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Catholic Record.

"Christianus mthi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

VOLUME XXVII.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 16 1905

LONDON, SATURDAY, SEPT. 16, 1905.

JOHN KNOX.

With Andrew Lang as our author we have already pointed out that John Knox is no meet subject for eulogy. It is rather curious that many divines hereabouts take no account of historical witnesses in their summing up of the career of Knox. We advert to this because they belong to a denomination which is no laggard in the cause of education and can boast of scholars who have achieved distinction as philosophers and theologians. They, we presume, would not waste any time on John Knox; but they ought to tell their brethren that historians say it is strange to see men professing all the time our modern creed of charity and toleration extol these sanguinary spirits of the sixteenth century."

Knox was no patriot. Our brethren will have it otherwise, but Lang writes: "Till Protestantism altered the national sentiment of Scotland, till David Beaton was foully slain, till Knox came on the scene, till France was suspected of ill faith, the Scotlish man, women and child man beautiful to the scene of the sc people, man, woman and child, were ready to die rather than bow the neck

Speaking of education in Scotland in the days which are depicted sometimes as unlighted by a ray of culture, the same author remarks that primary education was by no means so rare as we are apt to suppose. The parish churches, built under the sons of Malcolm, were centres of education. The monasteries, as a rule, had their schools and the monks patronized education both in burghal and monastery seminaries. The mere neighborhood of an abbey or cathedral, in the long process of erection and adornment, was in itself a liberal education. So that whereas the Reformers subsequently reformed everything lovely out of the way, the ancient Church provided an education in things beautiful, architectural, music, vestments, service, in addition to reading and writing.

SOME EXCELLENT VOLUMES.

A series of manuals bearing the title "The Westminster Library," will be published by Longman, Green & Co. The volumes will be under the general editorship of the Right Rev. Mgr. Ward and Father Thurston, S. J. The authors, among whom we notice Bishop Hedley, Rev. Dr. Barry and others, are not unknown to the reading public. The English priest is doing his share for the advancement of truth, and we are quite sure that these volumes, coming from men who have made their mark in literature, will obtain a wide circulation among all classes.

THE TEACHING OF CATECHISM. Writing in the current issue on the "Teaching of Christian Doctrine," Rev. Jno. M. Brady M. D., remarks that if we would seek for better results in our Sunday school work we must no hesitate to profit by what we see around us ; we would do well to adopt methods that have led to success in every field. What we need then is organization. To be plain, the Sunday school work would be rendered nore efficient if placed under the direction of one head, or, if preferred, a board of directors, to whom would be given full power to organize, to grade, to plan, to execute,

Commenting on the teaching of the Holy Father that no weightier duty is appointed to the priest than the imparting of Christian doctrine, the writer says that it is evident that all who are called to help the priest in the fulfilment of this duty should understand well its importance. If the priest is obliged to spend years in prayer and study so that his lips may speak knowledge to the people, who will say that some plan of instruction is not necessary for those who are to be the priest's helpers in this great work of teaching Christian truth to the little ones, or, for that matter, to those grown up members of the flock, who know little and wish to know more of divine truths?

It happens not unfrequently that those who present themselves for this work have had the catechism explained to them by a teacher not well equipped for the task.

We believe that the encyclical of the Holy Father will arouse interest in this matter of teaching the Catechism. It will cause our educators to give it success in secular education. Without dwelling on the deficiencies of our catechetical methods, we may say, however,! that too much attention is the aid of the methods which stand for

The Catholic Record. given to getting the children to learn scholar may be crammed with all the chapters without having any one of them brought home to his understand. ing and conscience. When he is grad

nated he may be pressed into service as a teacher, and thus the system of cramming is continued to the increase of ignorance and the opinion also that the Catechism is a most tiresome kind of book.

Nothing, says Bishop Bellord, in his pamphlet on this question, should be learned by heart, but what is neces sary. Then it should be intelligible : it should, further, be concise, lucid, full of pith so as to be a landmark of faith and conduct as proverbs are in secular life; but ithis object will be surely frustrated if an excessive number of verbose rigmaroles be forced violently on the memory.

Unless, however, we have competent teachers the system of learning by rote will go on. True, some people are under the impression that anyone able to read is sufficiently qualified for the position of teacher in the Sunday School. No training is necessary. They do not believe this where secular education is concerned. Then they ery out for men and women with dip lomas. But catechism is unimportant; a Sunday school is merely a place wherein children are gathered once a week to drone through lessons which they forget for the most part in after years. Let our readers look at the young men who hang around the church doors during the Holy Mass on Sunday. They were once Surday school scholars who could tell you glibly enough about the Sacrifice of the Altar in the words of the catechism. But did they have the faintest idea of the meaning of what they said? Did they have its nature and what it means to them brought home to their understanding? Or, again, these Catholics who talk in church, who manifest no desire to be on time for the services, do they know what they do? And making allowances for the concupiscence of the flesh and the eyes, we believe that not a little of the indifference of Catholics is due to their ignorance of Christian doctrine.

Father Brady says: "It is clear that there should be a training class for teachers; without this it is useless to hope for perfection in results in the Sunday school work. No amount of energy, no amount of good-will, no amount of generous self-sacrifice will fully compensate for the lack of a trained teacher. In the Archdiocese of New York there is a Normal school which does most gratifying work in the preparation of teachers for their labor in the schools of Christian doctrine. The Holy Father wants to see in every parish the Confraternity of Christian Doctrine. In his compassion for the multitude, he insists that the teaching of Catechism is of supreme importance, and is a work of which there is "none nobler, none more pleasing to the Reier duty appointed to priests. The work of the catechist is more important than the work of the sacred oratormore important even than the work of those who laboriously write books in

defence of the truths of religion. With the Confraternity of Christian Doctrine in every parish fashioning instruments for the dissemination of divine truth, we shall hear less of defections from the faith. Let, then, the laymen who have had the advantages of a collegiate training put themselves in this matter at the disposal of their pastor.

ADDRESS OF BISHOP CANEVIN.

To the delegates to the Thirty-fifth Annual Convention of the Catholic Total Abstinence Union of America: It is not in my power nor is it my desire to say anything on this occasion which has not been said by others on Even to repeat the like occasions. Even to repeat the words of wise and sincere men who have zealously labored to inculcate the benefits of total abstinence, will teach their lessons anew, and inspire men and women to devot; themselves to suppress the destructive vice of intemperance, and spread more and more, the self denial and blessings which the Catholic Total Abstinence Union of America opposes to the excess, sin and hich spring from the alcohol. Our Union is one of the agencies of the Church for the healing of certain wounds of modern society at the restoring of all things in Christ.

Total abstinence is not in itself the Gospel, nor is it all religion; neither is moderate drinking of intoxicating liquors the Gospel and all religion; but Catholic total abstinence is a preventive and efficacious remedy for a

example to the weak and tempted. There is in the nervous temperament and physical composition of large num-bers of Americans, as well as in the r social customs and economic conditions, a procibility to strong stimulants, and

susceptibility to the insidious craving susceptionity to the instantial produced by alcohol, which make total abstinence safer and easier to practise than moderation in the use of intexticating beverages. And this is true not only of whisky, beer and wine, but also of nearly all the so called tonics which are making also bolics and drunkards of so many women.

MODERATE DRINKING AROUSES. Moderate drinking of intoxicants in any form arouses and incites the appe-tite soon forms the habit which enslaves its victim in the bondage of drunken

No safer or better discipline of drink no saier or better discipline of drink in the education of youth, and no sucer remedy for habitual drunkenness, has ever been tried or even suggested by our cautious friends who follow the standard of total abstinger along and kindly admonish as to

who follow the standard (I zotal abstin-ence atar off, and kindly admonish us to beware of heresy and fanaticism. When the heart of the pastor is filled with compassion for the multitudes which surround him in the manufacturwhich surround him in the manufactur-ing or mining districts, or in the densely populated portions of our large towns and cities; when he sees prisons crammed with Catholics, the boys of his parish growing up to crowd the saloons, and add squad after squad to the army of sots and loafers; when he the army of sots and loafers; when he sees children unwashed, unfed and untaught, deprived of home and school training; when he sees the girls untidy, coarse and unwomanly, by the inexorable force of environment; when he sees his labors frustrated and God's gra e in souls supplanted by vice and crime and willing or unwilling, he is forced to admit that much of the havoc is caused by intoxicating liquors, he must not be charged with heresy or fanaticism if he leave the subtle questions of Manichesism, malo in se, scientific deliberations of the subtle for the subtle fo fanaticism if he leave the subtle questions of Manicheism, malo in se, scientific drinking, and licit inebriety, to wranglers, astute critics, with more leisure and academic still to detect methods, than actual knowledge of social conditions and experience in building up the Church, preserving youth in virtue, and training souls to shun danger and resist temptation or in rescuing the victims of ignorance, error and vice.

GREAT MORAL LEADERS. Great MORAL LEADERS.

Great moral leaders like Father Mathew in Ireland, Cardinal Munning and Monsignor Nugent in England Archbishop Elder, and a long array of bishops and priests, and earnest workers, of the laity in the United States, who have labored with zeal for weak who have labored with zeal for weak and faller humanity, have demonstrated by the test of years and results, that the principle of total abstinence is the safe and certain remedy for the of intemperance. Ever ready to work for temperance, we must be ever ready to work and strive for every cause of truth and virtue, of God and

bumanity.

When we consider the sobriety, dignity, self-respect, nobler ideals, increased ability to earn wages and enjoy the fruits of labor, and preference in the presidence of the presidenc in positions of responsibility which total abstinence insures to men, and total abstinence insures to men, and the aids to supernatural strength and purity which a Catholic Total Abstin-ence Society affords them; when we consider that this Union has removed reproach, and has won respect for our holy religion, wherever its societies have been fostered; when we consider the blessings which it has brought to ing all "by the love of God and country, to bend every energy to the extirpation of this baleful evil."

PLEDGED OPPONENTS OF DRINK. We stand before the world as the pledged opponents of whatever con-duces to the making of drunkards; the duces to the making of drunkards; the custom of treating in bar rooms, of illegal liquor selling, or selling adulterated liquors, of corrupting voters by drink, of selling liquor to minors, of admitting women into saloons; to admitting women into sations; to the promiscuous mingling of young drinkers and old drunkards in such places; to all the ribald, profane and indecent language, and all other unChristian conduct and influence of the intemperate men and women who frequent the saloen.

It is enough for us that all these things tend to ruin the spiritual life of men and destroy the work of the Church. Wherever the saloon flourishes, intern perance prevails, crime increases, man-hood is debased, and the Church suffers loss. As Christians and patriots we must speak and vote for every measure that promotes the public good and pro tects virtue, and against every measare that sacrifices the public good for

private gain or political power.

Thanks to the faithful and untiring efforts of our vice presidents, treasurer and general secretary, who compose the Executive Council, as well as to the in telligent activity of those who preside over the subordinate unions and separ ate societies, we stand to day strength and vigor at the opening streigth and vigor at the opening of this convention, which through the indefatigable labors of the Rev. J. J. Curran and the Scranton Union and the coming of President Rossovelt, will rank with the most successful gathering ever held in the temperance cause in the United States. cause in the United States.

UNION HAS BEEN STRENGTHENED. Within the last two years this Union

ony D. Siebenfoercher, and the Rev. Dr. John T. Mullen, who are the officers of the Priests' Total Abstinence League.

We have yet another reason to rejoice and be grateful in God on this day. The Most Rev. Archbishop Ryan writes that his Holiness Pius X. bestows his apostolic benediction on this convention, and renews for the members of the Catholic Total Abstinence Union of the Catholic Total Absoluence Union of America all the indulgences, spiritual favors, approvals and words of encouragement which were granted by his illustrious predecessors, Pope Pius

IX and Pope Leo XIII.

The words and blessing of the Vicar
of Christ have sustained this Union in of Christ have sustained this Union in its struggles. It has had to meet and overcome habits of ease and indulgence, social customs, political corruption, and material interests; it has had to endure the mistrust of many good and earnest men; the mischief done by weak or indiscreet brethren; the ridicule and coarse jibes of idlers and triflers; the indifference of timid and apathetic friends; and the deser-It has had to meet and apathetic friends; and the deser-tion of some leaders who, after long and zealous service, retired, wearied and discouraged.

IMPRESSIONS OF THREE POPES.

ARCHBISHOP KEANE ON PIUS IX, LEO XIII,

AND PIUS X. During my life it has been my happy fortune to communicate intimately with three popes; with Pius the Ninth, Leo the Thirteenth, and Pius the Tenth, says Archbishop Keane, of Tenth, says Archbishop Keane, of Dubuque, in a recent interview. Two of them have left their names indelibly inscribed among the most notable men in history. The third bids fair to make a record in the annals of the Church and of the world no less illustrious than theirs. To have had the opportunity tific drinking, and hers melting, with more wranglers, astute critics, with more leisure and academic still to detect flaws and point out shortcomings in flaws and point out shortcomings in providence. And these three great pontiffs, while all aiming in their lifepontiffs, while all aiming in their work at the same great end, the end for which Our Lord established His holy Church, yet differed so greatly in character and in the spirit of their lives, that the impressions which they produced on me stand quite apart and distinct from one another, marking and distinct from one another, marking and symbolizing the three epochs which make up my lite.

The first of these ever-memorable

was then a young priest who, during my thirty four years of life and my seven years in the holy ministry, had never had any experience or any thought or aspiration beyond the sweet blessed routine of a priest's daily labor for souls and for God. Quite unexpectedly Providence gave me the opportunity to visit Europe. But in all its vast expanse, the one center of attraction for me was Rome; and among all the great men then shaping the world's destinies, the only shaping the world's destinies, the only one I longed to see was Pius IX.

My wish was gratified; and never shall I forget the grayester. My wish was gratified; and never shall I forget the reverent are with which one quiet evening in September, I was admitted to the presence of the Holy Father. At that season, and at that hour of the day, there was no rush upon his time; and so he was able to receive in private audience one who had nothing to offer him but his love, and nothing to ask of him but his blessing. With a simplicity suitable to the With a simplicity suitable to the occasion, it was not in the hall of rethe blessings which it has brought to countless homes and lives, we are ready to listen with patience to the most ardent enthusiast who, with flery speech obeys the Fathers of the Third speech obeys the Fathers of the Third planary Council of Balti nore, exhorting all "by the love of God and counting the wrong or with drawing the protest against it, considers to the saw me, but in as ceptions that he saw me, but in a his first paternal greetings, he asked me to stand up, I said, "No dear Holy Father, I am closer to you as I am, and if you please I will stay this way." Smilingly, he consented, and so we conversed for fully twenty minutes, with my hands resting on the arm of with my hands resting on the arm of his chair. His face was that of an venerable face I have ever seen. And yet, entering into the spirit of the oc

aged St. Joseph, the sweetest and most casion, he did not speak to me of old age, but of youth; nor of the burdens and trials that weighed him down, but of the priestly career that lay before With a buoyancy and expansive ness at which I wonder to this day, he spoke to me of his own youth, and told me that when he was young he desired to enter a religious order, but," said he, "they wouldn't let me." I had the temerity to ask: ' Are you much obliged to them, Holy Father?" Laughing heartily, he answered: "No, but I had to be resigned to the will of God." And so, exhorting me never to seek anything in life but God's holy will, he blessed me and sent me away very happy and

grateful. He was the pope of my youth, and to my youth all his words were addressed.
He gave me the compass by which to
guide the journey of my life. How
faithful I have been to its guidance will
be the test by which God will judge me

when my work is over.

Just ten years later, in 1883, took place my next visit to Rome and my first interview with Leo the Thirteenth. It was my official visit as Bishop of Richmond. The providence of God which Pius the Ninth had exhorted me to follow as my guide, had shaped my life far different from what I had desired or expected. But, as the dear Holy Father had said, "I had to be re-signed to the will of God." And so I

was there to give an account of my stewardship as head of a diocese.

But how different a Pope I found in Leo! Pius had reminded me of a gentle, aged St. Joseph. Leo was like an eagle-eyed St. Paul, ready to cope with

the most Rev. Patrick Ryan, Arch-bishop of Philadelphia; the Rev. Anth the world. God had called him to steer the Bark of Peter through a period of specially difficult relations between the specially difficult relations between the Church and the governments of Europe. And it was easy to see Providence had fitted him for the mighty task by endowing him with a genius that was a match for Bismarck and Gladstone and Gambetta and Crispi at their best. And yet, with all that this implies, he was a way the less the good and faithful was none the less the good and faithful servant to who n our Lord had entrusted the care of all the lambs and all the sheep of His fold. As such, it was that sheep of His fold. As such, it was that
he conferred with me on the spiritual
needs of his children in Virginia. And
I remember how specially interested he
was in all that I was striving to accomplish for the welfare of the colored race On this part of my work, above all, and on every care and duty of my charge, he lovingly bestowed his fatherly benediction, sending me back to toil still more bravely for the spiritual good of

the Old Dominion.

Little did I then suppose that just three years later, in 1886, I would be back in Rome to confer with Leo on matters of a totally different character. Our Bishops had insisted on my con-senting to be the first rector of the Catholic University of America, and it was to discuss this great project with the Holy Father that I was there as the Holy Father that I was there as their representative. Many and lengthy were the conversations with the great Pope which this momentous undertaking privileged me to have, not only in '86, but on various other occasions during the ten years of my rectorship. And always I found him the same vast and penetrating genius, viewing all human things from heights to which ordinary mortals had but to which ordinary mortals had but slight access, and directing all the responsibilities of his mighty charge not only with superhuman intelligence, but also with superhuman untiringness.

Leo was the Pope of my manhood. He meant work, work, work—assiduous, untiring, resolute, intelligent endeavor to realize on earth the kingdom of the Son of God. Contact with him was Son of God. Contact with him was always like a bugle blast calling to loftier aims and stronger endeavors for good. He knew nothing of old age and decrepitude. Up to the last he was the Eagle of the Vatican, soaring above all and ready for still bolder fights. And thus it was that God took the Eagle to rest in His own hosom. Eagle to rest in His own bosom.

Lastly, our Lord has privileged me to confer intimately with Pius the Tenth. In studying his character, no one can fail to remark not only the re-semblances, but also and especially the dissimilarities, between him and his two The first of these ever-mount is two experiences took place in 1873, I dissimilarities, between him and his two experiences took place in 1873, I dissimilarities, between him and his two experiences took place who, during great predecessors. In him we see, as was then a young priest who, during in Pius the Ninth, much of the gentle solicitude of St. Joseph. In him we recognize, as in Leo the Thirteenth, much of the lofty zeal of St. Paul But in him we are conscious, above all, of the spirit of St. Peter ever heedful of these words of the Divine Master: "To thee i will give the keys of the Kingdom of Heaven." Not for a moment surely did Pius IX. or Leo lose sight of that divine utterance and of the sublime commission which it implies. But their providential circumstances compelled them to devote very much of their attention to he relations between the See of Peter and the civil powers of the world. Pius had to stand to the last in solemn pro-test against the spoliation of the patritest against the spoliation of the patri-mony of Peter, Leo hoped and strove, up to his latest breath, to procure the righting of the grea; wrong through the intervention of the Catholic powers of Europe. Pius the Tenth, without either sanctioning the wrong or withonly for those spiritual interests and ends which Christ our Lord had in view

in establishing the kingdom of God on the earth. This sublime aim he has expressed in that formula which is the motto of his pontificate— "Omnia instaurare in Christo." This, too, he has repeatedly symbolized by his action during the great solemnities in St. Peter's on which occasions, instead of wearing the triple crowned tiara, as his prede cessors did, he has worn simply the episcopal mitre, while the tiara was carried by lackeys in the procession that preceded him. He has never forgotten his auguish over that interven-tion of Austria in the conclave, an event which, humanly speaking, much to do with his election; seems to resent with a sort of indigna-tion any even apparent intervention of the civil powers in the affairs of the Church of Christ.

Pius X. is the Pope of my advanced

of the last chapter in my career. age; of the last chapter in my career.
For I devoutly hope that he will live
to guide the Bark of Peter long after I have gone. He points always to that divine tribunal which is the final test of all things. May his example inspire us to greater earnestness in measuring all things, not by the standard of earthly interests, but by the measure of the will and the spirit of Christ, and thus to aid in his great purpose of "restoring all things in Christ."

Sometimes we hear it asked concern ing a little out of the way place, can a priest get a living there? Well, we have known a very small group of Catholics glad to make sacrifices and support a priest who knew how to love them and to make converts. He was them and to make converts. He was willing to say with the Apostle, "Now we live, if you stand in the Lord" (I Thess. iii. 8), As if to say. Life is worth living, if my people fall away from the Lord's love.—The Missionary.

1404

ADORATION, PRAISE AND PETIT FOR. God is to be adored. All rational reatures are in duty bound to pay that tribute to their Creator. There are too few of us who pay heartfelt adoration to God. We are too superficial in our worship and are quite satisfied with

TALKS ON RELIGION

a veneer or an appearance of adora-We pray, "Thy will be done on earth We pray, "Thy will be done on earth as it is in heaven," In heaven they rest not day or night. The prayer is as St. John tells us: "Holy, holy, holy, Lord God Almighty, Who was and Who is and Who is to come. Thou art worthy, C Lord our God, to receive glory as honor and power, because Thou hast created all things, and for Thy will they were and have been created."

At Bethlehem we have an iljustra-

At Bethlehem we have an illustra-tion in the example of the Magi: "And entering into the house, they found the Child with Mary His Mother, and opening their treasures they offered Him gifts, gold, frankincense and myrrh." When we really adore God we are glad to contribute to the beauty of His temple and to the onrichment of of His temple and to the enrichment

His worship.

The better we realize who we are and Who God is, the more disposed we are to throw the spirit of worship into our prayers. We get away from dry formulas or we do not permit our prayers to be mere formulas or cut and dried peti-tions. The words of our prayers glow with sense and meaning and directness.
We take aim and are at least as much on the alert as the marshmen in the forest. Some such thought must have inspired the Psalmist when he wrote: Come let us adore, and fall down and weep before the Lord that made us to the people of his pasture and the sheep of His hand " (Ps. xeiv., 6).

of His hand " (Ps. xeiv., 6).

Praise springs from adoration. This is the great work of all God's creatures. All should heartily join in the chorus so as to make it universal. The Church-leads us in these words: "We praise Thee, we bless Thee, we adore Thee, we glorify Thee. We give Thee thanks for Tny great glory, O Lord God, Heavenly King, God the Father Almighty."

mighty."
All creatures should give praise to
God. "The heavens and the earth are
full of Thy glory." The infinite majesty
full of Thy glory." God. "The heavens and the earth are full of Thyglory." The infinite majesty of God, His infinite perfections, His glory and power call forth praise from all who realize something of His attributes. Since we are His creatures, since without Him we could have had no existence, since He made us for Himself, we should tend towards Him as every stream and torrent tends towards the ocean.

should tend towards Him as every stream and torrent tends towards the ocean...
"I have glorified Thee on earth; F have finished the work which Thougavest me to do." (John xvii. 4.)

When the faithful soul has passed to her eternal reward she joins the angels and saints in adoration and praise. The blessed in heaven, being in the possession of glory, have no further need of blessed in heaven, being in the posses-sion of glory, have no further need of-petition for themselves. The sojourn-ers on earth, being in the midst of temp-tations and fighting the good fight, need assistance since our Lord has said, Without Me ven can do nothing." "Without Me you can do nothing."
For us petition is necessary. St. Paul says: "Be nothing solicitous; but in everything, by prayer and supplication with thanksgiving, let your petitions be made known to God "(Phil. iv. 6).

Petition shows our dependence upons God. Men who do not pray must either be filled with their self-sufficieither be filled who there ency or they do not realize how essential prayer is. God has made prayer a condition to obtain His gifts. He knows our needs. Our Lord says: "Your our needs. Our Lord says: Four-Father knoweth that you have need of all these things" (St. Matt. vi. 32). He wishes us to know that we need them and that they are to be obtained through prayer. "Ask and you shall through prayer. is the Fatherly direction He

Petition or prayer is necessary for all yet on earth to complete the worship

The flowers of adoration, of praise, of petition, of worship and of service are gathered together in the virtue of re-

Our external homage must spring from our hearts. We must worship God "in spirit and in truth." Then there will not be addressed to us the reproach our Lord addressed to the their lips, but their heart is far from Me. We are to worship God by faith, by

We are to worship God by laith, by hope and by charity. Each of these virtues is essential to true worship. It any one of them be absent when we come before God, no real worship is given to Him.

"Hath not God chosen the poor in this world, rish in faith and hairs of

this world, rich in faith and heirs of the kingdom which God hath promised to them that love Him." (St. James ii. 5.)—Cleveland Universe.

CATHOLIC NOTES.

Dr. Chamberlain, one of the founders of the Tokio University in Japan, recently became a Catholic, as did Dr. Von Koerber, the professor of philosophy in the university.

The senior judge on the English bench is Lord Justice Mathew, who celebrated his seventy third birthday recently. The Lord Justice, who has the reputa-tion of being one of the ablest on the bench, is a nephew of the famous Father Mathew, the temperance advocates. One of his daughters is the wife of Mr. John Dillon, M. P. Justice Mathew is an Irishman and a Catholic.

Keep your boy at school, if you can. Send him to college, if possible. Give him a chance to reach the first places in the world's work.