THE SERAPHIC DOCTOR.

Extraordinary Public Interest the World Over in the Life of Assisi's Famous Saint, Apostic, Poet.

Now the life of St. Francis proves that poverty is no hindrance but rather an aid to the growth of the religious spirit. It was in the ever present thought of the poor that he found his work. But before he could efficiently help them he felt that he must be one of them. So he renounced all that he once enjoyed and became a mendicant. The fondness entertained by St. Francis for sports and tournments suddenly gave place to the most perfect contempt for things of earth and was replaced by an ardent zeal for the glory of God's kingdom. Having given all his possessions to the poor he WAS DISINHERITED BY HIS OWN and looked upon by the world as a fan-

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We all remember that supreme and celebrated scene in which he was brought by his own father before the brought by his own father before the justice of the town and prosecuted for having given away what did not belong to him. The Bishops exhorted him to return to his father all that was rightly his. St. Francis instantly stripped himself naked, and laying his clothes and his money in a little heap the property of the the surbefore the Bishop, cried to the sur-rounding crowd: "Listen and underrounding crowd: "Listen and under-stand! Up to this moment I have called Pietro Bernardone my father. I now return to him his money and the garments I have received from him, and from this day I will only say, 'Our Father who art in heaven."

And then the Francisan order was

there and then founded by one naked

That order has since given to the Church eleven Popes; eighty five can-onized saints, including such glorious onized saints, including such giorrous names as St. Anthony of Padua, St. Bonaventure, St. Bernardine, St. Peter of Alcantara and St. Francis Solanus, the patron of American missions, besides Roger Bacon, Alexander of Hales, and John Duns Scotus; and over seventeen hundred martyrs. It has also given to the world poets and painters, scientific discoverers, and from the day of its foundation, six

Thomas de Celebo and path of the Saonthe and path of the Requiem for the dead was

COMPOSED BY A FRANCISCAN. hundred and seventy-two years ago, it was without a stain upon its records, been a missioner of universal love and peace. The untiring activity of these truly apostolic friars and their close observation of rule have made them an object of the affection and admiration of all good men. During the past two decades the Order of St. Francis seems

INFUSED WITH NEW VIGOR in this country once so fruitful of blessed results by the labor of its devoted sons.

As is well known the Franciscan order is not confined to men. Daring the life-time of its founder many pious virgins under the direction of St. Clare subjected themselves to the rule of St. Francis, and in these luxurious and effeminate days of ours his daughters still bear the noble title of Poor and preach by their daily lives the poverty of Jesus Christ. Moreover, in the course of time another branch of the order was established for persons who, though living in the world, yet fol lowed a special rule laid down by St Francis himself, and put themselves under the direction of the Franciscans.

The foundation of this Third Order was a protest against the luxury of the period. Simplicity of life, the putting of the spiritual first, and the showing of the spiritual first, and the showing of the crib, the humble manger, to the people as a reminder of this humility—we need these now. As Prof. Maurice F. Egan, whose writings display a rare appreciation of the Franciscan spirit, has well re of the Franciscan spirit, has well remarked, we need a new St. Francis not only to, solve the social question, but to teach our young people that the little things of life are admirably worth attending to. Why, he asks, should not all children that have a Christman was to see the manger beneath its mas tree see, the manger beneath its branches, and the kneeling animals, and the grave St. Joseph, and the Mother of God, and the star in the East? Why should the beautiful symbols of St. Francis be replaced by the glittering gewgaws of the toyshops? For it should not be forgotten

It's getting close to Christmas. O time of peace and joy!
And, oh to be once more, once more, a wakeful watchful boy.
With stocking in the corner for Santa Claus and the wild, sweet Christmas carols

The Forty Hours' Devotion, concerning which Cardinal Wiseman says, In no other time or place is the sublimity of our religion so touchingly felt," is another legacy from the Fran-

late Conception are also-as is well known-of Franciscan origin.

But the crowning grace of devotions which we owe to the Franciscans, is the divinely-given Indulgence of the Portiuncula concerning which the great Jesuit theologian Bourdaloue grays, it I assert that of all Loghic. says: "I assert that of all Indulg-ences that of the Portiuncula is the most authentic and valid in the Church, because it is an Indulgence directly granted by Jesus Christ Himself." All other Indulgences whatever have been derived from Sovereign Pontiffs, this

much they owe to St. Francis and the Franciscans.

But all this is by the way. To re-

turn to business. If the world is to profit by the present evival of interest in St. Francis that interest must be more than mere sentiment. St. Francis lived his life, no that we should talk about him, but that we should carry on his work more broadly and deeply. Some practical method of doing this must be sought out and adopted. What more efficacious means could Catholics employ in this direction than in applying them selves with zeal to spreading the Third Order of St. Francis? No time has ever been more opportune for do ing so than the present. The Holy Father has repeatedly expressed his conviction that the Third Order is destined to exercise great influence for the regeneration of society.
"Work hard," he says, "for the
spread of the Third Order, for it is the Third Order of St. Francis which is TO RENEW THE WORLD.

In the principal church of the Franeiscans in Rome, there is a notable painting representing Leo III. dedicat ing his family to the Third Order of St Francis, for which His Holiness himself composed the following verse: Tertius Ordo nitet! Francisci pronus ad

Great Leo consecrates himself and his own. The leaders of the new anti-Masonic crusade in Europe are looking hopefully to the Third Order to replace the work of personally distributing "St. Anthony's Bread" is wholly in the hands of these Tertaries. The present writer has described in another secret societies, and in Paris the great place the workings of this great charitable movement which has been productive of such immeasurable good

happy effect of eliminating acrimony delegates of the Queen's County, of from the minds of men so that they Galway, of Mayo, of Donegal, practiwith stocking in the corner for Santa Claus to fill!

With stocking in the corner for Santa Claus to fill!

We're boys in memory still!

Atlanta Constitution.

With them also musical instruments, and the wild, sweet Christmas carols resounded through the dark forests and awakened the echoes of the rocks."

The Forty Hours' Devotion, concern.

With them also musical instruments, and it may thus be a short cut to the True Church while "the way which knowledge leads is but a roundabout."

Wexford, and nothing will ever in-North American Review, September.

SALISBURY.

of solid truth in that statement; but there is a great deal of smug English cant and hypocrisy in it also. I know something of English parties, and I know that the English Tory party and the English Liberal party are torn by jealousies and by rivalries far more bitter than those that divide Irishmen, although they have a little more of the wisdom of the serpent to conceal it. It is easy for a domineering power like England to taunt our people whom they have for ages enslaved and trampled down, with not having learned all in a moment the lessons and the habits of self-governing freemen. The Irish people have been passing during the last five years through an internal revolution such as in any other counone alone was given directly by God try in the world would have been Himself to the loving and lowly St. Himself to the loving and lowly St. Francis.

Nor should it be forgotten in this connection that the sublime and pathetic "Dies Irae" which forms part of the Requiem for the dead was COMPOSED BY A FRANCISCAN.

Fr. Thomas de Celano, and that the "Stabat Mater," which fs the most beautiful of all hymns in honor of Our Lady, is also the production of a Franciscan — the Italian poet Jacopo da Todi. Indeed few Catholics know how much they owe to St. Francis and the together or numan society can be in the streets. It was because we saw in the streets. It was because we saw only too clearly all the troubles that have fallen upon the Irish cause for the Requiem for the dead was because we saw the last five years that some of us struggled, and incurred odium and misunderstanding in struggling, to prevent Mr. Healy, before it was too late, from making permanent the gap heavily and incurred odium and because we have had our tribules in Ireland, anything has much they owe to St. Francis and the streets. It was because we saw tool lead the troubles that have fallen upon the Irish cause for the Requiem for the dead was truggled, and incurred odium and misunderstanding in struggling, to prevent Mr. Healy, before it was too late, from making permanent the gap among honest Nationalists' hearts in the streets. It was because we saw that the troubles that have fallen upon the Irish cause for the Requiem for the dead was truggled, and incurred odium and misunderstanding in struggling, to prevent Mr. Healy, before it was too late, from making permanent the gap among honest Nationalists' hearts in the streets. It was because we saw that the decidence of the main in the country, from the dead was composite to the English Mr. Chamber late of the Eagland in open revolt against the decisions of his own colleagues in the decisions of his own coll troubles in Ireland, anything has happened which proves the unfitness of the Irish people for self-government. On the contrary, I venture confidently to say that the calmness and the good sense with which the Irish people have made up their mind under circumstances of the most cruel difficulty, and the decisive majorities by which they have expressed their opinions proves that the Irish people have qualifications for self-government that no country in the world, except perhaps, Eugland and the United States, could surpass. Take twenty men, even less perhaps than twenty men, out of the country at the present moment, and if you like include myself amongst the twenty, I am quite willing to be one of the twenty to be sacrificed for the purpose of making peace, and this I do say, take twenty men out of the country at the present moment, or at any time for the last five years

and you have removed every obstacle to unity, and you would have ninety nine of every one hundred Irishmen

Seque suosque dicat maximus ecce Leo!
Seque suosque dicat maximus ecce Leo!
(Giorious Third Order! At St. Francis'
altar

they go lecturing Irishmen. the first place surrounded as they were by all sorts of difficulties and trials, and having as they had a good deal of quarrelling, the Irish people recorded a verdict against Redmondism by as sweeping a majority as England ever is thus described: "Late in the autumn of the year 1223, being at Rome, he sought and obtained from the sought and obtained from autumn of the year and the sought and obtained from the sough

The Merry Feast is Drawing Near.

BY FRANE L. STANTON.

It's getting close to Christmas; across the hills and dells

Yon can almost hear the chiming and the rhyming of the lellis; and dells

And you hear in dark and adylight all the elfia bugles slow!

It's getting close to Christmas, across the left before was covered with straw, an aliar was erected. Toward midnight some shepherds arrived, earlier blow your best!

It's getting close to Christmas, ot ime of peace and joy!

And you hear in dark and bugles sound through our dreams of rest—fling, bells, your sweetest music and bugles hild; and was erected. The place was thronged with friars from the glory there.

And won hear in dark and bugles sound through our dreams of rest—fling, bells, your sweetest music and bugles hild; carried, and sweet the bells and bugles sound through our dreams of rest—fling, bells, your sweetest music and bugles hild; carried, and only the peace and joy!

And, on he been the led and bugles sound through our dreams of rest—fling, bells, your sweetest music and bugles had not brought or the mental and bugles with the peace was thronged with friars from the first people understood what Headylsis to try to confuse the first people understood what Headylsis and the first people understood what Headylsis and the first people understood what Headyls and the first people understood what Headyls and the first people understood what Headyls and the string of the tellis and daylight all the first people understood what Headyls and the string of the tellis and the first people understood what Headyls and the first people understood what Headyls and the string of the tellis and the first people understood what Headyls and the string of the tellis and the string of the times. It seems, more transition to try to confuse the first people understood what Headyls and the string of the times. It seems most powerful to inspire detachment from the first people understood what Headyls and the string of the times. It seems most powerful to inspire detachm WILLIAM O'BRIEN ON LORD recorded on the flag in your old castle here to day. But it is not only that. Only sixteen independent men who have summoned a great national con can be called independent members of

felt," is another legacy from the Franciscans. It was instituted in 1587 by Father Joseph A. Terno, a friar of Milau, and the rules for its observance were drawn up some years later by St. Charles Borromeo, himself a Franciscan were the first bornteduce into their churches throughout Europe the devotion known as the Way of the Cross, or fourtien stations. Clement NIL extended this devotion to the universal Church ireserving to the Order of St. Francis, or whomsoever the General of it should delegate, the right.

To bless AND ERECT THE STATIONS.

For the Angelus, which has been aptly called the very poetry of prayer, we are indebted to St. Bonaventure, who in 1522, being then General of the Franciscans, commanded the friars at the general chapter of his order at Pisa to recite at the sound of the evening of the Internation. The same was ordered for morning and noon. To is was the origin of the Angelus. The privileged prayer, the "Sacrosanct," is with which every priest concludes the daily office of the Breviary, is also a griftform St. Bonaventure. The devotion to the Holy Name and to the Immacute of the Holy Name and to the Immacute the Conception are also—as is well as Concept

eye with us at present upon this subject; but it is beyond doubt that, whatever may be said for individuals, there is not one single representative body of Irish Nationalists throughout the globe that Mr. Healy can point to as supporting him in his campaign to bankrupt the National funds and to bankrupt the character of the Irish party. If that is true, to oblige Mr. Healy to conduct himself like any other man is only the exercising of the first right and duty of every free comfirst right and duty of every free community—the right to oblige individuals to bow to the will of that majority by which alone human society can be kept together or human freedom main-Mr. Chamberlain and expelling him rom his Cabinet without fear of being taunted by any foreign Powers with dissensions amongst Englishmen. The England of Lord Salisbury is a foreign ower to us, and we will do our own ousiness without carrying a thraneen

or the flouts or the jibes of any Engishman. SALISBURY DOES NOT SHINE AS A PROPHET. " When Lord Salisbury tells us that rish dissensions are his sovereign emedy against the demands of Irend, and that so long as they continue we can no longer have an agitation that will make English parties afraid of us, I beg leave to tell him that he has not been a very fortunate prophet in his prophecies about Ireland. In 1886 his "sovereign remedy" was twenty years of resolute government for the Irish Hottentots, but before six of the twenty years were over we had Lord Salisbury and his friends sprawlpining for National unity, and you ing on their backs in the cold shade would have convinced Parnellites as well as Nationalists that there is no substantial difference between the second of the Opposition, and we had the government of this empire. Then, tions of Irishmen, and you would have you may remember, he told his friends them only too willing to trample down to lay their money on Mr. Parnellevery personal consideration so long as whose name I will never mention ex the good old cause of Irish freedom cept in terms of respect and of venera could be advanced, no matter who tion for a great and illustrious Irish might be the man at the helm. You leader. Lord Salisbury told his friends can never despair of such a people as to lay their money on Mr. Parnell. that, and Englishmen would better Well, I think those of his friends who take the beam out of their eyes before took his advice will probably be a little shy of Lord Salisbury as a tipster in THE IRISH PEOPLE THEMSELVES DE NOUNCE LEADERS' DISSENSIONS. the future. We have done our part straightforwardly and honorably by

NOUNCE LEADERS' DISSENSIONS.

"While England has been wavering like a weathercock, Ireland has been solid and firm as a rock throughout the general elections of '92 and '95. In opinions of Englishmen about our saygeneral elections of '92 and '95. In opinions of Englishmen about our saygeneral elections of wave and the wave lings or our doings will not be a matter.

**Straightforwardly and nonorably by than that of any mere question between one man's and another man's little almighty personality. It will be a Parliament of the Irish race, and its business will be to show that the property of the

before this country is whether Lord Salisbury is right in saying that we cannot again create an agitation that will make English parties afraid of us." THE COMING TRISH NATIONAL CONVEN-

Further on, Mr. O'Brien said: "You are aware that the Irish party

vention that will call out the patriotism, the brains, and the resources of all the scattered Irish race. That convention will be, I venture to say, one of the greatest and one of the most historic events that has occurred in Ireland since the volunteers assembled in the Dungannon Convention. That convention must not be a convention of any cliques or any section, but must be a convention that will reflect and mirror the mind of the whole of Ireland and of the whole Irish race in the broadest sense of the term. But before a convention of such a character can be assembled there is a great work before the people of this country. At the present time there are only 490 branches of the National Federation in the whole country. There are, roughly speaking, 1,200 parishes in the country, that is to say, that in two out of every three parishes in the country three parishes in the country three parishes in the country three country that is a country the country three parishes in the country three countr there is no organization at all, and that is the case chiefly in districts which are amongst the sturdiest Nationalist districts in the country. For example, there are six counties in Munster. Of these there are three counties, and not the least patriotic— Kerry, Clare, and Waterford-which have at the present moment no voice at all in the councils of the Federation. Well, I need not tell you that a convention that would only represent an organization so restricted as that would be a poor and a petty thing, and would have no right to speak as the voice of the Irish nation. To re organize the country is the first duty of the hour. Mr. Justin McCarthy is preparing a plan for sending the members of the Irish party and county delegates of the stamp of Mr. Lundon into every parish in the country to rouse the dormant branches, and to organize new ones, and their instruc-tions will be not to be daunted by any amount of obstruction or of apathy thing is packed now-a days those select little circles of a half dozen, who can be whipped together occasion ally in some remote part of the country, to pass some resolution or other against the Irish party. MR. HEALY'S EGOTISTICAL BLUNDER

"So far as Mr. Justin McCarthy and the Irish party are concerned, their desire and their one determination is that this convention shall be a convention representing every class and every section and every corner in the country, priests and people, laborers and farmers and artisans, and the that it will represent the strength and the manhood and the intelligence of the whole Irish race in all its length and breadth and freedom. The mistake that Mr. Healy makes is in supposing that this mighty convention of the leich way. posing that this mighty convention of the Irish race is summoned for the beneficent abbeys and holy and purpose of dealing with his own per- learned nuns from the life of England convention of the Irish race will have omething higher to concern itself with, than the miserable lawyers' squabbles with which the country has been dosed for the past few years. I hope it will rise to a higher level than that of any mere question between one man's and another man's Pilot. that this Irish question, this Irish difficulty, is as indestructible as ever it was. Its busi-

A RESURRECTION OF UNITED IRISH
NATIONALISM.
"Its business, above all, will be to
show that there are fifteen millions of
people whose hearts are in the Irish
cause, and to convince Englishmen that this is an unconquerable Irish race which is willing and ready for friendship with England, but which is ready also to watch and to wait amids the vicissitudes of empires until, if an Irish Parliament cannot be obtained from England's sense of justice, it wil be sooner or later wrung from England's necessities. I call upon you, my fellow-countrymen, to rise to the height of the great duty before us of preparing for that great National convention. If I had more time I should have wished to prove to you that in organizing this great National convention upon a proper scale you will not only be secur-ing a new birth and a new creation to our sacred National cause, but you will be securing at the same time a great and genuine fair rent bill for the farmers. You will be securing a com-fortable home and an acre of land for every honest agricultural laborer in the every honest agricultural laborer in the country. You will be securing that the grabbers will give Askeaton a wide berth for the future. You will be securing the reinstatement of the gallant evicted tenants; you will be securing a great Catholic University Bill; you will be securing the release of the unfortunate political prisoners who are still suffering in English and, I am sorry to say. ing in English and, I am sorry to say, in Irish jails also; and you will be securing many another of those great measures that Lord Salisbury tells you candidly, and tells you quite truly, you never can secure until you have made the English parties again afraid

THE WOMEN OF OLD.

One solid good, out of much blunderng and some mischief in all the agitation for the advancement of women, is the knowledge it is circulcating about the high place which women have held in the Catholic Church even away back in ages popularly called "dark." Re-becca Moore sends a letter to the Woman's Journal, of Boston, descriptive of the annual conference of the National Union of Women Workers held last month in Nottingham, Eng. Lady Laura Ridding, wife of the Bishop of Southwell, and Mrs. Creighten of Southwell, and Mrs. Creighten. ton, wife of the Bishop of Peterborough, presided. The former, though a strict and, so to speak, official Protestant, in enumerating the women of Notting ham who had distinguished themselves

"The earliest of these lived one thousand two hundred year ago—St. Wer-burgh, a king's daughter, the Abbess of Repton, over whose burial place a noble cathedral was raised as a fitting testimony to the sanctity of her life Southwell Minister. The old chronicle paints her portrait thus:

"She was a minister rather than a mistress. Her great pre eminence caused no presump-She served her systers with humble subjection.

Piteous and merciful and full of charitie To the poor in their necessitie.

She never commanded systers to do anything But it was fulfilled in her own doing.

Oftimes, in her convent, she had a common saying.

Please God and love Him, and doubt not anything.

sonality. There never was a more grotesque mistake. Mr. Healy is not so very important a personage as he sometimes imagines himself. So far as it is necessary to deal with Mr. Healy, his colleagues in the Irish party have dealt with him already, and if there be the slightest necessity for it, they will know how to necessity for it, they will know how to Lady Henry Somerset's address before deal with him further, but this great the Woman's Council in Washington, D. C., last winter; where she said that Protestant women would never get their due till their religion rendered due honor to the Blessed Mother of God. Verily Catholic ideas are reconquering lost ground, but sometimes with the most unexpected weapons. — Boston

Let us mourn and weep over the ll be to show dead and help them according to our uestion, this Irish ability: somewhat let us succor them, alive and is as though it be never so small, yet let us put up helping hands. But how, and by what means? Both ourselves prayog for them, and moving others to do