Ruadh of his boyhood she was Mrs. Gorman, the hard - working owner of a Gorman, the hard - working owner of a little shop. She wrought from sunrisc to sunset, and long after it, indeed, to keep her fatherless boy at college, and to make a small provision for her old age. Mrs. Gorman wondered why a shadow fell on his face when she told him

shadow ten on his face when she told him her son was in a seminary. Dr. Nugent had been genuinely glad to see her, and she felt a glow of Irish pride in being able to say her boy was destined for the altar. She saw his face harden at the news, and wondered if he were the news, and wondered if he were the news, and wondered if he were the news. the news, and wondered if he were up start enough to think a laborer's son was not fit for the service of God. In she did him wrong unwittingly. Dr. Nugent was jealous — yes, there is no other word for the feeling that rankled in his heart-but not because God had called a laborer's son to His service. His old regret stirred in him whenever he heard of any vocation, be it given to laborer's or landowner's son. There was bitterness in the thought that others were called, while

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As he sat watching the sunlit sanctu-ary with dark unseeing eyes, the sacrisy door was thrown open and the young priest came forward to take his seat in the gateway of the altar rails. The snowy alb gave dignity to his slight figure, and his boy ish face was gentle and spiritual enough to fit the fine purity and exaltation of the place and occasion. He walked slowly, and his features showed evidence of deep feeling. Beside him was the old parish priest, whose Mass he had so often served, and who came now napkin in hand to stand beside him in the ensuing ceremony. Without lift-ing his eyes to the watching congregation he sat on the seat prepared for him, his hands extended palm downwards on the alb. The sunlight fell on his bowed head crowned with wavy red-gold hair, and in his mother's eyes he was en-haloed and transfigured with unearthly radiance. The parish priest motioned to her to come first. She strove to rise, but could not, and her son looked up. He smiled at her with eyes of lovencouragement, and his lips quivered and saw the tears streaming down ered and saw the tears streaming down her cheeks. Instead of rising she knelt and stretched out her hands im-pulsively, crying, "Oh, Michael, Michael!" as if he were a little child Micheal!" as if he were a little child again. Dr. Nugent's hard eyes grew soft and moist as he looked. His bitterness, fell away from him, and in a moment he had stepped across the nave and was leading her towards the sanctuary. Together they knelt at the feet of the young Levite, and the mother pressed her trembling lips to his beloved hands. He bent down and raised her in his arms, and held her raised her in his arms, and held her while he kissed her tear-stained face. Then Dr. Nugent laid reverent lips to the hands of God's anointed .- Dublin

VERSIONS OF THE BIBLE.

(Continued.)

N. Y. Freeman's Journal, June 25 Mr. Jones-" The Church has not

appreciated the labors of Jerome."

The best evidence of the Church's appreciation of St. Jerome is the manner in which she has treated him. He was held in the highest esteem by Pope Damasus, and it was by request of that Pope that he undertook his translation of the Scriptures into Latin. You ought to meditate on this fact. It has valuable lesson in it for all those who think or pretend to think that the Church is opposed to the Bible in the common speech of the people. It shows that Pope Damasus, in the fourth century, was anxious to have the best pos-sible translation of the Bible in the language of the people, which at that time was the Latin. His appointment of St. Jerome for the work shows his high appreciation of the saint's great learning and ability. The work when completed was received with applause, and Pope Gregory the Great, a succesand Pope Gregory the Great, a success
or of Damasus, preferred it to all
other Latin trans'ations. For his holy
work and holy life St. Jerome was
canonized by the Church and held in work and holy life St. Jerome was canonized by the Church and held in veneration by Catholic peoples throughout the world as one of the immortal champions of the Catholic faith against the heretics of his time. For his zeal the heretics of his time. For his zeal the many canonized by the Church and held in the control decree of the full than the morning of the following day after a thorough examination. The council decree of the following day after the morning of the following day the heretics of his time. For his zeal in defense of the true faith he was made to suffer, as many have been made to suffer during the many ages since from the fury of heretics and pagans. The Pelagian heretics, the know-nothings and A. P. A.'s of that day, sent a troop of seditious banditti to Bethlehem to assemble the holy months and none who to assault the holy monks and nuns who lived there under the direction of St. These heretics set fire to the monasteries and reduced them to ashes, just as their successors in inquity years ago fired the convent in Boston over the heads of helpless nuns and burned them out in the night. St. Jerome with great difficulty escaped their fury by flight. After this storm and riot of heretical malignity St. Jerome continued his labors, hated by all enemies of the Church, but beloved all enemies of the Church, but beloved and reverenced by all good men, as St. Augustin testifies. Having triumphed over the heresies of his time he passed away in a good old age in the year 420. He was buried in a vaultnear the ruins of his monastery at Bethlehem. But his remains did not long remain there. They were brought with loving care and veneration to Rome and now rest in the Church of St. Mary Major on the Esquiline Hill. The Church established lished a festival to commemorate his death on the 30th of September, and on that day in every year of the many centuries that have gone into the past she has honored him and held him up before her children as an example of Christian life to be imitated. And yet you tell us that the Church has not appreciated the labors of St. Jerome! It was the heretics of his time, the

that did not appreciate him, but mobbed him and burned his monastery.

Mr. Jones—"Repeatedly before the Mr. Jones—"Repeatedly before the Council of Trent the Church revised his (Jerome's) Vulgate, and then in the sixteenth century saw fit to pronounce it defective in some passages, and, besides, to push in several uninspired books among the inspired books of Jerome's Bible. The Council of Trent went farther, for it put these spurious

Mr. Jones—"Repeatedly before the Council of Trent the Church revised on Bible alone and private judgment: de Lourdes, proclaiming to the world the power of God and bidding all the power of God and bidding all the power of the Immaculate Virgin.

On the piaza in front of the church of Notre Dame de Lourdes, proclaiming to the world the power of God and bidding all the power of the Immaculate Virgin.

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On the Jerome's Dame of the Church of Notre Dame of Lourdes, proclaiming to the world the power of God and bidding all the power of Go

enemies of the Church he loved so well,

books on a level with the Word of God to be believed in by members of the Church sub poena anathemae."

You should have been more careful with the Greco-Latin genitives, and in-stead of saying "poena anathemae" you should have said poena anathema-

we have quoted must be ripped out and each stitch examined under a sunglass. 1. "Before the Council of Trent the

Church repeatedly revised the Vulgate." This is not true. Your error arose from your confounding the official, magisterial action of the Church with the labors of Catholic Biblical scholars. For more than a thousand years before the Council of Trent the Church used the Vulgate, or St. Jerome's version. But in doing this she did not scrutinize every manuscript copy as it came from the hand of the copyists and give a decision as to its correctness or fidelity to the original of St. Jerome. It was natural and practically inevitable that errors of copyists intentional or other wise, should during the ages creep in just as the error of "poena anathonae" crept into your letter to us. It was the duty of the Biblical scholars to scrutinize these manuscript copies; and such vigilant watchmen as Alcuin, Lanfranc and others during the Middle Ages were as industrious in keeping the original version free from the verin of mistransciption as the strenuous mother with a fine tooth comb. It was

You erred, therefore, when you said "the Church repeatedly revised" instead of saying the Biblical scholars repeatedly revised, to keep the manuscript scores as the control of the contro script copies as true as possible to the original Vulgate version.

Then in the sixteenth century it (the Church) saw fit to pronounce it (the Latin Vulgate) defective in some passages."

This is a very strange statement from one who pretends to know anything about the Coancil of Trent and its canons and decrees. In one of your letters you refer to a passage in the History of the Council of Trent wherein is given on account of the action of one of the committees of that Council. This committee reported as follows con-

cerning the Vulgate: "The great variety of translations current in the Church was an evil to be remedied; and it was accordingly advised that one translation only should be regarded as authorized; and for this purpose St. Jerome's version, or the Vulgate, was selected and proposed, as being the most ancient, the most used, as representing more correctly the state the ancient copies of the Greek and Hebrew Scriptures than any other Latin version, or even, probably, than any other then or now existing Greek or Hebrew edition; and finally, as having been prepared ages before the modern disputes, and therefore unbiased by

There is nothing here about "defects in some passages." But this, you may say, was not the action or decision of the Church. True, it was only the action of a committee of the Council, not the act of the Council. But it shows the mind of those learned Biblical scholars, members of the committee, as to the

correctness of the Vulgate.

Now let us see what the Council said on the subject; and remember that what it said is the official act of the Church. In its fourth session, on the canonical Scriptures, it decreed as follows, after giving the list of canonical books:

"But if any one receive not as sacred and canonical the said books entire with all their parts, as they have been used to be read in the Catholic Church, and as they are contained in the old Latin Vulgate edition, and knowingly and deliberately condemn the traditions aforesaid let him be anathema.

sacred books is to be held as authentic, ordains and declares that the said old and Vulgate edition, which by the lengthened usage of so many ages has been approved of in the Church, be, in public lectures, disputations, sermons and expositions, held as authentic, and that no one is to dare or presume to reject it under any pretext whatever. The Synod ordains and decrees that henceforth the sacred Scriptures, and especially the said old and Vulgate edition, be printed in the most correct man-

Now, Mr. Jones, in view of these official pronouncements of the Church on the Vulgate, can you with your hand on your heart and with a conscience duly awake say that you knew what you were talking about when you said, "The Church pronounced it (the Vulgate) that the church pronounced it (the Vulgate) are said. gate) defective in some passages?"
We think somebody has fooled you again because we do not assume that you would knowingly tell an untruth. But you should be more careful in making statements on unverified hearsay.

Mr. Jones—"The Church saw fit to

push in several uninspired books among the inspired books of Jerome's Bible."
You talk of inspired and uninspired

books as if you had a private key or touchstone by which to distinguish the one kind of books from the other, as you would distinguish chalk from cheese, by the taste. If from your Protestant position you examine and carefully investigate the grounds for your belief in the inspiration of any book of the Bible you will discover that you have no touchstone or key to help you in the least.

Try to answer the following question and you will see the difficulty of your Protestant position, resting as it does

inspired? If so, that is not a solid and reasonable ground of belief, first, because they do not say they are inspired, and second, if they said it their authority would be insufficient as a ground of belief until their inspiration proved, for until known to be inspired their claim to inspiration is equivalent to an uninspired claim like that made by the Book of Mormon or the Koran.

those books because they say they are

Then their own statement alone-even f such statement had been made-must be rejected as a reasonable ground of

belief in their inspiration. What further reason have you? The ewish Church? There are two or Jewish Church ? more reasons why this is not sufficient for you. First, the Jewish Church says nothing about the New Testament. Second, that Church is fallible or infallible. If fallible, it is no better authority on inspiration than your own private judgment, which is equally fallible. If infallible you cannot ac-cept it, because you reject all infallible authority except the very books whose inspiration you have not as yet ascer-

What further reason have you? The belief of the Christian world? Such belief cannot be of any authority to you, as a Protestant, who rejects all authority but your Bible and private judgment.

Now, if you have no way of telling what books are inspired you have no way of telling what books are unin-spired. Why, then, do you talk with such assurance about the Church putting uninspired books in the canon? The only way to know what books are inspired is St. Augustin's way, namely, the fact that the Church of Christ puts them in the canon or list of inspired books. This is the way our Lord indi a work that required constant and vigilant attention as long as the Scrip-tures were handed down by transcripcated when He commanded us to hear the Church.

What you say about the Council of Trent we must leave for another time.

A RECENT VISIT TO LOURDES.

MIRACULOUS CURES OF THE SICK, IN-TENSE DEVOTION OF THE FRENCH

[Special Correspondence.

ask intercession of the Queen of Heaven
—the Notre Dame de Lourdes. Trains
from all parts of the world are depositing here their large cargoes of human
freight almost every day. As soon as
one pilgrimage is completed, another
begins; and frequently they overlap
each other. It is wonderful; it is inspiring; it is a living proof of the fervent devotion of the children of the
world to the Mother of God, who has
been so bountiful in her blessings to us
all.

I had the good fortune and privilege to be present during several pilgi ages and to witness three miracles was on Sept. 1 at the Benediction of the Most Blessed Sacrament, when the first occurred. On such occasions the sick are arranged in voitures or cots in a large circle in front of the church and the Bishop walks around with the sacthe Bishop walks around with the sacred remonstrances, giving an individual blessing to each invalid. The third patient visited was a young woman who had suffered with paralysis for years— Irnia Thery of Gyveld—and at the con-clusion of his benediction she made a cry of joy, arose from her cot and de-clared horself cured. Immediately she was surrounded by the enthusiastic throng, exclaiming praise to God and the Immaculate Virgin. She was con-ducted to the Medical Bureau for consultation where her statement was veri-fied after a thorough examination. In the use of her limbs, was miraculously relieved of all her ills. She was brought to the picina on a cot, but returned to the hospital in a rolling chair. She could have walked, but the doctor ad-

vised otherwise.

On the evening of September 4
Marie Lefavre, who had arrived from Belgium the day before, was cured of a cancer of the stomach, which partially paralyzed her limbs. For three years paratyzed her times. For three years she had been suffering from this malady and for months past she had not been able to keep any food on her stomach. After bathing in the picina on the morning of September 4, she was able to walk a little and after was able to walk a little and after another bath in the afternoon of the same day, her stomach retained a little repast. Her complete and miraculous cure took place at the conclusion of the Benediction of the most Blessed Sacrament that same evening. She is a young woman of about twenty years whose emaciated face was filled with in when she left the Medical Braces. whose emaciated face was fined with joy when she left the Medical Bureau of consultations. These three cures I saw myself, but during my stay at Lourdes of four days there were nine miraculous cures. Think of such a great blessing being given to the faithful through the intercession of the

Queen of Heaven.

The Benediction of the Most Blessed Sacrament on September I, was most impressive. The staircases leading to the basilica were thronged with impressive. The staircases leading to the basilica were thronged with people; the ascending roadways on each side to the same height were also filled with people, while against the balustrade were lined the pilgrims from the north of France in white veils numbering into the thousands. Over this mighty throng rose the lofty spire of the Church of Notre Dame de Lourdes, proclaiming to the world in the power of God and bidding all to come hither for the intercession

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On every bottle of Liquozone we offer | ables; and Liquozone—like an excess of | Dandruff-Dropsy | Dyspepsia \$1,000 for a disease germ that it cannot kill. We do this to assure you that Liquozone does kill germs.

And it is the only way known to kill germs in the body without killing the tissues, too. Any drug that kills germs is a poison, and it cannot be taken internally. Medicine is almost helpless in any germ disease. It is this fact which gives Liquozone its worth to humanity; a worth so great that, after testing the product for two years, through physicians and hospitals, we paid \$100,000 for the American rights And we have spent over one million dollars, in one year, to buy the first bottle and give it free to each sick one who would try it.

Acts Like Oxygen.

Liquozone is not made by compounding drugs, nor is there any alcohol in it. Its virtues are derived solely from gas largely oxygen gas-by a process re quiring immense apparatus and 14 days' time. This process has, for more than 20 years, been the constant subject of scientific and chemical research,

The result is a liquid that does what oxygen does. It is a nerve food and blood food — the most helpful thing in the world to you. Its effects are exhibarating, vitalizing, purifying. Yet it is an absolutely certain germicide. The reason is that germs are veget-

chairs, and cots. Some bore agonized expressions; some had resigned faces, and some gave pleasant smiles to those near-by. All moved their lips in prayer. Paralytics, the deaf, the dumb, the blind, emaciated bodies, broken limbs, contracted members of the body, tuberculosis in all its stages, diseases of the heart, lungs, and stomach, and eruptions of the skin were The world may say that Catholic France is losing her faith under the oppression of her government, but to witness the pilgrimages to Lourdes, and eruptions of the skin were numbered among the suffering of the invalids. Starting from the Grotto where the vision of the Blessed Virgin appeared to Bernadette Souberons the procession of the Blessed Sacrament oppression of her government, but to witness the pilgrimages to Lourdes, and hear the fervent prayers of thousands—nay, even millions—in exhaltation of God, one is inclined to contradict this distinct with an individual blessing, the statement.

Bishops, priests, sisters, brothers and peasants, and people of high degree, young and old, sick and well, all mingle in the vast throng who come here to ask intercession of the Queen of Heaven—the Notre Dame de Lourdes. Trains lightened to their rayers through the in-

> baths in the sacred water. Frequently the priests pull the voitures. Patient, attendant and passerby is ever praying, stopping only for the exchange of some necessary words. During the bathing which lasts from 9 to 11 o'clock in the morning and from 2 to 4 in the afternoon, one or two priests conducts on the outside of the picnas the recitation of the rosary, ejaculations and hymns, in which all the pilgrims join; while in the picnas the attendants are continually praying for those who come

Just beyond the picina is the famous grotto where the Virgin appeared to Bernadette for the first time on February 11, 1858. To this very humble child of fourteen years the Blessed Virgin appeared eighteen times, giving her many blessings and telling one time of the miraculous fountain which sprang before her from the dry ground and at another time proclaiming to her, "I am the Immaculate Conception." In a niche in the rock where the apparition appeared is a marble statue of the Immaculate Virgin, clothed as she appeared to Bernadette Hundreds of lighted candles which are continually offered by the faithful have blackened the overhanging rock as well as the crutches and canes which have been left here by those who have been cured. More crutches, canes and braces adorn other parts of the rock the intercession of the

attesting the intercession of the Heavenly Queen.

The source of the miraculous fountain is covered, but from its source, pipes conduct the sacred water to the picinas and to faucets from which anyone may and to faucets from which and to faucets from which the top of rock is the church which the Blessed Virgin the church which the steed virgin to tell the commanded Bernadette to tell the priest to build in her honor. The altar in the grotto is embellished in ilver and here Mass is daily said. The shrine is a great exhibition of the Catholic faith of the world; and surely Catholic France will remain Catholic France with so powerful an intercession her behalf, despite the movements of outside agencies.

SARAH WILLARD HOWE.

DIABOLICAL JOURNALISM.

Superintendent E. Fellows Jenkins, of the Gerry Society, New York, who is the chief probation officer of the

Children's Court, says:
"Our public press, and especially illustrated newspapers, would render our work an assistance of rare value were they either to entirely ignore offenses of children, or to report them without vivid descriptions that so often accompany illustrations of imag-inary acts."

It is wrong for the newspapers to give vivid descriptions of crime, whether the offenders be young or old. It only suggests to weak and immature minds the enacting of similar deeds. The flaring headlines of the yellow

into the bowels and into the blood, to go wherever the blood goes. No germ can escape it and none can resist it. The results are inevitable, for a germ disease must end when the germs are killed. Then Liquozone, acting as a wonderful tonic, quickly restricted. wonderful tonic, quickly restores a condition of perfect health. Diseases which have resisted medicine for years yield at once to Liquezone, and it cures diseases which medicine never cures. Half the people you meet — wherever you are—can tell you of cures that were

Germ Diseases.

These are the known germ diseases. All that medicine can do for these troubles is to help Nature overcome the germs, and such results are indi rect and uncertain. Liquozone attacks the germs wherever they are. And when the germs which cause a disease are destroyed, the disease must end, and forever. That is inevitable.

made by it.

I am a Catholic just as I am a dweller

on the planet. . . Man never made anything so like God's work as the magnificent, sacrificial, devotional faith of the heary but young Catholic Church. There is no other Church; they are all just way-stations.—John Boyle O'Reilly.

HEALTH FOR BABY.

Babies that are well, sleep well, eat well, and play well. A child that is not lively, rosy-cheeked and playful, eeds immediate attention, or the re sults may be serious. Give an unwell child Baby's Own Tablets and you will be astonished how soon he will be bright and playful. For diarrhoea, constipation, simple fever, indigestion, colic, and teething irritation, these tablets have absolutely no equal. They do not stupefy the child as poisonous "soothing" medicines do—they go to the seat of the trouble and cure him. Mrs. E. Bancroft, Deerwood, Man., says:— I have used Baby's Own Tablets for tomach and bowel troubles, for simple fevers and teething and I think them the best medicine in the world. can get these Tablets at any drug store or by mail at 25 cents a bex by writing the Dr. Williams Medicine Co., Brockville, Ont. Wise mothers always keep the Tablets in the house to guard against sudden illness of little ones.

he torture corns cause. Pain with your boat on, pain with them off—pain night and day out relief is sure to those who use Holloway

That's what a prominent druggist said of Scott's Emulsion a short time ago. As a rule we don't use or refer to testimonials in addressing the public, but the above research. but the above remark and similar expressions are made so often in connection with Scott's Emulsion that they are worthy of occasional note. From infancy to old age Scott's Emulsion offers a reliable means of remedying improper and weak development, restoring lost flesh and vitality, and repairing waste. The action of Scott's Emulsion is no more of a secret than the composition of the Emulsion itself. What it does it does through nourishment-the kind of nourishment that cannot be obtained in ordinary food. No system is too weak or delicate to retain Scott's Emulsion and gather good from it.



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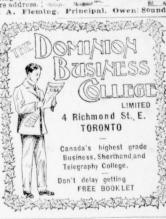
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