city, and then we will know what Dot can do. But come, I am as hungry as a wolf. Let's have our dinner, and then we will play the rest of the day, for some time you will be slipping out of these arms and leave your plain old dad for finer folk, and, I suspect, in time slip into somebody else's arms. But when that time comes, child — " he paused a moment and took a deep breath —"when that time comes, be sure you know your heart and don't wreck any man's life by your foolishness—you hear, my child, my cherub ?"

II.

"We are disagreeably early," said Mrs. James Potter, as she arranged the flowers she held and made herself comfortable while her escort slipped the white opera cloak from her shoulders. But Professor Von Bleim wanted me to engage this new violinist for my coming musicale and suggested I should see her before the performance to-night. He promises us something extraordinary ; so, perhaps, it will repay us for listening patiently to the agonizing process of orchestral tuning."

"I am so unsophisticated that I enjoy seeing the audience assemble. I never tire of a study of people from the boxes," was the response of Gerald Le Moyne.

"Nor they of us, I fancy," Mrs. Potter smiled.

"They would not always envy us our opportunities if they understood some of the difficulties that—"

"Difficulties — " interrupted Mrs. Potter, "that word is a keynote. For instance as regarding a drawing card for my musicale, first I sought Herr Hewig, but he was engaged ; then an opera singer, but without avail ; then I prostrated myself, so to speak, with supplant petitions before Mme Villiard, but, alas ! we could not agree on the numbers or on the remuneration. And so on until I actually thought it meant postponement, but happily this new star whom Professor von Bleim presents as a soloist to-night is both reasonable and personally charming, and — as regards her talents of that we may judge a little later. Ah, the first number."

The applause following it was dying away when Mrs. Potter raised her lorgnette to the opposite box, which a man occupied alone. "Evidently a stranger," was her comment.

"He seems somewhat uncomfortable. I should say he was a man of the plains taking his first lesson in Wagner. One with more money than he knows how to spends," was the reply.

"D. Katherine Bailey, violinist," was the next on the programme, and the audience awaited with an expectant hush, as a girlish figure in white appeared and moved with easy grace to the center of the stage, where the conductor took her hand as she stepped upon the raised dais. It was notable that but one appearance was scheduled; therefore the more important.

With a grave face, but with eyes that shone like stars, the girl saw the sea of faces before her, paused a moment, then with a sudden lifting of the long lashes to a box on the right, she raised the violin and touched its vibrant strings with its bow.

When Musical Director Von Bleim announced a rare treat in connection with his orchestra no one ever thought of doubting his statement, but at the first note there arose a soft murmur of suppressed approval, and then the hush of a great audience fell.

Not a fan stirred; not a sigh or whisper. Caught in the flight of imaginative inspiration they moved from bird song and forest song to the song of the waves as they broke low and sweet or came as the moaning cry of a lost soul — now dashing, splashing, glorious in joyous frenzy, now breaking in mad delight over a fallen foe or beating in an angry wail against a forlorn vessel; and now, in reverberatory echo, they seemed to hear the long low swish of the water as it rolled itself in and out over a deserted pier, and slowly died away.

The man in the box, forgetful of but one thing in the world, had risen. It seemed but a signal for an outburst of the pent-up enthusiasm of the hundreds, who rose en masse, waving their hats, handkerchiefs and fans amid a deafening applause ; flowers were taken from the hair and corsage and thrown upon the stage at the feet of a girl, who, while smiling acknowledgment, seemed half frightened by the furore, and almost hastily retreated from the shower of floral petals.

The audience sat down, but applauded wildly for another sight of the slender figure. Even that was not enough. Professor Von Bleim entreated in vain for silence until he led D. Katherine Bailey to the footlights again and she stood touching the violin to her delicate chin, the strings responsive to her magic touch. Again the deafening applause ; twice was not sufficent—nay, thrice. Would the audience never be satisfied ? Professor Von Bleim, elated as he was by the triumphant success, was almost impatient. This was positively the last. And this last? It was the simple strain of "Sweet Alice Ben Bolt," with a hundred variations that none had heard or dreamed of before. Men felt strange lumps in their throats, women cried silently or sobbed outright, and one man in a box on the right bowed his head forward on the railing and dreamed of life past, present, life future : and one thing he wished was that when death came to him he asked nothing better than to pass to the Great Divine listening to his cherub, his Dot, playing this last strain now ringing in his ears.—Oriano Burdy in Men and Women.

Sued for Pew Rent.

James H. Deehan, a contractor, of 811 North Sixteenth street, was sued in Philadelphia on Tuesday to recover $833, representing pew rent claimed to be due for eight years in the Jesuit Church of the Gesu. Deehan, it was asserted, on June 1, 1895, rented the first pew in the middle aisle of the church at $100 per annum. From then until last October, when he gave up the pew, it is alleged he never paid for its use. It will be seen from this that the law may be invoked to obtain justice as well in ecclesiastical as in secular matters.

SAINT LOUIS, KING OF FRANCE.

FEAST, AUGUST 25.

The name of the great Saint Louis the Ninth, King of France, is so gloriously interwoven with the accomplishment of valiant deeds whose influence extends even to our own time, that we may profitably review the brief story of the life of this Christian man, loyal knight and warrior King.

Louis, son of Louis the Eighth and Blanche of Castile, was born at Poissy, in 1223. Impressed at an early age by his pious mother that she "would rather see him dead than commit one mortal sin," the boy conceived a deep horror for all that would offend God. Responsive to the careful guidance of his devoted mother, in Louis was developed a purity of heart, a sweetness and gentleness that won the unbounded love of the people. Combined with these qualities was an innate love of justice and a firmness of will which rendered him inflexible in decision when right and duty were confronted by wrong-doing or vascillating hypocrisy. Brave and fearless, faithful to his lofty ideals of gallant knighthood—the service of Christ by purity of life and readiness of sword in deference of justice and truth—Louis the Ninth became the exemplar of all that was best in his age.

During the minority of her son Blanche of Castile defended his inheritance against the attempts of Henry the Third, in 1230, to regain former English possessions in France. When Henry again invaded France, in 1240, he found in Louis a champion leader in the art of war. To his able generalship in the battles of Taillebourg and Saintes may be attributed the defeat of the English forces and the renunciation by Henry the Third of his claims to possessions in France.

In 1244, the year in which the Chowaresmians were storming the City of Jerusalem, the king fell dangerously ill—so ill that his life hung in the balance for days. Suddenly awakening from a heavy trance he called for a crucifix and vowed himself to God in His services for the recovery of Jerusalem. Upon regaining his strength Louis placed himself at the head of fifty thousand Crusaders, including two thousand eight hundred knights. He arrived in Cyprus, where he received a royal welcome from the King, Henry of Lusignan.

In May following, the royal fleet, consisting of eighteen hundred ships, sailed for Egypt; nine hundred of these were scattered by a storm, the remainder, with King Louis, reached Damietta in safety. The Saracens, upon the landing of the Christian forces, fled in terror. When the rest of the fleet was gathered, King Louis, in conjunction with the English Crusaders, under William Longsword, Earl of Salisbury, determined to set out for Cairo. An impetuous attack upon Mansurah was followed by disaster. Robert of Artois, brother of Louis, with his troops, and William of Salisbury with nearly all of the English, were slain. Cut off from the van of the army by the rising Nile, the Crusaders, ten thousand in number, were surrounded by Mamelukes and forced into Moslem captivity. The King and his nobles were ransomed for one hundred thousand livres, upon condition that Damietta should be evacuated.

The ransom was paid in 1250 to the Mameluke rulers, who succeeded to power after the death, in battle, of the last Sultan of the house of Saladin. The King, with the remnants of his army, sailed to Syria. Cæsarea, Sidon, and Jaffa experienced the beneficence of Saint Louis. The cities were rebuilt, prisoners released, children freed from captivity and local institutions advantageous to the Christians were established. Having made a pilgrimage to Nazareth the King was called to France to mourn the death of his saintly mother, the great Blanche of Castile.

Indefatigable in his enterprise for the good of his people, Louis the Ninth exerted an enlightened prudent policy in all that concerned the administration of internal affairs. Towns flourished in industrial pursuits, cities were benefitted by the abolition of the right of private feuds and judical combats, and new paths were opened for a popular and perfect legislation in an improved system of administrative justice. The King was the recognized arbiter of cities ; his institutions partook of the character of his political, religious and social virtues. "His reputation for impartiality, his love of peace and justice made Louis the Ninth the first prince in Christendom, the peacemaker in every European quarrel, and rendered France in his day the chief power in Europe."

In answer to the appeals of the Pope in behalf of the Christians of Jaffa, Antioch and other places in the East, Louis the Ninth undertook a second expedition to the Holy Land. In 1270 he set out with his son Philip, the kings of Navaree and Flanders, and a great many barons who had made extensive preparations for the recovery of the Christian cities. The fleet was carried by a storm to the shores of Sardinia. The Crusaders, hoping much from the conversion to Christianity of the King of Tunis, and relying upon the promised assistance of the King of Sicily, Charles of Anjou and brother of Saint Louis, decided to sail directly to Tunis. After sixteen days the fleet anchored in the harbor of Tunis. After a stubborn encounter with the Saracens, who were compelled to flee to the neighboring mountains, the French encamped upon the site of the ancient Carthage to await the arrival of reinforcements.

The intolerable heat of the climate, the lack of pure water and proper food brought on an epidemic that carried off half of the King's army. Louis himself fell a victim to the deadly disease. Realizing that recovery was impossible, the holy king prepared himself for death. Having discharged his duties of king and father by sending his greetings to his son and successor, Philip, Louis received the last Sacraments on Sunday, August 24, 1270. As he lay upon his couch of ashes, the words, "Jerusalem, Jerusalem," were often murmured. Towards morning he was heard praying for France and for his people. "Into thy hands, O Lord, I commend my soul" were the final words of this august monarch whose brief earthly career was marked by valorous deeds in defence of truth and justice. After the death of the King the contemplated attack upon Tunis was abandoned. Victorious in two battles the re-inforced Crusaders concluded a ten-years' truce, secured the liberation of many Christian captives and returned to Europe. Thus ended the eighth and last European expedition for the recovery of the City of Jerusaleman—expedition marked by the sacrifice of noble lives in a holy cause, in which the figure of the great King, Louis the Ninth, stands as the embodiment of all that is noble in Christian chivalry.—Dominicana.

NUTSHELL-IDEA OF SOCIALISM.

Father Yorke in The Leader.

By Socialism we mean that doctrine properly so-called which has for its aim the betterment of society by

1. The abolition of private property.
2. The supersession of the family and
3. The destruction of all individual enterprise.

The end of Socialism is a legitimate end, namely, the improvement of social conditions. For that end all governments, all parties, are supposed to strive. The means which Socialism proposes to that end, namely, the abolition of private property, family life and individual effort are not only illegitimate, but are opposed to the very nature of things. It is these means which make Socialism as a doctrine repugnant to the Christian Revelation and to the dictates of common sense. It is for these reasons that the Pope has again and again written against it.

There are two ideas that stand over one against the other in irreconcilable antagonism—the Christian idea of man and the Socialistic idea of man. According to Christ, man is a creature whose chief value lies in his soul. That soul was made for another life, and man is here on earth to save his soul. He has temporal and social interests, but he has them only as helps to the great end of his existence. It matters little how successful he may be in earthly things ; all is lost if he is not a success in things eternal : "What doth it profit a man if he gain the whole world and suffer the loss of his soul, or, What shall a man give in exchange for his soul ?" This doctrine may seem hopelessly old-fashioned and out of touch with modern thought, but there it is—the fundamental idea of Christianity, and Christianity never grows old.

Now the Socialist idea is that man exists for this world to get all the good and pleasure and profit he can out of it with the least possible expenditure of energy. The Socialist puts religion and the religious feeling entirely out of court. It is true that the great Socialistic writers are uniformly anti religious and that in most instances popular Socialism is accompanied by a vulgar atheism, yet we wish to give the Socialists the benefit of their professions and we are willing to accept their declaration that they put religion entirely out of discussion. They are dealing with man and the hard facts of the world, and their object is to let the soul and the future take care of themselves, but to see that the human animal is properly generated, properly bred, properly housed, properly fed and properly exercised. On these things hangeth the law and the prophets.

Socialism is the legitimate outcome of the revolution of the sixteenth century. It is really Puritanism carried into the domain of economics. The Puritans were bitten with the craze for regulating everything by law. They believed that, given a certain machinery, they could make men just, sober, pure, honest. When they found out that human nature was too strong for them their only remedy was more law. To this day the country is overrun with societies for reformation of everything in sight, and these societies believe that the best way to carry out their ends is to have a law passed by the legislature commanding people to be moral. It is no lesson to them that law after law remains a failure. Deep down in their hearts they have the Puritan principle that men can be made moral by exterior agencies, and they cast the blame of their failure on the police or the judges or the community, never admitting that their principle itself is false.

Now Socialism starts with the same principle. It believes that men can be made prosperous and happy in mass. To make men happy it declares it is necessary that every man should have sufficient to eat and drink, that he should be comfortably clothed, that he should have sufficient recreation to keep his body in good condition, and sufficient opportunity to improve his mind, that his breeding and the raising of his family should not be left to chance, but that as much care at least should be taken thereof as is taken in the care and rearing of horses ; that the family system is as antiquated as the old way of making shoes or homespun garments, and that the private property system is the root of all modern industrial evil. Therefore they say, let us control all the means of production, including human labor. Let us so regulate that labor that the fruits of it will go into the common treasury. Thence it may be distributed to the community according to the needs of each. In this way the amount of labor required from each individual will not exceed the absolute demands of health and recreation.

It is evident that Socialism puts all its hopes of success in machinery. The Socialists are willing to take any community any day and to erect therein their wheels, and levers, and cranks, and pulleys and start in to grind out happiness by the wholesale. Of course the great Socialist writers draw a most flattering picture of what will happen to human nature once the wheels begin to go round. Just as soon as the present destructive system of individual competition is abolished, men will cease to be selfish, grasping, greedy, quarrelsome. When their bellies are full of bread and their days full of leisure they will become temperate, continent and chaste, and submit willingly to the rules laid down by the scientists for the control of the appetites, and the proper conservation of the race. When the individual is merged in the State, and every office is open to every citizen, ambition and pride, and emulation and corruption and lying, will all fly this happy earth. No doubt there can be no thievery where there is no property, and no unchastity where there is no Sixth Commandment. But it is difficult to believe shat there will be no ambition in a popular State.

The mainspring of Socialism is the destruction of individuality. The world is to be changed into a gigantic workhouse or soup kitchen. Men and women shall obediently do the work set them to do as long as they are told to do it, and will as obediently turn over the fruit of their labor to the State. But what is this State ? It is all very well to give big names and call it collective humanity or the common good, or such like trash, but the State to the ordinary man and woman in Socialism will be the factory boss, the overseer or some other officer appointed to supervise their work. Now whence shall these overseers, bosses or officers come? Some of the advanced thinkers of the sect believe that the time will arrive when men can be bred for various occupations as we breed dogs for hunting and horses for running, so that we would have men born master blacksmiths or master cobblers or master-tailors—which, by the way, is a curious reversion to the old world idea that we could breed families for ruling as the bees breed queens. But until that time comes, the overseers, bosses, etc., must be elected, and will any one in his senses look at the world of reality and say that he would give up his life, his liberty and his happiness absolutely into the hands of even the best of our elected officers.

The fact of the matter is that Socialism is the iridescent dream of men who do not condition themselves by the facts of human nature. It is more a religion than a political system, but neither as a religion nor as a political system has it any place in Labor Unions.

AT A LAKESIDE RESORT.

Register, Sandusky, August 4.

Rev. Father Schoendorf celebrated High Mass in the parlors of Hotel Victory Sunday morning with a congregation of about five hundred Knights of Columbus and their families. It was an impressive service and Father Schoendorf delivered a fine address, in which he said :

My Friends—You have probably observed some plain, blunt people coming up the stairs of this hotel this morning. They are mostly Catholic islanders who are here to assist at Mass. It will interest you to learn how the church fares on an island. About a dozen Catholic families worship in the little chapel you noticed below the hill. Our Sunday school counts twenty children. During the winter months no services are held here, yet at 10 a. m. on Sundays the little bell sends its call over the island and these children assemble at church to say their Mass prayers, sing hymns and attend the Sunday school.

Each year we hold a course of lectures to the non-Catholics of these islands. We have a library of Catholic literature. I make mention of these things to show you how the church prospers under unfavorable circumstances.

Now a few words as to the occasion of the day. About twenty conventions are held at this hotel each season, yet this is the only one which cannot get along without an act of religious profession.

To my mind this fact speaks volumes for the Knights of Columbus. You are closing a social, I might call it a family, gathering with the highest religious service. You set an example, a touchstone worthy of your name and your founder. You might have left yesterday, and come and gone like any other convention.

I would not assert that the Knights of Columbus are perfect, for they know too well they are human beings and I am aware of the fact also, for I have been here during five outings.

History relates that some years ago a Scotch Presbyterian with serious religious difficulties and doubts, came for advice to a then well-known priest. In the course of the interview he asked to be informed as to what his position would be should the result of his inquiries led him to join the Church.

Among us, he said, I know exactly the status and rights of the laity and should like to know what is the exact position of a layman in the Church of Rome.

Your question, replied the priest, is easily answered. The position of a layman in our Church is two-fold. He kneels before the altar, that is one position, and he sits before the pulpit and that is the other. There is no possible other position.

This brief statement cannot, of course, be taken as an illustration of the status of the Catholic layman of the present day in America. To begin with, he always invited to assume another, and as things go in this country a most important one, namely, that of putting his hands into his pocket to reach for the wherewith. Yet this is not sufficient nowadays. He is to give above all his heart to the cause.

There are still other and grander opportuities before our Catholic laymen of the present day. It has been stated that the Knights of Columbus have been organized to meet them. Therefore, the clergy is extending a hearty welcome to them. Archbishop Glennon of St. Louis has lately declared that there are two distinct factors within the Church. The static and the dynamic.

Now we hope that the Knights of Columbus belongs to the latter. I need not explain dynamics to you, for you well know the word means life, energy, extension of forces, power, strength, even fearlessness.

When you get home and have more leisure to think, let each one of the men looking into his conscience ask himself : "Have I helped any Catholic social enterprise? How have the members of our council assisted the clergy in the cause of religion? Have the more intelligent members contributed anything to the press for the cause of religion? How many are teaching in the Sunday schools? How many of our men deliver addresses before our Catholic reading circles and literary societies? Does each one subscribe for a Catholic journal? How many are circulating Catholic books and pamphlets among their non Catholic neighbors? Who is on the alert as to what books are put on the shelves of our public libraries? Where are the K. of C.'s who look after our people in the county and state institutions ?"

The general on the field of battle is helpless and discouraged when his officers show indifference and apathy. Let the whole responsibility of the campaign rest solely on his shoulders with no one to hold up his arms and behold him lacking enthusiasm.

But let the rank and file and its leaders be united and confident in the justice of their cause, then may we see another grand army of Napoleon at the foot of the pyramids filled with high ambitions, conscious of the fact that not only its generals but the whole world is looking forward to them and expecting great things from them. And indeed, so the Church and Society is expecting your assistance. Yours cannot be a selfish end. No knightly priest would be the founder of a selfish organization. May the Lord bless you on your journey homeward !

A QUESTION OF SIMPLE JUSTICE, NOT ALMSGIVING.

Financial support of religion is implied in the first and greatest commandment. God is to be adored by sacrificial worship as well as by faith and prayer. The discharge of this fundamental duty naturally involves everything essential to the appropriate expression of becoming sacrifice. This Divine injunction, therefore, carries with it the imperative necessity of supplying suitable places of worship and of maintaining a divinely appointed priesthood. To keep holy God's day and name, to respect the rights of parents and others, are Divine commands. There is no less sanction for providing the material agencies necessary for carrying out the true intent of God's first law. There is here no question of charity or generosity, but of duty and justice. In issuing a special precept on the support of pastors (meaning everything pertaining to external worship) the Church merely emphasizes a Commandment as old as religion itself.

God is pleased with the gifts that denote sacrifice—the poor man's penny, the widow's mite. They who promise to give only of their abundance exhibit a wrong spirit. It is well to remember that the claims of the Church are as positive and as pressing as other obligations ; that these claims are to be paid not merely from the ample means of the rich, but also from the slender incomes of the struggling. God should not always be the deferred Creditor—in fact, He ought to be the preferred Creditor. The support of the Church is a duty of simple justice.—Baltimore Mirror.

If we love Christ we must love His Mother. We must know her in order to know Him.

WHAT THE DOCTOR DOES.

The first thing the doctor does when he is called to see a fretting, worrying baby is to give it a medicine to move the bowels and sweeten the stomach. The doctor knows that nine-tenths of the troubles affecting babies and young children are due to irritation of the stomach or bowels, and that when the cause is removed the child is well and happy. Baby's Own Tablets are an always-at-hand doctor, and promptly cure all the minor ills of little ones. They contain no poisonous "soothing" stuff, and may be given with safety to the tenderest infant, or the well grown child. Mrs. J. Overand, Hepworth Station, Ont., says:—"My little one was much troubled with indigestion, and Baby's Own Tablets gave immediate relief. I have found the Tablets the most satisfactory medicine I have ever used for children." Sold by all medicine dealers or sent by mail at 25 cents a box, by writing The Dr. Williams' Medicine Co , Brockville, Ont.