tion have fitted you, and, having chosen it, stick to it, for

"Steady's the word that wins lad,
Grit and sturdy grain ;
It's sticking to it will carry you through it,
Roll up your sleeves again."

Consecrate all the energy of your mind and body to the work which you have undertaken, aim at the highest honor within your sphere of action, for the young man or woman who hitched himself or herself to a star is more liable to escape the bumping which those receive who are content to be dragged day by day, and year after year in the fosses of drudgery. But if sincerity, power and aim are necessary for success, so also is method ; it is heaven's first law. St. Paul writing to the Corinthians, says: "Let all things be done decently and in order," that is in a fit and proper manner, and with due regularity. Indeed, no one knew better than Saint Paul the value and importance of having method in one's work ; and it would seem that it was his special mission to regulate and put in order the churches of the East, for he did more to accomplish that fact than any of the other Apostles. "Order and system," says Ruskin, "are nobler things than power." However that may be, they are a power in themselves, for they are time savers, and preserve the energy of mind and body, and prevent those irritable and irksome feelings which result from irregularity and disorder. Many a man is now in tattered rags, in prison, and in the poor-house dragging out a miserable exisience, who, had he developed the possibilities that lie dormant within him by efficient and systematic training, might have become a leader of men, an ornament and honor to his race. History will bear us out in asserting that all those who have wrought great things, those, whom the world has placed in its halls of fame, were with but few exceptions, orderly and systematic men and women. Disorder breeds confusion, confusion begets ruin, mental, moral, social and physical, the sad inheritance of the unsystematic man. On the contrary the methodical man performs his duties decently and in order, as the apostle advises, knowing full well that by so doing he will have no stings of conscience, but a contented mind which is a continual feast. He keeps before his mind the Socratic precept "let no low descending sun see an unworthy action done;" he shuns procrastination as he would the deadliest poison, for it is not only the thief of time, but the destroying angel of character also. The systematic man cannot squander his time or energy, for it is next to the impossible that there could be waste where order and system reign. Hence it is that the systematic man always does his best, and gives of his best, and that is the highest success. If the young men and women who have just gone forth from the school-room into the cold, selfish, and unsympathizing world, would make the most of life, they must make up their minds to do so, for without this determination of will there can be neither method, aim, nor power. Hence with all the sincerity of a well-wisher we repeat to them, and ask them to impress on their minds and hearts the words of the great American, Brownson : "Will strongly, will nobly, will firmly, will constantly, and fear not but you will execute, in due time, bravely and successfully."

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The aim of the Religious of the Sacred Heart is to give to their pupils an education which will prepare them to fill worthily the places for which Divine Providence destines them.

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THE MOTHER SUPERIOR,
London Ont.

A Tip to the Whisky Boycotters.

The Catholic press is enthusiastically taking up the proposed boycott by Irishmen in this country—led by the A. O. H. — of Irish whisky, because it pays a tax to England. The Catholic Register of Kansas city suggests, however, that the boycott be pushed farther, and extendad to all brands of whisky that pay a tax to any Government. "The difference in your health and wealth, after a few months, will surprise you," says the Register.

It is well to consider too, that much of this "Irish" whisky never made an ocean trip. It is manufactured in New York, largely from the product of the chemical works.

IRELAND AS IT IS TO-DAY.

Father O'Flanigan, a brilliant Irish priest of Loughlynn, County Roscommon, has been in the United States for the past two years, endeavoring to create an interest in Irish industries. This statement of the case of Ireland given to a reporter of the Philadelphia Bulletin, is so concise and interesting that we copy it in full, as we are sure our readers will peruse it with pleasure :

"To understand thoroughly this vast subject we must start at the beginning and trace the history of Ireland's heroic fight for civil and religious liberty from the earliest times to-day. No fight for freedom was ever waged against such fearful odds as has been within the past decade that we have been able to see a little light.

"Ireland had no form of freedom whatever, and, therefore, the first and most important thing to fight for was religious liberty. This fight was begun for Ireland by Daniel O Connell and resulted in the emancipation of the Catholics, or eight-tenths of the population, in 1829. In 1869 this fight was practically won by the act of disestablishment whereby the so called 'National Church' (the Church of two tenths of the population) ceased to exist.

"The next fight to be waged was for a proper system of land tenure or the overthrow of feudalism. Michael Davitt, who died a year ago, did more than any other man to destroy this blight which had cursed our fair island for generations.

"That struggle is not over yet by any means, but its great battles have been won and they have been decided clearly in favor of the Irish people. England acknowledged her defeat by the land acts of 1870 and 1881. After 1870 the peasants received compensation for all improvements on their land and after 1881 the power of fixing rents was taken out of the hands of a court of arbitratioe. The effect of these two acts changed the entire basis of Irish social life. The youth of Ireland born since the passage of these acts have grown up in the homes of freemen.

"The young Irishman coming to full manhood to day is a different type of man from his brother of a generation ago. In former generations Ireland had to rely for her patriots upon men who were naturally born heroes, a small handful who seemed to rise above their surroundings almost miraculously, whereas now she can rely on the rank and file of her sons. This explains the extraordinary activity in Ireland during the last five years —the language, musical and literary movements, and above all, the industrial movement. The ultimate aim of the purchase act is to change the land system in Ireland to that which is in practice in this country, viz , a peasant ownership. Of course the financial side of this act is a gross injustice to Ireland since prices are enormously inflated, whereas the social side, as represented in its aim, is beneficial to a revolutionary extent. Its financial side, however, is so pernicious that it threatens to bankrupt the country.

With the religious and agrarian struggle largely won the next step in advance was the struggle for local government ; that is, the popular control of county and city rule. Since 1898 by the local government act this has been partially won.

"Meanwhile, the struggle for these rights has been so intense that we have been losing enormously from an industrial point of view. Let us take as an index the trade with the United States. In 1881 the sale of goods of Irish manufacture in the United States reached its high-water mark, amounting in that year to $68,000,000 worth. From 1881 till 1904 it steadily and rapidly declined until in 1907 it amounted to r paltry $12,000,000. The year 1904 was the first year, since the records began to be kept, that Irish imports from the United States were greater than Irish exports to the United States. And this is not due to American tariff conditions alone, because during the same period the exports from Scotland in the United States continually increased. We have from now on a fair chance to attend to the industrial side of Ireland, and as a result the tide is turning our way again.

"But a bigger question than the exports to the United States is the question of Ireland's home market. In 1904 we imported $425,000,000 worth of manufactured goods. We paid for these in raw material and food stuffs. In the past England crushed our industries by direct legislation.

In more recent times she crippled them even more effectually by the secret methods of the trust and the combine. Unlike the United States, we have no possible remedy because our legislation is enacted in the Parliament of the so called United Kingdom, where we are in a permanent minority of one to six. If England was selfish enough to crush the competition of Ireland by law at a time when there was no other serious competitor on the horizon it is only to be expected that she will try to crush Ireland by the refusal of proper legislation to-day, when her markets all over the world are sore pressed by the competition of the United States and Germany. Ireland, poor, is a dumping ground for the surplus output of England's factories : Ireland, thinly populated, is a huge farm from which overpopulated England can draw cheap food stuffs.

"Whether a ship goes out from an Irish port laden with cattle, eggs and butter or returns laden with shoddy and machinery, the gain on both sides is England's, for Ireland, with an increased population, could consume her own cattle, eggs and butter, and could manufacture her own cloth and machinery, whereas England would then have to search at the ends of the earth for some other country to take Ireland's place. But if Ireland cannot protect herself by legislation she can do what Australia did under similar circumstances ; she can protect herself by her present policy of supporting her own products on patriotic grounds.

"There was a time in the history of Australia when popular feeling compelled storekeepers to put out the sign: 'No British goods on sale here,' and a policy leading in the same direction is to day making rapid headway in Ireland.

"England crompromised with Australia by giving her Legislature power to get up her own tariff laws. It is not too much to expect that her interests will compel her to make a similar bid for Ireland's friendship and reciprocity by yielding similar powers to Ireland.

"Neither is this the first time in the history of Ireland that such a movement for the redress of inhuman wrongs has been tried.

"'Burn everything English except her coal, was the cry raised in Ireland in the eighteenth century by Dean Swift and his followers. Its ultimate result was to give Ireland a period of freedom and prosperity that lasted from 1782 to 1800. This time we hope to see it equally effective and more lasting.

"It is a fact, a fact well recognized by all fair minded people who are not biased, that England never governed anybody well but England.

"For the last five or six years there have been many zealous workers employing themselves in the field of activity at home in Ireland. It is my privilege to devote myself entirely to the American side of the question. The United States buys each year from England $12,000,000 worth of woolen goods alone. Our Irish woolen mills are newer and for that reason more up-to-date than the English mills. Their product is better and as cheap, but we have no consuls here to look after our trade, and our young industries cannot devote as much capital and attention to a foreign market as the old and long-established houses of England. But our patriotic societies, once their interest is sufficiently aroused, can do more for us than the consuls of any country, and I am glad to say that many of the Irish societies in the United States are taking up this work and pushing it with zeal and some success.

"The Athlone Woolen Mills, two years ago, sold $28 000 worth of its product in the United States. The same mill has secured large orders for the supply of cloth to the German army and there are many more mills in Ireland quite as up to date as the Athlone mill.

"If we are able to appeal to such a good business man as Kaiser Wilheim, there is no reason why we cannot sell some million dollars' worth instead of some thousands in the United States."

ROMAN NEWS.

We are indebted to the Philadelphia Catholic Standard and Times for the following interesting account of recent events in the Eternal City :

When a few hundred bad-living young men marched through Rome the other day, rejoicing over the election of several Liberal (!) candidates, and ill-treated a camerata of Propaganda students, whom they chanced to meet, they did not advert to the probable consequences of their rowdyism, both to themselves and the Italian Government. It was all quite safe to shout, "Death to the Pope!" and "Long live Masonry!" but to roughly handle foreign subjects is a different thing. However, they were too well fortified at the time by candidates wine, and now the Government will likely have to satisfy for their maudlin acts, since the students have, it is reported, laid the matter before their respective consuls.

We need scarcely inform our readers that the Propaganda College holds students of all civilized, and some semi-civilized, nations. In a camerata of a dozen one often finds America, France, Ireland, Australia, Germany, China, Japan and South Africa (by Zulu students) represented—that is nothing less than the five continents. Thus we see what a nest of hornets can be raised about one's ears by any outrage committed upon such a cosmopolitan little body, for these young men retain all the rights and privileges of their national flags while in Italy. The greatest interest is shown as to the course to be adopted by the several consuls.

THE AUTHOR OF "A HYMN TO SATAN."

When Giosue Carducci, the great Italin poet, whose demise half Italy is still lamenting, was yet in the heydey of his career he wrote, "I don't want yon marbles, Seravezza, to make me a monument." However, he knew only too well his body should scarcely be cold until the monument craze, which has so badly seized many of his countrymen, should have been satisfied in his regard. For, in addition to being a brilliant poet, as all classes admit, he had special claims on several classes of Italians. Was he not a Mason, a freethinker, the author of "A Hymn to Satan," and lastly, did he not die as he had lived ?

On the above-mentioned merits a monument was erected to his memory after his death a few months ago. However, the other morning Pietrasanta awoke to find that some vandal or other had, during the night, shattered the memorial, whether to quiet Carducci's spirit or satisfy his own ideas is not yet known.

MEMORIES OF GARIBALDI.

Now the commemoration of the centenary of Garibaldi has come and gone with so much noise and show in Italy, it will be interesting to recall a few memories connected with the hero of lower Italian life.

We wonder did the "modern Romans" who cheered so frantically last week at his name remember the intensely rabid hatred which Giuseppe Garibaldi bore towards the meekest and gentlest of men, "Pio Nono," who now, by his own orders, sleeps out among the poor in San Lorenzo? The greatest enemies of Pius IX. had no charge to bring against him except that "he was too good," and still "this sacerdotal vampire!" was one of the gentlest epithets applied by Garibaldi to the Pope King.

Or, when the surviving red shirts marched ploddingly through the Roman streets in honor of their hero, did they recall the battle of Mentana? While the French rifles mowed them down outside the walls of Mentana, General Garibaldi fled for safety into the town, leaving the poor fellows to their fate. And when they were finally defeated, their leader and hero was discovered concealed in a confessional of one of the churches. Just fancy General Garibaldi, atheist, free-thinker and "hero of two worlds," hidden in a confession box!

And the other day in London, when English statesmen gave a luncheon to the Italian Ambassador in connection with the Garibaldi celebrations, did they recall the occasion of his visit to that city so many years ago? He was feted and lionized as an arch enemy of the Catholic Church. But amid all their ovations the English Government sent him a hint that he was an undesirable visitor to the country. Then Giuseppi Garibaldi withdrew quietly, and, as John Bunyan would put it, "he went his way and they saw him no more."

"LITTLE SINS."

Little sins—how we ought to hate them and avoid them, if we really love Jesus Christ! A mortal sin is one thing, and it stands in its own category to be detested, shunned, repented in tears and blood, needing a sacramet of its own to pardon it. That, let us put aside for its own severe reckoning ; and let us consider today a so-called "little sin," a "venial fault."

What should we think of a soldier, who only tried to avoid court-martial? What of a sworn knight, who only sought to avoid distinct disgrace? What do all men say of eye-service and lip-service, the service of fear and of a niggardly or cowardly heart? The personal service and the personal love of a man for Jesus Christ teaches him higher things than this mean service of the hireling. A true Christian avoids a venial sin because God dislikes a venial sin ; because it is a flaw in the gift he offers God, it is a weak spot in his armor as a Christian; it is a something that he *ought not to do*.

Such a man says—not. "I am guiltless of mortal sin;" but he says, "I wish to serve God wholly ;" he says, "I will do my duty, little or great," Such a man ranks as a faithful servant, who would distain to make one penny unjustly, whether his business is to take our fares on a trolly car, or whether he is cashier of a bank. Such a man's soul revolts at the words "a petty theft," "a white lie," "a bit of mere gossip." These things are beneath him,—but not for pride's sake, but because he loves Jesus Christ beyond honor or dishonor, or good or evil repute. Oh, the glory of such a man before the angels, he who thus does angel's service, true, and thorough, and unfaltering, all his days! We ought to banish from us forever all thought of littleness and barter in our daily living, we who serve no less a Master than St. Paul served, that apostle who counted all things loss, so he might win Christ.

It ought also to be the desire of every Catholic man and woman among us, each in his or her station, that all men should say of us: "There goes one to be trusted always and everywhere ; to whom cheating under any form is hateful, and whose soul is 'the soul of honor' in every thought, word' or act." Does "graft" come in a moment? Does any great evil come in a moment? Or is it the "little sins" that lead on to it, as the subtle sands fill in the dyke?

"Without fear and without reproach" is the motto for us, as for Bayard. "I would rather see you dead today, than to know you had committed a mortal sin," cried Blanche of Castile to St. Lous IX. "I had rather have leprosy than commit a mortal sin," said St. Louis himself. But it is the "little sins" that too often lead to the mortal sins ; and against these little sins let us wage perpetual war. Let us pray against them, fight against them, hate and despise them. Jesus Christ is worthy of our stainless armor and of our unswerving service. Where duty calls, there let our feet press forward. "Just one little lie—one little theft—one little idle foolish word—one little idle foolish word—one little wrong story read,"—how can these things comport with the service of Him Who is given us for our perfect pattern, and Who, in all things, pleased God?

In all things to please God :—here, then, is the secret : so to have God before us, our royal Leader, the One most loved of all loves,—that our constant high endeavor shall be to please Him. When the temptation to "small sins" comes, even to one little evil word, one idle word, one unkind jest,—let us quell it because of our call to the highest and the noblest; for the highest and the noblest are Duty and Right and Love. "I will not do this, for it is not what pleases God,"—may we learn always so to speak, no matter what the scoff or the jeer of the world may be. And for this grace we must pray to the Sacred Heart, that our hearts may be like to His. For this grace we must beg the Immaculate Mother of God to intercede for us. God is worthy, not only that His mother should be stainless, but that every one whom He made, and loved, and died for, should seek to be His loyal and brave soldier, found faithful in the least things, as in the greatest, for the love of Him!—Sacred Heart Review.

FATHER DODSWORTH'S DEATH

DUE TO BLOOD-POISONING FROM BROKEN ANKLE.

Death carried off on Sunday night at St. Michael's Hospital, Rev. Father Cyril Dodsworth, C. S. S. R., of St. Patrick's Church, the result of blood poisoning after a fracture of the ankle caused by stepping into a hole on coming out of the church at Blantyre, St. John's parish, East Toronto, on the 3rd of December last.

Father Dodsworth was born in England on July 7, 1844. His father, who was a Duke's youngest son, became an Anglican clergyman, but left the Church of England for the Roman Catholic Church at the time of the Tractarian movement. Father Dodsworth was at the time fourteen years of age, and, entering the Congregation of the Most High Redeemer, May 7, 1860, taking his vows at St. Frond,' became ordained as a priest in Witten, Holland, October 14, 1870. He was employed as a missionary in England, then spent eight years in the West Indies, finally, in 1892, came to Toronto, being presently put in charge of St. John's church and Blantyre School.—Toronto Globe.

He is a successful man who radiates the sunshine of cheerfulness and helpful encouragement among his fellowmen, in whose presence men feel nobler and better and are lifted nearer to the most perfect of men — Christ,—the model of a true gentlemen.

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