

warm milk and eaten every bit of meat—
 "Yes, now—did you?"
 "Have you brought me . . ."
 "Surely. Could father forget one of his little daughter's commands? See, here."
 He sat down with her on his knees, and putting his hand into his pocket, drew out a pair of soft, white satin shoes, laced with ribbons.
 "Oh, how pretty, how charming!" said his little daughter, rapturously, looking at them with delight, and pressing them again and again to her lips.
 "You are pleased, dear?"
 "So much. You know why I wanted them, papa?"
 "Yes, I do."
 "Guess, then. Three guesses?"
 "Three guesses? First, to play in the street with the other children—"
 "No, no—that would dirty them too soon."
 "What then? To wear for papa when he comes home?"
 "No," and she shook her wise little head.
 "Put them on now," he urged.
 "Let me see if they fit."
 She drew back her tiny foot in alarm.
 "No, no."
 "What, then, do you want them for?"
 "To enter heaven."
 A quick pang shot through the father's heart. He could not speak—he could not stir. He caught his breath and held it, while the child prattled on:
 "No one can go past the gate unless her shoes are clean and white—Annetta—hasn't Annetta ever told you the story of the angel who got her shoes all dirty and how, when she came—Oh, no, papa, don't cry like that. Lola is sorry. But I want my mamma so badly. I want to be in heaven with her."
 "Oh, I do. I can't stay here—I can't," she said.
 There was silence in the room. The child put her arms around her father, and pressed her cheek to his wet face.
 "See the little stars!" she said, in her languid voice. "They are the windows of heaven, Annetta says. They are very, very, very large, even though they look so small. And do you see that great, shining star up there?"
 "Yes, darling," he answered, brokenly. "It is the polar star."
 "So, then, when I am over the threshold of paradise and I shall have my new, beautiful wings on, mamma and I will come to that big window, and I will throw out my little white shoes for you—do you understand that, papa?"
 "But your little white shoes would not fit me," said the father, in a troubled voice—more to answer her—for his heart was sore and, just then, his conscience pricking him.
 "Oh!" said Lola. "Annetta says every one must be like a child who goes to heaven—the Lord says so. All men and women will be children in heaven. My mamma won't be any bigger than I am."
 She had taken the words literally indeed, in her childish innocence, but they stung the man who heard: "Unless ye be meek and childlike of heart."
 "You are right," he said. "You are right."
 And all that night the words that God had put upon his little daughter's lips tormented him.
 The chubby-faced maiden who had kissed her fingers to the pale faced maid inside the closed window lingered in vain before it the next day.
 Lola was not destined to carry out her cherished plan of reconciling her father with his people. She died that night in those loving arms—and her last words were of that peace which she had hoped to bring about between them.
 No one came near the father in his bereavement. Annetta robbed the wasted form in white, and drew the white shoes—which were much too large—over the shrunken feet. There was no one to follow that body to the grave but those two. And a neighbor coming in to set the room in order while they were away, found where they had fallen, a pair of little white shoes. Being a mother, she picked them up and wept over them and laid them carefully side by side on the window sill.
 That night the father, silent and morose, walked slowly up and down the room, trying to conquer the grief that filled him. He would have given much to see that quaint figure sitting opposite him in her chair. He felt that the last link in the chain of love was broken. He was, indeed, unspeakably alone.
 He remembered their conversation with unutterable heart-break as he stood at the balcony window and gazed up at the shining stars. A groan burst from him. To his fevered imagination it seemed that he could distinguish in that star a transparent form.
 "Oh, Lola!" he exclaimed.
 Nothing but the silence was there to answer him. He pressed his hands to his eyes. He would never see her again.
 He had lost everything.
 He was not strong enough to carry this last most cruel burden. He sank to his knees—and his head, as it fell forward, rested on a pair of little white shoes.
 The contact roused him. He stared at them. His hands clung to them. He held them forth at arm's length.
 "Had he not seen them on her feet? . . . Had not Annetta herself placed them there? . . . God God! . . . his child. God had permitted it."
 With a cry of anguish he pressed them to his heart and lips, even as Lola had done. On the threshold of paradise . . . she had come, with her mother, to the window of heaven.
 His common sense came to his aid after a while. He knew that such a thing could not be. Yet he knew also that God had warned him, and that whether or no he should ever wear those shoes rested in his own hands.
 He was like a being distraught. For days and weeks and months passion tormented his heart. He must humiliate himself before those who had wronged him. He must seek his father's arms, his father's blessing. . . . He must ask his brothers to forgive. . . . He would never forgive them. No;

he would carry his grudge with him to the grave. . . . But his wife and his child awaited him—and God's message was carried with him day after day—a pair of little white shoes.
 What struggles he experienced he alone knew. And God, Annetta watched him in despair. He neither ate nor slept.
 He rose at last from the throes of stubbornness, and clasping his magic talisman in his clenched fingers, he sought them all. He threw himself on his knees at his father's feet; he embraced him, weeping. He sought his brothers, one by one, and humbled himself before them—nor would he care that their welcome was none too cordial. As he went to them, he returned again to his own home, clasping those little white shoes in his clenched fingers—Lola's wish fulfilled, the pride of his heart, and the obstinacy of his soul washed forever. He looked at the bright and shining star with radiant countenance that night with exultation in his heart. And peace.
 There is a story told of a man, a noble man, who did much good in the world that knew him. Not the good that is blazoned forth on hill-top and mountain, but the good that bears quiet and abundant fruit. Many had cause to bless his name, for while he lived no one who came to him ever refused a thing that lay within his power to give. And when he came to die, they also tell of how he lay upon his bed. At peace with God and with his fellow-man, he bade them draw the curtain that he might gaze upon the stars.
 "At last," he said. "At last. Now I shall deserve the little white shoes."

A TIMELY WORD FOR THE THREE M'S.

MORALITY, MANLINESS AND MANNERS. THEIR VALUE TO THE CATHOLIC YOUNG MAN.

Catholic Standard and Times
 At the recent national conference of the Catholic Young Men's Societies of England, Dom Gibbes Higgins, C. R. L., read an excellent paper on "The Catholic Young Man in the World," saying:
 "So much is thought, said and written about the three R's that there is some danger of our forgetting the three M's, Morality, Manliness and Manners. I should like, therefore, with your permission, to put in a word for them. Their value to a Catholic young man cannot be overrated. One can be a saint, a hero and a gentleman without the slightest tincture of reading, writing or school arithmetic, but where will you find gentlemanly behavior, bravery or sanctity without Manners, Manliness and Morality? To come to the orderly consideration of our subject, let us begin with Morality. It is a serious matter and calls for serious thought. Sir John R. Seeley, the author of "Ecco Homo," has some very valuable remarks bearing upon the morality question.
 "This Protestant writer holds that 'without a society and an authority of some kind, morality remains speculative and useless.' The mission of Christ, he goes on to say, was to be found that society—not so much to state the principles of morality as to put men into a condition to reduce those principles to practice. Whilst, then, we grant that moralities were taught by Seneca and Epictetus we 'yield all blessing to the name of Him that made them current.' Those who would divorce morality from dogma and unchristianize education should study these wise words which experience every day confirms, that without definite teaching, and teaching backed up by the sanction of infallible authority, morality will too often go to the wall. Sir John Seeley will not concede for a moment that the world can do without Christ and His Church. 'It,' he says, 'high and complete morality, does not often exist independent of it. The atmosphere of Europe has been saturated for some fifteen centuries with Christian principles, and however far the rebellion against the Church may have spread, it may still be called the Moral University of the world—not merely the greatest, but the one great school of virtue existing.' ("Ecco Homo," Preface to the fifth edition.) The same testimony to Christianity is set forth by W. H. Mallock in that valuable work of his, "Is Life Worth Living?"

MEANS TO THE END.

Christ, we have seen, has greatly elevated the generally accepted and, as it were, the attainable standard of virtue, and further He has set in motion a machinery by which, properly used, this standard may be raised still higher. The gentlemen, are parts of that machinery—and as such you are expected to display a morality of quite an uncommon order in a world sated in wickedness. The Catholic young man, I need hardly say, will meet temptations of this nature best by cultivating a delicate conscience, a high sense of his dignity as a Christian, a habit of prayer and reliance on sacramental grace. But material means of defense are not to be neglected. Healthy, simple living, care in the selection of friends, regular recreation for mind and body, a wholesome, manly hobby, some work for the Church or the poor in our spare time—these will help a young man to be true to his God, to his neighbor, and to himself. I would especially emphasize the hygienic value of confraternities, and in particular of the noble, unselfish and elevating work started by young men for the sanctification of young men—the Society or Conference of St. Vincent de Paul.

TRUE MANLINESS.

Manliness is another virtue that befits a follower of Christ. How shall we describe it? When you and I speak of manliness we instinctively think of courage and endurance. It would, however, be a great mistake to make manliness consist simply in courage and endurance. In his "Pastime Papers" Cardinal Manning gives the constituent elements of true manly courage. They are a clear conscience, self-command and a sense of duty. Conscience comes

in as an essential factor in true manliness. To borrow the language of Father James J. Fox's splendid work on "Religion and Morality," conscience presides in the field of conduct, and when it points out the path of duty the young man who obeys conscience will prove a hero. This is the secret of the manliness of the martyrs St. Maurice and St. Sebastian, St. Pancras and St. Hippolytus, St. Thomas of Canterbury and Blessed Thomas More. If you want examples of what manliness is bred out of self-restraint or self-command, read the record of the soldiers on the Birkenhead or of the sailors on the Norge. To self-restraint these many fellows added devotion to duty.
 The nobleness of their deed was not tarnished by any selfish motive, glory, interests. They did it simply out of a sense of duty, without thinking of themselves at all. They had the true spirit of manliness. They had the true spirit of self-restraint or self-command. The power to say "No" on certain occasions requires manliness. The courage to show we disapprove of words bordering on the obscene or of conduct that is not on the square can spring only from manliness. Loyalty to our Church when she is attacked in her ministers or in her tenets, or when its just rights of Catholics are assailed by royal declarations or education faddists—loyalty, say, to our Church will falter unless we are manly.

MANNERS.

The last of my three M's was, you remember, Manners. This is too important a part of a Catholic young man's equipment to be passed over in silence. Manners are rightly expected of a Catholic young man because he is through grace in close contact with the Perfect Christ. Moreover, the Catholic young man is taught the two virtues upon which the most exquisite politeness and refinement are based—I mean humility and charity. Where these two Christian virtues are cultivated, there you have the perfect gentleman, and the world that still thinks and reflects will reverence that gentleman though he may wear a leather apron or a smock frock.

THE CHURCH AND THE PEOPLE.

Antagonist Casket.

The Professor of Church History in the Baptist Theological Seminary at Rochester, New York, lately discussed in the Independent the failure of Christianity to deal with the questions which agitate the world of the present day. "The morality of the Church," he says, "is not much more than what obedience, respectability and good breeding also demand. Nor is the morality of Church members generally distinguished by the glow of spiritual fervor." It does not seem to occur to him that it is because the Reformation gave to the Evangelical Councils, and treated vows of chastity, poverty and obedience as hypocrisy or fanaticism. "When we pass from private and domestic life to political and business life," continues Professor Rauschenbusch, "the matter is worse. About the most pressing questions arising through the Church as a body is dumb. It has nothing to say about the justice of holding land idle in crowded cities, of appropriating the unearned increment, of the hanger of the laborers and taking the surplus of their output as 'profits,' or of cornering the market in the necessities of life. It feels restless about some glaring evils like child-labor, but only moderately so. Individuals in the Church are intelligent and active, but the Church, both as an organized body and as a corporate spiritual force, is inert. The moral guidance of humanity is silent where authoritative speech is to-day most needed. Where it does speak, it is often on the wrong side. When we consider the ideas prevalent in the churches, their personnel, and their sources of income, has the Church a message of repentance and an evangel for this modern world? One important and growing class in our population is largely alienated from the Church—namely, the industrial wage-workers. The alienation is most complete where the industrial development under the capitalist system has most completely run its course." These are words of reproach, and they are well deserved. Elsewhere in the same article Professor Rauschenbusch sums up his complaints against what he calls the Church, in the following words: "In private life its standard differs little from respectability, where the unsolved and painful problems lie, it has no clear message and often claims to be under no obligation to have one. In the State Churches the State has dominated; in the free Churches the capitalist class dominates. Both influences are worldly—in favor of things as they are, and against the ideals which animate the common people. . . . The Church has passed under the spiritual domination of the commercial and professional classes. I do not mean that they alone compose its membership, but they furnish its chief support, do its work, and their ethics and views of life determine the thought of the Church more than we realize. . . . The people are becoming daily more sensitive to the class cleavage of society. The Church suffers under the general resentment against the class with which it is largely identified."
 By the Church, of course, the Professor means the Protestant sects, and his remarks do not apply to the Catholic Church. Still, the last words which we have quoted remind us how the Catholic Church has suffered in Europe by being identified in the eyes of the people with tyrannical governments, and we cannot help wondering whether it will ever be identified with tyrannical corporations in America. It will always be careful to avoid even the appearance of siding with the capitalists against the just demands of the workmen. In France the clergy were never really in favor of tyranny; but they were afraid of the people, and had a profound distrust of the wisdom of the masses. When these masses

finally arose in revolt against conditions which could no longer be endured, they did not look to the clergy for leaders, as other peoples had done in the Middle Ages, but allowed themselves to be guided by unscrupulous demagogues, who bade them throw down the altar along with the throne. If Ireland remained so thoroughly Catholic, it was because the clergy were always in perfect sympathy with the people. Mistakes have been made in those matters, and may be made again, not by the Church, however, but by churchmen.

Professor Rauschenbusch cannot have read the Encyclical, "Rerum Novarum," or he would have modified his statement that "the moral guide of humanity is silent" about the most pressing questions in political and business life. Leo XIII., speaking of employers of labor, "is to give every one a fair wage. . . . To exercise pressure upon the indigent and the destitute for the sake of gain, and to gather one's profit out of the need of another, is condemned by all laws, human and divine. . . . It is shameful and inhuman to treat men like chattels to make money by, or to look upon them merely as so much muscle or physical power. The law should forestall and prevent such troubles (strikes) from arising; they should lend their influence and authority to the removal in good time of the causes which lead to conflicts between employers and employed. . . . No man may with impunity outrage that human dignity which God Himself treats with reverence, nor stand in the way of that higher life which is the preparation for the eternal life of Heaven. . . . Say, more; no man has in this matter power over himself. To consent to any treatment which is calculated to defeat the end and purpose of his being is beyond his right; he cannot give up his soul to servitude; for it is not man's own rights which are here in question, but the rights of God, the most sacred and inviolable of rights. . . . If we turn now to things external and corporeal, the first concern of all is to save the poor workers from the cruelty of greedy speculators, who use human beings as mere instruments for money-making. . . . In regard to children, great care should be taken not to place them in workshops and factories until their bodies and minds are sufficiently developed. . . . As a general principle it may be laid down that remuneration ought to be sufficient to support a frugal and well-behaved wage-earner. If through necessity or fear of a worse evil the workman accept harder conditions because an employer or contractor will afford him no better, he is made the victim of force and injustice. . . . We have seen that this great labor question cannot be solved save by assuring as a principle that private ownership shall be held sacred and inviolable. The law, therefore, should favor ownership, and its policy should be to induce as many as possible of the humbler class to become owners. . . . Many excellent results will follow from this; and first of all, property will certainly become more equitably divided. For the result of civilization and revolution has been to divide society into two widely differing castes. On the one side there is the class which holds power because it holds wealth; which has in its grasp the whole of labor and trade; which manipulates for its own benefit and its own purposes all the sources of supply, and which is even represented in the councils of the State itself. On the other side there is the needy and powerless multitude, broken down and suffering, and ever ready for disturbance. . . . If working people can be encouraged to look forward to obtaining a share in the land, the consequence will be that the gulf between vast wealth and sheer poverty will be bridged over, and the respective classes will be brought nearer to one another."

Surely this excellent Baptist Professor has taken a narrow view of the Church when he has failed to see that a clear pronouncement upon these grave matters to which he refers has been made by the head of that organization which even non-Catholics admit to be the strongest and most important religious society on earth. Nor was Leo XIII. laying down in this document any new principles. He was simply applying to the labor question the rules enunciated by moral theologians concerning a maximum and minimum price, rules at variance with the pagan political economy which teaches that every man has a right to buy in the cheapest market and sell in the dearest without let and hindrance. Political economy says that freedom of competition will make the relations between seller and buyer, between employer and employed, harmonious. Religion says that the law of brotherly love is a better promoter of harmony, and now that freedom of competition is being destroyed by combinations of capitalists on the one hand and by combinations of workmen on the other, the scientific solution is losing its usefulness every day, and the religious solution is becoming the only one available. Even Socialism recognizes this, and takes as its first principle brotherly love, a brotherly love so similar to and yet different from that taught by Christ, however, that thoughtful men are asking themselves whether Socialism is not the anti-Christ foretold in the Scriptures.

Mr. Donnelly, leader of the stockyard strike in Chicago, is a Socialist. That shows that he is badly informed on the labor question. Socialism spells anarchy, government oppression, and labor slavery. Its fundamental principle cannot be held by a Christian.—Catholic Columbian.



SACRAMENT OF BAPTISM.

Baptism has been aptly termed the gateway to all the other sacraments. And for the reason that there can be no valid participation in any of the others before it has been received. This is made quite clear from the very definition of the sacrament of Baptism itself. For it was instituted by our Lord to free our souls from original and all other sin, to make us heirs of heaven, children of God and members of His Church. Through the fall of our first parents, all are born in original sin. Therefore, to receive any of the other sacraments before that of baptism one would receive it in the state of sin. Hence Baptism is called the first of the sacraments.

Because of this fact the Church at all times, under ordinary conditions, has required a period of preparation for its reception. In primitive times, this period was of much longer duration for adults than at present. In those days this period ordinarily covered two years. During this time these persons, called catechumens, were constantly under instruction. At its close they were examined in what were called assemblies of scrutiny.

To those who were successful in this examination the sacrament was administered on the night preceding Easter Sunday and Pentecost. The eve of those feasts was selected, the first to remind them of the passage through the Red Sea by the Jews; the second of the change from the Old Law to the new. After the administration of the sacrament they were clothed in white garments, which they wore for eight days. This was to typify the purity they had inherited and the spiritual freedom they had regained. Contrasting conditions in our own times with these primitive days should bring to us a deep appreciation for the great generosity of Holy Mother Church. It should likewise impress us with the importance of the sacrament itself and prompt us to a ready knowledge of all that pertains to it. To this end we shall consider its essentials, its effects, its kinds and the ceremonies with which it is administered.—Church Progress.

FALSELY-NAMED TEMPERANCE DRINKS.

"The Government," says a writer in an exchange, "has made analyses of various patent medicines that are extensively advertised and consumed by the multitude enormously. A man who sells drugs, but doesn't believe in them, does not take them himself, told me that one of the most popular decoctions at the soda fountains, swilled everywhere, is worse than whiskey. It contains vile spirits and a pernicious drug decoction. It leads to demoralizing intemperance, perilous to body, mind and soul. One day, he said, a drummer invited some friends to drink with him, and said to the waiting man: 'Give us the Methodist preacher's cocktail.' This beverage I am speaking about was handed out to the crowd. It may be a wrong reflection upon that clergy, but I understand that prohibitionists and temperance folks are addicted to it, thus 'whipping the devil around the stump.' Surely, it does not lie in the mouth of such people to denounce brethren who drink wine and beer or even whisky, if believe in them, and has sworn off sincerely from alcoholic drinks he should not imbibe patent medicines which contain much more alcohol than fermented grape juice and hops.—Sacred Heart Review.

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