good instead of bad, and I prayed for me to be beautiful instead of homely."

The man laughed, but it was a laugh accompanied by a tear.

"And I am good," he said, "at least I have come back, and am going to try to be good. And you," he continued as he bent to kiss her, "are as beautiful as your mother. And now it's time for us to go to Mass."

The eyes of the girl opened wide.

"I knew it would come true," she said.—The Rev. Hugh F. Blunt, in The Magnificat.

MASTERLY STUDY OF CHARACTER OF LUTHER

REV. ALBERT M. WEISS, O. P., UNIVERSITY OF FRIBOURG, GIVES ABLE AND JUDICIAL ANALYSIS OF CHARACTER AND SPIRIT OF MARTIN LUTHER.—LUTHER CONCRETE EXPRESSION OF HIS TIME

We have drawn for ourselves a picture of Luther, based upon his speeches and upon his conduct. It is not a flattering portrait, but not untrue. One may tone down as much as possible, eliminate and set aside whatever has the least vestige of doubt, and be absolutely silent as to those things which are hopelessly gross; still the picture presented is repulsive and most unpleasing. Nobody will deny his gifts of mind: but to speak of him as an "intellectual Titan" is an extravagant figure of speech. His capacity for work, his fluency of speech, his popularity, are things which excite wonder; even when one knows how to appreciate his popularity in its real worth and value. But his character is and remains an extraordinary distortion of extraordinary talents, and in the last analysis it is character which sets the seal upon a man, for character is the true man, and the complete character the whole man.

By reason of Luther's popularity some maintain that the likeness we have drawn cannot be a true one. For they say a man who was so exceedingly popular must have had some good traits.

We believe no one will deny that Luther had many good traits. He had very nice gifts of mind and was good-hearted to an extent that even his massive, blustering exterior could not entirely crush. He had a rather pleasing naivete, and a fund of every day common sense. At times he reveals glimpses of virtue both natural and Christian. His unselfishness deserves recognition. In conduct at the time of pestilence, his willingness to serve others, his benevolence, all this makes a pleasing impression. His powerful physique gave him enormous capacity for work, and a glance at the list of things which he wrote shows conclusively that he really did work. The enormous lot of work which he set aside for himself naturally increased his irritability as he grew older, and shortened the time allotted for prayer and the cultivation of the spiritual sense and the interior life. A man of prayer Luther never was, but in times of physical danger he displayed rather an aptitude for prayer. Of the principles of Catholic asceticism which in his good years were instilled into him, those touching the value of the cross and of suffering were most deeply impressed. He seems never to have been quite able to forget the sentence that in our sufferings and persecutions we become likest to Christ; if only he had not applied this so often in jest, almost in blasphemy. He spoke much of Christ and never seemed to realize that he was doing this in an unbecoming manner.

His was a powerful, positive nature, not at all a genius, very paradoxical so much so that what was blameworthy was continually jostled by something extenuating in him. In fine he was the concrete expression of the typical German character of his time. Of the complete and symmetrical there was nothing in him. Persistent effort and abiding patience might have wrought those things in him. As an excuse one may say that the effort would have necessarily been prodigious, and the patience hardly short of the infinite. He failed in this regard. In us this fact awakens pity. His contemporaries think differently of it. Perhaps in this very fact we have a reason, and not the least, why he was and is still so popular.

Popularity, what does this word mean? Who is popular? With the Greeks, Alcibiades and Diogenes were popular—Socrates was not. Not one of the prophets was, in fact; in their number there was no one whom the Jews would not hate persecuted, whereas for Bar-Kochba a hundred thousand offered their lives. Among the Romans the most popular undoubtedly was Nero—among the Russians, Ivan the Terrible and Peter the Great. Looking for the popular ones among the Italians we may name Mazzini and Garibaldi; but one would never think of naming Dante or Michael Angelo. This gives rise to the question whether an excellent, or as we now might say, a superior character can ever become popular. Yes, he can, but very slowly and at the cost of great sacrifice, and his popularity is in constant jeopardy. Any moment it may be lost, for any moment he may be called to stand squarely on his principles, and then, farewell to popularity. Thus we have come near to giving the correct answer to the question put at the outset. There are two kinds of popularity, one that has been achieved, and another that has been conferred, almost thrust upon one.

The achieved popularity is the reward of great things done for the common good. It usually requires a long time and acts of benevolence or greatness, altogether extraordinary, before this kind of popularity is won. Usually it comes to the hero only after he has been laid away under the sod. Perhaps just as well it should be so, for otherwise he might outlive it. Nothing is more easily lost than this kind of popularity. Just to be at variance with the dominating clique or with public opinion is enough, and then the experience comes that popularity brings its own chastisements. Every drop of popularity grown stale is converted into a barrel of concentrated vinegar.

Conferred popularity is in every particular the opposite. We do not use the word in the sense that no achievements are presupposed to this kind of popularity; but in this, that the achievements and the popularity are out of all proportion.

A man may, to his own surprise, find himself over night at the very pinnacle of popularity, and neither he nor any one else will be able to say just what he did or how it all happened. The most striking instance of this is found in the case of Alcibiades. The Athenians, who after the age of Pericles, came to such swift decay, found in Alcibiades the very personification of all their good national traits and of their evil habits and customs. These habits and customs are practiced by the masses with a timid conscience, or only under the cover of darkness; now to find some one who stands out boldly as the personification of these defects is equivalent to a public justification of them, and herein very often lies precisely the secret of that popularity. In times of excitement, in times of decline or dissolution, in which the powers of evil hitherto held in leash are suddenly released, popularity attaches itself to the heels of persons very often to their own great surprise. In times like this even a Marat might enjoy the very greatest popularity.

In a similar time Luther became suddenly popular. Natural virtues and achievements can scarcely be said to have won this for him. His faults and imperfections contributed more effectively to it. By these he dominated the people who (as Dollinger says) "Thought they recognized in him their own potential Ego." We do not wish to say that he could not have indicated more worthy causes for his popularity, or at least for its continuance. In regard to his personality his tremendous will power must be considered in the first line. Men are half-hearted and weak, and therefore as to a being of a superior or higher order they look up to a man of uncurbed and ungovernable will, even when the energy of the will expresses itself mainly in self, in contention, in strife in belligerence, and in the almost brutal and contemptuous undervaluation of others. Think of Lassalle, of Schopenhauer, of Nietzsche; Luther had more than his own share of all this, which fact alone made of him a popular figure.

His extraordinary power of presenting any subject, due largely to a measureless sweep of the imagination and the marvellous ease and fluency with which he spoke his mother tongue, all helped not a little to make him more and more beloved.

Then came his activity. Once he had discovered that he was popular he took great pains to increase the popular estimate of him, and to have himself held before the popular mind as the Divine Oracle of his time. The number of leaflets, tracts, etc., which he threw off in the years 1522 and 1523 is nothing short of fabulous.

The purport of his activity was of such nature that, indeed, though it had been less pronounced it would nevertheless have contributed much to his popularity. The man who opposes authority is always popular. That is the reason why some, without any malice aforethought, are perpetually knocking against authority. Now, if this be done in the unparalleled manner in which Luther did it, with boldness, with scorn, and by dragging down his opponent to the low level of the ridiculous and ludicrous, he becomes, of course, the ideal man of the people, the champion of the masses, their redeemer from all their needs. And if added to this preaching concerns itself with evangelical freedom, with the rejection of good works, such as fasting, mortification, with the exemption of men from the necessity of making confession of their sins, or making reparation for their offenses, why, even if Christ Himself appeared to preach against him. He would have come in vain and unheeded. Finally, Luther contributed not a little to the growth of his popularity is that he employed, as one of the means of strife, the long smoldering German hatred of the Latins. Very cleverly he employed the German language in the divine service, and pandered to the German predilection for the singing of hymns. He flattered the vanity of the plain man by making a priest of him, whereas the priesthood of the Church be set aside altogether, treating it as an infringement of his rights.

Moreover, all the reasons for Luthers popularity must not be sought for in Luther alone. It was in a great measure the trend of the times, with which Luther knew how to drift very harmoniously, which brought him quite close to the heart of the people. In this he was altogether unscrupulous, so that those who remained loyal to faith to law and to traditions were bound by duty and conscience, and could not therefore make any sacrifice to the Moloch of Public Opinion. This means of popularity does not easily fail. The more familiar one becomes with its efficacy the more destructive does he become of the truths of revelation. They have cost him nothing. The price of them has long ago been paid by the Blood of Christ. The more inventive he becomes in his criticism of the Church, which (in his view) has no insight into the mutation of the spirit of the times and the hemming in of conscience—the more virulent does he become in his attacks on these stiff-necked traditionalists, who being themselves unfit for progress wish to keep all others back from its onward march, and who wish to lay upon all the world the shackles of spiritual bondage, in which they find themselves sitting in hopeless imprisonment. Oh, it is not difficult, as a lover of the light and the champion of progress, to win for one's self popularity and acclaim, if one will but flatter Public Opinion and pander to the vices of the multitude. Nobody, understood the art of this kind of procedure better than Luther. In every art there are degrees from the veriest amateur to the most consummate virtuoso. In this art Luther was a finished master of supremest skill. Everywhere there was the dissatisfaction with the old, with the existing order of things. He simply overthrew everything, pushed everything aside which had been fixed in doctrine or practice, in Divine Service or Christian life; he stormed against scholasticism as antiquated and rotting away to rust in a manner that one would suppose he himself were quite a profound theologian, and an excellent master in the knowledge of Sacred Scripture, though of all the dust-laden works of the Scriptural lore of his time he had not read a line. Everywhere there was a state of ferment and seething for the new. Luther renewed everything, but not the spirit of faith; for this spirit he invented new articles of faith—articles not indeed responsive to the spirit of piety and mortification. Along with the invention of these articles he dug channels which were meant to carry off and away whatever the spirit of the times, the Zeitgeist, found inconvenient and uncomfortable in the yoke of Christ. Luther throws off all the restrictions of authority, sets aside all the rules made whether for the manner of direction or the conduct of life. He declares that every one's own judgment shall be the rule for the interpretation of Holy Writ, and the personal self-glorification, the autonomy, the single and only authority for the faith, for life, for time and eternity.

Really it it is not so difficult after all to make oneself popular—just a bit of demagoguery and the thing is done.

The most remarkable fact however, is that in this matter the most serviceable of all qualities was the one which of all he disliked the most, and one of which he would most gladly have stripped himself altogether. We refer to the inextinguishable, the everlasting character which was impressed upon him when he was ordained to the priesthood, and when he made solemn profession of the vows as a religious. Had he been a layman he would have been less successful thau Hutten, who far outstripped him in boldness. But the fact that he, a priest, a monk, should take the stand he took, this fact gave to his words a singular impressiveness.

As long as a clergyman does his duty, preaches the truth and urges the faithful to hold fast to tradition, to love and duty—as long as he does all this he is a servant, a man does not understand the spirit of his time, or who at least lacks the courage to express his convictions. But just as soon as he assumes an attitude of antagonism to the Church, or puts on even the faintest air of a Liberal, or a Radical, directly he becomes an authority so great that presently the Fathers, Doctors and theologians of the Church are pushed into the background. A priest can, by a single word, become a star of the first magnitude—no other man can do so.

Dollinger's broad scholarship, his public activity as a teacher for two generations served to make him known only to the narrow circle of a handful of specialists. Then he wrote the well-known article in the Allgemeine Zeitung and the world held its breath in wonder at his greatness. A week after the appearance of that article I happened to be taking dinner in the Hotel Marquardt, at Stuttgart. Immediately next to me there sat a gentleman who bears an illustrious name in one of the large German University cities. This gentleman took me by the arm and asked me in a tone of enthusiasm and excitement! "Tell me, my dear sir, was Dollinger always such a learned man?"

At that time Dollinger was seventy years old. Now of a sudden he had become the most popular man in Germany, and had remained so for twenty years. Had he not come in conflict with the Church, had he not been a Catholic priest and theologian, he might have lived to be as old as Noah, and the popularity for which he really did not care would never have attached itself to his name. And even so it was with Giordana Bruno, with Frohschammer, with Provost d'Exiles, with Raynal, with Lamennais, as with Rogue, with Sieyes, with Gavazzi, and the whole line of demagogues down to Gapon. The most of them would have been known only to a small circle had they not been priests, and even a man like Lamennais would never have even remotely approached to that influence which subsequently became fatal for him, and many others. Luther belongs to this class, and hence it is by no means an aspersion of his parts to say, and to say it confidently, that the thing which made him most popular and gave to his activities their greater efficacy was precisely that character which he denied and despised—the fact which his followers hated and loathed beyond expression—the fact that he was a priest and a monk.

Our Blessed Lord did not own that sort of popularity, and that which came to Him at all He lost very quickly. The Gospel, telling of the close of His life, leaves upon one a tragic, a harrowing impression. He leaves the temple like one despised, who must needs conceal Himself to escape the snares of His enemies (John xii., 36). How was it that He could secure no foothold with those who should belong to Him, that His own could not and did not understand Him? It was because He would not allow His doctrine to conform with their degraded moral views, because He would not pander to their passions, nor attempt to effect a compromise with the spirit of their time. His contemporaries would not forsake their ideas, He would not sacrifice the truth, the mission and the duty which His Father had imposed upon Him.

And so He succumbed to the pressure of His own unpopularity. In the light of the fate and the example of our Blessed Lord, we almost feel a qualm of conscience that we should have attached so much importance and given so much consideration to this question of popularity. The whole matter is treated fully and exhaustively by the Master in a few words: "I am come in the Name of My Father and you received Me not; if another shall come in his own name, him you will receive" (John v. 43).

Why He Was Called Patrick

How the Duke of Connaught came to be called Patrick and to receive his Irish title is the subject of an interesting story. When Queen Victoria after his first visit to Ireland, was leaving Dublin in August, 1849, she drove to Kingstown, and on the way an old Irish woman called to her:

"Musha, ma'am, won't you call your next son Patrick?"

Queen Victoria nodded smilingly, and sure enough her son born in the following year received the name of Patrick among others, and ultimately was created Duke of Connaught.—Intermountain Catholic.

NON-CATHOLICS AND INDULGENCES

AN ANGLICAN ARCHBISHOP'S VIEW—DR. POOCK EXPLAINS THE CATHOLIC DOCTRINE

At All Soul's, Liverpool, recently, the Catholic Doctrine of indulgences formed the subject of the third of the course of sermons, delivered by the Very Rev. Dr. Poock, of Manchester, who said Protestants disliked the doctrine very largely because they disliked the name, which to them savoured of being too easy to people, and made them imagine that the Church gave sinners something by which to cheat God of His just demand of punishment for wrong-doing.

To show the way in which indulgences were looked upon by representative Protestants, Dr. Poock quoted the Rev. Mr. Barker, M. A., who spoke of the "putrid dunghill of indulgences," as being "a manifest imposition," a pure and undisguised cheat," and "a wholesome attempt to obtain money by false pretences," originating with the Pope, "the prince of scoundrels."

Mr. Barker was not alone in his views, for the late Dr. Thompson, Archbishop of York, described indulgences as 'simply a shameless means of indulging in vice," and Dean Farrar said an indulgence was "nothing less than a purchased licence to violate the eternal laws of God," and as infamous and immoral as any of the teachings of pagan priests.

The Catholic catechism, which stated that the indulgence was a remission of the temporal punishment due to sin, granted after the sin was forgiven, showed that it was not a permission to commit sin, and that the sacrament of penance was necessary before an indulgence could be gained. It meant a kindness, with a favor, or, in the strictest sense of the word, a remission of a debt. No person could gain an indulgence whilst in a state of mortal sin. The first practical effect of indulgences, therefore, was that those who wished to gain them must first get rid of mortal sin.

The priest in the confessional always gave a penance, because the Church recognized that sin had its consequences, and that we must either offer some penitential work in this life or suffer in the next before we could see, or come near, the throne of God.

It could be seen that, if Almighty God gave His Church the power to forgive sin, He might also have left her the power to remit the punishment due to sin. It did not require any great stretch of imagination to see that if He gave the greater power He could also give that which was less.

An indulgence meant that the Church offered, on condition of certain prayers being said, or certain charitable acts being done, some of the good works of Jesus Christ, of the Blessed Virgin and the saints as a set-off against the punishment of sin, and Catholics know that, as the Church could not lie, indulgences were valid.

In the early ages the Church was much more severe than now. Drunkenness, adultery, beating parents and other sins were severely dealt with. The sin was public and the penance was public too. Offenders were not allowed into the church for forty days, or for certain other periods up to life, but had to remain prostrate outside the church during Mass for a certain number of days or years. This was the temporal punishment inflicted after confession as a set-off against the punishment God inflicted for sin.

At the present day, those who were in a state of grace and with perfect disposition could by prayers and alms gain the same remission of the temporal punishment due to forgiven sin as would have been inflicted in the early ages. That was meant by forty days, three hundred days, five years, or plenary indulgences.

Exemplying how indulgences could be applied to others, Dr. Poock pointed out that in the early ages apostasy was regarded as a very grievous sin. The martyrs often sent word to the Bishops that they offered some of the merits of their sufferings that certain apostates might be reconciled and brought back into the Church, and this often saved the repentant apostate a life-time of kneeling outside the church.—Catholic News.

UNDER FALSE PRETENSES

When a person secures a sum of money under false pretences he is at once arrested and if the charge is proved the swindler is dealt with in accordance with law. If a crook undertakes to pass a bogus check and is apprehended there is a law which will take care of his case. A swindle is a swindle, whether it comes in the bogus check line, the get-rich-quick, the short-change or any other mendacious method of the blackleg who carries out the nefarious scheme.

There is no difference between a religious swindler and an every-day thief. A so-called religious sect that will undertake a bogus Mass to convey the idea that the place wherein he has set up his false god is a Catholic Church is in the same class as any other common thief. And this thing is being done all over this country to-day. The letter printed in the last issue of this paper gave an idea of the contemptible methods of the proselytizers in St. Louis. Only a few days ago a bogus priest in Toronto ordered a full set of vestments and other church paraphernalia. He had set up a Lithuanian church and was being coached by the Presbyterians, who appear to have a special line on this fake manner of trapping the unwary Lithuanians and others not familiar with this country. In some Italian churches we have seen stations of the Cross, statues of the Blessed Virgin and other Catholic symbols. Everything connected with this proselytizing business is as dishonest as the devil would have it. And still the people who are carrying it on pose as Christian men and women.

Catholic men feel very secure; but danger lurks everywhere. We go to Mass, we say our morning and evening prayers and perform other religious duties. It requires more than all these things to offset the activity of the thieves of faith who never weary of their despicable work.—Catholic Sun.

A LIE THAT FAILS

Canalejas, the Spanish Premier, has forced through a law which enacts that there can be no increase in the number of the religious in Spain for two years to come.

Of course, the implication and natural deduction from his action is that Spain is overrun with religious, that they constitute a real incubus on the Spanish people.

Canalejas and his Masonic chorus have endeavored to produce this impression in order to furnish ground and argument for their tyranny.

Now, Spain is not overrun with monks and nuns. Quite the contrary is the case. The actual statistics for Spain and several other European countries are at hand, and we reproduce them from the pages of the "Stateman's Yearbook:"

Belgium has 52 religious for every 10,000 people; France, 47; England, 30; Germany 29; Ireland 27; and Spain 26.

Belguim is the most prosperous country in the world, and has a higher percentage of religious in comparison to other nations—just twice as many in proportion to the population as Spain, the "overridden land."

Do these religious detract from the prosperity of Belgium? On the contrary, they increase it. The religious are intelligent producers, whilst at the same time they are content with little for their personal wants. Their margin between production and consumption is far above the ordinary, and this margin goes to aid the people in general.

Canalejas must guess again if he wishes the world to believe him any thing else but a tyrant and religious persecutor. His argument is unconvincing in fact and principle.

PORTUGAL BREATHES EASIER

Timor is a Portuguese colony in China. The Braga administration thought it necessary for the safety of the republic to expel ten nuns who were performing their labors of love among the people of the country.

Hong Kong is an English province, only about fifty miles away from the Portuguese Timor. The British Governor of Hong Kong immediately invited the nuns to take up their residence in the colony under his authority and to take charge of the hospital.

Comment is unnecessary on an incident like this. The weakness and the wickedness of the Braga administration are apparent. The absurdity of it all will appeal to the American mind. The American people will realize from the incident the spirit and motives which actuate the new Portuguese "republic."

"America" treats the affairs with this touch of sarcasm: 'The ten nuns expelled from the colony of Timor were invited by the Governor of the British colony of Hong Kong to take charge of his military hospital, and there they established themselves. As the governor is also vice-admiral, he probably thinks that with the help of the reserves and the navy he can protect himself and his government from the machinations of the ten Sisters; and in the meantime his ailing soldiers will enjoy their kindly ministrations."—N. Y. Freeman's Journal.

CHRISTIAN ARABS

"Our Christian Arabs are naturally religious," writes a missionary from North-eastern Africa. "Their faith in God is firm. They honor the Blessed Virgin, and remain for hours in the church with their heads bowed so low that their brows touch the floor. Thus they pray motionless, looking like blocks of black marble.

"Those of my congregation who live so far away that they can but rarely come to Mass prostrate themselves three times when they reach church, piously kiss the door before entering the building, and, after crossing the threshold, kneel long in devotion without raising their eyes. No doubt there is a little fear and awe in their souls at approaching the mysterious. Some of them feel sure that if they should steal anything from the church an angel would strike them dead on the spot.

"The Schismatics also follow the customs of exterior devotion that I have described, but their piety consists chiefly in going to church on Sundays, kissing the outside wall and then going home again. Their belief is a singular admixture of Judaism, paganism, Mohammedanism and superstition.

"Our mission has been in existence for seventy years, yet our Catholic Arabs still practice some of the superstitions of the Schismatics. Many years more must pass before these errors can be entirely eradicated from their hearts.

NOT A NATION, BUT A TEMPERAMENT

During his recent trip abroad, William Allen White wrote as follows from Ireland to the Emporia (Kansas) newspaper which has won country-wide renown under his editorship:

"Nearly all Americans are more or less Irish. If they are not Irish by blood they are by temperament. So any journey to Europe pretending to be a visit to the home of our forefathers would be a miserable failure if it omitted Ireland. For Ireland's influence is one of the big things in our life. And we must come to Ireland to realize it. To superficial observers, such as we are in the very nature of the case, Ireland seems to be so much like America that one wonders whether England or Ireland is the real fatherland. In the first place, we Americans talk English as it is spoken in Dublin. The American can come nearer understanding the common people of Dublin than the common people of England. Whatever accent there is between the three of us—English, Irish, American—is Irish. The Irish language is full of words that the Americans have adopted in preference to English words meaning the same thing. For instance, the first hardware store we saw in Europe we found in Ireland, though the 'ironmonger' was all over England. Then the Irish cooking is much like the American cooking. The Irish salt their butter. The whole range of Irish cooking, reminds, at least, of home cooking. We have eaten more potatoes with their jackets on in a week in Ireland than in four months in Europe, and by the same token they were better 'than a cycle in Cathay.' The Irish bread tastes like American bread, and the Irish bacon is more like ours than is the English bacon. Then, again, America is more easy-going than England. We are a bit untidy and comfortable, as Ireland is. England is a fussy old maid. Her hedges are trimmed; her streets are clean; her roads are kept; she obeys the law—because it is the law. She keeps books with the world. England is prim. She pretends to be much more virtuous than she really is, while we and the Irish are good-natured, pleasant-spoken and obliging; and on the whole a little more virtuous than we seem. So Ireland, in its influence upon our civilization is more than a strain of blood. Ireland is a temperament. Therefore, we arrive at the first proposition in this paragraph: 'Nearly all Americans are more or less Irish.'"

HOLY FATHER REWARDS SPANISH WORKMEN FOR EXCEPTIONAL ACT OF CHARITY

Quite recently the Holy Father sent to a Spanish Bishop for distribution no fewer than 20 medals Benemerenti. The event is rather more unique than rare, says Rome, for this papal decoration is highly prized, and is not given, perhaps, to half a score of persons in a whole year—but then the circumstances were exceptional. The Guell Brothers own a large and thriving establishment in Barcelona for the manufacture of corduroy, in which over a thousand workmen are employed, and which is managed on strictly Catholic principles. A few years ago a boy who was working in the factory met with a terrible accident, falling into a caldron of boiling dye. His legs were so horribly burnt that the doctors pronounced amputation necessary, but the priest who attended him thought there might be hope of saving the youth's limbs if he and others would sacrifice sufficient of their living skin to cover the wounds. The offer was accepted; the priest addressed the Guell workmen, telling them that the only hope of saving the boy from mutilation was the grafting of large pieces of living skin over his wounds. Many of the employees there and then begged to be submitted to the operation, but the priest insisted that they should sleep over the offer, and the next morning 43 volunteers, including the two owners of the establishment, declared themselves ready. At the hospital the priest insisted that he had the first right to make the sacrifice, but he was over-ruled by the Guell Brothers, who declared that they, as owners of the factory, had the precedence. The question was settled to suit them. Ten men were operated on the first day, without chloroform or anesthetics of any kind, large strips of skin being cut from their sides; two months later the cure was completed by the sacrifice of ten others. A year later the boy left the hospital cured, and assisted at the procession of Corpus Domini, which is carried out every year with great solemnity by the workmen. The Bishop of Barcelona, during his last visit to Rome, described the whole incident to the Holy Father, who has rewarded the act of charity by conferring the medal Benemerenti on all who took part in it.—Denver Catholic.

HOLY COMMUNION

In order that man may live he must partake of nourishment. God, recognizing this need, has placed before man the animal and the vegetable world with its meats, its herbs, and its fruits. It is a great table abundantly served, where each one takes that which is best suited to him. God recognized also that the soul of man as well as his body must be nourished. In the created world there was nothing to satisfy the soul's hunger and thirst: but looking into Himself God saw the only nourishment worthy of the soul, and resolved to give it, and this was nothing less than Himself. What must be the value of the soul in the sight of God when only God can satisfy it! Unless we partake frequently of this Sacrament of God's love we are like a man who stands by the river bank dying of thirst because he will not bow his head and drink of the running water. Do not stand by the river bank and allow your soul to die of thirst; but humbly bow your head, drink from the fountain of living waters, and enjoy its sweetness. Do not remain away from Holy Communion simply and solely through a feeling of unworthiness, for no one is worthy to partake of the Body of the Lord. Remember that when our Lord instituted His life-giving Sacrament He had in view not our unworthiness, but our needs, and we all have great need of Him. Listen to His invitation, "Come to Me, all ye that labor and are heavily laden, and I will refresh you." Accept this invitation. Go to Holy Communion, go to Jesus, go frequently, that by receiving Him into your heart you may learn to love Him: for if you love not Him, what will you love?—Paulist Calendar.

Science and Faith

Whenever we hear any one talk as if true science were out of harmony with religion we think of Louis Pasteur, who boasted of having the faith of a Breton peasant. In the history of science may be found many men whose faith in the Church's teachings was never shaken, but rather, strengthened and increased, by their deep knowledge of the secrets of nature. The Catholic Encyclopedia says of the Belgian geologist, Halloy, that "he was a practical Catholic during his long and active life, and was characterized by loyalty and devotion to the Church. He insisted on the harmony between faith and science, making this the subject of his oration on the occasion of the golden jubilee of the Belgian academy in 1866."

Shall we all work? Yes! The more we do, the more capable we become, and our lives will broaden, and sweeten and tranquilize, and we will come to hasten to our daily toil with eager hearts, and not with lagging feet.—Edwin C. Litsey.

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Petrolia Wagons are constructed of the finest quality wood stock which is thoroughly seasoned by being air dried. The ironing is of the very best. The inspection of each part is most rigid. Petrolia Wagons must be made so that they will live up to the I H C standard of excellence or they are never sent out of the shops.

Chatham Wagons have a long record for satisfactory service in Canada. Made with hard maple axles, oak bolsters, sand boards, rims, and spokes, and oak or birch hubs—they represent the highest standard of wagon construction. When you buy a Chatham wagon it is with the assurance of getting the utmost service and satisfaction out of it.

Be sure to call on the I H C local agent. Get a pamphlet. Let him show you one of these wagons. If you prefer, write for literature or any other information you want to the International Harvester Company of America at nearest branch house.

EASTERN CANADIAN BRANCHES—International Harvester Company of America at Hamilton, Ont.; London, Ont.; Montreal, Que.; Ottawa, Ont.; St. John, N. B.

International Harvester Company of America
(Incorporated)
Chicago USA

I H C Service Bureau

The bureau is a center, where the best ways of doing things on the farm, and data relating to its development, are collected and distributed free to everyone interested in agriculture. Every available source of information will be used in answering questions on all farm subjects. If the questions are sent to the I H C Service Bureau, they will receive prompt attention.