JESUITS LEARNING A LANGUAGE.

From the mission fields of the Yukon, where the canoe and the dog train are the principal means of travel, Rev. Father Jette, S. J., recently arrived in Winnipeg, to supervise the publication of the first translation of the language of the Indians who in habit his mission, which is the most nor hernly Roman Catholic mission in the world. After years of labor he has the world. After years of labor he has completed this work and even talks of

completed this work and even takes of it with boyish delight. He had only a very little instruction from an English speaking man and had practically to learn the whole language from the Indians themselves. His way of doing this was very ingenious. "I had with me," he explained, "the back numbers of a good many magazines. numbers of a good many magazines These I would give to the men to lool I listened to the remarks they at. made to one another about the picture I wrote them down as well as I could. Then I rehearsed these sentences to an intelligent Indian boy, who, being blind and para'ytic, was given a home in the mission. He spoke only his own language, but still managed to help me by making corrections, giving synonyms and patiently explaining by signs and in simpler words. In this way I gathered a vocabulary. Then in my third year I was ill, and so was able to time to the verb and master it.

give time to the very Then my work was done. There is a humorous aspect to this There is a humorous language, which There is a humorous aspect to this method of acquiring language, which Father Jette illustrated by means of a story about Father Barnum of St. Michael's—a nephew, by the way, of the great showman—and his efforts to get the different parts of the Eskimo verb. Father Barnum selected an in-telligent looking native and, taking up a model want through all the motions a paddle went through all the motions of using it. Then he said to his chosen teacher "Cha?" (What?) which is the one word ever on the tongue of a beginner. "Cha?" The Eskimo in good faith gave him a phrase corresponding to the labored paddle move ment .

In as good faith Father Barnum wrote it down, though he wondered why "you paddle" should be so long in Eskimo. paddle" should be so long in Eskimo. He then gave his instructor the paddle urged him by signs to go through the motions of paddling and again asked, "Cha?" (What?) Again the Eskimo gave it, and the priest wrote it down. This was the first person of the verb. There remained now only the third, "the paddles." The white man pointed to a neitie approaching in a cance. padto a native approaching in a canoe, pad-dling, of course, and again asked, "What?" The phrase the instructor in all good faith gave him, but this was quite different from the other two, and very long to be simply the third person singular, ind cative of a commonly used

But this one was no more queer than many other phases of the language, thought the priest, and, well content, he began to practice his verb. And this, as he some time afterward discov

ered, was the verb he practiced : "First person, I paddle well; second You paddle very poorly; third; That man wants some tobacco."

Story With a Moral.

It is said that once Mendelssohn went to see the great Freiburg organ. The old custodian refused him permission to play upon the instrument, not knowing who he was. At length, how-ever, he reluctantly granted him leave to play a few notes. Mendelssohn took his seat, and soon the most wonderful music was breaking forth from the nusic was breaking for a from the organ. The custodian was spell-bound. He came up beside the great musician and asked his name. Learning it, he stood humiliated, self-condemned, say-"And I refused you permission ing, "And I refused you permission to play upon my organ!" There comes One to us and desires to take our lives and play upon them. But we withhold ourselves from Him and refuse Him permission, when, if we would yield ourselves to Him, He would bring from one some the mean heavenly music

THE CATHOLIG RECORD

HAS A DANIEL COME TO JUDG-MENT ?

G. V. Christmas, in writing in the Catholic World for August some memor-ies of St. Clare of Assisi, concludes with the following anecdote : "One day-I tell the story as it was

ST. CLARE AT ASSISI

down as a principle that no Church told to me by the French superior of the Franciscan Missionaries of Mary at unless it possesses a deed specially and clearly reserving that power, has the right to alter its own creed at its own Assisi, a sympathetic, cultured person ality, combining in her nature the sim discretion," the syseditorially: ality, combining in her hard the data of a child with the intelligence of a woman who 'knows her world,' — one day St. Francis and St. Clare were walking together on some errand of charity and paused at a There is no contesting the legality

wayside inn for rest and refreshment. The Italian mind, even where the saints of God are concerned, was in those days very prone to imagine evil where none existed — a habit, by the way, which it has preserved up to the day of the preserved that way, which it has preserved up to the present time—and so it happened that some of their comments on this occasion were overheard by St. Francis. His first thought was to avoid the faintest appearance of evil and the possibility of giving scandal to his weaker breth-ren so he told St. Cleme that she much ren, so he told St. Clare that she m 1st go home alone by another route;

further, that they must not meet again for many months. "But, Father,' exclaimed St. Clare land in dismiy, 'when shall I see you

again ?' "'When the roses bloom in Decen ber,' he answered with a smile; and it

was then December. "So they parted and went their different ways; but presently he heard her calling and saw her coming towards him with her scapular filled with perfumed roses.

"' You see, Father,' she said triumphantly, 'our Lord does not mean us to part.' And St. Francis could say no

"Ah!' remarked Mère Véronique when she had finished the story, 'it i always like that; men have so much more human respect than women !"

SACRAMENT OF BAPTISM.

To speak of the necessity of Baptism may appear to many a needless task. But such it is not. For observation tells us that the constantly increasing religious indifference of the age is mini-mizing its importance. Through the mixing its importance. In our that sectarianism in this particular is breeding a stordy race of infidels. Hence it is a timely topic. More-over, if there be truth in the words of

God, reminder of the fact is always opportune. For our Lord tells us that "anless a man be born again of water and the Holy Ghost, he can not enter the Kingdom of God."

More explicit enunciation would More explict entirement would seem unnecessary. Yet to this em-phatic statement the voice of God's Church, through the Council of Trent, h is been added, saying that "Baptism is necessary to salvation." If there-fyre, the Church has found the need of other admoniton it was because fore, the church has bound the because conditions of the times demanded ex-

conditions of the times demanded ex-pression. Like conditions exist to day and perhaps in aggravated form. Hence from the words of our Lord and from the admonition of His Church t is easily discernible that Baptism is the first and most essential of all the sacraments. It is also termed a sacra-ment of the dead. This for the reason

that man being born in original sin, is spiritually dead. Through the sacrament of Baptism alone can he be re stored to spiritual life. Here again is pointed out most plain

y the necessity of the sacrament. We ave God's assurance for the fact that othing defiled can enter the kingdon nothing denied can enter the kingdom of heaven. Such, ho vever, is the con-dition of every one born into the world inheriting, as they do, the sin of our first parents. To remove this guilt and nake us heirs of heaven our Lord in nake us heirs of heaven our Lord in make us heirs of heaven our Lord in His great goodness instituted the sac-rament of Baptism. To those, the e-fore who have not been washed in the cleansing waters of the sacrament heaven is closed. And should death overtake them it is closed against them

Presentation to Rev. F ther Whibbs. The gendemen of S., Mary's Church have for sume time been contemplating some tangible expression of their good will and recognition of the unitring z ail and devotion of their be loved pastor. According y a presentation was made in the form of a valuable horee, an elegant tubber-tired buggy and complete contemposition bis advent to the parisen Father Whibs have endeared himself to all by his escrificing devotion to the sacred and onerous duties appertaining to his vocatior, and by his kindness and cordinity has gained the love and esteem of his large congregation. Accompanying the presentation were the well wishes of the donors, towards the long contin-uance of the patternite of the review gentle-men in Campbellford, their desire for health and hapiness, and an earnest wish for his fre-quent er jyment of their desire dis appreciation of their generosity and expression of good will pleasant relations of the past – Campbellford D. spatch, Sept. 1904. Presentation to Rev. F ther Whibbs. Writing on the recent decision of the House of Lords against the United Free Church of Scotland whereby " the Law Lords by a majority of five to two lay it ' the Spectator of Aug. (

"There is no contesting the legality of the decision. . . . It is impos-sible to deny that the decision is good law. Money given to a corporate body for a lawful purpose must be devoted to that purpose, or the intention of the donors is frustrated. The first purpose of a Church in it wirdle accounts is to donors is frustrated. The first purpose of a Church in its civil capacity is to a latain its creed intact, and it is clear that the Free Church of Scotland in fasing itself with the United Presbyterians modified its creeds on important points."

What results, then, from such a startling situation and from these strict judgments of the law? What effect must such modifications in creed have upon all church property, accord ing to highest legal authority in Eng-

"Whether those modifications are "Whether those modifications are wise or otherwise may be matter for endless dispute," says the judical and astute Spectator; "but nobody can deny that they are modifications, or that they can affect the continuity of the purpose for which the Free Church of Scotland originally obtained its funds. If, then, a donor's intention is always to be strictly interpreted, which is the permanent presumption of the is the permanent presumption of the law, the remnant or minute minority which repudiates such modifications has a right to administ a right to administer the funds.

We would ask the Spectator if in its opinion this legal decision has no possible application to present holdings of the Church of England which were alienated, three hundred years ago, from the most plainly expressed inten tions of the original givers? What What, tor instance, about the foundations made on explicit condition that Masses

made on explicit condition that Masses shall be said, while time lasts, for the testator's so 1? "Money given to a corporate body for a lawful purpose must be devoted to that purpose, or the forther devices in the forther devices in the state of the devoted to the state of the device of the state of the intention of the donor is frustrated." Has a Daniel come to judgment?-Sicred Heart Review.

Dangerous in Either Case.

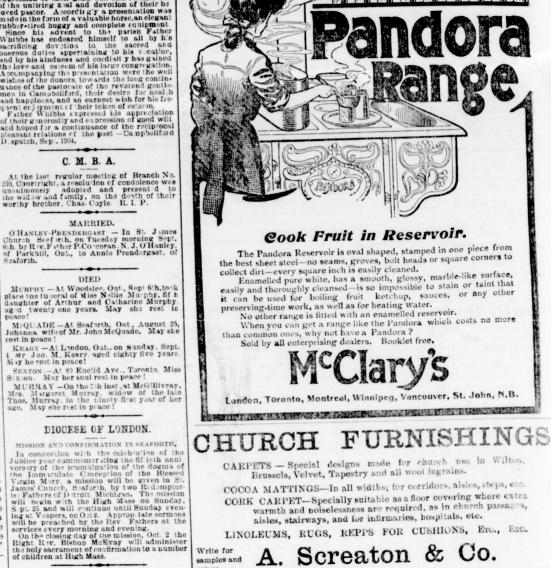
"Catholic young men," says the Catholic Transcript, "should be educated in a Catholic atmosphere, and a Catholic atmosphere can be found nowhere but in a Cathol c nstitution. Formerly, the non-Catholic educational seats were distinctively Protestantsthey were professedly so and disas-trously so for the Catholics who sought learning in their halls. Now these in-situtions are either professedly Pro-testant or silently or openly infidel. In either case they are dangerous for the untried and impressionable Cath-olic young men. The gift of faith is something so precious that it should not be mantonly isonardized. It can not be wantonly jeopardized. It can not be trifled with."

Saved by St. Bernard Dogs.

A dispatch from Geneva dated Aug. says: Two hund ed American English and other tourists had a narrow escape on Mount St. Bernard on Tues day, where they had climbed to avoid the terrible heat.

A sudden storm broke over the moun tain and snow completely blocked the path. There was little hope of saving ath. the tourist had not a number of St. Ber

path. There was little nope of Sa Fung the tourist had not a number of St. Barting the tourist had not a number of St. Barting distribution of St. Barting distressed and st. Barting distrib she would become a nun-she was then fiteen-and served in the hospitals of the Crimean and Italian wars, as she did nine and fourteen years afterwards, he added: "You shall see the new he added: "You shall see the new century, 1900. The first years will be disastrous: religion will be perse-cuted during the years of 1, 2, 3 and 4. After that God will interfere (Dieu y mettra 1a main) and peace will be re-stored to the Church." The parish priest declares that for many years past this nun has been repeating this prophecy in the very same words. Her testimony has been written down and entered among the papers prepared and entered among the papers prepared for the beautification of the Venerable Cure d'Ars, who died in 1859.



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His Lordship the Bishop has made the blowing appointments for the first week of TEACHER WANTED. LADY TEACHER WANTED FOR CAT H olic Separate school. Apply to O Bisson-sette, Trustee, St. Joseph. P. O., Huron Co. Oat. 1351-2, His Lordship the Bishop bas made the following spontiments for the first week of Ostober, namely : Sunday, Ostober 2. Chepstow, opening and blessing of new church. October 3. Monday, 9 a. m. Chepstow, con-firmation. Monday, 3 p. m.; Teeswater, ccn-firmation. Monday, 3 p. m.; Teeswater, ccn-firmation. Jonday, 5 p. m.; Teeswater, ccn-firmation. October 4. Thesday, Formosa, blessing cf church and confirmation. Ostober 5. Wednesday, confirmation. Mild-may, a. m. and Decmerton p. m. October 62h. Thurstay. Walkerton. confirma-ion a m; Chesley and North Brant, con firmation p. m.

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Of your charity pray for the soul of Rev. Mother St. Aloveius of the Sacred Heart, fue Catherine Wich and Paul inst., at the Mother House of laCongregation de Noire Dame. Montreal, in the twenty third year of her Relig-jous life. M sy she rest in peace! Oclegraphy - Altofamer AT NORTHERN BUSINESS COL EGE. Owen Sound, Ontario. The Telegraphic Department is in charge of poperator of years of experience on in guide triegraphic lines. The cationnent

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SEPTEMBER 17. 1904.

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péace! McQUADE - At Seaforth, Ont, August 25, Johanna wife of Mr. John McQuade. May she rest in peace! KEARY - AL London, Oat., on Sanday, Sept. 4 Mr Joo. M. Keary, aged eighty five years. My he rest in peace! SEXTON. -- At 80 Enclid Ave., Toronto, Miss Sexton. May her soul rest in peace! MUPP 8A - One the 7th Inst at McGillivray.

MURRAY -On the instrument McGellivray, Mrs. Mygaret Murray, widow of the late Thes, Murray, in the tinety-first year of her age. May she rest in peace !

DIOCESE OF HAMILTON.

firmation p m. October 7 Friday, confirmation, Carlsruhe a

October 9.b, Mount Forest, oppning and October 9.b, Mount Forest, oppning and Dessing of new church and confirmation.

Death of a Rel'gious.

MARKET REPORTS

DIOCESE OF LONDON.

C. M. B. A.

MARRIED.

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our souls the most heavenly mu

REOPENING OF THE SCHOOLS.

September 6 was a glorious, bright day when the children returned to school. day when the children returned to school. Mass was celebrated, special prayers said and then the children went to their classroous, and after exchanging greet-ings with teacher and fellow-pupils, the work of the year was begun. Since, everything has been running smoothly—lessons, secular and relig-ious, well explained and recited, good order and correct deportment observed, and everything that goes to make up and everything that goes to make up first class schools carried out to the letter.

Many new pupils came back with the old ones, which indicates that there is to be a larger number than in any previous year. The number keeps in-creasing day after day. The past success of the schools has convinced people generally of their excellence, and all who want their children to be grounded who want their children to be grounded in their religion, as well as to receive a good course of secular knowledge, are glad to send them to the schools. It will be the delight as well as the pride of the Brothers and Sisters to make the children a credit and a com-fort and a help to Church, home and

country. Patriotism goes hand in hand with religion, and love of home and country are hold up, as they should be, as twin sisters. The foundation must be deep sisters. The foundation must be deep and broad if a mighty edifice is to be erected upon it, so in love of God, love of home and love of country must be founded the life which is to tower high tounded the life which is to tower high above the common by its worth and ex-cellence. We are oaly sowing the seeds of the fruit that is to follow. "Train up a child in his youth in the way he should go and in his old age he will not depart therefrom," or as it is put more concisely. "As the twice is heart more concisely, "As the twig is bent the tree inclines," so if a child's life is carefully nurtured in piety and knowl-edge, if his youth be carefully guarded against evil, then we know that it is taking deep root in faith and virtue, and we may look with confidence to such a one when arrived at manhood or womanhood's estate to be a religious and domesticated person, a helpful neighbor and a good Christian and good citizen.—Bishop Colton in Catho-Lic Union and Times.

or all eternity.

All, therefore, should be constantly mpressed with the grave necessity of he sacrament. Nor should they delay the sacrament. n having it administered as early as possible to their children. For in no other way can the stain of sin on their souls be removed and they made heirs to heaven.—Church Progress.

PIUS X. TO IRELAND.

THE HOLY FATHER TESTIFIES TO THE "SPECIAL AFFECTION" IN WHICH HE HOLDS "THE IRISH NATION."

His Eminence Cardinal Logue, Archbishop of Armagh, has given to the Irish press a letter from Pope Pius X, which reads as follows:

which reads as follows: To Our Beloved Son, Michael Logue, by the Title of S. Mary of Peace, Cardinal Priest of the Holy Roman Church, Archbishop of Armagh. PIUS X. POPE.

Our Beloved Son, health and Apos-tolic Benediction. What public report had already made known, your letter to Us has confirmed, to wit, that the Dedication to God of a new temple, i Dedication to God of a new temple, in honor of St. Patrick, has happily, and in accordance with the general hope turned out to be a very splendid func-tion. We congratulate you and all the Catholics of Ireland on this auspicious event; the more so inasmuch as this celebration has borne a fresh testimony to the deeprooted Faith of Irish Cath olics, and to their unshaken union with the Chair of Blessed Peter. Moreover, we lovingly thank you for your dutiful letter. And to testify anew the special affection in which We hold the Irish Nation, We impart, with full heart, the Apostolic Benediction, a pledge of Divine gifts, to you and the other

the faithful. Given in Rome at St. Peter's on the IX. day of August, in the year MDCCCCIV.

The Second of Our Pontificate. Pius X., Pope.

The highest friendship cannot exist without respect. To make ourselves worthy of the best friends we must make ourselves worthy of respect.

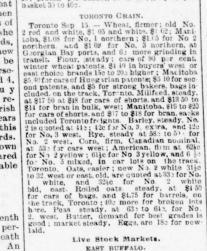
"TO GOD AND OUR LADY."

During the fourteenth and fifteenth centuries it was the rule for all per-sons making their wills to bequeath their souls to God and Our Lady. An illustrious example of this is found in

the will of King Henry VII: "My most mercifull Redemer, Maker and Salviour, I truste by the special grace and mercy of thi moost Blissid Moder evir virgyne, oure Lady Saincte Mary; in whom, after thee in this mortall lif, hath ever been my moost singulier trust and confidence most singular tract and contained to whom in all my necessities I have made my continued refuge, and by whom I have hereto in all myne ad-versities ever had my special confort and relief, we have in my most exand relief, wol nowe in my moost ex-treme nede, of her infinite pitie take we impart, with full heart, stolic Benediction, a pledge of gifts, to you and the other in Rome at St. Peter's on the e of August. in the vear

Consider Peter, virgin and martyr, who combated error unto death, when expiring, he dipped his finger into the blood of 'his wound and stopped to write on the ground his profession of faith: "Credo in Denm"—I believe in God —St. Cathering of Share Canada's highest grade Business, Shorthand and Telegraphy College. Don't delay getting FREE BOOKLET God.-St. Catherine of Siena.

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