CHARLIE-A FAILURE

at diagnosis, extremely firm of nerve, remarkably ingenious in the invention of operating instruments for the alleviation of buman suffering, Dupuytren had dered. He was only twenty-three, and he might live to be an old man, lying here year after year helpless, a burden on others, who one day might taunt him with the galling fact. That he was so was not his fault. He had done well at school, had loved learning for learning's sake: but in the fight for daily bread misfortune had followed him, and brought him to this'most desperate pass. How could be bear it? How much better if he had died in the hospital! There would be one mouth less to fill. He had always been a source of care and cost and anxiety. He was that more than ever

now. From such thoughts chasing each other through his mind, like so many waves crested with the question, "What have I to live for?" was born a ghastly

often se numerous that it was long after nightfall when the last one was packed off.

CHARLIE—FAILURE

Mr. Berg at sollar; in the row on the second through the shading mesh being the second proposed of the second of the proposed of the second of the second

The priest turned round at once and began to ascend.
"There may be a possibility of saving your life," continued the doctor, "if you are willing to undergo an operation."

more impervious and gloomy as the fatal hour drew nigh.

Perhaps during these last mournfu days the state of moral isolation which so long and so cruelly he had been bringing on himself, and which now left him alone, face to face with death, was giving him a final and indisputable warning. Suddenly he rings the bell and calls on Henri, his adopted son, who was waiting on him night and day in an adjoining room.

"Henri," he says quickly, "take a seat at once and write as I dictate: Rev. L. Champvert, Cure of La Madelaine, near Memours, Seine et Marne, My Dear Abbe: It is this time the doctor's turn to need the priest. Come at once. You may be too late.

Your friend,
DUPUTTREN.

The little priest was soon at hand. He remained a long time closeted in Dupuytren's room. What they said to each other no living mortal knows, but when the abbe left the room of the dying man, though his eyes were moist, his face glowed with quiet eestacy.

when the abbe left the room of the dying man, though his eyes were moist, his face glowed with quiet ecstacy.

Next morning, February 8, 1835, Dupuytren summoned the Archbishop of Paris to his bedside. The evening papers of the same date announced the death of the great surgeon.

On the day of the funeral heavily piled gray clouds darkened the sky. A thin, persistent rain accompanied with snow, chilled the immense and silent crowd that made almost impassable the vast spaces surrounding the Church of St. Germain l'Auxerrois and extending along to the Louvre. The Church of Saint Eustache had hardly room for the mourners.

After the church service the students carried the body of their honored master to the cemetery, the little priest, plunged in grief, keeping closest to the coffin.

coffin.
(Note by the writer—I tell this story as it was told to me, with no design either to prove or to instruct, but simply because it is true and intimately connected with a great name.—Nadar.)

a bedstead, he started off for the other clinics, closely followed by his attentive students.

The little priest was saved.

St. Brigid was a hospitable saint, full of kindly charity for all, and many wells the doctor, infringing strangely on one, of his own strictest rules, passed the nearest beds by and began his lectures at the side of his favorite patient. Later, when the invalid was so far when the condition of the lands along the row travellers along the design of the design per name recall examples of her simple friendliness. "One in the territory of Teffils brings to mind how one about a little, Dupuytren used to come, to him at the close of his clinic, link arms with him and measuring his passes with those of the convalescent, on the lands along the processes of the converse of the convalescent, on the little priest could bear the pugnance, with which Dupuytren, and the complete change of conduct was absolated by ward.

As son as the little priest could bear the journey he took leave of the Sisters and they inexplicable.

As son as the little priest could bear the journey he took leave of the Sisters and the great doctor and returned and such as the present day, the rule of the journey he took leave of the Sisters and the great doctor and returned to the farm of the journey he took leave of the Sisters and the great doctor and returned and the present day the sone of the journey he took leave of the Sisters and the great doctor and returned and the present day, the full of the present day the full of the present day and his silver-buckled shoes were somewhat speckled with the full was rather dusty and his silver-buckled shoes were somewhat speckled with the short of the control of the present day and his silver-buc

leach part light her Super has readed and solid part with the secret stronger than two contents of the content

THE FAMOUS WELLS OF ST. BRIGID Second in the love of the Irish people comes St. Brigid, the "Mary of Ire-land," the "Mother of the Churches," the "Glory of the Gael." She founded many churches and alone to all we find

land," the "Mother of the Churches," the "Glory of the Gael." She founded many churches, and close to all we find the holy well bearing her name and held in reverence by her people. Perhaps the most famous of these is Tober Brigdhe, about seven miles from Athone. It is still a place of pilgrimage and great crowds perform the station there on her feast, February 1st. At Kilbride, Roscommon, there is another which had such a widespread reputation that it gave its name to a whole townland, Holy Well.

Almost every day in the year there is a "station" being held at one holy well or another and every diocesan and parochial saint has his or her special spring where his or her memory is fondly cherished, though often the ages have dimmed the story of the life and only the name remains. The great number of places where one finds a "Tober Muire" ("Mary's Well") tell. Of the veneration of our people for the Mother of God. Most famous of all is the well near Athenry, where a station is still held on the eve of the Assumption and to which many miracles are exceedited. tion and to which many miracles are accredited.

ST, AUGUSTINE'S WELL, GALWAY accredited.

St. Augustine's Well., GALWAY
In Galway we find St. Augustine's
Well on the east side of the city near
the old Augustinian church, where the
most wonderful and authenticated
cures take place. One in 1673 is attested on oath by the man himself, Patrick
Lynch, and a dozen and more witnesses,
all reputable citizens. The old record
says that he was afflicted by "a most
dangerous, grievous, desperate disease,
and given over by all doctors to be incurable, and could not eat one bit since
Easter last," but after visiting the well
on June 11, having druck a cup of water
out of the well three times in the name
of the Father, Son and Holy Ghost, he
recovered his strength and appetite.
As a rule the cures are not so formally
enscribed and attested, but similar miracles occurred almost every year till,
at the beginning of the last century, the
annual pilgrimage was discontinued.

Iona, his heart yearning for home, turned to his "oak grove," and break-ing into song, he wrote the poem which Dr. Douglas Hyde has translated for us and from which we quote:

" And oh! were the tributes of Alba "And oh! were the tributes of Alba mine,
From shore unto center, from center to sea,
The site of one house, to be marked by a line,
In the midst of fair Derry, were dearer to me.

"The site of one house, to be marked by a line,
In the midst of fair Derry, were dearer to me.

"The site of one house, to be marked by a line,
In the midst of fair Derry, were dearer to me.

"The site of conset on Fig."

found
To be crowded with angels from Heaven above.

gloom. This convention has disappeared.
Those who go to church now are the people who believe that they reap some

on the 14th, the people flock to St.
Finane's Well. At Ballykit, on the same day, the people come to the Tober na Gleenagh; and turn their steps to Tober an Dree, the Druid's well near Doneralle. The water in St. Molaga's Well, County Cork, is said never to boil no matter how long it is on the fire. This saint introduced bees into Ireland and gave the first hive of them to the Queen of Munster. With this we will stop our casual wandering round the Holy Wells of Ireland—a land whose very stones ery out to us, telling of Holy Wells of Ireland—a land whose very stones cry out to us, telling of those who bequeath to us our heritage of faith, where the name of every townland brings a memento of some saint or hero and the wild flowers of the wayside are likened to some holy thing. The greeting of the passerby on the road is a prayer.

DECLINE OF RELIGION IN ENGLAND

From America

An unexpected amount of opposition developed in Great Britain against the Government Bill for the amendment of the Royal Declaration. The least important element in this hostile move-Government Bill for the amendment of the Royal Declaration. The least important element in this hostile movement was that represented by the old-fast instantial anti-Catholic bigots. The fact that this group has succeeded in carrying the bye-election at Liverpool is of no importance. The late member was an aggressive anti-Catholic. The district where the election took place has long been the stronghold of rowdy Orangeism, and the new member, Colonel Kyilln-Taylor, represents the views of his predecessor.

The strength of the opposition arose not from any objection to the words that are offensive to Catholics being removed from the declaration, but from objections to the formula substituted by the government. The High Churchmen do not like the formal restatement of the fact that the Fatablished Church of England is Protestant. They shut their eyes to the fact that in the Bill of Rights it is so described, and that for three hundred years no Churchman of the Establishment dreamed of denying its essential Protestantism. They cling to the "Branch" and "Continuity" theory. They try to persuade themselves that the adoption of a number of Catholic practices in the last fifty reserved.

ABOUT HOLY WELLS

Every little townland of Ireland has its special font of water dedicated to Our Landy or some one or other of the saints, any Sertude M. O'Reilly in the Magniticat. From the earliest days the land was renowned for its miraculous waters, we even read in the "Dittamondo," of Fazio degli Uberti, written in the thirt teenth century, that in Ireland "I saw lakes of various natures, one of which attracted me so much that my wistful eyes take delight in it still."

These wells were sanctified by the saints who built their oells beside these waters and used them for baptizing those who came to hear the Word of God. Many of these springs owe their cigin to prayer, as, for example, St. Patrick's Well in Dublin, which sprang forth from the rock to enable the apost to baptize a poor widow, or one of the wells of St. Brigid, which came at her word to quench the thirst of some ther word to quench the thirst of some of the wells of St. Brigid, was a hospitable saint, full of forth from the rock to enable the apost to baptize a poor widow, or one of the wells of St. Brigid, was a hospitable saint, full of forth from the rock to enable the apost to baptize a poor widow, or one of the wells of St. Brigid, was a hospitable saint, full of faults the possession of Bartley and the even an Anglican could not shut his eyes to the glaring fact that the come of the wells of St. Brigid, was a hospitable saint, full of him the parish called "Tober Ninnidh."

St. Brigid was a hospitable saint, full of him the parish called "Tober Ninnidh."

There are nearly as many wells deliated to baptize a poor widow, or one of the wells of St. Brigid, which came at her word to quench the thirst of some of the wells of St. Brigid, which came at her word to quench the thirst of some of the wells of St. Brigid, which came at her word to quench the thirst of some of the wells of St. Brigid, which

ing their religious position by simply writing themselves down "Church of England." In the army and navy, where church parades are part of the regular rcutiue of regiments and ships, every man on joining is asked to state his religious belief. The result is that the great majority appears as "Church

In the midst of fair Derry, were deared to me.

"That spot is the dearest on Erin's ground,
For the treasures that peace and that purity lend;
For the hosts of bright angels that circle it round,
Protecting its borders from end to end.

"That spot is the dearest on Erin's ground,
For its peace and its beauty I gave it my love;
Each leaf of the oaks around Derry is found.

"The British Sunday was a day of sober gloom. This convention has dispersared.

To be crowded with angels from Heaven above.

'My Derry, my Derry, my little oak grove,
My dwelling, my home, and my own little cell;
May God the Eternal in Heaven above Send woe to thy foes and defend thee well."

At Kileedy, in Munster, there is a patron held on the feast of St. Ita, January 15. Near Carleville there are two famous wells, one dedicated to Our Lady, the other to St. Benin, or Ben, a disciple to St. Patrick. This latter well is near the ruins of the first church and owes its origin to the prayers of the saint.

MEMEENTOES OF THE EARLY DAYS OF THE St. Laterin's Well in Cullen. In Limerick there is a well near Kilmallock consecrated to St. Molna. In September there are three stations held at wells quite close to each other. At Kenmare,

the down grade. It is an as officers and bandsmen and a Its philanthropic work—I ported by benevolent people no further connection with ing in an occasional ched ducted on wasteful lines, are in a dangerous state, conducts a gigantic saw which members are invite their money. The funds their money. The funds their money invested in mission halls that may vere come derelict property. being the organization is key the personal influence of Booth. He is an old man a will mean a serious crisis. Booth. He is an old man a will mean a serious crisis. The religion taught is a of Christianity. Baptism abolished—a dedication ounder the bag of the Arm the creed of the Arm is by faith, impulsive conversanthropy mixed with bufew are received at the denots unless they can pulses they can p

AUGUST 27, 1910

membership. The organizations most largely in the pithe "Salvation Army"—issu ties. But there are signs the down grade. It is an an officers and bandsmen and a

ots unless they can p the poor accommoda Army also runs a profi The Army also runs a profition agency, and supplies other goods at rates that good profit. It has seen In the absence of a reiwe have only rough est numbers of the Cathol Britain. But this much hurch is the most solid od fruitfully active body and fruitfully active body try; there is a continua verts to it, and an imme people are hesitating on conversion, reluctant to sion, but drawn towards the spectacle of its unitemidst of the indifference dissension that is rife in nominations, and further the devoted work of

A. HILLIARD

A TALK TO CON ADDRESS DELIVERE JAMES M. GRAHA OF THE HOUSE OF TATIVES OF TH STATES FROM IL

MEETING OF TH CONVERT LEAGU

In the West where I were no Catholic school tended a Catholic school the early days even Cawere very few, and in the which I lived I was sended by persons who rounded by persons who lie—I might say of so Catholic. Some farmer on Christmas Day, just of feeling as anti-Catholic, in life to prepare mys o prepare my vertised it from coast Path That Led a Prote the Catholic Church."

There are a few facevident. The chief

evident. The chief eternity. You all bel eternity. Now when w the length of eternity with that little time v lifetime, our present s breathing spell, and breathing spell, and is merely an opportunity eternity. Believing it all do, we know that C the living God, came on earth and lived wit time. We believe He Person of the Bless know both by the writer of the condition that when it merels it is more than the condition of the secondaries that when it is more than the condition that the revelation that when revelation that when it he became a divit established a means children of men could The divine promise w Church would continuisted; that all opporevail against it, which He established through all time as the through all time as th We are told that this from its standard, Church was necessa you are told, beca ceased to do the wor-established it; that a created. When we moment about that, If Christ was the Sound of God, and promised the established should

> Church was founded the promise made in a false promise. T that Christ was not therefore a false projectrication from that Taking the other Christ was God, and Christ was God, and tles out to teach all that time until this uous succession of te same as when first their truths may be that anything to de that anything to do the same? The C now what it taught shown that the Chu shown that the Chu
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> lished by Divine me
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> thousand wears ag Two and two are to thousand years ag thousand years hen truth. There isn't from that fact, and ings of the Catholic or not, it must be same yesterday, to it changed in a would prove that origin.

origin.

the truth for all time always remain good the authors of the

called, were right, th tablished two thousan o teach the truth, h