

Floman—and tell her—well, tell her that your daddie isn't without a friend, after all!

If they were only time! Forty minutes afterward he was pushing through a throng of spectators that crowded the courtroom and extended into the corridor outside. Men stood on tiptoes to peep over one another's heads that they might catch a glimpse of the prisoner who was not with the strikers, and yet had done single-handed what some of them logged yet did not care to do; who had kept persistent silence during his imprisonment, and who refused to employ a lawyer, though he knew himself to be in dire extremity.

"Ten to one his neck'll stretch," said a man in the door as Floman pushed by him. He heard the whisper, and saw the dark looks cast upon the prisoner; then he walked across the courtroom and took his place at the prisoner's side.

"Does anyone represent Frank Yancey?" the Judge was asking and Floman stoop up.

"I do, my lord," he said. There was a moment of amazed silence, broken by an excited whisper that went around the courtroom. If Floman had taken up this case, the great Floman—why—then—

"People who saw him saw how he stooped and whispered a word in the stammered prisoner's ear, and clasped his hand. Then he arose, with head thrown back and lips set, and those who knew him knew that there was a battle in hand.

What that battle was is still remembered and spoken of with a thrill by those who watched its progress; who heard the examination and cross-examination of witnesses; who wept and laughed for two hours, swayed by such oratory as Floman had never uttered, and as they had never heard.

If he had been famous before those two hours left his fame doubled, for the jury returned a verdict of not guilty without leaving the box, and hotly denied afterward that they were under a spell. When the verdict was rendered men shouted and threw up their hats, and when the courtroom was cleared went out wiping their eyes.

Frank Yancey was led out staggering by the man who had saved him. As Floman put him into a cab he leaned forward, his face working. "Now that you're done this, Dick," he whispered, "I'll tell you why I beat that bounder. I reached home in time to hear him insult my wife, and I'd gone to the gallows before I'd mixed her name up in it."

"Good for you, old man," returned Floman, with barren speech, but with a return of his long-gone heartiness that gave him a tender feeling about the eyes.

Perhaps the tender feeling reached its roots down further, for he grasped the trembling hand on the cab window. "Keep up a stout heart, Frank," he said. "I've got my eye on a position—better than the one you had—chance of promotion, too. Well, goodbye. Give my love to—the little girl that talks things over with her mother!"

It was late when the great lawyer reached home that evening. He had been detained by a box—a very important box—which after being packed to the bin, had to be marked, "For the Yancey Birthday," and sent by a careful messenger.

When he went home at last, tired but smiling, the lady, cold and proud, met him at the door, reminding him of a social obligation to which they were already late.

"Oh, the Willoughby dinner!" he exclaimed. "I forgot all about it. You go, my dear, and make my excuses. I am too tired and not fit for it. I've been—I've been fixing up a birthday for some children—"

She smiled, but there was a hurt in the smile and in her eyes.

"Good night," he said, as she kissed him. "There is a little girl—but you shall see her and be a friend to her. Good night."

He sat down, looking into the glow of the fire, and long after the walls were veiled with silvery ashes he still saw there the brownest seen, and a raw country boy, lost out of his life long ago, looking at them and dreaming futile young dreams.

ABOUT TRANSLATIONS OF THE BIBLE.

N. Y. Freeman's Journal.

In compliance with a promise made some weeks ago we continue our comments on Mr. Jones' letter to us on the above subject.

Mr. Jones: "But the Protestant version lived in the time of Christ and His Apostles not only in original manuscript copies, but in the autographs and for over 1,000 years after continued said existence by copying and recopying original copies. These whose Bible lives and thus were in the minority, and the Bible of the majority was the manuscript Bible of Italic and Vulgate."

This is a vain and puerile begging of the whole question, assuming as proved or admitted what is neither proved nor admitted. As such it does not deserve a serious reply.

A version, as Mr. Jones should know, is a translation, and as a matter of history he should know that there was no Protestant translation until made by Protestants. The copying and recopying of manuscripts was done by monks. Dr. Harman, a Protestant, in his Introduction to the Holy Scriptures says: "The convents of the Holy Christians, existing from the early centuries of the Church to the present day, have been the safe depositories of the Christian Scriptures. The convent has proved the ark for the transmission of the ancient manuscripts to us." Needless to say that these monks were not Protestant.

The autographs cannot be traced further than the third century, and the oldest copies go back only to the fourth century. It is not improbable that there

were more copies of versions or translations than there were copies of the originals, but to say that any of these copies or versions were Protestant is too absurd for refutation. The meaning of words should not be tampered with. It is not at all improbable that those who used copies in the original languages of the Scriptures were in the majority, and that those who used translations were in the minority. But it is not true to say that the majority used the Italic or the Vulgate, for the great majority of early Christians were ignorant of the Italic or Latin as they were of the Greek. They, like the people of this age, used translations.

Thus there were translations into the Ethiopic, the Armenian, the Bashmure, the Coptic, the Slavonic, the Gothic, the Cyrillic and other languages, and doubtless those who used these various versions were more numerous than those who used the original Greek or even the Latin, just as a majority use translations now. Consequently when you say the majority used the Italic or Vulgate you forget the existence of the translations in many other languages. All other translations, as well as the Italic and Vulgate, were made to meet the needs of those early Christians who did not understand the language of the originals. Among these Christians, and the Greeks, the Latins were not in the majority. Those who were not in the majority, the Greeks, the Hebrews, the Syrians, the Armenians, the Ethiopians, the Copts, the Slavonians, the Goths, the Cyrillics and other nations, were not in the majority. Those who were in the majority, the Greeks, the Hebrews, the Syrians, the Armenians, the Ethiopians, the Copts, the Slavonians, the Goths, the Cyrillics and other nations, were not in the majority. Those who were in the majority, the Greeks, the Hebrews, the Syrians, the Armenians, the Ethiopians, the Copts, the Slavonians, the Goths, the Cyrillics and other nations, were not in the majority.

Mr. Jones: "If you can show me that it is not, and that the Catholic is more correct, I am willing to bow down also make a subscription to the benefit of the Catholic Truth Society of New York."

What we have said above goes to show that the Catholic version is, on the authority of Protestant translators, the more correct version. Whether their authority will convince you or not is another story.

THE MIRACULOUS MEDAL AND IMMACULATE CONCEPTION.

AN INSTRUMENT OF SUPERNATURAL ORIGIN DESIGNED TO BEING ABOUT THE PROCLAMATION OF THE DOGMA.

Rev. J. F. M. Dumort, D. D., in the Ave Maria.

This year of the Immaculate Mary's golden jubilee will give a very distinct prominence to Mary's miraculous medal. Indeed, from the beginning all the significance of that medal is found in its relation to the dogma of the Immaculate Conception. In the Liturgy of the Church the supernatural origin of the medal in 1830 is identified with the dogmatic definition of 1854. The fourth lesson of the special office with which the Holy See has dignified the medal declares that its first and evident purpose, as manifested by the Mother of God, was to assert in a pointed manner the revealed truth of the Immaculate Conception, and to popularize the divine exaltation which constituted Mary "our tainted nature's solitary boast." In the sixth lesson of the same office in the Roman Breviary it is stated that the Sovereign Pontiff Leo XIII. stamps the medal with the seal of apostolic authority, in the hope of spreading and consolidating the dogma of the faithful toward the Immaculate Conception and of drawing Christian nations to the purity of Mary conceived without sin.

In the supernatural order facts do not stand isolated. The chain of cause and effect is always discoverable. Purpose marks the acts of Providence. A supernatural apparition ever points to some precise end. It always has a motive, and it is only in the apprehension of the motive that the apparition itself becomes fully intelligible. Sometimes the end is hidden, the motive is not manifest; and, conversely, the fact loses some of its point and force. But in the instance of the miraculous medal there is no place for doubt or uncertainty. There is a very voice of heaven speaks and gives clear, direct testimony, establishing the truth that the miraculous medal is an effect having as its cause the sublime dogma of the Immaculate Conception.

SISTER CATHERINE'S VISION.

On the 18th of July, 1830, the peerless Queen of Heaven, in a radiant vision, stood before Sister Catharine (a member of the community of Sisters of Charity of St. Vincent de Paul), and for several hours engaged the lowly Sister in familiar conversation. A My child, I am going to charge you with a mission. You will suffer many trials on account of it; but you will surmount them, knowing that you endure them for the love of God. In the month of November of the same year, in 1836 the subject of Sister Catharine's apparitions was formally brought before the ecclesiastical authorities, and in the official investigation then made the following account of this second apparition is given: "At half past five in the evening, when the Sisters were in the chapel making their meditation, the Blessed Virgin appeared to a young Sister as if in an oval picture. She was standing on a globe, only one foot in diameter; she wore a white robe and a mantle of shining blue having her hands covered, as it were, with diamonds, whose emanated luminous rays falling upon the earth, but more abundantly upon one portion of it. A voice seemed to say: 'These rays are symbols of the graces Mary obtains for men, and the point upon which they fall most abundantly is France. Around the picture, written in golden letters, were these words: 'O Mary, conceived without sin, pray for us who conceived with sin.' This prayer, traced in a semi-circle, began at the Blessed Virgin's right hand and, passing over her head, terminated at her left hand. The reverse of the picture bore the letter M, surmounted by a cross having a bar at its base; and beneath the monogram of Mary were the hearts of Jesus and Mary—the first surrounded with a crown of thorns, the other transpierced with a sword. Then the Sister seemed to hear these words: 'A medal must be struck upon this model: those who wear it indulgenced, and to those who wear it with devotion, will be in an especial manner under the protection of the Mother of God.' At that instant the vision disappeared."

Thus does the miraculous medal come direct from heaven's inspiration; thus does it come as an instrument created by the Mother of God to fill the world with the glory of her exalted prerogative of the Immaculate Conception.

PROOFS OF AUTHENTICITY.

The authenticity of the vision revealing the medal has been placed beyond the bounds of rational doubt. During six months of the year 1836 a learned, critical commission, appointed by the Archbishop of Paris and directed by

the vicar general, subjected to a most searching investigation every feature and every detail of the asserted visions of Sister Catharine. Nothing was taken for granted; at every step proof was demanded; and proof was given to satisfy even that body of keen, deliberate thinkers. The Sister's character, her profound humility, her genuine piety, her well-balanced mind, her determination to conceal her identity, the presence of deception, his hesitancy at giving publicity to the revelations made to him by Sister Catharine, his final determination to act, prompted solely by the fear of offending the Blessed Virgin and by the advice of learned superiors; the nature of the apparitions, their consistency with the Catholic sense, their consistent repetition, pointing to fact and removing the suspicion of fancy; the marvelous graces obtained through the medal, the numerous cures and conversions legally attested by reliable witnesses—all these facts and considerations stood before the investigating commission as solid proofs necessitating the formal conclusion, addressed in a report to the Archbishop, that the miraculous medal was, beyond doubt, of divine origin.

WONDERFUL CIRCULATION. The very fact of the wonderful circulation of the medal appealed to the canonical commission as evidence indicating something beyond the natural. The same fact is noted by Leo XIII. in his letter of 1891 conferring on the medal the highest possible distinctions and giving it a place in the Roman Missal, with a special Mass assigned for November 27 of each year. The books of M. Vachette, the manufacturer, who first materially realized the vision, show that in a very short time two million medals of silver and gold and eighteen millions of a cheaper metal were placed in the hands of the clients of Mary. According to the same M. Vachette, eleven other manufacturers in Paris sold the same quantity; at Lyons four others, with whom he is personally acquainted, sold at least double the number; while in many other cities, both in France and other countries, the manufacture and sales incalculable.

In 1836 the ecclesiastic charged with the canonical inquiry into Sister Catharine's visions declared that the marvelous development of devotion to the Immaculate Mary in the second quarter of the nineteenth century was directly traceable to the agency of the miraculous medal.

The mission intrusted to Sister Catharine was being fulfilled, and the watchword of piety throughout the Catholic world was the Immaculate Conception.

Cures, conversions and preservations, obtained in France throughout the rest of the Christian world, made the medal of the Immaculate Conception and the miraculous medal terms popularly convertible.

THE CAUSE OF OUR UNSOCIABILITY.

CONVERSION OF ALPHONSE RATISBONNE. The history of the medal is a series of authenticated miracles obtained through the intervention of the Queen conceived without sin.

The Roman Breviary, in noting the miraculous character of the medal, calls attention to the attested miracle of the conversion of Alphonse Ratisbonne—a miracle hardly eclipsed by the conversion commemorated in the Breviary on January 25. Indeed the conversion of Alphonse Ratisbonne is in many features, a reproduction of the conversion of the Apostle of the Gentiles. At 1 o'clock p. m., Thursday Jan. 20, 1842, Alphonse Ratisbonne, a young Christian, sneering at piety, boasting of Judaism, railing in hatred of the Church, mocking the Cross, sneering at the emblems of religion at 1:12—12 minutes later the same day, prostrate before the altar of the Crucified One, wrapt in devotion, melted in tears, tenderly kissing the medal again and again—the precious treasure which he, from second to second, had been wearing for all unconscious, had been wearing for four days; rapturously exclaiming: "I have seen her! I have seen her!"

After what I have seen I can will obey." Such was the instantaneous conversion of Alphonse Ratisbonne—a conversion which Cardinal Patrizzi, Vicar of Rome, officially pronounced "a true and incontrovertible miracle, wrought by the most blessed and powerful God, through the intercession of the Blessed Virgin Mary."

MERELY MEANS TO AN END. But the prodigies wrought were merely means to an end. The revealed truths of the Immaculate Conception was the purpose of Sister Catharine's vision and the explanation of the medal's place in religion. The pious impulse created by the apparition of 1830, and the miracles consequent thereon, stirred the Catholic world to its utmost bounds. The medal held aloft as heaven's gift, in its silent language proclaiming God's estimate of the Immaculate Conception, thrilled the people with the one controlling desire that the Great Queen should at length receive the crown so long denied her. Her divine maternity had raised her above men and brightest angels; but even with this incomparable prerogative something was lacking to her grandeur. Her absolute freedom from all taint of sin must be claimed. Until the Church, in manner formal and official, had declared Mary Immaculate—conceived without sin—the children had not given to the Mother honor full and just.

The work of preparation was at an end; and how well that work had been done is attested by the fact that the 8th of December, 1854, was the day that witnessed the first definition of faith which had not been preceded by dissent and followed by heresy. During twenty-four years the medal had unceasingly kept before the eye of the faithful the truth of Mary's Immaculate Conception; the truth; it had entered familiar with the masses had become a practical element into their daily Christian life. The old and the young, the learned and the ignorant had come to look upon Mary's Immaculate Conception as a matter of fact. The prayer of the medal dropped as easily from the

lips of the pious as the Angelic Salutation itself. The Catholic sense had brushed aside theological difficulties. The truth had been operating through the medal as only God could operate. Heaven had spoken—spoken again and again. The humble Virgin had proclaimed her desire. It was God's will. The world felt the truth. The millions but waited the defining word of the Vicar of Christ.

The word went forth from Rome, and the Catholic world gave way to a very ecstasy of exultation. Instantly cities and villages were enwrathed in illuminations, crowned with inscriptions and transparencies, filled with joyous music. Above the "Pater" and the "Ave" arose the invocation: "O Mary, conceived without sin, pray for us who have recourse to thee!" The prayer of the medal was the triumphant chant of the hour. The vision of 1830 and the promises of Mary to Sister Catharine were magnificently realized. The miraculous medal was the emblem of Mary's victory.

In this golden year Catholic hearts the world over will throb in gladness at the memory of the event of fifty years ago. Surely the great part played by the miraculous medal in bringing about that event will not be forgotten. It is meet and just that much of the golden glory of this jubilee year be reflected on the medal given by Mary Immaculate to Sister Catharine Labour.

THE CAUSE OF OUR UNSOCIABILITY. The Catholic Citizen notes that some spinsters occasionally complain that there is no "social life" in the Church. "This," says the Citizen, "is not the fault of the busy priest. It is not specially his line of work. It is the fault of Catholic young people themselves, and especially of the spinsters aforesaid, who if they have an idea, should not therefore make it an occasion for complaint, but a spur to action. It is the fault of the snobbish Catholic, who won't stop craving for social recognition of the vulgar Catholic, who won't reform and be decent; of the unsociable Catholic, who thinks he is a genius, but is more apt to be a freak; of the young man Catholic, who makes the saloon his social headquarters, and whose taste, so far as the society of respectable women goes, is vitiated; of the unamiable and unattractive young women (in whose composition there is more of the sour than the sweet), who think she can be socially sought after and fortunately married without being worthy of either."

Charles M. Schwab, whose knowledge of the manufacture of steel is unexcelled and who was Andrew Carnegie's lieutenant when the Laird of Skibo took an active part in the iron industry of this country, announces that he will spend his vast wealth in founding and maintaining industrial schools for children. Mr. Schwab is a practical Catholic, whose beneficence to the Church is not heralded in the newspapers but kept secret.

SOFT CORE

Like the running brook, the red blood that flows through the veins has to come from somewhere.

The springs of red blood are found in the soft core of the bones called the marrow and some say red blood also comes from the spleen. Healthy bone marrow and healthy spleen are full of fat.

Scott's Emulsion makes new blood by feeding the bone marrow and the spleen with the richest of all fats, the pure cod liver oil.

For pale school girls and invalids and for all whose blood is thin and pale, Scott's Emulsion is a pleasant and rich blood food. It not only feeds the blood-making organs but gives them strength to do their proper work.

Send for free sample. SCOTT & BOWNE, Chemists, Toronto, Ont. 30c. and \$1.00; all druggists.

OXYDONOR. Master of Disease under all circumstances, conditions, climates, Oxydonor triumphs through merit. More than a million people have been relieved and cured of Rheumatism, Neuritis, Pain, Catarrh, Asthma, Indigestion, Insomnia, Typhoid fever, Malaria, Cholera, Typhus, and all blood diseases. No matter what disease you have, this is the only natural cure for it. No matter of faith, not electricity nor magnetism, but the embodiment of the God-given law of Disinfection, the complete oxygenation of the blood, the elimination of disease through the vigorous action of all the organs of the body. No pain, no danger in using Oxydonor, and it will last a lifetime serving the whole family. Oxydonor causes you to absorb the life-giving oxygen and thus renews vigor and blesses with robust health. Do not delay; write to-day for its replete literature. Prominent Catholics Endorse Oxydonor. THE SISTERS OF ST. ROSE, Convent of St. Rose, St. Anne de Bonaventure, Q. B. C. And many other Catholic Clergymen and Convents. REV. FATHER N. O. LARUE, Hospice St. Joseph Three Rivers, Que. SOEUR MICHÈLE DE ST. SACRÉMENT, Hospice des Soeurs de Charité Riv. Ste. Anne, Que. BEWARE OF DANGEROUS AND FRAUDULENT IMITATIONS. THE GENUIN has the name "Dr. H. Sanche & Co." plainly stamped in its metal parts. Dr. H. Sanche & Co., 226 St. Catherine St., MONTREAL, CANADA. 61 FIFTH ST., DETROIT, MICH. 231 FIFTH AVE., NEW YORK, N. Y.

Educational. THE BELLEVILLE BUSINESS COLLEGE LIMITED. We teach full commercial course. As well as full shorthand course. Full civil service course. Full telegraphy course. Our graduates in every department are so busy getting the best positions. Write for catalogue. Address: J. FRITH JEFFERSON, M. A., Principal. Address: Belleville, Ont. ASSUMPTION COLLEGE, SANDWICH, ONT. THE STUDIES EMBRACE THE CLASSICAL and Commercial Courses. Tuition including all ordinary expenses, \$150 per annum. For full particulars apply to the Principal, REV. D. O'BRIEN, O.S.B.

ST. JEROME'S COLLEGE, BERLIN, ONT. CANADA. (G.T.R.) Commercial Course with Business College features. High School or Academic Course—Preparation for Professional Studies. College of Arts Course—Preparation for Degrees and Seminars. Board and Tuition per Annum, \$100.00. For Catalogue Address: REV. JOHN FEHRENBACH, C. R. P. Principal.

THE FALL TERM AT THE NORTHERN Business College will begin on Thursday, Sept. 14th. The large new wing, now being built to the College, will be completed and furnished during the holidays and will be opened on that date. The Northern is the only business college in Canada owning a college building. The new wing will provide accommodation for 150 more students. Send for circular describing our courses of study which are: Business Course, Shorthand and Typewriting Course, Preparatory Course. Address: C. A. Fleming, Principal, Owen Sound.

CENTRAL Business College. The largest and best Commercial School in Western Ontario. Catalogue free. ELLIOTT & McLELLAN, Principals.

Brockville Business College. TWENTY FIVE YEARS OF CONTINUED SUCCESS HAS MADE THIS COLLEGE A LEADER IN SHORTHAND AND BOOK-KEEPING. Send for Catalogue. Address: C. W. GAY, Principal, Brockville Ont.

MEMORIAL WINDMILL ART GALLERY. H. E. ST. GEORGE, London, Canada.

Question Box. Owing to the increased cost of production, the publishers have been forced to advance the price of this book. In future it will be sold at 25 cents post paid. THE CATHOLIC RECORD, LONDON, CANADA.

Father Sheehan's Works. My New Curate.....Post paid, \$1.50. Geoffrey Austin, Student " 1.25. Triumph of Failure..... " 1.00. Luke Delmege..... " 1.50. CATHOLIC RECORD OFFICE, London, Ont.

Parents buy Mother Graves' Worm Expeller because they know it is a safe medicine for their children and an efficient expeller of worms.