

and adornments of existence are removed, and we see plainly. For God looks at the heart of us, not at the dress; and to master life is to see it with His eyes. So when trouble comes, when loneliness or grief approaches, when a dark day dawns, be glad that there is a chance for self-study, for stock-taking for a clearing up, for a moral and spiritual house-cleaning.—F. W. Tomkins.

AN AWFUL CHASTISEMENT.

A few years ago the parish of Somerstown, England, was under the care of an aged but excellent priest, a man who devoted himself to his flock and watched over each individual of it as far as was in his power. Many were the weary hours he passed with those whose ears seemed deaf to his exhortations, and many the prayers he said for such as never prayed for themselves.

There was one person in particular who caused him much anxiety. This was a young girl who had formed an attachment for and was intending to enter into marriage with a young man of vicious character and dissolute habits. The priest, being acquainted with these facts and knowing that such an alliance would only entail upon the girl a life of utter misery, did all in his power to prevent it. At length, yielding to her pastor's entreaties, the girl peremptorily discarded her unworthy suitor.

The man was furious, and his wrath concentrated upon the head of the priest, whom he shrewdly suspected of being the occasion of his disappointment. He set himself to work to devise a method of revenge, and proved the justice of his intended victim's counsel by determining upon a horrible sacrifice.

Having found a companion, as bad as himself, he told him of his plan and desired him to go to the priest and beg him to come at once to a dying man; he in the meantime would go to bed in the house, and would call for the priest when he should be ready to receive him, so that when the priest arrived he might have no suspicion of any deception. So at the time fixed upon, the friend started for the presbytery.

It was a dark night and there was a violent storm of wind and rain. The old priest had just finished saying his office and was preparing to go to bed, when he heard a loud knock at the door.

It was somewhat unusual for any one to call so late, especially in such weather, and the old man opened the door of his room and tried to listen to the stranger's reply to the inquiry of the housekeeper as to what was his business, but the wind blew so hard and the rain made such a noise against the windows that he could not catch the words. In a few minutes the housekeeper came up stairs.

"A sick call, Father," said the housekeeper. "It is too late to-night," answered her master; "tell them I will go to-morrow morning."

"But Father, the messenger says the man who sent him is very ill, and he hopes you will go at once."

"I will speak to him myself," said the priest, and going down stairs he asked whether the case was a very urgent one, saying he would call early the following day; but the man insisted that it was most pressing, that his friend was indeed dangerously ill.

"It is past 11 o'clock," returned the old man, "and I am weak and infirm." "I was desired to beg of you to come immediately," replied the stranger; "my poor friend needs your ministry at this moment."

"I will be with him by 6 o'clock to-morrow morning," said the priest again. "For the love of God, I entreat you to come to-night," exclaimed the man. "Well, I cannot refuse when you ask me for the love of God," said the devoted priest, turning aside and preparing to follow his conductor.

In a few moments the two set out through the inky darkness. The rain poured down in torrents, a sharp wind beat against the old man's face and he shivered with cold and fatigue, yet still he walked patiently onward, regardless of the storm, for had he not been asked to do it for the love of his Divine Master?

After they had proceeded silently on their way for some time the guide turned down a narrow, dark and dingy building. He used no ceremony about entering, but pushing the door open motioned the priest to follow him up a rickety staircase. On the landing he stepped aside, pointing to a closed door, and said:

"That is the sick man's room: will you be pleased to walk right in, Father? He is expecting you."

The unsuspecting priest passed in as directed, the guide remaining himself outside. The apartment was dimly lighted, but in one corner the priest could distinguish a bed, with the form of a man stretched upon it and nearly covered entirely from view by the bedclothes.

The man made no movement as the priest approached and bent over him with inquiries respecting his condition. Somewhat amazed, that the priest drew aside the bed clothes and found to his horror that the face beneath was icy cold and the eyes fixed and glassy. He felt for the pulse hastily, and as his fingers touched the wrist he came in contact with the pistol tightly clenched in the dead man's grasp.

He warned his hearers not to scandalize: "For in heaven their angels always behold the face of My Father Who is in heaven."

If we are so happy as to get to heaven at last, and if regret is possible, then surely shall many of us be mortified in presence of the faithful who, in spite of our coldness and neglect, persevere in his kind offices during our whole lives, in helping us to secure our salvation. Is it not strange that we can neglect so beautiful and attractive a devotion—that we can deliberately ignore so kind, so patient, so loving and so powerful a friend?—Sacred Heart Review.

The emotions of the aged priest were divided between sorrow over the swift vengeance meted out to his would-be slayer and gratitude to God for His miraculous preservation, for it was plain that the guilty man had been suddenly called from life that he might not execute his design upon God's holy minister.

The remorse-stricken accomplice manifested every sign of a sincere repentance and led the priest safely back to his home, where, like a true disciple of the Master, who on the cross begged forgiveness of God, he spent many long hours of that eventful night praying for the men who would have assassinated him—for the living that he might be diverted from his career of crime, and for the dead that repenting at the moment of dissolution intercession in his behalf might yet avail him.—Young Catholic Messenger.

MARY'S PLACE IN THE CHURCH.

We respectfully and earnestly call the attention of our separated brethren to the emphatic declaration recently made, at an important gathering, on a subject which is very frequently and painfully misrepresented by them in relation to Catholic belief and practice. At the fifth International Marian Congress which opened Aug. 18 at Fribourg, Switzerland, in honor of our Blessed Lady, the following formal declaration was unanimously adopted:

"This assembly of socialists in Fribourg lifts its voice aloud in order to protest solemnly against the calumny, three centuries old, that Catholics make the august Mother of God an object of adoration. The assembly, in the name of truth and justice, demands that the lie and calumny, systematically spread by official teachers and masters of religious communities separated from us, should at length cease. It calls attention to the irrefutable truth the Catholic Church knows of no other adoration but that of the Trine God and of Jesus Christ our Lord; and that all love and confidence in the Blessed Virgin Mary is strictly limited to such love and veneration as, according to the words of the archangel Gabriel, the eulogy of St. Elizabeth, and the requirements of reason itself, is owing to a creature who was elevated to the position of Mother of Jesus Christ and to whom even an apostle was committed from the Cross as a child to its mother."

If the word adoration is ever found in connection with our Blessed Lady, it is simply in the way in which it is sometimes lovingly applied to a creature: it never the *latría* or honor paid solely to God. It is unjust and unfair to judge Catholic phraseology, times honored and devotion hallowed, by outside and restricted usages. The Church's ritual and creed are not of the things that vary with fashions and ideas. Neither in Scripture nor in modern lexicology does the word adoration mean supreme worship exclusively. When we speak of the honor, veneration, reverence, worship, homage, that we offer to our Lady or the saints, we mean something as far from the adoration that we pay to God as the creature is from the Creator, and the finite from the Infinite.—Sacred Heart Review.

DEVOTION TO THE ANGELS.

Formerly October was observed as the month of devotion to the angels. But the recommendation of the Holy Father that special attention be given to the Rosary during that month seems to have well-nigh caused the people to lose sight of the original intention of devotion to the angels during the month of October. We do not believe that the Holy Father had any such intention. There is no incompatibility between devotion to the Rosary and devotion to the angels. The Blessed Virgin, who is the chief object of devotion in the Rosary, is called the Queen of Angels, and we are sure that she would be the last person to object to our loving and being devoted to the angels. She is associated with them and loves them. They, no doubt, are delighted to be employed by her in missions of love, compassion and holy charity. It would seem to be the most natural thing interested in all the guardian angels, and that she should be in constant communication with them, and they should rejoice to do her bidding.

Our dear guardian angels! What heart of the true Catholic is not moved with delightful emotion at the very thought of having a heavenly messenger assigned him by Almighty God to be his constant attendant and companion, to watch over and protect him, to be with him in joy and in sorrow, to guard him against the incursion of evil spirits, to suggest good thoughts and inspire good desires and good resolutions.

We do not see this beautiful and faithful friend, because he is a spirit, but he is with us all the same. We may well adopt the language of the little hymn to the guardian angel:

"The beautiful and shining face I see not, though so near. The music of thy soft, low voice I am too deaf to hear."

"But I have felt thee in my thoughts. Fighting with sin for me. And when my heart loves God I know The sweetness is from thee."

We are so absorbed with the things of time and sense, so devoted to mere material goods, that we are apt to forget our guardian angel, and sometimes, perhaps, we almost doubt whether there be any such thing as a guardian angel. We forget that our Lord Himself has taught us this blessed truth when He said in reference to the little ones whom He warned His hearers not to scandalize: "For in heaven their angels always behold the face of My Father Who is in heaven."

If we are so happy as to get to heaven at last, and if regret is possible, then surely shall many of us be mortified in presence of the faithful who, in spite of our coldness and neglect, persevere in his kind offices during our whole lives, in helping us to secure our salvation. Is it not strange that we can neglect so beautiful and attractive a devotion—that we can deliberately ignore so kind, so patient, so loving and so powerful a friend?—Sacred Heart Review.

TO GET THE BOYS.

Writing to the recent annual conference of the Catholic Young Men's Associations of England, Cardinal Vaughan of Westminster says: "Remember that we have three hundred thousand young people who have left our schools and are under twenty-one years of age. The boys especially need clubs and organizations to hold them together—to help direct and encourage them during the most critical years of adult life. I know of no work the Catholic Young Men's Association could take up more needed, but at the same time more difficult, than this of establishing a strong working apostolate on behalf of the boys who have left school."

"I know the difficulty with boys who have left school. They are rougher, coarser, wilder and less easily interested and held together—at least this is frequently so. But have they not frequently been taken the wrong way? Give them by all means, physical exercises—games, athletics and other amusements—with some useful instructions; all this is needed and responds to their growing faculties and muscles. But there remains a something wanting. They are capable of something higher; there is in their breasts a nobler chord that may be touched. They may be touched by an appeal to a sense of chivalry. They have within them a certain tenderness that responds to a mother's heart. Appeal to all this. Place them under the Blessed Mother, who is God's Mother as well as their Mother. Bring the whole position out in words and ways that boys can understand. The Blessed Mother of God ought to be brought home to these rough lads. Without interfering with amusements and athletics, there may be a warm appeal to their chivalrous nature. This will require tact, judgment, boldness, courage and love for the divine Mother as well as for these boys, who are in reality her children, though they know it not. But I have said enough to suggest a line of conduct which more natural methods failed to secure. Go to the Mother; appeal to the Mother in loving earnestness."

A PROTESTANT TRUST.

Mr. J. Pierpont Morgan, the great organizer of trusts, has undertaken to form a somewhat novel trust. It was announced the other day in the daily press that he and some fellow Episcopalians are about to organize "a comprehensive movement, having for its object the extension of the American national idea in the Philippines and of American Christianity among the native Filipinos."

We are informed that his latest Morgan trust proposes to raise a million dollar fund with which to establish at Manila "an institutional church," from which preachers and lay teachers will be sent to other parts of the islands, where branch institutions are to be established. The "institutional church" at Manila and its branches throughout the archipelago will be under the auspices of the Protestant Episcopal Church of the United States.

A statement of the aims of this Protestant missionary trust has been issued. It is signed by such well-known exemplars of the Christian spirit as J. Pierpont Morgan, Senator Marcus A. Hanna and other millionaires who are consumed with a desire to bring the Philippines within the influence of the peculiar brand of Christianity labeled "American Christianity." Here is how Missionaries Morgan and Hanna set forth the reason why they are ready to spend their good dollars in missionary work in the Philippines: "It is important that American Christianity should be in a position to carry on such work as the chief of the Filipinos as will convince them of the benevolent intention of the people of the United States."

If Missionaries Morgan and Hanna would permit us to make a suggestion, we would advise them to secure the services of "Hell-Roaring Jake" in connection with their "institutional church" in Manila. He would feelingly typify the benevolent intention which the policy of imperialism to which the Morgan-Hanna "institutional church" will be indebted for its existence.

This attempt on the part of ruthless invaders to impose their religious views upon a people whom they have bitterly wronged is another example of how history repeats itself. Two hundred and fifty years ago the Cromwellians undertook to force Protestantism upon Catholic Ireland to prove to the Catholic Irish "the benevolent intention" of England. We know how the proselytizing attempts of the seventeenth century Morgans and Hannas utterly failed. It is not likely that the preachers sent out by the million dollar "institutional church" of Manila will meet with better success than the Cromwellians met with in Ireland.

This billion dollar fund for proselytizing the Filipinos is suggestive of the inherent weakness of Protestantism. We do not read in the Bible of any similar fund being at the disposal of the Apostles when they went forth to make a spiritual conquest of the world. The Catholic Church, like her Divine Founder, sends forth her missionaries into the remotest lands unprovided with great sums of money. An abiding faith in the promises of Christ to be with her to the end of time makes the Church less solicitous about worldly means to carry on her work than are the Protestant Churches.

Take for instance the Philippines. The few friars who undertook three hundred years ago to Christianize and civilize the Filipinos had no Morgans, Hannas, or financial backers. They went to their work poor in the world's goods, but rich in the faith which inspired them to brave every danger and suffer every hardship in the work to which they had devoted their lives. Three hundred years after they had gone to receive their eternal reward, there remained seven million Christian Filipinos to attest how well they loved in their Master's vineyard. Who for a moment supposes that three

hundred years hence there will survive any evidence of the work done by the Morgan-Hanna "institutional church"?—N. Y. Freeman's Journal.

THE CHURCHES AND THE TOILERS.

Our esteemed Protestant contemporary, the Churchman, writing of "The Workmen and the Churches," declares that "the world's toilers certainly are estranged from the Church's leaders." \* \* \* The Reformation gave them an open Bible; it did not give them an open church. They think the two ought to go together. If they are estranged from the churches, they will tell you that it is because they think the churches are estranged from Christ. They may be wrong, but we should recognize the fact that they think so." The Churchman denounces with righteous indignation the snobbishness of many Protestant churches, and their offensive condescension to the self-respecting workman. Our e. e., though it loves not the Catholic Church, in which, by the way, the open Bible and the open church go together, says, further:

"Greatly as she erred in many other ways, the Roman Church has erred least in this. Her strength has always been in her democratic appeal. There is more to be learned than we can say here from the mere watching of the congregations that pour all Sunday long in and out of St. Patrick's Cathedral, the most costly church edifice in New York. Here, indeed, may be seen all sorts and conditions of men made equal before the Infinite. Poverty may be exploited, but it would rather be than that patronized."

The Catholic Church is pre-eminently the Church of the workman. The statistics of labor in America will show that the bulk of the toilers who profess any faith at all belong to her. Nor are they repelled by the fact that she fearlessly checks the extravagance of such social movements as seek to ameliorate their condition at the expense of justice. The non-Catholic workers, the philanthropists of every creed or no creed look to her as the potent force for justice and order in all industrial troubles, for the simple reason that she has the love, confidence and obedience of such a host of toilers. Cardinal Manning settled the dock laborers' strike in London when all other arbitration had failed. Cardinal Gibbons will be the strongest influence on the recently formed committee of arbitration on the coal strike on which he has consented to serve.

A Father's Influence.

A modern epigram says: "If you would have a noble son, be a noble father." There is more than wit in that axiom—there is a profound truth. For the father wields a dominating influence over the sons that grow up to manhood under his care. His example, his habits, his traits, his tricks of speech, his mannerisms, his opinions, his principles, his virtues and his vices are often reproduced, so that the son, except for the change wrought by maternal inheritances and different circumstances of rearing, is a second edition of the father.

There is a responsibility on every man, therefore, who has boys, to be and to do only what is noble—to think pure thoughts, to have Christian ideals to live a sacrament life, and to grow constantly upward toward the stars. The drunken father, the brutal father, the father who ill-treats his wife, the father who doesn't attend to his religious duties, the father who is a pest in his own home, need not wonder if he is cursed with sons who imitate him. On him will fall his share of the vengeance of God on their account.

But if the father is high-minded, pleasant, friendly, pious, gentle, chaste, considerate, sober and industrious, his boys will be apt to take after him. They will copy him from childhood up, their very intensity he is their father. On him will fall his share of the vengeance of God on their account.

Nearly all infants are more or less subject to diarrhoea and such complaints while teething, and this period is the most delicate in their lives. Dr. J. D. Kellogg's Dysentery Cordial. This medicine is made of natural ingredients and is highly spoken of by those who have used it. The proprietors claim it will cure any case of cholera or summer complaint.

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DEVOTION OF THE ROSARY.

The devotion of the Rosary includes not only the recitation of the Our Fathers and Hail Marys of which it is principally composed, but also meditation on the sublime mysteries of the faith which are passed in review in the fifteen decades. We by no means would be understood as intimating that the devout saying of the rosary unaccompanied with meditation on the mysteries is useless, or an unacceptable offering. On the contrary, we believe that there are thousands of good, devout souls, albeit humble and unlettered, perhaps, who are in the habit of performing this simple but beautiful devotion with scarcely an idea above that of knowing that they are addressing the Blessed Virgin Mary for whom they have a profound reverence and a warm attachment as the mother of Jesus our Blessed Saviour, and our mother also. There is a great difference in the power of meditation in different individuals. Some have very little imagination, while others are deficient in power of concentration of thought. But it would certainly seem to be desirable that, at least, every intelligent Catholic should make the effort to pass in review, as he recites the different decades, the facts, the scenes and the important truths of the various mysteries. The effort may be attended with some difficulty at first, but by perseverance the habit will grow, the facility of recalling and dwelling upon the interesting and impressive scenes suggested by the mysteries will be increased and, in time, the devout soul will come to love them through the mind in saying that particular chapter of the Rosary. The characteristic features of the sorrowful scenes of the agony in the garden, the scourging at the pillar, the crowning with thorns, the carrying of the cross and the Crucifixion, are so graphic, so striking and impressive, that only a slight effort of the imagination is required to bring the scenes and incidents before the mind in such manner as to make a deep and lasting impression, and we believe that the experience of devout souls is that the more one thus meditates the more facility will he acquire, the more will he be able to appreciate the infinite love and compassion of Jesus our Saviour in being willing to endure such untold and inconceivable torments for our salvation, and the more will he love to linger around those touching and pathetic scenes which appeal so powerfully to the deepest feelings of wonder, gratitude and love of the human soul.

The same general remarks are applicable to the joyful and the glorious mysteries, though our space will not allow us to dwell upon them at the present time.—Sacred Heart Review.

"Fish Day."

A social observer of humorous sympathies reports to the "Listener" a trait of a Chinese servant employed in a suburban family which reveals a certain capability for ready assimilation with American methods of dealing with the tramp problem. A hungry tramp called one Monday afternoon at the kitchen door, and was promptly challenged by John. To John the tramp told his tale of woe, ending with a humble petition for something to eat. "Like fish?" asked John, in insinuating tones. "Yes, I like fish," the tramp answered. "Call Friday," said John, as he shut the door, with a smile imperturbable.—Boston Transcript.

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Nearly all infants are more or less subject to diarrhoea and such complaints while teething, and this period is the most delicate in their lives. Dr. J. D. Kellogg's Dysentery Cordial. This medicine is made of natural ingredients and is highly spoken of by those who have used it. The proprietors claim it will cure any case of cholera or summer complaint.

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