and trust to God for the issue. In such

secondary system of education has gone

on from the founding of the Republic.

Colleges for boys and academies for

girls have risen up in every State and

Territory, have been supported by the

faithful people, and are doing an in-calculable good. As our means in-

crease and other advantages offer, we

hope to improve them; Catholicism is no stagnant pool, but a field for every

good private initiative that respects right and truth. In the Catholic Uni-

versity of America, founded in the last

decade of the century by Pape Leo

XIII. and the Catholic hierarchy, after

due and lengthy deliberation, and

made possible by the magnificent

generosity of a Catholic woman, we

have centered our hopes of a system

of higher education that shall em-

ancient Church and the approved gains

of our own times. American Catho lies have not disposed in the past of

great wealth, inherited or earned

nence all these works mean an incred

itable devotion and intensity of good will and sustained sacrifices. Wher-

ever the Catholic Church has been

strong and successful, schools of every

kind flourish. I need only recall the

fact that the idea, the constitution, the

functions, the influences of a univer

sity were unknown in the world unti

she created the type in the Middle

Ages, and gave over to mankind a

new factor in civil and religious life

the dower of organized learning.

ceutury, their causes and their probable

effects on the future, the Cardinal

" In many ways the consequences of

atheism, materialism, and even of

delsm, have been deduced into man

ners and institutions, to the detriment

of the ancient Christian morality

The sterner Christian virtue of previous

centuries, founded on the Christian re

velation, has been forced out of the pub-

lie life of whole peoples. Expediency,

opportunism, moral sowardice have

often triumphed ever the plain right and fair truth. The principle has

been established that God is on the side

history of the near past almost justifies

commercial rivalry, but from the root

of ambition and domination which

grows in every heart, unless checked

and subdued in time, and which in

t e past has been too often the source

of violent injustice on the greatest

"These deeds and principles we be-

l'eve to be a necessary result of natur-alism, of the exclusion of the superna

tural and revealed elements of Chris

tiauity from our public life, and not only these, but others of a graver

character, and must one day follow

evolution. Divorce, a cause of ruin

in every land, grows with rapidity in many civilized nations, so much so that not only Catholicism, its

inveterate enemy, is shocked, but Christian men of every persuasion believe that some public and authori-

tative steps ought to be taken to pre-

fixed and natural source of public mor-

thurst out of the systems of education,

in every grade, and the young mind taught that it is quite a private and

unimportant thing. Thus under the

plea of indifference many States have

practically made themselves the cham

pions of that agnosticism which is the

arch enemy not only of religion, but

also of patriotism from time immemor

average man soon ceases to make

great sacrifices, above all to die for the

public good, when he is satisfied that

there is no other life or that it is not

worth while living for the uncertain-

ties of approval and reward by an

eternal God who is just and true and

INDIANS.

Travelier Lummis Has Never Seen

Protestant One.

Mr. Charles F. Lummis, editor

Land of Sunshine, has been traveling

throughout the Western lands held by the Indians. He kept his eyes wide open and he has been reflecting on

what he saw. Recalling the work of

the Catholic missionaries, he says

"It has often occurred to me what a

strange thing it is that here are those

hundreds of tribes, all Catholics and

speaking Spanish more or less; and then

of a Methodist tribe. I am sure my

grandfather, if he had got there, would have left converts or sore heads.

It is a sad matter of fact, but not a

tribe speaks English, and there is not

a great many Indians of a great many

tribes and countries. I have never known a Protestant Indian. I have

known several of them that thought

they were Protestants but never knew

I have known

No wonder that

an Indian who belongs to any

testant denomination.

one that really was.

n self defense, I have tried to think

ial connected with religion.

Raligion has been officially

vent the pollution of family life,

from their

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holy.

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With the increase of

Of the shadows in the history of the

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best traditions of our

#### TOM, THE TRADER.

"I really think that it it time to be deciding what our Tom is to be when he grows up," said an old woman one evening to her husband. "He is getting to be a good big boy, and almost before we know it he will be a man."

I have been thinking about that a good deal of late," replied the husband, and I have decided that he must be a That is about the only way that he will become rich. Now, I am emaker, and a good one, but though I work early and late and live very plainly I can never get any more than our daily bread. Bill Smith, whom I played with as a boy, his father was no richer than but he became a merchant and is wealthy and people call him Mister Smith. Yes, Tom must be a mer-

chant. Well, it is time he was learning how," said the wife. trained in his youth if he is to succeed in his age. How in the world can he ever become a merchant unless he learns something about it now? What is a merchant, anyhow?"

"How ignorant you are, my dear," said the shoemaker; "a merchant is a person who sells things." But how does he get things to sell?"

"How can he get them except by buying them !" exclaimed the shoe

"Then he must have some money first," she said. 'Yes, of course," he replied; "but

it does not take much to begin on. New, to morrow I am going to begin with our Tom. I will give him \$1 and tell him what to do with it and he will soon have plenty." The old woman thought that a good plan, for she said that if the boy was ever to be rich, the sooner he began the better. So the next morning as Tom was about ready to start for school the shoemaker gave him \$1, with a great many instruction as to how he should make use of it.

"I warrant you he will come hom with \$2, if not \$3," he said to his wife as they stood in the door and watched Tom trudging away to the school house with his hand in his pocket tightly holding the dollar. He had scarcely his life seen so much money, and felt very proud to be trusted with it, and was fully determined to buy something with it as soon as possible "But it must be something that I can sell again for more," he said to himself. He had not got to the school house when he met another boy. showed him the dollar and told him

what he was going to do with it. "I am glad you told me," said the I have got something in my pocket that you can sell very easily, and he took out a fine new pocket "There," he said, " you know that all boys like pocket knives. They will give all the money they can ge for a good one. My uncla gave me sterday, and as I have an old one I do not need it and will let you Tom did not have it for your \$1 " know how much the knife was really worth, but it was bright and new and the best one that he had ever seen, so he gave the \$1 and put it in his pocket. When he got to the school he went

around to all the boys, trying to sell the knise for \$1 50. "Oh, ho! You must be a goose, cried one of the boys. "That knife swap you my new book bag for the knife. It will be easy enough to sell a book bag, for every scholar needs one. This seemed reasonable to Tom, so the knife was soon exchanged for the bookbag. It was a very nice new one and Tom was soon trying to seil it, but none of the boys wanted to buy it. that they could get along very well carrying their books under their arms "Now, that's what I call common without any bag. Tom felt rather dis-couraged when the bell rang for school, but presently the boy behind him whispered, "I tell you what, Tom, I've beautiful picture book in my desk that I'll swap you for your book bag. It will be very easy to sell that. I was offered half a dollar for it only Tom looked at the book, and as the pictures were very pretty he made the trade and spent the time

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very much, and after turning over the leaves said : 'Say, Tom, this is a fine book and no mistake, I would like to have it for present to my sister, but you ask far too much for it. A quarter will buy as pretty a book as that in any store. have a large humming top which was given me at Christmas. I will swap you that for your book, and you know yourself that boys like tops much better than books. There are very few boys who will look at a book unless they have to, but all boys like to spin

before recess looking at the pretty pic-

tures instead of studying his lessons.

the boy who wanted to buy the book,

One of the boys, however, admired it

pere was no such boy at school.

"That is very true," said Tem; "perhaps I had better swap." So the exchange was soon made, and Tom went about with the pretty top in his hand offering to sell it I; was very prettily painted and hummed very musically when it was spun, but when Tom asked \$1 for it the boys all that to sell, and he only asks fifteen

"For my part," said one, "I don't care for humming tops, anyway. I said Tom.
much prefer a plug top. You can
have a heap more fun with it. Just would be p fancy playing peg-top with that thing. It would be ruined in a minute. Now, I have two fine peg tops, and as it is top time now all the boys want tops. I don't need but one, so I'll swap you the other for your old hummer.'

Tom looked at the top and it was just such a one as he longed to have him self, but he never had the money to buy it. He knew that it was only worth five cents, but then he could get nothing at all for the humming top, so he concluded to exchange. Just then the school bell rang and the boys all had to go in. Tom was sitting in his king at his top, when the boy in front of him whispered : "What a stlly you are, Tom, to get a top this time of the year! Don't you know that top time is about over and that it is marble time now? You will see after school Every boy who is lucky enough to have a marble will be playing, and the tops will all be put away till next year. Now, if you had some nice marbles you might do something with them. "But I haven't got any marbles,

"Well, you have a fine top. Why don't you swap that for some marbles?' "Have you got any to swap?" asked Tom.

"I've got some," said the boy, "but I don't care to part with them. ever, I will give you a glassy and five chinas for the top, just to oblige you.

Tom thanked him very much for his kindness, and the trade was made. School was soon out, but instead of playing marbles, as the boy had told Tom they would, the boys all played with their tops. Tom asked some of them to play marbles, but none of those Tom asked some of who had tops cared to play. Tom tried to sell the marbles, but nobody wanted them.

"They're no good," said one of the boys; "the glassy is cracked and the chinas have the painted stripes worn off of them. I wouldn't give you cent for the whole six."

"Well, I don't know what to do, said Tom.

"It's too bad," said the boy; "I'n sorry that you are in such bad luck, and I'll take back what I said and give you a cent for the marbles. You can buy candy with that, and candy is easy to sell to boys. Every one will buy that has any money."
So Tom took the cent and going to

the store he bought a cent's worth of candy and returned to the playground to try to sell it to his companions. Unfortunately for him none of them had any money. They all wanted the candy and begged Tom for a taste Tom would not give it to them He said it was to sell and not to give away Presently it began to grow late and the boys went away to their homes one and two at a time, until Tom was left quite alone. "Well, if I cannot sell the candy," he said to himself, "at least I can eat it." So he started for home, eating the candy as he went, and by the time he reached the gate it was all gone. When he entered the house the first thing that his parents asked was what he had done with the "Lat me see your money!" said

the shoemaker. "I haven't any money," said Tom. "What did you do with your \$1?"

book bag."
"What a smart boy that is !" cried his mother. "If one thing would not sell, he exchanged it for something

"You surely got a good price for the book-bag?" said the shoemaker. "No; nobody seemed to want a book bag, so I trade ! it for a beautiful

book is very impressive to the mind, and, besides, what would sell better in a school than a book ?" "And how much did you get for the

book?" asked his father.
"Well, I didn't get any money for
it," replied Tom, "but 1 did the best thing that I could. I exchanged it

for a magnificent humming top "
"How smart!" cried the mother. Of course a fine humming top would be more suitable than an old book, which, no doubt, was somewhat thumb-At recess time he began looking for ed already."

"And you got a good deal of money for the humming top, I suppose?" said the shoemaker.

'Not money, exactly," said Tom, as the big boys in our school do not care for humming tops, so I traded for a peg top."
"That was good business," mur-

mured the mother.
'And what became of the top? asked the shoemaker. "I exchanged it for some marbles,

because it is not top time," said Tom.
"What could be shrewder than that !" exclaimed the mother. "And where are the marbles?"

asked the shoemaker.
"I sold them for a cent," said Tom "Oh, how smart! I knew he would prove a merchant!" said the mother "Let me see the cent," said the

father. "I bought some candy with it to sell to the boys, because boys always

love candy."
"Why, that was the smartest thing Tom asked \$1 for it the both the laughed at him. "Why, Snith, the laughed at him. "Why, Snith, the words ask fifteen "And how much did you get for the "And how much did you get candy ?" asked the shoemaker.

"I couldn't sell it, so I ate it up," tianity is something simple, positive, historical, that can and ought to be

"Of course!" said the mother. "It taught from the cradle would be poor business to let it go to grave, good for all conditions for waste!" But the shoemaker flaw into both sexes, and for every situation to produce the state of the stupid fool, you have wasted my hardearned \$1 for a mouthful of candy and eaten the candy !" A pretty merchant you will make! You will go to work | matters it imports more to be right in to morrow morning learning to be a principle than to be successful. shoemaker, like your father, and in the meantime you will go to bed with-out any supper. A dollar's worth of candy ought to stay your stomach for

The shoemaker felt very bad about the loss of his \$1, but, after all, per haps, it was very well spent .- The Pi-

## REVIEWING THE PAST.

Cardinal Gibbons on the Papacy, Edu cation and Catholicity in General During the Nineteenth Century

In the set of remarkable articles on the world's progress in various fields during the past century, which the New York Sun has been publishing since the beginning of the year, the last four treat of religion. The first of the four is on Catholicism, and is from the pen of Cardinal Gibbons.

The Cardinal speaks of the condition of the Church at the beginning of the century, of its progress as written in the face of history, of the century' most important event, the Vatican Council, and of the missionary labors undertaken and fructified. Of the Papacy, he says:

Six Popes have ruled the Church in this century: Prus VII , Leo XII , Plus VIII, Gregory XVI, Plus IX, and the present venerable Pontiff, Leo XIII. In the person of Pius VII., they have known what martyrdom was like, also the shame and humiliation of being subject to a civil power absolute in its character and prone to unwarrantable interference with the ecclesiastical power, even to contempt of its most ancient and venerable rights. In Gregory XVI. and Pius IX they learned the purposes and the power of those who in Europe have succeeded to the men of the French Revolution. In Leo XIII, their line, the oldest line of rulers on the earth, can boast of a enlightened mind and a very Long time a sympathetic heart. Bishop of an important See before he was made Pope, he has been at the evel of every task imposed upon the

of the great battalions, is ever with the In a particular manner he has strong men of blood and iron. Ancient and venerable sovereignties have been the patron of ecclesiastical studies, by his scholarly encyclicals on philosophy, Scripture, history and other branches of learning. A noble specimen of this activity is his late Small nationalities have been erased the rumors of impending steps in the letter to the Bishops of France on the studies of the clergy. His spirit is the Christian spirit of reconciliation and same direction. With the increase of greatness in the States comes an inconcord, yet without sacrifice of the crease of warlike perils, not only from immemorial rights and the selemn obligations of the Apostolic See. He may not live to see the restoration of his independence, and the reparation of the wrong inflicted upon the Holy See, but he can maintain a that will forever invalidate protest among Catholics the claim of the actual government and keep open the Roman question until it is rightly settled. Catholics cannot forget that the Pope for the time being is according to Catholic doctrine the successor of St. Peter of very rich men have so much money to spend. Poor people can only spend money for what they have to have, and they can get along very well without pocket knives. Now, to help you along I'll tell you what I'll and they can get along very well without pocket knives. Now, to help you along I'll tell you what I'll and so were the second to be a good deal of money, I suppose?" said his father.

"That was good business," said she: visible head of the Church appointed by Jesus Himself. Hence among other duties he has to safeguard the approved traditions and the general legislation of the past, to protect the status of the Church appointed by Jesus Himself. Hence among other duties he has to safeguard the approved traditions and the general legislation of the past, to protect the status of the Church appointed by Jesus Himself. Hence among other duties he has to safeguard the approved traditions and the general legislation of the Church appointed by Jesus Himself. Hence among other duties he has to safeguard the approved traditions and the general legislation of the Church appointed by Jesus Himself. Hence among other duties he has to safeguard the approved traditions and the general legislation of the Church appointed by Jesus Himself. Hence among other duties he has to safeguard the approved traditions and the general legislation of the Church appointed by Jesus Himself. him and to hand it down undiminished to his own successor. Precisely bemay not licitly alter its organic and regular life or arbitrarily abandon the almost sacrosanct ways along which his predecessors have moved, or give up lightly institutions in which religion has gradually found a setting for itself. I venture to say that this eleitself. I venture to say that this element of fixity in the attitude of the Apostolic See will be more appreciated in another age more constructive and architectonic than the past, less quer ulous and destructive, even if less daring and brilliant. Forever to pull down and scatter, and never to build up and perfect, cannot be the final purpose of human society. It is perhaps worth remarking that the average reign of the Popes is much longer in this century than in any other, being over sixteen years, and that two sucessive reigns, those of Pius IX and L30 XIII, represent fifty four contin-uous years of Church government at Rome, a phenomenon not witnessed since the foundation of that Church by

Saint Peter and Saint Paul."

During the century, the Pope was able to restore the Catholic hierarchy in England, Scotland, Holland and to create it anew in India.

"I would neither exaggerate no boast," says the Cardinal, after considering the Bishops of the world, "yet it occurs to me, after many years of serv ice, travel and observation, that few ages of Christianity can show a more aborious and elevated episcopate than

the nineteenth century."

The congregation of the Propaganda has done incalculable good to the progress of Catholicity. So have the re ligious orders, especially those com posed of women. Not the least re markable feature in the history of the century is the stream of conversions that began in the very stress of the French revolution and has never ceased to flow. Cardinal Gibbons also speaks of the relation of the Church with civil authority and goes on to treat of Catholic accomplishment in

·· We believe that Christianity is the Protestant missionaries should reeducation. better than paganism; also that Chris- quire the United States Government

to cut off all subsidies to denomina tional schools, since they are con-vinced that it is better to leave the Indians in their paganism than to have Christ preached to them by the only men who can command their respect. common grave. Believing this we have shaped our conduct accordingly,

SALVATION.

Everyone desires to be saved. Simply desiring will not accomplish this work. We must put our heart in the work and make use of all the means placed at our disposal. should choose some devotion and stick to it. Fear of eternal damnation is good to meditate upon. Fasting and prayer are very effective. best of all is a devotion that will inspire the heart with love for his Creater and make all his actions accord with that love. To gain this love, the best way is to cultivate a devotion to the Sacred Heart. Commence by eurolled in the League of the Sacred Heart, and daily use the short, easy prayers of the League.

### FREQUENT COMMUNION

Some people, says a priest, writing for the "Catholic Propagator," object to frequent communion, for the reason that the Catholic Church enjoins but one communion a year, at Easter or theresbouts. Thence they conclude that one communion a year is sufficent.

Answer.—One communion a year, dear reader, is sufficent to avoid excommunication, but it is very doubtful whether it will make a fervent and devout Catholic of you.

It is unfair to make the fourth com mandment of the Church responsible for your apathy in regard to your Holy Communion, since the Church framed her law in such a manner as to make you understand that she desires you to receive more frequently. This is why she commands you to receive the Holy Eucharist at least once a year.

One commun on a year is the minimum of obedience, which she enjoins on her children in this matter, through condescension to the weakness many. But devoted children respect and obey not only the commandments of their parents, but strive also to comply with their wishes and counsels. Why then should you follow a different of conduct towards Holy Mother the Church?

Worms cause feverishness, moaning and restlessness during sleep. Mother Graves' Worm Exterminator is pleasant, sure, and effectual. If your druggist has none in stock, get him to procure it for you.

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sicians, chemists, and nurses throughout the world.

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## Dyspepsia

in the stomach, else it might be easily cured. It means that that organ lacks vigor and tone and is too weak properly to perform

its functions. It means, too, that much that is eaten is vasted and the system generally under-

W. A. Nugent, Belleville, Ont., had dyspepsia for years; so did H. Budan, San, mis Obispo, Cal. Mrs. C. A. Warner, Central City, Neb., was so afflicted with it she ould scarcely keep anything on her stomch and became very weak and poor.

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