JUNE 22, 1907

CHATS WITH

Nothing is Free : The

If all the workers as of the world to-day h for thousands of fear benealt, to prepare i upon the earth, the provided the comfoences the facilities the emancipation from the which work which workers.

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What if the sh furnish the wood back, the earth crops to fill y army of aboves all the good thi great genary thing back? Y you who have n to learn a trade a career, or to an edict were the good

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starve ?—Succe

A Chicago tit doing a large b as its president years ago start

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different.

their work,

all day and

Brethren: Summer is come, and that means for many a great relaxation of attention to their religious duties. How very much more wisely our enemy, the evil spirit, acts than such careless Christians! Ever watchful, he avails himself of each opportunity. Our employments, our associates, our home surroundings, are all considered by him. The strength or weakness of our minds and bodies, our isolinations, cur likes and dislikes, he makes good use of in this warfare against us; may, he beings the very elements to his service as much as he may. A pleasant day helps him to get you to miss Mass, or a cold morning to rise too late to asy your prayers. It is true that he sometimes overreaches himself and that he often falls in his efforts, but that is not because he has not tried to succeed. He seeks no rest. He takes no vacation. With him where is increasing endeavor to attain his ends. Obstacles which present themselves serve but to be the to him to greater carritons. Brethren: Summer is come, and that which present themselves serve but to incite him to greater exertions

which present themselves serve but to incite him to greater exertion.

And this powerful, crafty spirit is one enemy. A cheerful prespect, you will say! I say, not a very alarming one, if we but "watch and pray." The great difference between our mode of warfare against satan and his against us is, that we sleep at our posts white he entrenches himself, and we awaken only to find ourselves in a state of sleep; indeed, we may be happy that we have not been surprised, stormed and captured.

We are too fond of ourselves and of our comfort, especially in the summer months. We forget that we have all eteratty wherein to reat, if we do now the work each day brings us. We lorget, too, that in this side there is no standing still with us. Whoever we are, or whatever our place in the world, every period of our lives has its peculiar temptations demanding our attantions and we must be always moving

every period of our lives has its peculiar temptations demanding our attention, and we must be always moving either terward or backward, especially during the summer as whater the the warm weather comes a whate troop, of spiritual enemies to be met. Dangers threatent every one of used Fas some who have leisure and money, and who betake themselves to the scashors or the dashionable country; resert, the betake themselves to the scannon of the fashionable comming reaser, the danger will brise from idlences and dis-sipation. For where, it will spring from the desire of drinkings Others will be betrayed by the schance, iso, quintinne formed out a promise coun-

attering.

Against all these dangers we must take a bold stand. We should not ast as if we believed that there was one set of commandments for the winter and quite another for the summer. We are called to the constant service of God spring, summer, sutumn and winter. Your have heard of fair-weather Christians. But some are better Christians. in ford weather than in fair. What do you think of one who will

offinb big mountains week days, and be unable to watk a mile or two of appear aft country road on Sundays h. What must we think of those who on

Sandays, 4h warmsweather, make no effere to hear even early Mass, but such off to the sea-side or the country, stained with guilted mortal sin ?, will stained with guilted mortakein?. Will the sea wash the stain aways? However we hope to avoid the dangers of the season of weenglect, the means of grace? Wethow many there are who never frequent the secraments sharing the hested term. Living constantly in the midst of temptation, amore or clear proving the decasions of sin all about them, in far greatery until, in fact, at them — in far greater peril, in fact, at ther time than during the other parts of the year-many nevertheless while summer long without confession and Communion; always to the great deriment of their souls and sometimes with the loss of Coalmana. with the loss of God's gra

Take your reasonable recreation dur-ing the hot spell, but don't fail to go to Mass every Sunday, and go to the High Mass every sunday, and go to the figh Mass, if not every Sunday, at least several times during the season. The sermon will help you. It will suggest good thoughts and arouse you to spirit-ual progress. Receive the sacraments; they are chief, means all obtaining and they are chief means of obtaining and preserving God's grace in the soul. Say your prayers morning and evening; are your spiritual daily bread.

they are your spiritual daily bread.

Do this, and then you can say with the Hebrew children: "O ye fire and heat, bless ye the Lord: praise and exite Him above all for every of ye winter and summer, bless ye the Lord."

CHRIST AND "HIS BRETHREN."

That there are some things in the Scriptures "hard to be understood," we know from the testimony of St. Peter himself. One of these things, according to the Rev. Dr. James Orr, is the text to the Rev. Dr. James Orr, is the text of St. John's Gospel (in, 12): "After this He went down to Capharnaum, He and His Mother, and His brothren, etc." And this text Brother Orr wrests unto his own destruction!! and that of any who will listen to him; though the error grounded upon it was repudiated and condemned by the primitive Church, as repugnant to the established belief, and diametrically opposed to the predominantly ancient and orthodox conception of the Incar nation. Brother Orr is, we understand a Presbyterian, and he should know Catvin himself, the founder of Presbyterianism, vehemently rejected the detestable and sacrilegious theory, which seems to have originated with Helvidius (880). Says Calvin & Accordto the custom of the Hebrews, all relations are called brothers. Con sequently Helvidius gave proof of his profound ignorance lausaying that Mary had several children morely because the Gospel speaks of the best tree not Christ." Other words of Calvin to the Other words of Calvin to the

Christ." Other words of Calvin to the same effect might be quoted.

The sentiments of all the most learned Protestant commentators on this question are thus expressed by Dr. Lightfoot in his well-known work on "The Harmony of the Gospels: ""Our Blessed Lord, when dying, left His Mother to St. John, passing over His 'brethren,' which He certainly would not have done had there Sean other sons."—Ave Marie.

METHODISTS AND PRAYERS FOR THE DEAD.

The Hereafter and Heaven "is the stele of a book written by Dr. Levi Gilbert, a Methodist, and in hat book appears a passage which runs thus?" Is it claimed that definite supplies then for the dead is ruled out by the theology which teaches that it is uttertheology which teacher that it is utter-ly useless and unavailing since it could effect nothing—since the dead sire in a sweet condition of foy and have all con-summation of blessings ? We may well pause to question it. It is not reason-able to before that in heaven itself trore are gradations of happiness, possi-ble growth into larger and fuller bliss, have advanting progress toward the ble growth into larger and faller blus, over-advancing progress toward the perfection which is in God? Is it rational to suppose that our dead are to maintain a flat, stationary condition of dead level in that land of vast opportunity? Was not Tennyson right in describing the life of the future as

"Kternal process moving on From state to state the spirit walks?"

From state to state the spirit walks?

And if sc, can we repress our profoundest wish that our departed ones may advance by sure steps through the circuits of their orbits, unto a higher height a deeper deep? Yea, does there not lie, latent and unexpressed, a real prayer at the heart of all loye? And, as we love the hely dead, must not our love prestite out a petition for their constant and inc. as log advancement in the happiness and he liness of Heaven?

Wille there is in heaven no "possible growth into larger and fuller bliss." yet here we have this highbodist divine plainly hinting at the reasons sheness of prayers for the dead—a Catholic practise, formerly much condemned by Protestants are, on re-examination, appearing to them in an acceptable light. Some one has well said that it is not Catholic teaching the base both of Protestants are, on re-examination, appearing to them in an acceptable light. Some one has well said that it is not Catholic teaching the base both of Protestants are, on re-examination, appearing to them in an acceptable light. Some one has well said that it is not Catholic teaching the base both of Protestants of the Church represented by Protestants are, on re-examination, appearing to them in an acceptable light. Some one has well said that it is not Catholic teaching the base both of Protestants of the Church real title in their own imaginations concerning this teaching. When they are brought to see what the accuracy of the Church realty is they recognize its beauty and truth. Sacted Heilt Review.

PATRIMONY OF THE HUMAN min 3 3 + thor BACE recomme il.

The men who are behind the autiChristian movement so vigorously
pushed not only in france, but in
other European countries, are doing
their best to get control of every edicational institution from the primary
school up to the university. The aim
is to inspire the next generation with
auti Christian principles and in that
way prepare the way for what they
cope will be the final overthrow, not
only of the Catholic Church, but like
wise of Christianity in its various
forms. Every school captured by
these anti-Christian propagandists is
regarded by them as one more out regarded by them as one more outwork whose possession renders more vulnerable the citadel against which

vilusable the citadel against which they are directing their attacks.

In France, especially the work of managers and systematic the minds of the young with anti-Christian ideas is carried on in an open and systematic manner. Infici teachers for the Public chools of that country make no secret of the face that they are doing what they can to institute their own views, the young under their charge! During school hears they are constantly holding up to ride the most sacred religious beliefs. A teacher who would dane to act in a straight manner in an American school would raise such statut for indignation in the community, that he or she would be compelled to resign without any be compelled to resign without any

loss of times.

Mgr. Turinaz, Bishop of Nancy, in a recent open letter, informs us what sort of "education" the youth of France of education are receiving at the present moment, under the tutelage of men and women who pride themselves on being infidels. "Not only," writes Bishop Turinaz "are religious dectrines attacked and outraged by a very great number of school masters and school mistresses, but the great and fundamental vertices which Cicero called "the patrimony of the human race are assailed, such as the existence of God and of the soul,

the human race are assailed, such as the existence of God and of the soul, the superiority of man over the brute animal, liberty and the responsibility resulting from liberty, the essential difference between bruth and error, between good and evil, which at present are the well apring of the vital force of our country and of the existed and noble traditions of the past. "Such teaching as here described, which sites at dissipating what Cleero graphically describes as the "patrimony of the human race "cannot continue for any length of time without producing its natural consequences in a moral degeneration that will manifest itself in a thousand ways. It was only the other day that the scholars attending a French boarding school at a town oaffed Redon, showed him apt pupils. Having learned from the latter that there is no God and that religion of sall lines. there is no God and that religion of all kinds to mere superstition, they de-dermined to furnish some evidence of kinds is more supersition, they dedermined to furnish some evidence of
their contemptior religious beliefs of
others. They, therefore, scaled the
walls of what at each time was a Catho
life seminary, but which is now ord.

"At the centery and using some untensite
the emetery and using some untensite
they had found on the premises, they
attempted to overthrow a large gross
which had been erected in the cemetery.

As the masonry, was too solid, they only
succeeded in destroying a part of the
pedestal. Furious on accounts of their
ill success, the young ruffians attacked
the statues which adors the seminary
park. A statue of the Blessed Virgia
was thrown down and smashed in pieces.
After this exploit they re-sealed the
walls and made their way back to their
school."

One can easily imagine what kind of persons these cubs will be when they shall have reached man's estable. For them nething will be sacred. "The patrimony of the human race" which has shaped and still shapes our civili-

zation, will have been squandered so far as they will be concerned. Religious, civil and social ideals will not exist for them. Wallowing in the mire of atheism and sordid materialism, they will live on a moral riane no more elevated than that on which the beast of the field moves and has its existence.

of the neid moves and has at existence.

No country in which the majority of its inhabitants are, affleted with the moral leprosy instell achool teachers are propagating, can survive. As a nation it is doomed, because the foundations on which all nations rest are undermined.— New York Freeman's Journal.

THE MOST EFFICIENT CHURCH

Rey. Dr. Walter Laidlaw, the executive secretary of the Pederation of Churches and Christian Organizationa in New York City, talking at the Federation's annual meeting in Calvary Episcopal church said.

"We can fairly say that the Roman Catholic Church is the most efficient in Greater New York; that the Protestant, churches are twenty five per cont inefficient, and that the Jews conserve their faith, by attending special feasts rather than by regular appearance at the synagogue.

Dr. Laidlaw explained, that this was not merely his opinion, comments. The Lamp (Anglican). "He had figures to prove it collected by federation agents, in 1900. In Brooklyn, he said it is not unusual to find forty different forms of Protestantism represented, among four hundred people in a single block, yet 40 per, cent of them do not go to church at all. Everywhere, in the city except Brooklyn, here are relatively fewer Protestants than there were fitty years ago.

A DAUGHTER'S APOSTOLATE. Rev. Richard W. Alexand

eff news meathy man. if fortune had smiled upon him. He had a presperous business, a luxurious home, and several beautiful danghters; but, since he had married his Protestant wife, mearly thirty years before, the had foresten the faith of his shiddhood, and become what is known as a backlider. He had never approached the Sacraments since. Stilly his daughters had gone to the fatth; moreover, she had stwo saintly sisters who were Nums, and who soon sisters who were Nune, and who constantly stormed heaven for their brother's conversion, all these years.

So far all seemed in vain. perchant loved better than the rest it

merchant loved better than the rest it was his brown-eyed, curly headed Kitty; and Kitty was the most pious and demure of the whole family; and she idels ized her ather as for the desired her at the constant of the transfer of the transfe had nevers been a various day, because she was so good, and God would reward that. But to think that her dear father had been for so many, ears to

and harder in his refusal to return to
the Church of his fathers, was a still
that nearly broke her heart. And it
was of no use to speak of it. Every
other subject was interested and encour
aged, but this was a forbidgen topic.
No me was permitted to speak of refusion to the prosperous merchant.
One day Kitty announced to her
father that she was going to other a
Convent. Had a bolt of thunder falled
out of a crear heaven at his feet he
could not have been more horrified.
Storming, threatening, tears, caresses,
entreatles, were useless, and after many
was taken, the merchant seemed harder
and more unapproachable than beforebut his love for his daughter impelled him to visit her, and each visit con-vinced him of her increasing happiness, and while she never breathed the for bidden subject, her soul unceasingly prayed for his conversion.

One day word was sent him she was

ill and was at the convent hospital. He flew to her bedside, and found her He flew to her bedside, and found her very ill indeed. He begged to have the best medical skill, the latest appliances; and all he maked was granted. Everything money could control was brough to bear on her filmess; but also grew steadily worse, wall her family had visited her; and to their anxious trans the blantisms could only reply.

had visited her and to their anxious tears the physicians could only reply, "No one can tell," but to each other they said, "She cannot survive." I Kitty's isther hovere islandly sbout the bed with a broken heart. White as a filly the thin face by on its pillow, and the ourly head as loved, seemed so inexpressibly dear, that he felt as if he could not face the reality?

"" Oh Kitty!" he moaned, "don't die, my child?" "" leant stand it!"

She opened her brown eyes, and her lips moved.

lips moved.

Looking straightinto his face she whispered distinctly: "Howon's die, papa, if you come back to she Church and be a good Catholic." on the Church the church she church the church she church the church she church the church she ch

God help mentage accesses a mulicioo oA faint emile hovered on Kitty's face. A faint emile hovered on Kitty's face.
The look of anguish, and the ghastly colored stath, seemed to rank he. She closed her eyes, and silently and long, her tather kuelt beside her, registering, his now in heaven. The physicians came, feit hen palse, and a bright look came into their faces to the palse of the physicians of the physic

another noom.

"There is a change for the better,"
they said to him. "The crisis is past."
"We will let neture perfect her condition." "It was a close call."
He did not reply, but his heart told

He did not reply, but his heart told him he knew more than the physicians. Kitty got well. Her father redeemed his promise, and when she was able to resume her religions apparel he came to her, and told her he had made his peace with God. He had returned to the house of his father.

Kitty is still living, and so is her venerable papent. He has made good his promise and is a fervent, Christian

Catholic gentleman. More than one marble tablet has recorded to his chagrin) his deeds of charity and generosity to God's House, and God's poor, but he swalts his that call with fath and humility; helping where he can, his daughter, in her cherished you and making good the years he passed, out of the fold.

and making good the years he passed; out of the fold.

The scene in that Hospital room is stamped on the memory of father and daughter, and is recorded by the angels of God.

Who will deny the Apostolite there frifulled?

fulfilled?

"More things are wrought by prayer than this world dreams of. Pray then, daughters of parents who have drifted with the world away from the old Church. Pray for their conversion, and your faith shall be rewarded.—The Missionary.

THE POWER OF THE PRINTED WORD.

A lew weeks ago we reproduced the words of a Protestant editor A few weeks ago we reproduced the words of a Protestant editor showing the great importance Protestant stated to the support and spread of Protestant papers. We said then that the opinious expressed by this Protestant editor applied with double force to Casholies. pressed by this Protestant editor applied with double force to Catholics and the Catholic press. One thing we have been lacking in in this age of the printing press — the circulation of literature about our holy religion. Tracts, papers, leaflets, tooks, put lished by Protestant organizations of all denominations meet in the organizations of the denominations of the organizations of all denominations and the result of the organization of Catholic literature? How many Catholics think enough about their religion to ensemble for a Catholic publication? It was simply brimning dwelf with Protestant papers, many of which contained the most virginity with Catholic were secular papers. Later we stayed in a similar house keyft by Catholics. Were there any Catholic book of any kind, so far as we could see. But there were secular papers in plenty, and the glaring reds and yellows of the "Sanday supplement" had either pissza look like a bloody be to the bissza look like a bloody be to the the organization of the "Sanday supplement" had either pissza look like a bloody be to the the weather the organizations of the "Sanday supplement" had either pissza look like a bloody be to the the weather than the sand the pissza look like a bloody be to the the weather the sand the pissza look like a bloody be to the the weather the sand the pissza look like a bloody be to the the weather the sand the pissza look like a bloody be to the the sand the pissza look like a bloody be to the the sand the pissza look like a bloody be to the the sand the pissza look like Was this an exceptional case? Well; we would very much like to think so, battons observation proves to us that

batsoner observation proves to the that it was typical section to the interesting to read-how the tate Bishop Peck (Method dist) succeeded in increasing the orientation of a Methodist paper among the people vto whom he ministered. The said that I took the paper into the pulpits.

I opened it wide and showed it to the people, I expatiated upon its beauties, its benefits, its departments, its necesin benefits, its departments, its necessity to any member who would be an intelligent Methodist and know the current history of his church; I warned with my thomes and enhorted. I suppealed to their loyalty. In excertated the distinguity that dropped the church papers and took outside papers, especially it they were scheep. If sweet the whole keyboard of incentives to have the paper. Then, when the brooked been made but by strikings is such to work it by taking subscribers on the spot, of gottalh bould on Sunday as a seligious work. I used blank cards often in the pows.

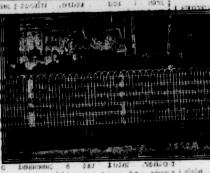
pews.

2 I followed up this bombardment from the pulpt, by the renewed attack at the closer range in the prayer meeting. I repeated this effort in the prayer meeting at intervals. I always gained some at the close of a warm prayer meeting.

3 I next put a clean copy of the paper in my pocket and started on my pastoral visitation each afternoon. By this time I had made a list of all who ought to take the paper, but had not superribed. With this list and the paper in my pocket I began sharp.

superibed. With this list and the paper in my pocket I began sharp, shooting at close range. I went to the house, the store, the shop, the factory. I pulled out my paper and my list. I submitted the question. Most surrendered at once when thus individually appealed to. The few that hesits ed I stayed with till they 'feaw a great light' and su soribed I Only here and there an obtuse or stingy soul escaped.

and there an obtuse or stingy soul
escaped.
There were always a lew poor
people who could not afford to take the
paper. On Christmas or New Year,
would state this tact to the public congregation, and ask the well-to-do to send
a Christmas or New Year gift to these
poor, that would come every week in



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cannot be secured, but it is within

the power of almost every man to protect his tenancy of life and so make its termination as free as possible from disastrous consequences an an a

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and opportunity permit.

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hisor and reporter Our services at your dispesse; seemele in a b

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the year. This always met with quick

At the close of the revival each year appealed to all new converts to take

I appealed to all new converts to belief a church paper.

I this is my "" experience." have the fills me with me with joy to secal it! " Hattelians!" It was a good such belief the General Conference would pass a hong station that me person should be appointed ato membership ut should be appointed.

carroact was seen to take the correct was seen to a correct and seen to the carroact of the ca soin the work of the Protestant in the work of the Protestart denom-inations and how keenly they all (slergy and slainy) realizes the power of the printed word, so Would schatz Cathe olics in some measure showed size-ilar seal for their papers 4— Sacred

Lend a Hand.

It may be that you can preserve the reputation, the honor and the life of some friend of yours by setting him the some friend of yours by setting him the example of total abstinence. But, you say, you yourself do not need to take this precaution. Not matter. Make the sacrifice for his sake and for the sake of ethers. Again, you may join the temperance sociales and give your strength to their endeavors. Many self-sacrificing men and women are already working in this cause. Won't you also tend authund?—Paulist Onlendas. The same and hand a shall be soon besed an about adams.

Charity is the first fruit of the Holy Charty is the most rule of the Holy Ghost, by which you love God for His own sake; and then follow the two lovely fruits of Joy and Peace. Their very names are delightful, and they are the two things that make life really happy and always bright. 11 00 1 50 1 50 1 50 1 50 5 1 50



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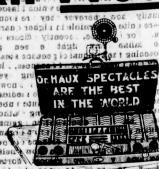
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Spectacles for anniversal and this will include a an address my company as follows: handsome pair of Rolled Gold Spectacles absolutely anti-to- DR. HAUX SPECTACLE COMPANY of Haux Building, was a company as follows:—

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grudgingly. ceed, but jolted into to better t dency she boy, but the competence opportunit

The ms in life cl His hand fog, might for them. by the reof his voy a coof his bub to de