That's right. There's something to be done before you ask—something

to laugh. "I'd like to see myself! I'll never go to confession. I wouldn't know where to begin. Good heavens, I wouldn't know how to

That's your business, Derry," said the priest. "It seems strange, though, doesn't it? Here you are with me, alone. You didn't mean to be here, nor did I. Yet here we are. little old lady—a sweet-faced, gray-haired, wrinkled old lady, peering into her prayer-book, or-perhaps moment-running her beads through her withered fingers.'

There was a gasp, quickly suppressed; a silence—a long silence. The priest's lips were moving.

"Will you—will you help me, Father?" then came Derry's trem-

"With God's help, my son!"
Outside the wind shricked and had reached the summit of the pass, howled and shook the wooden shanty to its frail foundations. The storm reached the summit of the pass and was raging with a fury almost indescribable. Dale Creek had become a swollen, roaring, maddening torrent during the short afternoon, and the risen waters were tearing at the trestle abutments and beating with tremendous force dark room, and there was the sound of voices. Just as poor Derry bent his head for absolution, a man's

voice reached them.
"You can't do it," he said. "The trestle won't stand an hour. There's a regular hurricane smashing at her. You can't get your freight through

It was the car which Derry had been waiting for to take him away from Tie Siding. Derry and Father Maurice, with one impulse, went outside. The car, east-bound, loomed up before them, not a wheel moving. A little group of men stood near it. The track-walker looked up as Father Maurice walked close to him, and nodded. Everyone knew Father

"Glad to see you, Father!" he said, "There's nasty work ahead. All the wires in the mountain division are down, and the Overland is due here in an hour. And there's no fellow," he said. time to go round and stop her.

But, man, some one must go !" Whosoever goes will have to cross that trestle, Father.'

The priest's face paled.

picked up the red lantern, swinging it it over his arm.

'I'm going to try," he said. "The trestle'll hold the weight of a man, extended his hand. The rest were silent. The man

bent toward Father Maurice.

your blessing will help. Give it to

Father Maurice extended his hands and placed them on the uncovered head. There was a set, strained look on every face. A plunge into that boiling torrent meant deathcertain and terrible. There was no chance of escape from it—a fall of thousands of feet below the frail bridge which was now luring the great Overland on to fearful destruction. The conductor stooped, and on hands and knees began to crawl out across the swaying trestle. Slowly he went from tie to tie, clinging desperately to the rail when gusts took him. But he clung. And then they saw that he was turning back, crawling slowly, painfully. When they extended their hands

Anxiously they bent over him, then as one man, all stood up and listened; for a faint rumbling came to them, a rumbling that told them the Overland limited was laboring up the mountain grades. A thrill of horror went through every heart. All stood silent, nerves taut, looking into one

Derry Garrett moved from Father Maurice's side.

"Swing the red lantern across the

living being can cross there tonight. The wind would sweep the Overland itself from the track. The blasts-

"I'm going!" said Derry briefly. He buttoned the lantern under his coat and started. The wind had increased in violence. The trestle swayed, creaking and groaning as it was shaken in the fury of the hurricane. At the very point where the other man had stopped—the center of the trestle—Derry stopped, too, crouching with his arms and legs twined about the rail. Those who were watching saw the wind shake him and the bridge itself sickeningly from side to side. He swayed a moment, all his energies bent to the task of holding on. Again he made an effort to advance, and again he crouched, suspended in mid-air—one poor human being fighting against terrible odds.

Once more came the rumble of the Overland-more plainly now-more plainly still to Derry, who lay against

"He can't do it! He can't do it!" shouted one of the men. He put his hand around his mouth. "Come back—come back! you're a fool!' "He's started! He's moving!"

shouted another.

Dick Burns had joined them, his face white. Derry had evidently been resting for a last effort. He on, one foot, five feet, ten There came the hush of suspense And in your pocket is a letter, and back in old New York there is that failure. They saw him fumbling with his coat. As he did so a gust of wind caught him fairly. There was a struggle; but as he rose in the arms of the wind, the lantern was in his grasp, and he swung it, flercely desperately about his head. once. They saw no more. He had fallen, and the torrent claimed him. The seething waters caught him in their grasp and drew his living body

forever from the sight of men. But the Overland was saved. the engineer, warned always to keep a sharp lookout at Dale Creek trestle, caught the flash of the red light as it was swung in those dying hands.

The next day the searching party found the mangled remains of Derry Garrett upon the rocks far down Lone Tree Gulch, where the subsiding waters had left them. In the pocket of his coat was the letter from his mother. Father Maurice took it and spread it out, drying it against the underframing. The carefully. Dick Burns, watching glimmer of a lantern shot into the him with eager eyes asked a ques-

"What are you going to do with it,

"Send it back to her," said the riest. "The purse they've made up—well, I think she'll be glad enough glory, Dick. A mother never loses hopes for her son, dead or alive.'

Dick Burns said nothing. "I think we owe it to them to live as decent as we can," went on the priest. "It's not right to shame them before God."

Dick shivered slightly. "Don't put it that way. You can't touch people in Heaven.

"Not most people. But a mother-good mother—is different. He children's shame is hers in Heaven or out of it."

Dick turned aside. 'It's mighty hard to lead a decent when everyone's against a

"I know it is. But if a fellow gets a chance ?" 'Who'd give me a chance?" "I happen to know of one-a chap

who's made himself decent for his The freight conductor stooped and dead mother's sake. Will you take Dick hesitated. He was softened,

ashamed, and-something more. He "I'll take it," he said, briefly.

won't say I'll do more than try. "I'm not your kind," he said, "but rest," said Father Maurice.—The

### GENERAL INTENTION FOR SEPTEMBER

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

YOUNG MEN'S SOCIETIES

The years of youth are critical The years of youth are critical coward presents before the scoffer. years in the life of every one, of The sentiment of his dignity at least young men especially; for it is in those years that young men begin to scan new and unexplored horizons. with a lack of that knowledge which with a lack of that knowledge which and caught him he could scarcely speak.

"I can't—do it!" he gasped. "No one can!" And he fainted.

with a lack of that knowledge which only practical experience of life can give, urges them prematurely to sound mysteries of human liberty and other problems with which they are unfamiliar, or which, as yet, they but imperfectly understand; and then, chafing under certain restraints they feel the impulse to throw off shackles which begin to curb their freedom. For every man the age of youth, say from fourteen to twenty, corresponds in some way to the hour corresponds in some way to the hour state of the hour Adam had remained faithful to corresponds in some way to the hour when the forbidden fruit was offered to humanity in the person of our First Parents. If at that solemn hour Adam had remained faithful to the command of God, he would have assured to himself and to us the track. The engineer will under precious gifts which the Creator had destined for the race; he would have retained his innocence and especially "Give it to me," he said. He turned to the priest. "Perhaps this is the real reason, Father?" said "God bless you, Derry!" said "retained his innocence and especially his power of resisting evil; and we his descendants, inheriting those same gifts, would not be prone to commit sin. Had Adam resisted the Father Maurice.

Derry took the lantern. The freight conductor, who had scarcely many falls might be avoided! "Man's first disobedience" inflicted a "dental to the human race which the "It's death, man!" he said. "No grace of God may heal, but which, alas, may open again at any moment.

In no soul do the results of Original Sin reveal themselves more clearly or more pathetically than in the soul of a young man. When he starts after school-days to carve out his own career, if he has no one wiser than himself to advise him or direct his efforts, he is like a young tree growing in the open plain, with nothing to protect it from the fury of the elements. The pressure of adverse winds, constantly beating against the sapling, gives it a downward trend which age only strengthens and perpetuates, making it an eyesore on the horizon. If, on the contrary, the frail young tree is allowed to live amid oaks and maples, those lofty neighbors protect it efficaciously; it grows tall and straight, and in the course of years it becomes a thing of

No one cares to blame young men for their inexperience of life; this is a negative defect for which they can hardly be held responsible and which they are gradually getting rid of. Life is known by living it; wisdom comes to him who waits; but Wisdom is one of the fair daughters of experience. The damsel is worth the wooing, even though bought at a but youth should not be asked to pay too dear for her. "One thorn of experience," an author tells us, is worth a whole wilderness of warn-'; and yet it is deplorable to see how sedulously young men hide their lack of wisdom and experience. It is pathetic to witness the superb surance with which they try to old heads on their young shoulders, meanwhile rushing heedlessly, many of them, over paths that lead nowhere or end in an abyss. In those turbulent years of youth they think they have nothing to learn, and they dare to do what in later years they would recoil from. their thoughtlessness were mere passing giddiness, one might be con-

and hereafter. The arch-enemy of souls is active among those who are blossoming into manhood, and when experience, "the future fruits of all the pasts," is lacking in his victims, Satan's role is He begins by instilling into their hearts a spirit of pride and independence; he next inspires human'respect which makes cowards When he reaches this step in his operations, his victory is assured; the day is near when con science ceases to prick and youth —well, I think the'll be glad enough glories in its misdeeds. Young men, to get that. But this will be her on the contrary, who are shrewd enough to recognize their own limitations, and are willing to be aught in the practical matters of life by others wiser than they, will weather the storms, save themselves infinite trouble and sorrow, develop and become

tent to smile and await their return

to calmer and saner moments, but

unhappily it is the source of serious

sins and weaknesses in young men

which compromise their welfare here

acceptable children of God. The influence of the example of others and mutual encouragement are powerful means to counteract the spirit of pride and independence which is so characteristic of youth and so fatal to spiritual development. This is the reason the Church favors societies which bring young men together. She likes to see the scattered units of her young flock gathered in and welded together under her motherly protection. She knows that membership in those organizations saves her children from the blighting effects of evil example, and helps them on until strong enough and wise enough to walk alone

Another great advantage of mem ership in Catholic societies is that it helps young men to overcome human respect. If left alone to their own musings and devices, unless they are endowed with strong wills young men yield easily to the bane of slavery to public opinion and fear of ridicule in the fulfilment of their social and religious duties. that it should be so, for there is hardly anything more contemptible than the state of mind which will allow a man to offend God rather than displease his fellow-men. Imagine, if you can, a well-built grenadier trying to bend his back-bone because he hears a hunchback mocking at him for his stately figure This is the spectacle a religious should help a young man over the stumbling block of human respect; it to commit evil, that it is not common sense to fly in the face of God. He is probably convinced of this already but in his loneliness and weakness ment there can be no right or he has not the courage to follow his authority to teach. "How can they convictions. Membership in a preach," writes St. Paul, "unless they be sent." The Catholic church, him braver; when he sees others without any rival claimant, has fighting like himseli to keep in the always adhered to this incontestable for the same end have a persuasive-

ness all their own. existence. It is not the formation of new ones that is suggested, but from the Catholic Church. But all rather the strengthening in efficiency of the old ones by increasing their membership and putting life into them. When this has been done, a long step has been made. Encouragement and good example will then give the right turn to the minds and hearts of those who, in a few years, will be at the head of the social and religious affairs of the Church Mili-

Here is an opportunity for lay activity. Influential Catholics who have the interests of their Church at heart should take a hand in rounding up our young men and keep them from drifting into neutral and anti-Catholic organizations which are so numerous nowadays. It is remarked that outside denominations prudently concentrate their efforts on their young men, and we are all aware of the ready response they meet with. Strange it is that we Catholics, with our unity of doccomparable to the work of the Y. M. C. A. and other forms of social activity outside our fold. The of the success of the various sects power, would be variously modified lies in centralization, a secret that without their being however them-

is full of worldly wisdom and made use of even in practical commercial life, as is evident in those vast syndicates, trusts, combines, etc., where one large well organized corpora-tion can obtain better results and more economically than half a dozen anaemic ones. Among us Catholics, religious interests are thoroughly centralized and consequently well looked after, but the wisdom of centralization in the other matters which have an indirect bearing on religion, has apparently not yet appealed to those who are res sible for the welfare of the social side of the Church.

There are numerous outlets for the superabundant energies of our young men if we Catholics would utilize them. To mention only a few latter-day activities: Social Service Guilds would help to initiate our young men in works of public interest and open up to them paths matic Societies would give them selfconfidence, a precious accomplishment in this democratic age, and help them to make use of the knowledge acquired during school days; young Catholics should be taught to think for themselves on matters of moment in public life, and learn to discern the wheat from the chaff in articles and discussions on public platforms and in newspapers and magazines. Athletic would encourage physical exercise and fill up the spare moments of our young men ; there is nothing against or morals in well-directed athletics: a sound mind in a sound body is an ideal that anyone may strive after. Membership in a Conference of St. Vincent of Paul would give our young men a first-hand knowledge of poverty and its attendant miser-

would broaden

sympathies and excite their spirit of

charity. And so on in other paths of human endeavor; when good will is

adapt local conditions to exigencies.

All these suggestions are the natural development of the present General Intention, and the Sovereign Pontiff in recommending it to the worldwide League of the Sacred Heart evidently had them in view. his watch-tower in the Vatican he the needs of Catholic nations. He is looking forward to the reorgan war is over, especially men, for religious and social purposes; and natur ally the spectacle of millions of young men, who should be trained to work for the Church and for Society, could not be "overlooked. In obedience to our Holy Father we should all be generous enough to make some sacrifice even of time and labor and money for the common good. Union is strength; union among young men, organized under the wing of religion, would develop a strong Catholic tone: it would form a bulwark for the Church in these troubled years, and at the same time promote a Catholic spirit which would have its echo in public life. Prayers are asked from our members for this excellent Intention. We feel that they will be most acceptable to the Sacred Heart, Who will, in consequence, shower down graces on our young men, and help them to become

useful and edifying members of both Church and State. E. J. DEVINE, S. J.

## DIVINE COMMISSION

OF CHURCH IS OUTLINED

Reverting to the remarkable features of the divine commission conferred by Our Lord on His ment that without a commission either in civil or religious governstraight path he takes heart and principle. Her claim was never confights in his turn. Numbers working tested till the sixteenth century, not even by the Greek church merely denied that supreme author-The object of the Intention for the ity was vested in the Pope, claiming present month is to urge pastors and that it was vested in a general to keep an eye on their young men and bring them together, so that when the demon begins his attacks he may have to fight battalions instead of isolated units. There are many Catholic societies already in existence. It is general council of bishops. Still they admit that no general council can be validly held unless convoked and presided over by the Bishop of Rome or his legates. Hence the fact, that there has been no attempt in the the influential laity in every parish to keep an eye on their young men that no general council can be general council since its separation

this en passant.

The last feature of the commission referred to was its completeness, namely, that it conferred on the apostles and their successors full and ample powers for the accomplishment of the great work assigned

to them. Closely connected with this is another quality of the commission. Christ intended and willed that all the substantial powers with which He clothed His first body of ministers, should descend to their regular and lawful successors in the ministerial office to the end of time. There is and can be no doubt of this. The commission was to last till the consummation of the world, and it could not do so, at least it would become null, powerless and barren of all effects unless it should continue to be invested with all the substantial powers it promised at the begin-

selves substantially diminished or changed. Under the extraordinary circumstances in which the first body of Christ's ministers were placed some extraordinary powers and privileges, such as personal and unlimited individual jurisdiction in point of person and place, were required to suit all emergencies. Those under Christ were to lay the founda tion of the Christian religion were. very properly, clothed with those personal privileges in addition to the substantial powers of the ministry, which were to descend unimpaired to their successors.

To deny that these substantial powers of the ministerial office were cease with the death of the last of the apostles would be in effect the thing as to assert that Christ died only for those who lived in the apostolic age and that He made no adequate provision for the less favored generations which were to come afterwards till the end of time. would be moreover to falsify the plainest language of the commission itself, and set limits where it sets none whatever. Nay, more, it would effectually cut off at the very source all the powers of the claimed and exercised by all Christians of all denominations at the present day. Once you admit this novel and strange theory, where is the proof that Christian ministers of any denomination have now the power to preach, to baptize or to do any of the other ministerial acts instituted by the Saviour? It is then clear from the very

nature of the commission itself and from the words in which it was given that the will and intention of Christ was to have His religion taught and established in the world, and among all mankind, and ively extended to the very end of ministry ordained by Himself, clad with ample powers derived from Him. And the ministry and these powers were to be substantially kept up and maintained in a regular uninterrupted succession to the end of the world. This is the plain and obvious meaning of the commission. the interpretation which the whole Christian world unanimously put on it for the first 1500 years of the Christian era. There is no other interpretation worthy of its end and scope, or compatible with Our Lord's plainest language. other explanations are narrow and inconsistent and strike at the very essence of the Christian ministry and at Christianity itself.

The sublime commission then which Christ gave to His Apostles had all the marks and features which reason declares it should First, it was from God, whose duty alone it is to teach us the laws which we are to live and be governed, and if He appoints others to do so — to give the world a guarantee that He has appointed and so commissioned them. Second, embraced all persons and extended to all times as reason tells us it should, for God, in justice, cannot be a respector of persons and He must wish to save all His rational creatures and therefore must give them the means sufficient for salva tion. Third, the commission is also ample. All powers necessary for the regeneration and sanctification of man are given. There is no limita-tion, no restriction. He declares all power is given to Him and in virtue of this He tells His apostles to go forth and teach all things.

General

This divine commission, then, publisher is enriched at the expense which Christ gave His apostles, answers all the requirements of reason. But reason demands. that those who teach us God's laws

how we are to act in order to please and serve God, - should be sent to God, should have their authority from God, for the man who professes to teach God's laws with intruder and usurper, preaching as God's law what is only his own law. Christ answers this demand. "All charge was true or false, if i power is given Me." (This I have a million new subscribers?' proved by giving life to My own body.") "Go therefore teach all nations."

Reason demands that the law of God should be taught by such teachers not merely to a few or to one or two generations or to one or two nations, for this would be partiality on the part of God, but that it should be taught to all men, all God's rational creatures, at all times and in all places till the end of time, so as to give all an opportunity of knowing God's law, of keeping it and of thereby saving their souls. commission given by Christ answers this requirement, for the Apostles were to teach all nations till the consummation of the Finally, reason demands that these teachers should be prevented from teaching anything but God's law, or that those nations, to whom the would preach during all time, should have some guarantee that what they preached is the law and will of God. Christ meets this demand and by promising them that He would be with them as a teacher, assisting and guiding and teaching all days till time ends. "Behold I am with you all days."—F. D. in Intermountain

## RACIAL PREJUDICE

beware of the Catholic Church. The Church is hailed as the enemy of freedom and progress. She is branded with every mark of treachery and with the stigma of tyranny Yet, one who knows her as she is Hon. John Burke, Treasurer of the United States says:

"There is no danger to American institutions from any religion and what shall we say of the designing man who, knowing this, would array one religious denomination against another, and who charges any religious denomination with a plan to destroy Americanliberty? The charge at once attracts the attention of the loyal citizen. He is apt to believe the charge, for all men are credulous and believing the charge his indignation is aroused and his sympathies are enlisted against much religious denomination. The paper or maga zine which publishes the charge i sold in great numbers, for every loyal citizen desires to know whether there is such a plan or campaign against American institutions, and hence the

of discord between American citizens. Such a paper came to my desk some time time ago, making such charges against a religious organization, and following the charge was an eloquent appeal for loyal Americans to sub scribe for the paper, to contribute money for its publication, to send out God tolling him to do so, is an this one exposure should bring them a million new subscribers.

> It is ignorance of the Church that works havoc with the average non Catholic. Some who know her will slander and besmirch her for commercial reasons. All whofear her should suspend judgment until they study from those eminently fitted to declare her position among men.—Pilot.

matter to the publisher whether the

charge was true or false, if it secured

THE SOUL OF A BLACK MAN

"Recently," says the Catholic Herald, "thirty negro converts were received at a single time into the Church in Kansas City. That should teach us what a great field there is for the extension of the Church among the negro population of the country and we should contribute liberally to the negro missions. The soul of a negro is as precious in the eyes of God as that of a white man, and there is just as much merit in saving the soul of a man with black skin as of one that is white.

True charity is not so much in giving as in loving.

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