

think of her often while I lie here helpless. The doctors fail to deceive me with their cheering phrases. I cannot get well. Mr. Dalton, what I ask of you is, when I am gone, write to my dear sister. Carter is not my real name; you will find it here, with the address on this scrap of paper. Tell her that, in the end, the prodigal found his way home.

"Why not let me write to her to-day?" urged Mr. Dalton, eagerly. "Why not send a message that will make her so happy? Think what a happiness it will be to you to receive some word from her in return!"

Denny turned away his head and released his hold of the firm hand to which he had clung.

"You may write to-day, if you like," he faltered. "But her message will not come in time."

The letter was written the same afternoon, and Denny received the news that it had been sent.

For a short interval Mr. Dalton, because of his studies and other duties, was unable to visit the hospital. One morning, however, the expected Irish letter reached him, it having been dashed off, post haste, as soon as his missive had reached the little convent in a small town among the green hills near where a torrent rushed down from the mountains. Denny had described the place, and now the picture arose before the mind of the reader.

The letter was inexpressibly sad. It expressed deep appreciation for what Mr. Dalton had done, gave as gentle a version of the history of the wanderer as a sister's love could transcribe, and concluded in a spirit of thankfulness, after requesting that he would read the lines enclosed, lest she might unwittingly have written something which might retard Denny's possible recovery.

But the words to Denny were joyous, and sweeter than the fragrance of the bit of Irish hawthorne, plucked for him from the hedge of the convent garden, were the love and encouragement they breathed; bidding him do his best to get well—saying the writer had sent to a family friend in London, who would advance him the money to begin life anew, and hazarding the hope that when he got upon his feet again he would come back to Ireland to see her.

Mr. Dalton took this letter at once to the hospital.

Denny had not waited for the message, however.

Yet swifter than the currents of the ocean, the speed of steam or the wings of the carrier-dove, may it not have reached him before he went? If there is such a thing as telepathy, is there not possibly a telepathy of prayer?

However this may be, through a later, sorrowful yet consoling letter from Mr. Dalton, the young nun in that far away Irish convent had the exceeding great reward of knowing that her constant petition had been answered; that her brother, to the end so dear to her, had turned from his old, wild ways forever.—Catholic Fireside.

FATHER VAUGHAN'S READY WIT.

The Rev. Bernard Vaughan, S. J., the famous London preacher, who concluded his series of sermons on "The Sins of Society" on Sunday, July 29, is not only a forceful and original preacher, with the gift of drawing and holding huge audiences of every class, but a delightful companion in his scant leisure, and of the readiest wit. A. M. B., in the London Daily Mail, tells some good stories of Father Vaughan:

"Some years ago he brought a libel action against a paper, which charged him with being 'steeped in sedition.' His conduct of the case was one of the most brilliant successes. As some one remarked, he was a good witness, a good counsel for the defence, and for the plaintiff, and a good judge directing the jury. Asked at the time by a rabid anti-Jesuit, 'Do you believe in the principle that the end justifies the means?'—'It was the time of the King's illness—I hope so,' he replied; 'otherwise Treves (the surgeon) must be hanged for plunging his knife into the King's body.'

"This was as clean-cut as any of the witticisms of the great English Chancellor, Thomas More, whom Catholics now invoke under the title of Blessed. While daily rendering Caesar's things to Caesar, Father Vaughan is no crown and throne worshipper. Asked if he had been nervous in preaching at Cannes when King Edward and other royalties were present, he answered, 'No; for you must know that I have been accustomed to preach in the presence of our Lord.'

"At the last sermon of the series above named, he said, speaking of the vulgar custom as common in America as in England of trying to break into society:

"He could remember the old-fashioned days when chairs were hired for guests. To-day we hire guests for the chairs. It was an age of hirelings. How sad it was that men and women who would not even dream of humbling themselves to enter the kingdom of heaven would lick the very dust of the floor to have their names, and their names only, associated with hired guests who did not want to know them."

"Many times I have had handsome sums offered me on the condition of my introducing certain persons to a certain set. On one occasion the applicant was a vulgarian whom I could only introduce to the door."

Father Vaughan is one of eight brothers, six of whom devoted themselves to God in the priesthood of the Catholic Church. One of the six, the Rev. John S. Vaughan, made this remarkable dedication of his book, "Life After Death":

To my seven brothers, viz.:
 To Herbert Vaughan, Cardinal Archbishop of Westminster,
 To Robert Vaughan, (late) Archbishop of Sydney, N. S. W.,
 To William Vaughan, founder of the Archdiocese of Exeter,
 To Jerome Vaughan, founder of St. Benedict's Monastery, N. B.,
 To Col. Francis Vaughan, Commander of the Royal Monmouthshire Militia,
 To Bernard Vaughan, S. J., Superior of the Jesuit Mission, Manchester,
 To Edmund Vaughan, Esq., of Glen Trothy, Antrim, Ireland.

This little volume is dedicated (with-

out leave) as a slight tribute of deep affection.

Seldom has anything quite so strongly suggesting St. Bernard of Clairvaux and his brothers been seen in the Church in modern times. To make the parallel closer, a number of the women of the various branches of the Vaughan family have entered convents—one of them, Clara Vaughan, whose life has already been published, dying at an early age in a convent of the austere Poor Clares.—Boston Pilot.

AFTER SCHOOL DAYS, WHAT?

A PLEA FOR THE CARE OF THE BOYS AT A DANGEROUS PERIOD OF LIFE.

At the general meeting of the Manchester England Council of the Society of St. Vincent de Paul, Rev. Godefric Keane made an address, which is reported in the London Catholic Weekly. The following extract will prove of interest not only to members of that society everywhere, but to those interested in our total abstinence cadets, and boys' brigades, young men's societies and alumni associations.

"There is," said Father Keane, "one aspect of the society's work to which I consider special attention ought to be given and that is the one which comes under the heading of patronage work. That has for its object the interests of boys from the time they are likely to leave the elementary day school until the time when they have reached an age in which they may be entitled to be deemed by others—not by themselves— young men. This undoubtedly is the most dangerous period of life, and one that calls for special protection. It is the period in which the Church in England loses thousands. I was speaking the other day to a priest who has had over twenty years' experience in Manchester and Salford, and he asked, 'What becomes of our youth?' A couple of years or so after leaving school they seem in great part to disappear altogether from attendance at Church. Another priest had taken the trouble to reckon up from the registers of several years the number of those who had left school in a large parish and who could no longer be counted as practical Catholics, and the result was appalling. Here was a great work for the society. It required apostolic spirit and self-sacrificing conduct, but it was one worthy of the highest forms of both. During the years that a child was in a Catholic elementary school he was guarded with care and diligence to prevent the least spot of sin from entering into his boyish heart. As soon, however, as school days were over, and he is sent to employment, a new world opens itself out before him. All that he has been taught to love and reverence, he is likely now to be taught to ridicule and despise. The mystery of iniquity becomes unveiled before him: his faith is attacked, and thus, surrounded by evil influences day after day, week after week, after holding out for a time, he eventually succumbs, neglects his pious practices and religious duties and practically becomes lost to the Church. It is at such a period that the good and devoted brothers of St. Vincent might step in with their patronage work, and by saving the boy save the man, save the father, save generations yet unborn."

THE ABUSES OF PROSPERITY.

When we consider the effect of a little worldly success on many Catholics, it seems almost a pity that the Church in this country is so rapidly emerging from that phase of its struggle for foothold when the great majority of its children were hewers of wood and drawers of water.

The prosperous Catholic, unfortunately, is not often so representative a specimen of his faith as his poorer brother. Ease and wealth always develop their own vices, and Catholics who achieve prosperity are not, it seems, more impervious than others to the temptations to arrogance, idleness and self-sufficiency which it invites.

This is especially true of Catholic women. The changes in the manner of life which easy circumstances make possible chiefly affect the women, and in all ages of the world's history, women have been the creators of social conditions and distinctions. Their position as the custodians of the home makes them the principal beneficiaries of wealth. The rich man may have to labor as hard as the poor man. It is his wife, in the matter of leisure and opportunity at least, who profits most by his acquisitions.

The necessity of labor has never been such a curse to the race as the opportunity for idleness, and the Catholic woman with means enough to delegate her duties to others too soon develops the petty vices of her class. Having nothing to all time worthily, she seeks pastime—that demoralizing pursuit of pleasure which achieves only discontent, worldliness and weariness. The habit of gossip, the cultivation of perverted standards of life, the frivolity that breeds irreverence, the social competitions that beget bitterness, the surface living that blinds to all but external values, the absorption of the spiritual in the material, the loss of the balancing sense of responsibility—these are some of the ugly growths of too much leisure, of too much wealth and too little sense of proportion.

The Church, which looks to women as the handmaidens of religion, the priestesses of faith and piety in the world, has a right to expect much from the Catholic woman of leisure. Her opportunities are great, but so far her zeal in the use of them has not been conspicuous. In her gain of means and time and position she seems to lose things of infinitely greater value, to become not only useless for service, but demoralizing as an example.

The socialist regards as a curse Christ's declaration that the poor we shall have always with us. But when we observe the rich and realize how fatal are great possessions to the preservation of the virtues that endear men to God and to their fellow-men, sometimes seems that the Divine Word

may have been meant as a blessed prophecy. Certainly adversity often uplifts where prosperity degrades, and it is the poor who sustain the Church with their mites and glorify it with their merits.—Catholic Universe.

RELAXING THE MARRIAGE LAWS.

ONE REASONABLE ARGUMENT AGAINST NATIONAL LEGISLATION ON DIVORCE.

The tendency manifesting itself all over the world, to "reform" the marriage laws by relaxing their vigor and making divorce more easily obtainable, warns us to go slow in the demand for federal divorce legislation in this country.

New Zealand has lately been remodeling its matrimonial law, and under it at present any married person who has been two years domiciled in the country, may claim a dissolution of marriage on the ground of adultery or wilful desertion. In Germany, under the new civil code, a married person may sue for divorce if the other spouse, through gross violation of the duties imposed by marriage, or through dishonorable conduct, has brought about such a subversion of the matrimonial relationship that the innocent party cannot continue the married life.

There is a strong movement for laxer divorce laws in Austria-Hungary, as our readers have doubtless seen from the newspapers; and in England, such an eminent personage as Sir Gorell Barnes has recently voiced the sentiment of many thousands in his pronouncement in favor of a reform (that is to say, a relaxation) of the marriage law.

The London Law Journal, in summarizing these various movements and tendencies in its No. 2104, says that the German law and others recently passed on the subject, while "very wide and a little indefinite," go to the root of the matter—the principle which any conduct or circumstance which defeat the ends of marriage or make the matrimonial relationship impossible, ought to be a ground for dissolving it and setting both parties free.

That is to say, the modern tendency everywhere is to revert to that Mosaic relaxation of the primitive law which Jesus Christ abolished, making a second marriage during the life of both parties adulterous. The Church has always insisted that the rights and duties of the married state are not derived from the civil power, since they existed before States were instituted, and are more deeply rooted in the nature and the wants of man than any civil allegiance; and that "wherefore the State cannot legislate concerning the bond of matrimony nor interfere with the duties essentially involved in it. * * * All it can do is to protect the natural rights of husband and wife and children." (Coppens: A Systematic Study of the Catholic Religion, p. 261.)

The present condition of affairs in most of the American States, due to the subversion of this Catholic teaching, is certainly deplorable; but if national legislation would take the place of State laws, there can be no doubt that it would result in a national legalizing of divorce, the repeal of which would prove well nigh impossible. Had we not, better, therefore, let well enough alone, or rather, concentrate our best efforts towards prevailing upon the legislatures of the different States to reform their marriage legislation in the true sense of the word of reform, viz., by making the laws more stringent and barring divorce as far as possible, if we can't succeed in getting it barred entirely.

THE BAPTISTS.

Of all religious bodies in the United States, perhaps the most hostile to the Church are the Baptists. Their papers develop their own vices, and Catholics are particularly bitter in their denunciation of all things Catholic. Indeed it has rarely been our good fortune to see a favorable word of the Church, her clergy, or lay members, in any Baptist organ. It would seem that the case is the same in Canada—at least the Maritime Baptist appears to be typical of its class. More than once we have had occasion to rebuke this journal for its vituperation of the French-Canadians; and it is quoted by the Casket as saying, quite recently, in reference to the Province of Quebec: "The widespread illiteracy is a significant fact in a province in which the Church of Rome is the dominating power." To this slur, which would hardly be worth noticing if it were not so often repeated the Casket retorts:

"According to the educational census of Canada and the Empire taken in 1901, Quebec occupies the same place among the provinces of Canada, as Ulster occupies among the provinces of Ireland—namely, the second last, or even the third last if the territories be counted. Ulster is the Protestant province of Ireland, as Quebec is the Catholic province of Canada. If Quebec's place in the educational scale is due to the baneful influence of the Church of Rome, who is responsible for the condition of Ulster?"

The comparative illiteracy of Quebec and Ulster is of little importance to us, and we think the Maritime Baptist should be more concerned about the moral condition than the educational status of any community. It has no excuse for not knowing that the French-Canadians are a law-abiding, God-fearing people; and it ought to be willing to admit at least this much—that their morality bears favorable comparison with that of the best Baptists anywhere.—Ave Maria.

Professor John Swinnerton Phillimore, a recent convert to the Church and former professor of Greek at Glasgow University, has been appointed to the chair of humanities at the same institution. There were eight candidates. The professor, who is a son of the late Admiral Phillimore, has won many scholarships, is an accomplished Latin and Greek scholar and, as a Liberal, takes a keen interest in poli-

A MALIGNED CLERGY.

No one who is at all familiar with Mr. F. R. Guernsey's contributions to the Boston Herald will be surprised at his sympathetic portrayal of Catholic priests in Mexico, Carmelites, Jesuits, Dominicans, and Benedictines—Mr. Guernsey has words of discriminating eulogy for them all; while of the priests of his predilection he says:

"Among the Passionists here I have known men of the most remarkable zeal and fairly angelic goodness, living in the greatest poverty, and devoting all that came to them, in the way of alms, to the poor. They go to the meaneast hut as soon as to the palace of the wealthy man, visit laborers sick with contagious diseases, and their ministrations rank them with men of the Apostolic age. There were formerly several Americans among the Passionists in Mexico, and their poverty struck my attention. In the rainy season they carried no umbrellas; and if you gave them one, it passed immediately to some poor woman."

Reading this Protestant gentleman's tribute to the Catholic priesthood, one can not help wondering why so many outsiders who sincerely reverence our holy religion fail to embrace it.—Ave Maria.

THE MOTHER WITHOUT FAITH.

"I don't see what's the use of living," said a mother the other day; "it's drudge, drudge, drudge, every day and Sunday, for thoughtless and ungrateful children. I'm tired of it all. What are we here for any how? What is the sense of this monotonous, hopeless and useless life?"

This was merely an outbreak of temper caused by fretted nerves.

But, indeed, if a woman does not live by faith, if she does not give her life to God, if she does not accept the trust of training her children as a sacred duty and a high mission, if she does not put a divine motive back of her daily actions, the drudgery of existence becomes most irksome.

Life is meaningless, is a very torment, is worse than weariness if faith does not throw light upon it and show it to be a preparation for eternity.

To labor for God, to do His will, to deserve His favor, to lay up the merits of good works performed for His sake—this makes life worth living. This makes common duties nobler. This takes the dullness out of monotony and the weariness out of mental toil. When the mother in the kitchen, at the sewing machine, or by the bedside of her ailing child can say: "I do this for the love of Christ," she has learned the meaning of Christian

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motherhood and has found the way to obtain the crown of eternal life.—Catholic Columbian.

The truly charitable individual forgives all because he understands all, he judges not, lest he condemn himself, and he gives not of his material stores, but of his very self in the service of humanity.—Pauline Steinem.

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