy philosophers—and asking men in  
the freestone philanthropists, great at the pen,  
How stands in the balance, your conduct when  
With the life and the deeds of this high-born  
maid."

Whilst the Catholic Church can point  
to her Sisters of Charity, or to the hut  
in the wilderness where the first abbot  
of Alab banished the first heretic preach-  
er, dug his 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,  
his flock; or to the seven graves in a row,  
row, where rest forever those heroic  
short week and die among the fever-  
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  
generous volunteers to fill up the ranks,  
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  
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  
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-  
tion of fact about the massacre of St.  
Bartholomew, he admits the misrep-  
sentation, 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 if he  
contents that Rome was clear of the  
business. To Deum was sung in  
St. Peter's; a triumphal medal  
was struck; 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 night of the massacre the  
stars had shone with unrivaled bril-  
liancy and the Seine had rolled an am-  
plifier tide that it might cast forth the  
foul carcasses into the sea."

This ingenious historian altogether  
suppresses the fact that as soon as the  
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 trod-  
on he can be as vulgar, as virulent and  
as unscrupulously mendacious as the  
lowest A. P. A. ranter and trobrander.  
Philadelphia Catholic Standard and  
Times.

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.

## Tribute to Germans.

Mgr. Falconio in accepting the in-  
vitation of President John B. O'Leary  
of Newark, N. J., to attend the golden  
jubilee convention of the Central  
Jubilee 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 neigh-  
bors. Here they have been the found-  
ers 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!"