

SCIENCE BEFORE THE REFORMATION.

It has usually been the custom to think of science in the narrow sense in which the word is used at the present time—of knowledge of physical nature—as the creation of the nineteenth century. It is not usually considered that great things in science were done more than three centuries ago. Before the Reformation physical science was supposed to have been utterly cut of the question because of ecclesiastical opposition to its development. The spirit of inquiry into the secrets of nature should seem to be a thing of the past, and the mysteries of religion, together with many other things, however, this portion of that Protestant tradition which dates everything from the Reformation, and considers it quite impossible that any scientific good should come out of the Nazareth of the Middle Ages, is a thing of the past. It is not the case. In the light of modern research in history, and especially by the consultation of original documents and authorities rather than the supposed authoritative historians of these times.

Anyone who has read any of the recent contributions to our knowledge of the work done in the thirteenth century in the great universities, can have no doubt about the sincerity and ardor with which certain phases of the physical sciences were cultivated. In Italy anatomy and physiology were studied with surprising success. In the southern part of France chemistry and other sciences associated with medicine received special attention. At Oxford Roger Bacon did work in physics that has attracted the attention of the world ever since and in a very wonderful way anticipated a few of the scientific principles that are most modern in the scientific progress. It is curious, for instance, to realize that from his studies in gunpowder Roger Bacon had come to the conclusion that men would be able to harness the immense energy which he saw at work in high explosives, and so he calmly wrote in his *Opus Majus* that some time or other carriages would travel along the roads without horses and without men pulling them and that boats would go through the water without sails and without oars. His reason for saying this was that he considered high explosives would some time serve the purpose of supplying the energy necessary for such movement. At the present time it is exactly by means of high explosives that our motor cars and motor boats are propelled, and it is said that the problem of submarine traffic is to find its solution in the same way.

It must not be thought, however, that the thirteenth century or the earlier days of the universities enjoyed the exclusive privilege of developing the physical sciences. The fourteenth and fifteenth centuries saw many an advance made by quiet workers whose object was the development of science and not any personal satisfaction in hope of either a typical example of this class of scientific workers was sketched by Dr. James J. Walsh in his article in the recent number of the American Catholic Quarterly Review on Basil Valentine, the great Reformation chemist. Valentine was a Benedictine monk who lived during the fifteenth century and whose works were very widely read during the century after his death to receive the honor of being put into print immediately after the invention of printing.

Valentine is known especially for his work and investigation with regard to the use of various chemicals in medicine. He is really the founder of chemical pharmacology, the study of drug giving, and was so greeted by Prof. Michael Foster, the head of the Department of Physiology at Cambridge University in England, when he came to this country several years ago to deliver the Lane lectures at the Cooper Medical College in San Francisco on history and physiology. Valentine's name has been especially associated with alchemy, and some of his investigations with regard to this substance have become the theme of curious stories. He is said to have tried alchemy on the wine of the monastery in order to determine its effect and found that it had a tendency when given in small quantities, to produce preliminary digestive disturbance and then cause fast to be taken on. Valentine next tried it on the monks, but some of whom were rather thin, but the alchemy did not seem to favorably affect them, and so he is said to have called it alimony, that is, opposed to monks—a sort of monk's bane, as it were. Unfortunately for the truth of this story the word alimony is derived from a Greek root and not from the Latin derivative.

The fable, however, is true in its essence, for Valentine's main object in life always was to find out the effect of things on men in order to try and obtain remedies for their ills. He studied many other things besides alimony, discovering muriatic acid, showing the properties of sulphur, adding much to the previous knowledge of mercury and investigating the position occupied by salts of various kinds in the chemical world. He was the first to show how metallic copper could be obtained from copper pyrites, and he invented a method of removing water from spirits so as to obtain alcohol of high strength. Surely that is enough for a single man to have accomplished in an ordinary lifetime, and his successful labors serve to show at once how much was being done in physical science in this neglected period of history and how little of ecclesiastical prejudice there was against the cultivation of scientific investigation of the highest order.—Buffalo Catholic Union and Times.

How happy is he who, in hours of discouragement and sadness, can have recourse to work and prayer!—work which forcibly distracts us—work which sweetly re-joins us—Golden Bands.

CREDIT WHERE CREDIT IS DUE.

At the moment when we hear of the elevation of the Hon. Charles Fitzpatrick, for the past four years Minister of Justice, to the Chief Justiceship of the Supreme Court of Canada, we find some interesting remarks concerning him in the Toronto correspondence of the London Morning Post. We are told that he is one of the three men of outstanding distinction in the Cabinet, the other two being Sir Wilfrid Laurier and Mr. Fielding. Mr. Fitzpatrick, this correspondent says, "although essentially a practical politician of the American type, is a man of commanding ability, a debater, he has hardly an equal in Parliament. Moreover, his conduct as Minister of Justice has been admirable. He has been strong, consistent, and generally indifferent to sectional clamor where the high interests of justice were concerned. This is probably due more to the pride which Mr. Fitzpatrick has in his own profession than to any other motive. But we cannot remember that his administration has been the subject of an attack in Parliament, and this encourages the country to think that as Chief Justice of the Supreme Court, to which office he will shortly be appointed, he will maintain the best traditions of the Bench and give to the Supreme Court something of the character and vitality which it needs and in which it is now sadly lacking." This is a valuable certificate of character, coming as it does from one who is not in sympathy with Mr. Fitzpatrick's politics. We have only to remark that as Catholicism is expected to bear the reproach when a public servant of that faith proves himself unworthy, it would only be fair to give it a little credit when the contrary is the case.—Antigonish Casket.

CATHOLICS URGED TO ACTIVITY

NO GOVERNMENT CAN EXIST IF BASED ON IRRIGULATION AND MATERIALISM.

The Knights of Columbus New Haven convention last week was notable for the striking addresses made at its most remarkable was that of Judge Morgan O'Brien, who boldly pointed out the duty of Catholics in helping to shape the future into righteousness. In part he said: "We can truthfully say that not a land was found, not a mountain was crossed, not a valley was entered nor a stream forded, but Catholic missionaries or pioneers led the way. And wherever from the depths of primeval forests, towns and states sprang up; wherever instead of the savagery there appeared men longing for freedom, there will be found the mark of the missionary's and pioneer's footsteps. And from that time down to the present, whether groaning under the heel of despotic government; whether amidst the trials of our revolutionary struggles; whether amidst the wars that succeeded wherein the autonomy of nations was threatened, there, sharing with their fellow countrymen in the trials and tribulations and in the subsequent triumphs, was to be found the Catholic."

"Our country, therefore, is doubly dear to us. We were here at its first discovery, we participated in its struggle for civil and religious liberty, and in return have participated in its glories and enjoyed its peace, security and liberty. It is doubly dear to us because in this land above all others 'old faith' has fair play. Its schools, its churches and its cathedrals are not the result, as in other countries, of the contributions of unstable governments, but are the gratuitous offerings of millions of freemen."

"The early discoverers of America as well as our revolutionary forefathers were imbued with strong religious principles upon which alone virtue can be grounded; and this, added to their hardy and rugged physical natures, laid the foundation and gave the impetus to that splendid civilization which is now the heritage of all."

"While, therefore, gazing in our triumphs and our wonderful development, we could not, if we would, fail to discover those ominous clouds which hover over our national firmament and which are the inevitable fore-runners of a violent storm. The presence of these clouds is not difficult to account for. Our hardy and rugged virtue in its pristine vigor, for the history of our country will show that the moral decadence of the people has kept rapid pace with the augmentation of our material wealth. That we have steadily advanced materially is unquestioned; our towns, cities and States have multiplied; our citizens have amassed wealth running into the millions and hundreds of millions; our corporations are stretching a continent; but under the shadow of this magnificent prosperity we find incipient pauperism and discontent; men, women and children deprived of religion and education and prevented from participating in those blessings which the God of Nature seemingly intended for all."

"The thoughtful statesman of America, the hopeful patriot and the virtuous citizen knows and feels that our national prosperity, that our apparent social inequalities, that the rights of capital and labor, can all be reconciled in some way consistent with the preservation of law and order, in some way consistent with the preservation of vested rights, consistent with the preservation and upholding of the Constitution and fundamental laws upon which our peace and security depend. It must be remembered that materialism, infidelity, agnosticism and other forms of irreligion have never been fruitful either in developing or perpetuating a state. Like all negative principles there is included within them a principle of destruction; they are powerful in the direction of pulling down, but never of building up."

"If but true to the principles which

have animated our past and secured our present, we can render a signal service at this time to our country by suggesting the remedies for evils which threaten our national existence, and which can be applied so as to destroy the tendencies which menace those blessings of life, liberty and property which our Constitution guarantees and in this way emphasize our loyalty and devotion to that country whose glory, interests and prosperity are linked with every fibre of our hearts."

POWER OF PARENTAL EXAMPLE.

The propagation and perpetuation of animal and other life has attending it close and rigid physical resemblance. The leaves on the trees to-day are identical in form and color with those which died and were scattered by the prevailing winds. The seed which comes back to us through bush and blossom another flower of similar hue and perfume. And so it is through all the forms of life.

Child-study discloses the fact that this physical resemblance is reinforced in the human family by even stronger characteristics. We see it exemplified in the gesture, in the carriage, in the sound of the voice, in the action and most vitally in the similarity of habits. To the child the parent is perfection. Hence a model to be copied in all particular.

It is quite apparent, therefore, that the future life of the child, because of its rigid imitation, depends upon the example of the parent, and that, vitally upon parental practices, that is, upon the responsibility of the one and the probable character of the other. Hence the imperative duty devolving upon parents of so ordering their lives and actions that nothing but what is good, noble and honorable be observed by their children.

In all things parents teach by example, and not by precept. Catholic parents, therefore, should teach by their thoroughly practical Catholic lives. Moreover, in these days of bad literature and worse companionship, a close watch for both is a positive necessity. Over confidence in these respects is not only dangerous, but also a security for contracting habits which may be vicious and forever beyond correction. But all such dangers may be reduced to a minimum if Catholic parents cling to a rigid practice of their faith and make their children companions in the discharge of those duties which it imposes. Positive commands and rigid discipline may bring a compliance with religious requirements on the part of children. At best, however, such compliance is uncertain as to its results. The only power which excites lasting emulation and leads to positive conviction concerning Catholic truth in this relationship is parental example.—Church Progress.

THE TRUE FOOD OF OUR SOULS.

Processions and public honors are suitable and useful and even necessary to show our loyalty to our Lord in the Holy Eucharist, but the most advantageous and the most advanced way of honoring our Lord and benefiting ourselves is to receive Him worthily and frequently. And this is the most earnest desire of the heart of our Holy Father, Pope Pius X. When he was elevated to the high dignity of Christ's Vicar, he at once proclaimed that it would be his most earnest purpose to restore all things in Christ; and one of the special means he has urged to secure this end is to invite all the faithful to receive our Blessed Lord frequently and worthily in Holy Communion.

There is no longer any doubt as to what is meant by frequent Communion. Our present Holy Father in a recent decree has declared that frequent Communion is daily Communion. This is a munition for the young, but not only for the young who are free from mortal for every one who approaches the altar through vanity or from human motives, but to gain grace to fight against sin and to struggle against their passions.

"Give us this day our daily Bread" shall be a petition not only for temporal needs but especially for the wants of our soul, and all should pray daily that at least Christ may come into their hearts frequently.

Let us, therefore, listen to the appeal of our Holy Father urging us to receive the Body of our Lord as often as we may, for it is our true food. Let us prepare ourselves and keep ourselves free from mortal sin, and ask our confessor when we approach the tribunal of penance to direct us in this matter that we may more frequently receive the Body of our Lord, the true food of our souls.

THE ARMOR OF CATHOLIC LIFE.

How intensely absorbed men seem to be with the present! How strange that so few give serious thought to the future! The fact is as potent in thought material as in things spiritual, though it is in the latter that it manifests itself the strongest. With the exception of the religious state no walk in life appears unaffected.

So engrossed is man with the task of extracting money from the conditions that surround him that civic duties have become trifling considerations; religious ones are performed perfunctorily; the house is a stopping place for food and lodging, and children are left largely to the care of the State, through the school system, for their training. That an unhealthy citizenship and an irreligious nation will be the inevitable consequence there can be no denying.

Happily Catholic, teaching and Catholic admonition are sternly set against this tendency. The Church by her laws puts many pauses in the inclinations of those following the common trend. Compliance with her precepts is a saving antidote for her children, and for the safety of the system of education which is the armor of Catholic life.

This fact has been demonstrated so frequently that it hardly requires additional proof. But if such proof be

needed it is to be found on every hand. Children so fortified may in their years of maturity turn from God to the common ambition—money. They may chain themselves to the chariot of sensual pleasures, or become the slaves of bestial passion, yet there always remains the seldom disappointed hope of turning back to God.

Who has not repeatedly witnessed such conversions? Who has not been surprised at the strange hour in which this grace has been meted out to many? But wherefore is it vouchsafed? The answer, of course, rests largely upon conjecture. Is one, however, not with in safe lines of probability who asserts that it is the response to some prayer taught in the curriculum of the Catholic school? Such it was in numerous cases that have come to our own observation. But be that as it may, it is the common opinion of competent judges that there is nothing so lasting, nothing so wholesome, nothing so essential and salutary to Catholic life as Catholic primary education. Catholic parents, therefore, whose ambition above all things else is the eternal salvation of the souls of their children, should see to it that they receive such an education. It is the armor of Catholic life.—Church Progress.

FALSE STANDARDS.

EXALTING THE MONEY VALUE.

The greatest mistake that is being made in the training of the children of to-day is the exaltation of the money standard—the exploiting of the price mark as it were, on everything, in their youthful minds a false picture is formed of the real things of life. Young people are prone to surface impressions, and at the best need careful guidance to distinguish the real from the assumed; and if they are trained up with a false valuation, their mistakes through life will be many and grievous.

For it comes to us all sooner or later, that the best things of life are unobtainable by any tender so far as money is concerned. Friendship, love, affection, kindly consideration—these have no money value; the selfishness that removes many a stone from our pathway, the generosity that helps out a trying day, the tender thought that makes itself felt in some small unassuming service—such are the lasting values of life whose price is above rubies to the intuitive soul.

Young people should be trained in the giving of such service. Learning to think of others sweetens the nature and helps in the unfolding of the rose of character which should one day show a perfect bloom. Start an apostolate of small kindnesses, and teach the boys as well as the girls to be thoughtful. There is nothing so touching, so beautiful, so sweet, spontaneous courtesy of the young toward their elders; and that heart is sound at the core that is willing to render respect to grey hairs.

It is a sad thought that there are so many sorrowful hearts in the world—so many lonely and alone, to whom a word, a smile, a little act of kindness, would be as a ray of light in their darkness and depression. Yet we are all so selfish and so busy that we do not always think of others who do not always need them. A word of encouragement has been known to turn the current of a life; why not be ready always to give it, since the hour may be at hand when Providence will use you as an instrument of salvation.

Not all are with the instinct to help their fellow-beings: it is God-given. And with this thought there comes the memory of a golden hair, now stilled these two years to all earthly harmonies, but harkening to those of the eternal spheres, whose first impulse was one of helpfulness, and whose whole life was given to the alleviation of the ills of humanity. Her large heart went out to those in suffering, and so wonderfully that healing came with her very presence and comfort, with every word she uttered. Dark indeed was the cloud that her presence could not dispel, and unregenerate the heart that was not bettered by her words of cheer and helpfulness.

Such souls are rare, and their qualities cannot be had for the asking; and we can emulate their beautiful example by trying to do what little we can to alleviate the sorrow of the world—such as old world, if you look beneath the surface—so eager for help and comfort and encouragement. It should be the privilege of every Catholic to give of his largesse to all who come to him in need, and within the circle of his largesse, and to those others who will make it his duty to seek out for their uplifting.—Catholic Columbian.

SOME OF ITS RESULTS.

At the beginning of the century, before the founding of the Society for the Propagation of the Faith, propaganda numbered scarcely 5,000,000. Catholics under its jurisdiction. For the present century the number has risen to about 20,000,000. Generations of missionaries have spent their lives in bringing about this result.

Seventy-three of the archdioceses, dioceses, and vicariates in the United States have received grants of money from it, and at the present time—1906—twenty are participating in its distributions.

Cardinal Gibbons wrote in the name of the hierarchy: "Gratitude imposes upon us the highly pleasing duty of acknowledging publicly the signal services rendered to the infant Church of the United States by that holy work, the Society for the Propagation of the Faith."

"If the grain of mustard seed sown in the virgin soil of America has struck deep root and grown into a mighty tree, whose branches spread from the borders of the Atlantic Ocean even to the Pacific, it is owing chiefly to the co-operation of this admirable work that we are indebted for this happy result."

Some idea of the results accomplished by the society for the salvation of souls may be gathered from this. During the past year, 1905, there were recorded more than 150,000 adult baptisms, not to speak of the children.

A SELF-EXILE.

Good works and heroic deeds are always appreciated. "Not to the preaching, but to the deeds of good works" is the promise of blissful immortality made. The intelligence of the age can see through the thin gauze that covers the hypocrisy of those whose daily lives contradict their profession. What grander compliment than that paid by the Salt Lake Herald to a Catholic priest who assumed a life of voluntary exile for the sole benefit of suffering humanity! The Herald says:

"The Philippine Government has established a model colony for lepers on Cullion, a small island about a day's sail from Manila to the south. Arrangements have been made for the housing of six hundred unfortunate with the view ultimately of removing all the lepers from the main islands in the colony, although that will take some time."

"Apart from the fact that the colony is to have perfect sanitation, a complete water and sewer system and practical self-government, the significant fact about it is the heroism of Father Valles, the Jesuit priest who volunteered, like another Damien, to live and die with the colony which will be in his care. With several Sisters of Charity, this noble man will go into exile knowing he can never return, knowing he must eventually be smitten by the disease, suffer its tortures and die the loathsome death—all for the love of his Master and his fellowman."

"Greater love hath no man than this, that a man lay down his life for his friends." And for his friends, Father Valles has chosen the most helpless of the race—those utterly without hope. Not for glory or wealth or place among men, not for the plaudits that spur some to high deeds, not for the pleasures of life, but only for the great love that a profoundly unselfish religion has inspired does he welcome the call for self-immolation. There can be no monument worthy to mark such deeds, no commemoration great enough to teach their full significance. But all the world will recognize the power of a faith that can move men to the supreme sacrifice involved in the life of Father Valles, and all the world is better for the knowledge that such lives are possible in these days of selfishness and skepticism.—Intermountain Catholic.

SOCIETY WOMEN IN CONVENTS

The conversion of Princess Ena, now Queen, to the Catholic faith, recalls to mind how many recent converts there have been. Among those who have recently joined the Catholic faith may be mentioned Theodora Lady Cottonham and her daughter, Lady Mary Phips. The latter is a noted singer, a French scholar and an amateur actress, and has studied under Mme. Thénard of the Comédie Française. The Hon. Mary and Hon. Margaret Russell, of Killowen, are now both nuns in the Convent of the Holy Child at Mayfield, Sussex; and also the Hon. Violet Gibson, the pretty daughter of Lord and Lady Ashbourne.

The Duke of Norfolk has two sisters who are nuns: Lady Minna Howard belongs to the Carmelite order, and Lady Etheldreda Howard is a Sister of Charity. Lady Edith Fielding, sister to Lord Denbigh, is another Sister of Charity, and cheerfully endures exile at a convent in China. Lady Maria Christina Bandini, daughter of Lord Newburgh, is at a Sacred Heart convent on the continent; Lady Frances Bertie, sister to Lord Abingdon, resides in a convent at Harrow, and Lady Leopoldine Keppel, sister to Lord Albermarle, is a nun of the Sacred Heart.

OUR HOLY FATHER'S BIRTHDAY.

The 2nd of June was the Pope's birthday—his seventy-second. It was celebrated quietly, or rather not celebrated at all, except in extra devotion by the Pope and his court in Rome. Telegrams and letters of congratulations of course poured in all day. But at Riese, where His Holiness was born in 1858, it was a holiday. Riese is justly proud of being the birthplace of Pius X. When the news of his elevation to the Papacy reached the quiet little town, August 4, 1903, the patriarchal spirit of the place was well illustrated in the quaint proclamation issued by the mayor:

"It is an honor for this our land, to have been the birthplace of him who is now raised to the highest place on earth. Our honored countryman always cherished a loving remembrance for the place in which he first saw the light. Notwithstanding his great distinction, he never laid aside the amiable familiarity which characterized his intercourse with his countrymen. We all remember and venerate, looked upon as a father, a friend, and a benefactor. His modesty invested the Cardinal's purple with a halo of popularity, and few names are uttered with such affection as the name of our glorious compatriot, whose transcendent qualities, high wisdom, and scriptural practice of the most distinguished religious and social virtues have made him worthy to be elevated to the pontificate."—N. Y. Freeman's Journal.

Prof. Huxley's Memorable Words.

"The late Prof. Huxley," says the New World, "paid a memorable visit on one occasion to the College at Maynooth. Having inspected the various classes, and interviewed the students, he addressed the professors after lunch, substantially in the following terms: 'The students are the men whom the enemies of Christianity have to reckon with. The Protestant Church of England is rent asunder by internal dissensions. She does not know her own mind. She has no solution to offer of the vexed philosophical and social questions that imperatively demand the attention of the modern world. But your Catholic seminaries are an army of perfectly trained soldiers with profound and definite convictions that engender dauntless enthusiasm for the Christian cause.'"

According to recent figures Alaska contains about 15,000 Catholics; it contains seven parishes, sixteen missions, twenty three churches or chapels, two academies, three hospitals, one orphan asylum and one industrial school. Nearly all these institutions are under the direction of the Jesuit Fathers, the Christian Brothers and the Sisters of St. Ann and of Providence.

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TO THE GRADUATE.

Pain and effort are the yardstick not only of earthly success, but of virtue itself. It is well for the graduate to begin in the belief that suffering is the portion of the good. It has ever been so; it will forever be. We have the testimony of Holy Writ for it, and there is no escaping the truth that "God loves whom He chastens."

The infidel often sits down to-day and enjoys a hearty laugh at the expense of our God. He says: "Is this thy God, O Christian? He thy first friend, thy best benefactor? He thy Father, who looks out from his heavenly kingdom and sees the children of His adoption ragged and beggarly in tears at His gates? How is it that your God is not so kind to you who profess to know and love Him as He is to me who utterly ignores His existence and loves not, because I believe there is nothing to love?"

So does the infidel carp and sneer at what is often a puzzle to the thoughtless Christian, a puzzle that they who serve God best get apparently least for their labor—that act of Christian heroism which receives no badges from the world's hand—that the pure are careworn in the struggle of grace opposing nature, while the impure laugh in their revelries—that the revengeful are deemed wise in their vicious victories, and the charitable crushed out of the way of progress with broken hearts and clouded lives. Yes, a puzzle is all this, and will so present itself to the thoughtful mind of the serious graduate—a puzzle which cannot be solved by nature but becomes an axiom in its clearness when viewed by the light of grace.

If there were not two periods of life, then the fact of the wicked laughing and the righteous ofttime grieving would remain an inexplicable riddle. We know, however, that time is the porch of eternity—that death is the end of a beginning. Everything then, that takes our thoughts from earth to heaven is a real blessing, though so disguised that flesh and blood may falter at the sight. And so, when lying lips rob us of our fame, let us say—not in this, O Lord have I sinned, but in other things known to you, and I bear this slander that you may write my name in the Book of Life, which his pen dare not sully.

When we see noble souls crushed beneath woe, and wonder and wonder again why such things should be, let us regard the earthly sorrow as the herald of a heavenly joy. When we see God's children kneeling in prayer, and "telling their prayers with the beads of their tears," while grim and ghastly poverty throws its dark shadow on the bare black wall, let us not say God's finger did not draw the picture. They may be rich in grace and then, after a little, a home will be theirs surpassing that of the millionaire, whose paths sparkle with fountains and fountains, bright with gold and tapestry, there floats forth the music of a thousand chorals.

How should we bear our suffering? Patiently, as our burden grows heavy when the heart faints. Let us trust Him Who gave us the strength we have, for it is easier to perfect than to create. Let us bear our cares meekly, for if we grow angry, sin will be added to suffering and our cross will be doubled. Let us bear them with Christ, Who fell under His three times, when ours hardly bends our back. These little items of Christian philosophy will, for our new graduates, change life from what it is with what they would think it ought to be, and help them to correctly take the first step, which we hope will be half the journey.—Catholic Union and Times.

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