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It seems to us that Catholics hereabouts are strongly unwise in their attachment to anything new in the way of organization. We have societies and to spare, and we can see no reason why they should not receive our support. The multiplication of societies prevents union and concentration of energy on some definite object. It may be comforting to talk of unity at festive gatherings, but we fail to see much evidence of it. But we do see divisions, cliques and Catholics withholding the hand of fellowship from their brethren. We see them disdaining to belong to organizations such as the C. M. B. A. We do not intend to eulogize this association. Suffice it to say that it has the endorsement of the hierarchy of Canada. Its aim is to foster Catholic manhood: its strength comes from its loyalty to the Church. No man who is not a practical Catholic can be on its roll of membership. It is in every respect a society worthy of the consideration of every sensible Catholic, of every lover of his Church, and there is no valid argument to show that it should be deserted for alien organizations. It stands for the peace and happiness of the home; and the Holy Communion-the badge so to speak of its members - is the barrier against the tide of worldliness. It has its enthusiastic adherents, and among the honored citizens of Canada. But within a few weeks we have seen some of our young men giving their allegiance to societies

NON-CATHOLIC ORGANIZATIONS

not under Catholic auspices.

Now, here by the way let us remark that some Catholic parents give bad example in permitting their children to join the Y. M. C. A. and kindred organizations. They seem to have an idea that Catholics are lacking in refinement and are consequently unfit to be the associates of their offspring. They judge a man by his raiment and forget that the heart of many a well-groomed individual may be the camping-ground of the forces of sensuality.

Foolish mothers are responsible for Friday, who suffer the faith to be maligned and insulted, who are the first to criticize episcopal pronouncements and who are known as the enemies of

These young men to whom we refer give reasons for their patronage of non-Catholic societies, but they fail to convince us or to make us relinquish our belief that they are weak-fibred Catholics. One reason alleged is that it conduces to success in business. We think that energy and ability are the only passports to commercial prosperity. Membership in any lodge or society cannot inject brains into any individual. This is lost sight of by those who barter their manhood and oftimes their faith for the chance of worldly advantage. The Catholic, however, who is willing to play into the hands of those without the fold, who forgets his duty to his own and sneers at Catholic societies is too poor a thing to merit even contempt. Apart from the reason given above they can advance nothing in justification of their conduct. They do not pose as renegades though they are renegades to all intents. They talk the language of bigotry and hatred And we have noticed that these people part company with the sacraments, and membership in the alien organization means spiritual death for many of them. Not content with joining themselves. they must try to induce others to share with them the proud privilege of "riding a goat" and indulging in divers kinds of fcolishness. Our young men should turn a deaf ear to the barkers who are going up and down the country orying the merits of these organizations. We repeat that membership therein breeds the indifference which leads to neglect of the soul and to damnation. Consorting with those who attach little if any importance to the things of eternity does not tend to strengthen the faith. Let us stand by our own and give no quarter to these who are doing, or trying to do, the devil's work in our towns and villages. Catholic societies first, last and always be our watchword.

An "Ex-Priest" Sentenced.

An unfeeling jury of Scotch Presbyterians at Edinburg recently sentenced "ex-priest" Ruthven to imprisonment on a charge of embezzling funds col-lected by him.—The New World.

DOCTOR. The following letter has been addressed by the Holy Father to the Minister General of the Franciscans:

N Y, Freeman's Journal.

TO OUR BELOVED SON DIONYSIUS SCHULER, MINISTER GENERAL OF THE ORDER OF FRIARS MINOR.

PIUS PP. X. Beloved Son, Health and Apostolic Ben-

It was indeed a good counsel which led some members of your order to undertake the revival of interest in the wisdom of the Seraphic Doctor, that immortal light of the Catholic Church no less than of the Franciscan family, when a few years ago they began to re-edit all his extant works in a way suited to the erudition of our times. And as Our Predecessor of happy memory, Leo XIII., highly approved the beginning and progress of this truly great and laborious undertaking, so we, upon receiving as a donation the whole series of the volumes, heartily welcome its success ful outcome. But this We do not alone for your sake, but for the common good. For We believe that Bonaventure, who like the other great dates well as they stopped to think about it. But whether appreciated or not, there it is to be had "in perpetuity," a great free gift within the reach of the least and the poorest.

That glorious son of St. Francis and seraphic doctor of the Church, St. Bonaventure, wrote glowingly of this wonday. There is a helpless soul in Purgatory. Only once may it be gained for oneself. There is no prescribed length of time for each through the mother of God and St. The fourth condition is to pray for the intention of the Holy Father. Any volumes, heartily welcome its success ful outcome. But this We do not alone for your sake, but for the common good. For We believe that Bonaventure, who like the other great doctors of the

Church, was a divine gift, not only for his age but for all posterity, can also greatly benefit our age if he finds more Our Predecessor, thought fit to highly recommend in a letter lately addressed to the Roman Academy of St. Thomas. We not only trust but are convinced that your own students will gather the choicest fruits from this edition by studying closely the writings of St. Bonaventure. For We have learned that, together with a love for those excellent masters who brightly illumined the Franciscan school in the Middle Ages, the study of sciences, adapted to the method and system of the time, has not long since begun to revive in your order with indications of attaining its

former glory. Here to show Our esteem, We mention two colleges, St. Anthony's, in Rome, where students representing the flower of the whole order are duly trained for teaching and higher offices, and the College of St. Bonaventure, at Ruarrachi, where the works of the Seraphic Doctor were recently printed and edited, and where, as We understand, other authors of the Friars Minor will also be published anew. We think that this excellent and increasing cultivation of studies in the minorite family must by all means be highly praised and efficaciously encouraged. For, besides the arts and practices of virtue, which tend to the proper moulding of the soul, Foolish mothers are responsible for some of the Catholics who eat meat on thy discharge of the sacred duties and offices than learning, the mere presence of which will elicit for the priest the esteem of the people and thus render the performance of their sacred minstry

It remains then for us to return, as is befitting, no small thanks for the volumes received, and, like Our Predecessor, We highly praise the critical skill employed therein, the rich display of opportune notes and also the elegant form of type. It is Our wish that within a short time through the increasing more fruitful.

It remains then for us to return, as

We very gladly in the Lord bestow on you, beloved son, on all who have brought about the edition, especially on Ignatius Zeller and on the whole family of Friars Minor, over which you preside, Our Apostolic Benediction.

Given at St. Peter's Rome, the 11th day of April 1904, the first year of Our

day of April, 1904, the first year of Our Pontificate. PIUS PP., X.

OUR MANY - SIDED CATHOLIC

TEACHERS. To one who attends many Catholic school commencements, nothing is more striking or more constantly wonderful than the infinite variety of the func-tions of the religious teacher. The number of accomplishments which the Sisters in our schools bring to their work, their readiness to adapt themselves to the most varied employments. their patience, their ingenuity, their enthusiasm, new for each year's new demands upon it, are a perpetual source of astonishment and admiration to the uninitiated. It is remarkable enough that the teacher who spends her days expounding arithmetic and grammar ould cheerfully devote her small leisure to training choruses or directing cotillions, to staging plays or inventing figures and planning costumes for drills
—perhaps in doing all of these things
together, but it is more remarkable that she should do each of them as if it were her sole profession. One religious teacher seems to combine in her own person, when occasion requires, the aptitudes which a dozen special teachers divide in secular schools. The explanation is not that versatility is part of the religious vocation. Is it part of the religious vocation. not rather that the talent for self-forgetfufuess is greater than all other talents, that the capacity for unrewarded devotion multiplies the personal capacity a hundred fold, that the will ing heart makes the hands ready for every task and the mind active for its best fulfillment? — Catholic Universe.

The most precious thing we have, next to grace, is time, and we owe an account of our time as we owe an account of our grace.

PIUS X. AND THE SERAPHIC THE GRAND PARDON OF ST. wiping out of all their debts except that of gratitude. That is the spirit of

THE PORTUNCULA INDULGENCE OF AUGUST. 2.

On the second day of August every year since 1223, may be seen in every Franciscan Church and chapel in the world (and in some few other churches by special privilege,) a procession of people of all ages and conditions going in and out devoutly, some once, some twice, some many times, according as their time permits and piety suggests.

The temporal punishment due to sin even may be made three days previously to the day of the Indulgence.

The second condition is to receive Holy Communion (this was added to the condition of confession for all churches

sissi, as it is also called.

Would that men knew and appreciated it more, as they certainly would if the first to sunset on the second of they stopped to think about it. But August.

This visit may be repeated as often they have the stopped inclination to re-Would that men knew and apprecia

The Irish Franciscan historian, Luke Wadding, chronicled the wonders of grace that flowed from it. Famous Jesuit writers and theologians, Bellarmine, Suarez, Bourdaloue, defined and defended it against the ignorant and incredulous of later centuries.

We are told in the life of St. Bridget of Sweden that she thought very lightly of the great pardon of St Fran-cis, and even doubted the truth of its divine origin and efficacy. Our Saviour appeared to her and said:

" My daughter, falsehood is not found where the fire of divine charity dwells. Francis my faithful servant, possessed the truth. Seeing men's indifference to God and their passion for earthly goods, he asked me for a token of love with which to extinguish the love of the world in souls and light therein the fire of charity. The token I gave him was that all those who shall come with empty hands into his place will return full of My blessings and with the entire remission

And that is the whole of the Portiun-cula Indulgence. St. Francis praying for the conversion of sinners was told to ask a favor of Heaven and it would be granted. Whereupon he promptly begged that all who would come there to that little church, having confessed, would receive full pardon of their sins and full remission of all the punishment due to their sins. For well he knew

pardoned heavy penalties are still due to offended justice.

This special privilege and special token he asked in his great zeal for the welfare of his fellowmen. Let those who talk of the brotherhood of man lead the life of St. Francie and learn from the life of St. Francis and learn from him the true meaning of the phrase.

Two years later the favor was granted Angels, at Assisi—the Portiuncula of St. Francis and his brethren—the cradle of the great family of St. Francis was made the center of a great grace and, like a lodestone, drew penitent souls in crowds from all parts of the world on that one day in every way. of opportune notes and also that withform of type. It is Our wish that within a short time through the increasing love and study of St. Bonaventure even outside of the Order, no volumes of the edition may stand over.

As a pledge of celestial gifts and in testimony of Our special benevolence, on all who have on the little hill town of Assisi from the evening of the day of "St. Peter in Chains" to the evening of the Peter in Chains "to the evening of the appy proposition of the property of little church and next evening con-tentedly filed out from Assisi again singing Te Deum as they went home, some of them great distances. This continued for two hundred years. So great did the crowd grow each year that the Holy Father, with the power to bind and loose, extended the Indulg-ence to the churches that had branched out from the Portiuncula. In time, as the great family of St. Francis grew and covered the earth with its branches, it carried with it by special leave of the Vicar of Christ the great privilege won for it by the holy founder. Enter-ing the portals of a church under the patronage of St. Francis of Assisi on the second day of August, with a con-trite heart, having confessed his sins and with the intention of, in obedience to the Sovereign Pontiff, seeking the grand pardon promised St. Francis, one may feel assured of the words of Our Divine Lord Himself addressed to the man who, full of faith, sought a cure from him. "Son, be of good heart, thy sins are forgiven thee." "Oh, that we could realize the true

value of that sentence! Oh, that we could realize the need above all else in the world we have of that Divine assurance! We would go with our empty hands to the free rich treasury of the Church and return filled with faith and hope and charity; the peace and patience and benignity; with gratitude to God for the myriad everyday blessings of nature and grace and with contempt for the paltryness of the wordly gainthe husks of swine on which we feed too long, when we might enjoy our Father's

that of gratitude. That is the spirit of
the Portiuncula Indulgence of the 2nd
August.

The letter of it is:
The first condition is to make a contrite confession—for only in the state of
grace may a soul merit the remission of
the temporal punishment due to sin even
after it is forgiven. This confession
may be made three days previously to

their time permits and piety suggests.

They are making the visits required to gain the Pienary Indulgence of the Portiuncula—the Grand Pardon of As-

voutly a church privileged with the Indulgence at any time from 3 p. m, on

no prescribed length of time for each visit.

The fourth condition is to pray for the intention of the Holy Father. Any prayers may be said, but it is usual to say five times the Our Father and Hail Mary—and these should be said with the light of the said with the lips as well as with the heart.

It is a great opportunity to help the souls in Purgatory which no humble, sincere Catholic may lightly neglect. Make an effort to find out the nearest church to you privileged with this singular Indulgence and without intersingular Indulgence and without inter-fering with your business or even your legitimate pleasure, you can pay a tribute of respect to the Giver of all good by claiming for yourself and for your beloved dead this great grace, the free and full pardon of all your sins and the penalties awaiting them in this world or the pext. world or the next.

THE STREAM OF CONVERTS.

" St. Peter." writes Cardinal Mann-"for nineteen hundred years has ing, "for nineteen hundred years has lived in the world, He has seen all fortunes, he has encountered all adver-saries, he has shaped himself for all emergencies. If ever there was a power on earth who had an eye for the times, whose words have been facts, and whose commands prophecies, such is he in the history of ages, who sits from generation to generation in the Chair of the Apostles, as the Vicar of Christ, and the Doctor of His Church."

These combined qualities of universality and continuity, to be found in the Church of Peter, which is the Catholic Church, the Church of Christ, form one great reason for the vast and varied throng of souls now hastening towards her fold, and illustrated or typified by the following cases. Some have been mentioned by us before; but in the bulk they become worth naming again, for consideration under the present line of

Sixty-two Chinamen were baptized in Montreal, at St. Patrick's Church, May 22. In Buenos Ayres, S. A., the grand-master of the Freemasons, a practical infidel, was converted, made his general confession and solemn retractacion. Of ninety persons confirmed re-

in New York, sixty-one were converts. At the Michigan Soldiers' Home, Jan. 20, Bishop Richter confirmed fifteen old the adults of European nationalities six Indians, seven Chinese, and four negroes. Two of the Indians were nearly eighty years of age, and one of them was a squaw seventy-three years

The London Universe of Dec. 26 chronicles two remarkable conversions in Rome—one a professor of languages, Leonidas Basilides, of Constantinople, a schismatic of the Oriental Greek rite; and the other, Signor Alessandro Sterio, a Croatian of the Evangelical

Reformed Church.

In Galveston, Tex., May 2, Henry
Bee, a colored policeman for twenty
years in that city, died "universally
respected and esteemed, not only for
his faithfulness in the discharge of his
duty and his honest, unright, character. duty, and his honest, upright character, but for his kindness and genial temperament, especially when caring for the unfortunate whom he was obliged to take from public view." His oldest daughter became a nun in the Order of the Holy Family, and he then premised the Holy Family, and he then promised her that he would die in her faith. He entered the Church a year before his death. May 24, Miss Stella Collins, for truly years, a member of the Ecisfor twelve years a member of the Episcopal Sisterhood at Peekskill, N. Y., was received into the Church, at Albany N. Y., by Rev. Ferdinand Pinaud.

During a recent visit to St. Louis, Mo., Archbishop Ryan enjoyed the happy privilege of administering the sacrament of baptism to an old friend and distinguished convert in the person . Seth W. Cobb, former pr of the Merchants' Exchange, St. Louis Among converts made at a Paulist mission in New York, one was a Jew, nine were Episcopalians, six Lutherans

and two Presbyterians.

And these, it may be said, give only an imperfect and inadequate idea of St. Francis is on earth still in his thousands of sons and daughters, and the age of miracles is not passed at all. Thousands of eager souls will on the coming second of August in all simulations. plicity and earnestness seek the founded by Christ upon Peter, upon churches where St. Francis' pardon is held out to them and obtain for them the Pope has existed for nineteen hunselves and their departed friends from the generosity of Him Who has said: continue to exist until Christ comes again on earth.—Sacred Heart Review.

THE CHRISTIAN PRIESTHOOD.

GUARDIANS AND MINISTERS WHO KEEP AND PREACH THE WORD.

Bishop Hedley, O.S. B.
The primary fact of Christianity, as distinguished from any other possible knowledge and worship of the true God, is that Jesus Christ is with us still. It is a new and distinct Divine presence—like the life in a plant—the consequence of the Passion and the Resurrection. The presence and operation of Christ are invisible now, but yet as real as when they were visible. If our Lord is truly in the world—hardly out of sight—really to be felt and recognized who are His guardians and His ministers?

If we have His mystical body, nay, His real body, who are they to whom the care of His body has been committed: The word must be uttered; the outward ministry of the Sacraments must be performed by a visible agent; the local sensible presence of the the local sensible presence of the Eucharist must have men to prepare for It—men to invoke Its presence, men to carry on some ritual whilst It remains amongst them. Christ is here

Yet it is very different now. It is no longer Judea, Jerusalem, Galilee—a narrow strip of the earth's surface, a narrow strip of the earth's surface, a town or village hidden from the highways of the world. It is no longer three-and-thirty years. It is not now Pharisee, or Sadducee; or Scribe; no longer Ciaphas, or Pilate, or Herod. It is—all time. It is the universal world. It is, every race and every generation; it is the wants and needs, the aspirations and the sins of all manthe aspirations and the sins of all mankind that Jesus has to deal with in His greater and His more lasting sojourn upon earth. He has to be born again every year, and every day and hour, to go about "doing good" in every gen-eration, to plant His cross on every height, to feed all that hunger, and fill with benediction every and fill with benediction every living thing. To guard them and to minister to His mystical body and His real body, requires an army of ministers wide as the world and im-mortal as His own presence. And, therefore, He has established and commissioned that body of servants, who are called priests because they offer sacrifice, clergy because they are set apart from the world, preachers be-cause they preach the word and ministers because they act in His name— who have been known in every century as the Christian priesthood.

AN HONESTY SERMON

"I didn't mean to be dishonest. But I took some of the bank's money to make a speculation and lost it. Then It took more, trying to put that back; but everything I turned to went wrong. Now I must go to prison for stealing \$90,000. But it was the first money that ruined me."

That is part of a powerful sermon for honesty preached by "Honest" Jacob Plain, ex-cashier of the German American National Bank of Aurora, Ill., who has robbed it of \$90,000 and who must

has robbed it of \$39,000 and who must now pay the penalty of his crime. "I cannot explain how it happened," he goes on, on his confession, "I, who wouldn't steal a nickel, thinking I could make a lot of money quickly in a corn speculation about three years ago, secretly used money on the hanks in secretly used money on the banks in the deal, and lost \$10,000. Then I was the Northern Pacific corner and that at \$40,000. I went down, down, down. When it got to \$11,000 I sold out, at a loss of \$30,000. I was ruined. It is the same old story — the story of the speculation of a trusted man made with money not his own-the same old route so many others have taken to sin and

He tells of his three years of suffering — of his fears of detection, of his knowledge of his own untrustworthiness while possessing a reputation for integrity, of his desperation when all his efforts to recoup his losses only sank him deeper into the quicksand of defal-

"Now that everything is known," he concludes, "although I am impover-ished and disgraced and the penitentiary is before me, I am happier than I have been for three years. The hor-I have been for three years. The horror of the dread of exposure has gone. The worst has gone. And if it were not for the anguish of my family, and the losses of the bank, I should not care for myself. The future will not be as bad as what I have already suffered. If I had it to do all over again, millions couldn't tempt me from the straight path of rectitude." There's the sermon. There's the

preacher. There's the example. There's the conclusion. Will the sermon prove effective with those who read it?—Catholic Columbian.

Cardinal Gibbons Confirmed Her in Her Home.

Cardinal Gibbons, a few days ago abministered the Sacrament of Con firmation to Mrs. Dionysia Thompson a recent convert to the Catholic Faith who is very ill in her humble home in Thistletown, Md., a hamlet on the Baltimore county side of the Patausco

river, opposite the college.

Mrs. Thompson remembers having once seen the Cardinal in her native town when his Eminence was Vicar Apostolic of North Carolina.

The appearance of the highest dig-nitary of the Catholic Church in America in his robes of office attracted no little attention on the part of a popu-lation almost entirely of a different room in a street cut off of Commerc'

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CATHOLIC NOTES.

Lady Constance de la Warr has been received into the the Church at London. She was the translator of "The Mirror of Perfection." the old work so dear to the lovers of St. Francis.

The Sisters of Our Lady of Missions of Kent, England, have purchased a block of land for an orphanage, academy and convent at Winnipeg, Canada, paying \$150,000.

Right Rev. Ronald McDonald, Bishop of Habour Grace, Newfoundland, arrived home recently after an absence of ten months from his diocese in search of health.

Cardinal Vannutelli, who is expected to remain a few days in London on his return from Ireland, will be received in private audience by King Edward probably at Windsor.

At Buenos Ayers, down in Latin America, the Christian Democratic workingmen's societies, by their good works, have effectually silenced their socialistic antagonism.

Lady Constance de la Wall has been received into the Church at London. She was the translator of "The Mirror of Perfection," the old work so dear to the lovers of St. Francis.

Rev. Thomas B. Donovan was last week elected Superior of the Josephite Order at the General chapter held at Baltimere, Md. The Josephite Order was founded to promote Catholic evan-gelical work among the negroes of the South.

Right Rev. Bishop Ronald MacDonald, of Harbor Grace, Newfoundland, who has been under medical treatment at the Hotel Dieu, Montreal, for the past nine months, has gone to West-ville, N. S., for a few weeks before returning to his diocese.

Prior to his departure from Cleveland Right Rev. Bishop Horstmann ex-pressed the hope that the Catholics of that city would in his absence pay off a debt of \$25,000 on St. Vincent's Hos-pital. A non-Catholic friend of the Bishop's, it is said, will donate \$50,000 to the institution. A feature of the Jesuit exhibit at the

Louisiana Purchase Exposition is the gallery of famous Jesuit students. In the group are Pope Leo XIII., Des-cartes, the father of modern philosophy, and several illustrious poets, including Tassy, Corneille and Calderon. All were graduates of a Jesuit institution.

The ordination to the Catholic priesthood of Rev. Hugh Benson, son of the late Protestant Archbishop of Canter-bury, is an event of more than passing interest, and it is but one of hundreds of conversions from the ranks of caltured Protestantism in recent years. -N. Y. Freeman's Journal.

The Holy Father has written a letter to the Mikado expressing thanks to the Japanese ruler for the protection he has extended to Catholic missionaries Korea and parts of Manchuria controlled by his armies, and praying for a speedy end of the war that will be satisfactory to both sides.—Watchman.

A new book has come from the pen of the Rev. P. A. Sheehan, D.D. It is called Shelley's "Lost Angel of a Ruined Paradise: A Drama of Modern Life." The title is suggestive and is borrowed from Shelley's "Adonius," the superb elegy written on John Keats, where the line, "Lost Angel of a ruined paradise" occurs in the tenth stanza.

Patrick Farrelly, millionaire and 20, Bishop Richter confirmed fifteen old veterans, — converts. At St. Vicent's Church, St. Paul, Minn., among two hundred converts recently confirmed by Bishop McGoldrick, there were besides the adult of Furgeran nationalities in the Northern Pacine corner and that reference in a state of the American News Company, died and then to stop. But everything I went wrong. The United States of pneumonia. Throughout his life he steel stock was the last. I bought it economy, though he gave largely and always in an unassuming way, to charity and to the Church.

Much importance is attached to Cardinal Vannutelli's approaching visit to Armagh, as no prince of the Catho-lic Church resident in Rome has, in modern times at all events, ever visited Ireland. The fact that he should have been instructed to go to Armagh is in-terpreted as a proof of the interest taken by Pius X. in the Green Isle.

The Sisters of St. Vincent de Paul, Paris, who since the time of the first Napoleon had acted as nurses in the famous hospital Institution des In-valides, have been compelled to retire to their mother house in the Rue du Bac, as the institution is to be supplied with lay nurses. Their departure has caused great regret to the inmates, some of whom have been in the institution for more than thirty years.

Clement Scott, the noted English dramatic critic, well known on this side of the water, died last week at his home in London. Mr. Scott was sixty-three years old and had been twice married. His first wife was a sister of Du Mau-rier, the artist and novelist. His knowledge of the stage and its people was unsurpassed and he was recognized as without a peer in his line. He spent several years in New York, coming here in 1899. Mr. Scott was a convert to the Catholic Church.

A graphic description of Father Bernard Vaughan's work in a London slum is given in the Daily Dispatch. The pressman says the weekly courtyard meetings are preceded in the afternoon by a children's catechism in the big church in Commercial-road, where any of twelve hundred youngsters may have the joy of being put upon a bench for a dialogue with Father Vaughan, a privilege they value too highly to spoil by shyness—which in any case is not the weakness of an east end child. Father Vaughan makes himself quite at home amongst the children, and in order to be in their midst lives a couple road, cooking his own food.