

# Catholic Record.

(Christian is my Name but Catholic my Surname.)-St. Pacian, 4th Century. " Christianus mihi nomen est

LONDON, ONTARIO SATURDAY, OCTOBER 5 1907

## VOLUME XXIX

## The Catholic Record A MENACE TO OUR PROGRESS.

### LONDON, SATURDAY, OCT 5, 1907.

A NOTEWORTHY COMMENT.

In the Nineteenth Century, for August, a writer cites an authority to the effect that the educational system which sends out thousands of students with university degrees, but without occupation, is one of the real causes of disloyalty and unrest in India. And he goes on to say that where the shoe really pinches is that the education given neglects all moral training and the formation of character and has a tendency to undermine, as it has done among certain classes in England, all respect for authority.

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But the writer, while pointing out that agitation is on the increase, and the best means to maintain law and order, forgets that British publicists and politicians have been insistent in proclaiming that education was to be the salvation of India. Under its infinance the caste system would disappear, and in time Hindoo and Sikh and Mohammedan would be as one family, living in peace and prosperity. But education has not benefited the natives. "In the course of a few destroying whatever of truthfulness and honesty they have by nature, and chicanery and fraud. Our whole system of law and government and education tends to make the natives clever, irreligious and litigious scamps."

All this we bear out. Victor Cousin, who asserted that any system of education which sharpened and strengthened the same time, affording a source of restraint and counter check to their tendency to evil by supplying moral culture and religious principle, was a curse rather than a blessing.

## WHY? ONE REASON.

The comatose condition of some of our societies is due to their members. Some organizations have been done to death by the spouter. Others have been crippled by those who sought to use them for their own ends. Others again have walled themselves round about by trivialities. We may cavil at the apathy of the outsider, but before venturing upon criticism we should have an organization that is worthy of support. As a means to this end the members should gag the "orator," eliminate the individual who has a

It has been said, and by men who are not given to exaggeration, that the intemperance of Catholics is a barrier to the progress of the Church. They without the fold know nothing of the supernatural virtues, but they understand the moral virtue-temperance. And when they see gin rooms frequented by Catholics, to their hurt, they are encouraged to hold fast to their prejadices. They see not the life of the soul, but they are not blind to the road house. They hear not the words of our pastors, but they are not deaf to the voice of the saloon that cries out its wares in so many parts of this country. We do not mean to say that the non Catholic is not an important factor in the rum-selling business. On

the contrary, many of cur separated brethren are wholesale dealers who have the capital, and are generous right thinking citizen. enough to advance some of it to anyone who ambitions the trade of selling beer and whisky.

But the fact remains that intemperance hides from many the light that might show them the way into the haven of faith. Still we are not pessimistic. We are confident that we are making some progress towards sobriety -the triumph of the soul over the ation. They swallow "creepy" yarns body. The road house, for instance, is years," says another Englishman, Mr. not in honor to day. The frequents tancy and showed the effects of them in Seymour Keay, "we have succeeded in tion of saloons is regarded as a mark of degeneracy or as a bid for failure. The young man does not believe that a substituting in its place, trickery, good time means handing over the bulk of his salary to the bar keeper, to the detriment of body and mind. The " fun " that consists in beclouding the mind and injuring the health is fast becoming a thing of the past. Men who aim at vigorous manhood, with mental

and nerve power tingling with life, all the intellectual powers, without, at have no use for the saloon. And gradually upon liquor men the idea is dawning that their influence is on the wane, and that societies which refuse to have them on their rosters have good reasons for their action. If they hear. kened to the prelates who counsel them

to seek a more decent way of gaining a livelihood. there would be more of our boys in college, more of our men com peting for the prizes which this country has to offer, and more conver- Our negro problem is a serious and difsions. Temperance is a mighty aid to truth.

WHAT OTHER SCIENTISTS SAY. We know that the London Lancet has published a manifesto signed by reputable physicians that " the moderate use of alcohol is for adults usually beneficial." Not being a judicial expert we content ourselves with offsetting this declarations by citing others, devote their attention to the expres-sion of the idea on which their organi-zation is based. Bightly esteemed by the public. N. S. Davis, M. D., says: "No form of alcoholic drink is capable of either on the noble lord's own premises and

" I hardly know any more potent cause

And the old assertion that alcohol

And men, who though not disciples of

A PASTOR'S TESTIMONY.

A pastor, whose name is in benedic-

is responsible for the urchins who roam the streets, and are, through no fault of their own, condemned to ignorance. Our orphanages and reformatories can give him data which may arouse him from sleep, which, by the way, is not creditable to a Christian. A crusade against intemperance would not only remove many material difficulties but it would bring home to the mind of all that we stand for the subjugation of the senses. There would be more manliness and virile power, and parents would not bequeath to their children the cursed legacy of the poison of alcohol. Opposition to the traffic may not please everybody, but in this world this is a feat that can be compassed either at the loss of self respect or because one has a colorless character. But, on the other hand, we merit the approval of our conscience and of every

## THE CONGO REFORMERS

The Congo Reform Association, at Boston, has labored mightily to sweep clean the Belgian doorstep, forgetful that many of the streets at home needed a mop. Many estimable people accepted the reformers at their own valuanent Belgian cruelty without any hesiarticles in the magazines. But Professor Starr went to the Congo and saw that many of the tales about King Leopold's Congo officials were due to a craving for rubber and to overheated imaginstions. In short, as he writes in his book. "The Truth about the Congo." he observed little of the outrages described by the "reformers." We have referred to this before in our columns, but it may interest our readers to read what he says to the philanthropists who wish the United States to interfere. "We are solicitous," he says, " about the Bantu in their home under the rule of Leopold II: we have 12,000,000 or more of them in the United States. The Bantu in the Congo we love. We suffer when he is whipped-yet here he may be put upon a chain gang, murdered, and if anyone raise an outcry he is a sentimentalist. ficult one. We do not know how to treat it."

With this example constantly before us one would suppose that we would hesitate in meddling with an equally complicated problem regarding conditions of which we know little or nothing, on the other side of the globe.

### IRISH LANDLORDS AT THEIR OLD TRICKS.

tables on himself. There was another, may discover that the drinking parent somewhere in the County Limerick, in the early days of the Land League who set fire to his house and barn and then sought to get damages levied off the county, under the Coercion Act, but the incendiarianism the police soon were able to trace to himself .- Philadelphia Catholic Standard and Times

### METHODISTS MAY CONVERT ITALY

THIRTY SIX THOUSAND YEARS HENCH AT A COST OF 12,500,000 000, FRANCS-PRESENT FOLLOWING COST 7,000 FRANCS A HEAD.

One of the most interesting documents it has been our fortune to meet tinue to find something instructive all the time, but we must limit ourselves here to a few general and particular facts which concern Rome more directly. The American Methodists may be

said to have entered Rome and Italy through the Breach of Porta Pia on September 20, 1870, with Garibaldis red-shirts. As a matter of fact they call their conventicle here the "XX. Settembre Church," which is built on "Via XX Settembre," and on the Feast of XX. Settembre the Me hodists make unusual displays of bunting and rejpic-ing, and their attitude towards the Pope and the priests differs not at all from the XX. Settembre Socialists. Every year since the historic XX. Setof 1870 the Methodists who run the Italian mission have been sending home to their generous friends in America glowing accounts of the success of their work, and their herculean Isbors have been rewarded invariably with golden showers of dollars. From the invaluable report before us we learn that during the last ten years the missionary society alone has sent over here almost half a million dollars. And yet this bandsome sum by no means constitutes the total Methodist revenue in Italy-indeed there is reason to elieve that it must be twice as much. In fact, we learn from this most recious report that the Italian Metho dist gleanings-from foreign sources last year amounted to over \$100,000, independently of any endowments that may exist. On the whole, one is justified in calculating that since 1870 over two and a half million dollars have been lavished on converting Italy.

THRILLING THE BRETHREN.

Now, anybody who has studio reports of the Methodist mic-41.98 in Italy during the last thirty-five years will look to see very remarkable results from this vast expenditure.

These reports are always optimistic-the missionarias have always made "splendid progress in the past year," and the "coming year" is like the rosy-fungered dawn in their calcula tions. The report which we have been endeavoring to digest is as full as usual of these glowing pictures. In Rome "there has been a noteworthy develop-ment through the organization of an

ment through the organization of an educational league — the Rev. Grant Perkins \* \* \* by means of the press succeeded in advertising well the work of our church in the capital;'' in Florence "the night school for teach-ing languages has had a great success, having no less than 135 enrolled, many of whom have become recular atten. of whom have become regular atten dants of the church ;" in Pisaoia, although the membership is not great, this "is compensated for by the fact that the brethren are thoroughly in earnest. In this congregation there is an ardent desire to hear the gospel." At Bassignana the Methodists have "had a year that will be memorable in the history of Methodism. The school gives a splendid testimony to the country, instructing in religious matters to such an extent as to show up the ignorance of those who have been under the Roman Church." At San Marzano " the work of evangelization Marzano" the work of evangelization has never been so promising as it is this year ;" at Calosso, Monte Grosso and Montalvo "the preaching this year has been very fruitful. The pas-tor has preached over four hundred times;" at Palombara "the clericals have been thoremelts fricthrand. Our have been thoroughly frightened. Our minister, appointed by the Government as school inspector, on finding that the chool conducted by the nuns was not conforming to the law, as was his duty, sent a report to the authorities, and immediately a telegram was received, ordering the closing of the clerical school until it should conform to the law;" at Parano, the pastor "tells of a gracious revival having broken out;" at Bari " the work has increased. The Socialists have consented to the use of their hall by our pastor once a week ; at Naples "the attendance at the Sunday school has been doubled\* \* \* work of evangelization that has been done." One can woll in the base of the same woll in the base of the same woll in the base of the same woll in the base of the but this is nothing compared with the thrills of joy that shot through the Methodist Conference in New York when it reads these glorious tidingswhich, it must be remembered, have been repeated thirty seven times in so many years. 7,000 FRANCE A HEAD.

3,449, Rome, which is well over the balf million mark, contains 266 Methodist members and probationers. How many of the 3,449 and the 266 are Italians and how many of them are Americans, English, Germans, etc., we do not pretend even to guess, but tak-ing them all as Italians, we reach some interesting results. It will be found that the attainment of the present Methodist following in Italy Methodist following in Italy has cost about 7,000 francs a head; that the half a million of france spent on Italian Methodism last year has resulted in a net gain over the numbers of the prev

tions year of just 35 persons, which works at 6 666 francs per every additional Methodist; that at the same rate of expenditure and the same rate of progress it will take 12,500,000 000 frances and thirtywith recently is the "Eighty-eighth Annual Report of the Missionary So-ciety of the Methodist Episcopal Church" for the year 1906. One might delve in it for a week and con-might delve in it for a week and conto the light of Methodism. Unfortu-ately, there are several flaws in the calculation, for we find that in some respects Italian Methodism i going back. The last report, for instance, announces that there were 32 "native preachers" "on the field," whereas the previous one registered 55. We note

also that in the space of one brief year these 32, aided by the nine foreign missionaries of Methodism, baptized as many as two adult and eight, six in-fact Italian Methodists, while in the previous year the baptisms of adults ver i no fewer than five and infants highty seven. This means a diminueighty seven. tion of six baptisms in the year-but it must be remembered that there were twenty-three fewer missionaries to do

the work. How is it that the shrewd Methodists of the United States allow their money to be thus poured out into the sands? That is a mystery which cannot be explained—not even by the pamphlet, "Our Opportunity in Italy," which is being scattered all over the United States as a stimulus to contributors. The author explains, somehow, that Methodism has a great chance in Italy, partly on account of the wealth of the Church and its contrast with the

poverty of the people. Yet, perhaps, after all, the mystery is really solved in this egregious pamphlet, and in that very sentence of it, where you are introduced to the engaging beggar who cries, "Mon, engaging beggar who cries, "Mon, mon! in the water!" entreating you to throw some coin from your boat so that he may dive and bring it up in his tecth or his tees. There is a difference, of course-the N apolitan beggar works for the coin, while the Italian Method-ist beggar tells you how, in company with forty colleagues, he has succeeded

in bapiliing two adults in a whole year!

### MIXED MARBIAGES UNDER THE NEW DECREE.

VULL AND VOID UNLES & CELEBRATED BEFORE QUALIFIED PRIEST AND TWO WITNESSES. From the Tablet.

The chief point to be borne in mind is that after Easter next any marriage between Catholics is absolutely null and void, no real marriage at all, unless it is celebrated in the presence of a duly qualified priest and two witnesses. The same is true of any marriage in registry office, the Church held the marriage to be sinful and sacrilegious

they felt sure that the great "reform " would have been introduced at the other side of the Pyrenees had it been tolerated with us. The heads of Freemasonry in both countries had made arrangements to this end. Noble, wise, provident, indispensable, there-fore, was the answer given by the Pontiff and the surest proof of this is the new ith which its the point of the surest proof of the surest the joy with which it was welcomed by Spanish Catholics. I will go farther and say that the resolute, energetic and prompt determination assumed by Pius X. completely upset the plans of the Grand Orients of the Latin nations.

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### CATHOLIC NOTES.

On Saturday, St. Joseph's Seminary, Baltimore, will send out its third colored priest to work for the salva-tion of the millions of souls of that neglected race.

A dispatch from Ithaca, dated Sep tember 23 says: Rev. James F. Winters announced today that he had been ap-pointed the first Catholic chaplain for Cornell students by Bishop McQuaid of Rochester.

Men, young and old, throughout the liceese of Newark, N. J., will rally under the banner of the Holy Name, on Sunday, October 13, when a public protest against blaspheny will be regis-tered by marching thousands.

The Pope sent a special blessing for the great labour demonstration held in the United States last Taesday, praying that God might grant true peace and happiness to the toiling millions, and inspire them to follow the example set them by Jesus of Nazareth.

The will of the late Archbishop John J. Williams was filed in the Probate Court of Boston last Monday. With the exception of a bequest of \$2,000 made to grandchildren of a brother, the entire property is left to bis successor. Archbishop William H. O'Connell.

In the presence of eminent dignitaries, archbishops, bishops, monsignori, secular and regular priests from all parts of New England, Rt. Rev. Daniel F. Feenan, D. D., was last Thursday consecrated second Bishop of Fall River, Mass.

Father Bernard Vaughan is invited by the Catholics of New York to give a series of addresses in that city. He is atraid they will run him off his feet if he goes. The Farmstreet sermons have gone through nine editions and are translated into French, German and Italian.

It is reported that Prof. J. P. Lennex professor of modern literature in the University of Dublin, Ireland, has been called to the same chair in the Catholic University, Washington, D. C., to succeed Dr. Maurice Francis Egan, now Ambassador at Copen-hagen.

A dispatch from Rome to La Croix states that the Holy Father has authorized the introduction into the Litany of the Holy Name of Jesus, of an invocation in honor of the Holy Eucharist. It will read, "Through the most holy Encharist instituted by Thee, deliver us, O Jesus."

A mid day hour of adoration will commence September 12 at the church of St. Peter, in Barclay street, New York, The same is true of any marriage in which either of the parties is or has been a Catholic. Up to this time when a Catholic in these countries, in defi-ance of the law of the Church, has so far forgotten himself as to be married either in a Protestant church or in a nence with the Expositio Blessed Sacrament and the last quarter will end with Benediction. M. A. Janne, of the Croix, is making an inquiry concerning the re-organ-ization of the Catholic Church in France. Several of the interviews he has had with Bishops have already been published. The statements made by the prelates are, on the whole. assuring. For instance, Msgr. Dela-maire, the Coadjutor of the Archbishop of Cambrai, said his heart was full o confident hope. Floral tributes at the funerals of adults, even when these are notable churchmen, are not encouraged by the Church : but at the funeral of Archbishop Williams, place was made for the offering of the Chinese Catholics of Boston. There are only nineteen of them, and they are the converts of the Rov. W. J. Browne, of the Church of 8.5. Peter and Paul, South Boston, who is very devoted to this mission. The is very devoted to this mission. little congregation was present in the cathedral at the obsequies. On Friday, August 23, his Majesty King Alfonso of Spain, accompanied by his consort, Queen Victoria, who is a convert to the true faith, visited Lourdes. After having visited the grotto and drunk of the water of the fountains, they proceeded to the basilica. There the King knelt at the foot of the choir on the Epistle side, while the Qieen took her place in the the Gospel benches on the Gospel side. His Majesty remained in prayer for a conside. His siderable time, his arms extended in the form of a cross, as is the coston with pilgrims praying in the grotto.

### AN IMPORTANT BOOK.

From the press of Charles Scrib decay." ner's Sons we have an important work, " The Psychology of Alcoholism," by Dr. S. B. Cutten, of Yale University. of disease than alcohol." In reaching his conclusions, based on scientific observation of the effects of gives great working power, Sir Fredalcohol in the human body, he was erick Treves demolishes in the followassisted by Prof. Geo. Trumbull Ladd, ing manner : of the same university.

"That sounds very well, but let us view the facts. Alcohol modifies cer-tain constituents of the blood, and on The account of the mental changes brought about by the continuous and this account and on others, it affects excessive use of alcohol, and an atprejudicially the nourishment of the tempted explanation of the changes, is body. impressive and cannot fail to be a factor in the crusade against intem during the South African compaign (he perance. The continuous use of alco was with the Ladysmith relief column hol does not stimulate the mental he says : powers but paralyzes the regulative "In that column of some thirty thou apparatus of the mind, so that the subsand men the first who dropped out were not the tall men, or the short men, or the big men, or the little men, but the drinkers, and they dropped out as clearly as if they had been labelled with a big letter on their backs." ect is not able to judge correctly or to discern his real weakness. The mind is incapable of long-continued effort and concentration on any subject sub mitted to it. After pointing out the destructive effects of alcohol on the Esculapius are, however, on account whole man, he declares that religious of their knowledge and experience, deconversion is the best of all cures. serving of attention when they state Apart from the divine element, he says that the total abstainer is, as a rule, a there is instilled a desire for reform. better workman, more able to meet an and a change of associations and an emergency and to grasp an opportun. emotional substitute are provided. ity than the moderate drinker. Different from other cures, religion is concerned with the whole man, and thus is capable of reaching a deep seated trouble. A work such as this tion, told us that he is unable to underfrom the pen of one who is neither a stand why the average Catholic is not crank nor a special pleader, but a recorder of facts as they appear to a a greater worker for the promotion of scientist, should help us to recognize temperance. True, he sees at short that, to quote Sir Andrew Clark, M. D., "alcohol is a polson, so is strychnine ; so is arsenic ; so is oplum. always in some way or other injured by it. Benefitted by it-never."

the powder used in it was the same as that used by himself in his amusesustaining the life of any human being." ments. Thus the theory we ventured to formulate when we heard of the "outrage" has been amply borne out by the official investigation. "No trace Professor Youmans says : " All alcohol is the product of death and by the official investigation of the miscreants" said said the Galway Sir William Gull, M. D., says :

Express in its report of the outrage at first. We should say the trial is pretty hot just now. We remarked at the time on the strange fact that the dogs about the place, of which there are many, as is usually the case at a sportsman's hunting lodge, made noh no sound on the night of the explosion, and now the mystery is pretty well cleared up. The dogs knew all those engaged in the plot, and so did not make any noise over their proceedings while they were making preparations for the "diabolical outrage on a land lord in Ireland." In order to prepare the public, a special correspondent of the Daily Express earlier in the Giving his impressions of the troops the Daily

present year wrote : "Woodland," Lord Ashtown's estate in County Galway, and where he spends the greator portion of the year, lies midway between Ballinasloe and Athenry. It is, therefore, in the zone of trouble-a thing easily discerned by even a casual visitor. A constable is stationed beside the hall door, and when Lord Ashtown walks about his demesne he is armed and followed at a distance of some fifty or sixty yards by policeman, also armed with a rifla. An armed constable on a bicycle follows Lord Ashtown when he drives out. The trouble on Lord Ashtown's estate has been of long standing. He has had, unfortunately, to evict tenants, and the Nationalist papers pursue him with all maledictions. The "arch exterminator of Woodlawn" is the favorite term of opprobrium, but by no means the only one. The ramified working of the League may, of course, have linked up the local firebrands with those whose operations are so much feared in the Galway district.

Lord Ashtown is the chairman of the landlords' publication bureau, and has been busy for a long time in the circulabeen busy for a long time in the orresta-tion of leafters on bogus outrages. This time he appears to have over-reached himself and injured his party. He may find himself the subject of a Govern-mental prosecution. If so, he would not be by any means the first Irish landlord who succeeded in turning the landlord who su cceeded in turning the

and the parties gullty of grievous sin, but at the same time recognized the marriage so far to be valid and binding he parties to be truly man and After Easter next such marriages and the wife. in Protestant churches or registry offices will be for Catholics not only sinful, but invalid, and the persons who contract them will have merely gone through an empty ceremony, and will be no more man and wife after it than they were before. Catholics therefore who for any reason or pressure of circumstances might be tempted into such an iniquitous course must be duly forewarned of their danger. Be it observed that this law binds

all Catholics, even apostate or excom-munitated Catholics. But, on the other hand, it does not affect those who are not and never have been Catholics Consequently Protestants and non-Catholics generally are outside its scope, and the marriages of such in their churches or conventicles or regis try offices are recognized by the Catho-ic Church. all things else permitting, as real and true marriages

## POPE UPSET MASONIC PLANS.

The French Bishops, says Rome, never doubted for a minute the wis dom of the Holy Father in his atti tude towards the different laws forged in France against the Church, and they have less reason than ever now to doubt it when they look back on what has happened. One of them, Msgr. Dechelette, auxiliary to the One of them, Cardinal Archbishop of Lyons admir ably expressed in an interview granted the other day, the real situation. "Yes," he said with emphasis, " Pius

has certainly saved the Church. The famous " The famous "associations cultuelles" were meant to be at one and the same But there is one part of the precious time the exponent of a new organization of worship and a tool in the hands of report which remains a mystery in the ight of these marvelous victories and of this profuse expenditure of Ameri can dollars. We turn over to pages 118 119 for the statistics, expecting to find many millions of Italian Method-Freemasonry to disorganize the Church not in France only, but in all countries. I know, as a matter of fact, that in Spain the clergy and the Cath olics were even more anxious than ists and Rome half converted. What we learn, however, is this : In Italy ourselves about the fate in store for our religion and waited with feverish and Italian Switzerland there are about 34,000,000 of people, and the Method-ists among them, including both "memanxiety for the decision of the Pope. They hoped that it would be what it bers and probationers," total exactly

## Another Lourdes Cure.

A wonderful cure, according to foreign exchanges, has been affected in Lourdes on Marguerite Long, a girl whose knoe was entirely paralyzed. For three years Mile, Long has dragged herself about on crutches. Last year's pilgrimage to Lourdes did her no good. This year she went again to Lourdes, took part in the procession in spite of the physical torture. As she was tel-ling her beads before the grotto, she felt a shock in the knees, stood up and threw away her crutches, amid the enthusias n of the pilgrims. Fifteen hun-dred persons welcomed the girl to has been, one of condemnation, because Nimes on her return thoroughly cured

range the havoc made by the drink-

traffic. But anyone who is not blind can be bold enough to warrant the It ranks with these. The health is declaration that our example would be more edifying and our influence more powerful but for intemperence. He

## THE CATHOLIC RECORD.

## LUKE DELMEGE

**BY THE REV P. A. SHEEHAN, AUTHOR O** <sup>44</sup> MY NEW CURATE," <sup>44</sup> GEOFFREY AUETIN : STUDENT," <sup>47</sup> THE TRIUMPH OF PAILURE," <sup>44</sup> CITHARA MEA," ETC. CHAPTER XXV.

ALTRUISM.

Dr. Wilson was in his study the following morning when a visitor was "A priest ?"

"A priest ?" Dr. Wilson shrugged his shoulders. "Show him up." When Luke entered the room in a caim, independent way, the following interrogatories were jerked at him. He was not asked to take a seat. "When place ?"

"Name, please?" Luke gave it slowly and distinctly. "Parish priest, or curate?" "Neither"

cular, or regular?"

"I have not come to consult you professionally," said Luke. "I have just come from England. If I needed your services, I would pay for them, and decline to be catechised."

"Oh, I beg your pardon," said the Doctor, sht fling around. "I really didn't mean-won't you please take

"I had some slight knowledge of Mr. Wilson and his sister in England," said Luke. "We travelled from Switzer-la.d together; and we had arranged to leave Euston yesterday together. They failed to keep the appointment, and I just called to express a hope and that nothing of serious important could have prevented them."

could have prevented them." "Then you know nothing further?" said the doctor, eyeing Luke closely. "Absolutely nothing," said Luke. "I now remember that your name was frequently mentioned in Barbara's letters, especially the latest. Then, you do not know that my son is dead?" Luke was howifed, thought he might

you do not know that my son is dead ?" Luke was horrified, thought he might have expected it. "Yes," continued the Doctor, "he is dead. And his sister has written to say that she too is dead to us and the world—she has entered some convent." "You surprise me very much," said Luke. "I understood that they

said Luke. "I understood that they were to return and remain with their uncle, Canon Murray. And I presumed that, at least, Miss Wilson would would return

"Of course, sir. And, in the ordinary and proper course of things she should have returned. And I tell you, sir, it is this unnatural and improper severance of family ties that is pre judicing so many people against the

Church." 'I am not the the custodian of Miss Wilson's conscience," said Luke. "I presume she has excellent reasons for her course of conduct. At least, she struck me as one of the most gentle and self-sacrificing beings I ever saw." "Qaite so, sir. There's the sting of it. If she were worthless, or likely to

it. If she were worthless, or likely to be troublesome, your convents would have nothing to say to her."

"I cannot enter into that question," stances that tend to guide young people in the direction of the religious life. But, at what convent or in what life. But, at what convent or in what Order has Miss Wilson entered ?"

"That I dont know. They won't allow her to tell even her father. She simply writes to say, she is dead to the world, and desires to be forgotten. That is all."

That means she has joined the Poor Clares, or the Carmelites. They are austere orders, and observe strict seclusion from the world." "I don't know. I dare say they have

told her to write thus. They dreaded my parental authority, lest I should re move her. And, by heavens!" cried the Doctor, smiting the desk before him, "I will!"

him, "I will !" Then the strong man broke down.

under cut of the sirloin. Say Fitz under cut of the analysis of the second of t he asked the waited. The waiter jerked the napkin over his left shoulder, placed his two hands on the table, and " Of course, of

placed his two hands on the table, and asked confidently: "Well, now, and what would yer reverence like? I suppose ye're thravelling for the good of yer health, and ye want somethin' good?" "Quite so. Then let me have a out of roast beel—the under cut, you know!"

all right ?

"Good!

tion.

'All right, thank you." 'Good! Tay at the Lim'rick June

Twenty minutes later, the same coll-

Twenty minutes later, the same con-comp would take place. "Well, and how're ye gettin' on?" "Very well, thank you." "Very well, thank you." "Mary Jane, isn't it?" "Mary Jane, isn't it?"

No, not this is Bessie Louisa."

"O. course- Bessie Louisa! Where are me brains goin' to ? And did she

sleep?" "Yes. She slept tie whole way." "Good. An'ye're all right?" "All right, thank you." Good again. We'll have tay at the Lim'rick Junction." But the benevolence was not limited to the guard. Oh 1 no. Every one in

names to the ponies that scampered away from the onrushing train. He was half jealous when the hirsute guard

appeared, and the child smiled at her friend. And then da capo :

"No, no, no, no! Bessie Louisa." "Of course, of course! An' ye're

all right?" "All right, thank you." "Good ! We ordbered tay at the

That "tay at the Junction," was

such a number of improvised, amateur,

and volunteer waiters in the chambers of the great. A landlord, who had a

military swashbuckler who had stabbed and sabred a hundred Paythans in the

And on went the train merrily, the child eating, laughing, smiling at these worshippers of her unconscious attrac-

tions, until they came to the next junc-tion, where she dismissed them with

royal bounty. Luke had to go further. His young

flint in the place of a heart,

onderful ceremony. Every one

isn't it ?"

"An' how're ye gettin' on ?" "Very well, thank you." "And how'se the doll ?"

" Very well, thank you."

" Mary Anne Kate,

Junction.

asted.

"Begor, we're just out o' that. There was a party of gentlemin come in a few minits ago; and the divil a bit but the bone they left."

Well, let me see. Have you roast mutt.n, or a fowl?" "Bedad, we had yesterday. But this is the day for the roast beef." I see. WeR, look here, 1'm in a hurry to catch a train. Let me have a chop."

"The very thing. While ye'd b "The very thing. While ye'd b sayin' thrapsticks. Wan or two?" "Two. And some vegetables." "And what will ye dhrink?" "Water 1" "The waitar straightened himsel

But the benevoience was not indiced to the guard. Oh i no. Every one in the carriage, now well filled, became the self constituted guardian of the children. That boy must have been sick for a fortnight, after his return home, so well filled he was with cake The waiter straightened himself, ubbed his chin, and stared at Luke neditatively. Then he went to the

"Can I have some second course? home, so well filled he was with cake and fruit. Even Luke thawed out from his frozon English habits, and sat near the little girl. She told him wonderful things about that little doll, showed him all her trousseau, including a lace skirt, which she said paps wore in his baby-days; told him the names of flow ers by the wayside, and gave strange said Luke. "To be sure, yer reverence. Any-

thing ye like. " "Any stewed fruit?"

"Any amount of it yer reverence. But won't ye take anything to dhrink? It's a cowid day, and ye have a long

journey afore ye?" "I'll have a tiny cup of coffee after dinner. Is this the fruit ?" "Tis, yer reverence. Just tossed out of the tin."

What are they?"

"Well, begor, yer reverence, I'm not quite sure messelt. I'll ask the cook." "Oh, never mind. It's all right."

"Oh, never mind. It's all right." But the good waiter insisted, and came back in a few minutes with a mighty pile of rice pudding. "There, yer reverence," he cried; "take that. Sure I kem round the cook wid a bit of blarney. That's good for ye. Let them things alone." And he removed the stewed fruit con-temptrought. Like headed him a gov.

And he removed the stewed fruit con-temptuously. Luke handed him a sov-ereign. He almost fainted. When he had recovered, he went over to the window, Luke calmly watching him, and held the sovereign up to the light. Then he glanced at Luke suspicicusly. A second time available the solution of the solution.

A second time examined the coin, and then rang it on the table. Then he bit it, and rang it again. Finally he vanshed into the kitchen.

"You seemed to have doubts about that sovereign ?" said Luke, when he emerged with the change. "Is it me, yer reverence? Divil a

doubt. Doubt a priest, indeed! No, yer reverence, I'm a poor man, but I

Himalayas—even an attorney, volun teored their services. Luke was selected by the young empress; but he shared the honors nobly, by allowing the landlord to butter the bread and knows me religion !" "Then why did you ring it, and bite it, and examine it?" the attorney to pour out the tea. He gave Bessie Louisa to the bold sabreur.

"Is it me, yer reverence? Oh no God forbid that I should forget mesel in the presence of a priest." "But I saw you do it, " said Luke, who was fully determined to let no such

"Ah! sure that's a way I have," said

the waiter. "They try to break me av it, but they can't. I got it from me poor father-may the Lord have mercy on his sowl."

Luke had to go lurther. His young charge almost crowed with delight when he told her. And then, she fell fast asleep. Half dreaming, half con-scious, always waking up to smile, she lay wrapped in the warm rug that Luke had drawn around her, pillowing "Amen 1 Go, get me a cab." Luke was hardly seated in a second-class carriage, when a commercial traveller entered, fussed about, ar-ranged wast piles of luggage everyher head on his arm, and watching in where, sat down, coiled a rug around the growing twilight the shadows deephim, and took out a newspaper. ening on the smiling face. Once or twice he tried to read his Office ; but him, and took out a new prover the few minutes he was staring over the letter edge of the paper at Luke. The latter was busy with his own thoughts-rein vain. He laid it aside. "God won't blame me," he said. "I didn't care what might happen to that young—well, he's dead — but my heart was in that girl. And to think she should have turned her back "It is the usual lot of families to be separated," said Luke, kindly. "Miss Wilson wight have married, and gone Wilson wight have married, and gone Wilson wight have married, and gone At least the new life would Well ! have the interest of novelty. And, then, he was not welcome in English clerical circles. "A fine evening, sir. Going south?" "A fine evening, sir. Going south?" The poor fellow couldn't help it. He had tried to attract Luke's attention in sundry little ways, but in vain. He bad to make a bold attempt. Nothing could have annoyed Luke Delmege so surely. He wanted time for thought about a hundred things; he had been used to silence. The brusquerie of that Dublin doctor had irritated him; so, too, had the waiter's newsrication. so, too, had the waiter's prevarication. He had met nothing like it in Eng land, where everything was smooth polished, mechanical; and there was no

"Very well, thank you," the child would lisp with such a pretty accent, and such a winning smile. "An', now'se the doll?" "Very well, thank you." "What's that her name is ? I'm always (creatin"." mewhere near, that I might be able somewhere near, that I might be able to see you sometimes." The Bishop was very kind, and would have wished to place Luke in some leading position; but all things in Ire-land, especially ecclesiastical, are gov-erned by iron rules, the hardest and most inexorable of which is custom. Luke got his appointment to a country mission. Ways forgettin'." "Bessie Louisa. This is my youngest course, of course ! And ye're

"You will find the parish priest "You will find the parish priest nomewhat quaint," his Lordship said, " but a saint."

"but a saint." Luke called on Margery, now Sis'er Eulalie. She looked to her brother's eyes lovelier than ever in that most beautiful habit, specially designed by our Lord for his favorite Order of the Good Shepherd. Margery was enthus-iastic about her dear brother. "But, Luke, you're horribly changed. Where did you get that grand accent ? And you are so stiff and solemn and grave, I'm half afraid of you."

Yes. Luke was very solemn and rave, partly from natural impulse, artly from his English training. Mar ery said she didn't like it. But she grave, partly gery said she didn't like it. But she did, deep down in her heart. And when one of the Sisters whispered to her. "You ought to be proud of your brother — Margery was proud, very proud. And a little indignant, too. proud. And a little indignate, too. What did the Bishop mean by sending her glorious brother to a wretched country parish, all moor and mountain; whilst here, in the city, so much en-ergy and eloquence and personal mag netism were wanting?

ergy and eloquence and netism were wanting? "I don't know what's come over the "each thought." And he always "I don't know what's come over the Bishop," she thought. "And he always spoke so highly of Luke." "Luke dear," she said, "you mustn't mind. You are sent there just for a

time to save appearances, and to pre-vent jealousy. Before twelve months vent jealousy. Before twelve months, you'll be here at the Cath dral. Now, say you don't mind, do you ?'' ''Oh, not at all,'' said Luke, airly.

"I have had no reason to expect any thing better. I made my bed, and I must lie on it." "Now, that's a note of discontent," said Margery, with her quick intuition; "never mind ! I suppose this old par-ish priest is like dear old Father

Meade !' "Oh ! by the way, has that visionary

called ?" said Luke. "Yes," said Margery. "He called, We were full. But he would take no denial. 'God sent them,' he said, and take care you are not found fighting against God.''

guard, porters, passengers-was inter "It was the wildest expedition a priest ever entered on," said Luke. "Such utter contempt for prudence. And when the young waiter, in tight brown uniform, and with a ribbon of bright brass but ons running from collar to boot, came bearing aloft the and even for the properieties was never tray and its steaming contents, there was almost a cheer. There never was seen before.'

"Those are the men that move moun said Margery. And Luke tains, didn't like it. Then Margery drew out of her little

treasury sundry little gifts-a pyr-case, a little bundle of corporals and

case, a little bundle of corporats and purificators, an oil stock cover, a num-ber of Agnus Deis for the poor, etc., and Luke took them with half a sigh; thinking of the new life before him is then he kissed his little sister, and de parted for his mission. "We cannot stand you now, Eulalie,"

said one of the Sisters. like that would turn any one's head.' But Sister Eulalie felt a little sinking of the heart somehow. There was something wanting in that grand, stately character. "I wonder will the poor like him,"

she said.

Luke passed an uneasy night. Whether that quilt was too heavy, so very unlike the soft down quilt at Aylesburgh, or this feather bed was too soft, or these blankets were too coarse or hard, or whether it was that heavy doe around the yourn as if the grin odor around the room, as if the win dows had not been raised for a long -at any rate, he was restless and bled. And when in the gray dawn he Ostober morning, he heard a troubled. of the October morning, he

had recommended the children to go back to the dist of the famine years.

OCTOBER 5. 1907.

CHAPTER XXVI. THE SECRET OF THE KING.

Father Tracey, ex-parish priest, chaplain to the City Hospital, was re-joiced, humbled, elated, stupefied, one

of these days in early October. His conduct, indeed, gave rise to not a little comment. When a man stands

He had his wish ; but never after

He had his wish; but hever after spoke of his charge as "penitents;" that implied some harshness. They were "his little children," or "his saints." Now he had seen wonderful miracles wrought amongst his 'saints-miracles of grace and mercy unimagin-able-souls, visibly snatched from hell; souls, litted to the highest empyrean of earce itw, and the holy old man wor-

souls, litted to the highest empyrean of sanctity, and the holy old man won-dered, exulted, and was glad. "There isn't in the world," he said, "a happier old man than I. What did

" a happier old man than I. What did I do, that God should be so good to me?" And he plunged his stick into the ground. Well, Alua, little chi'd of the con-vent school, had passed through the hell of London life, and had been snatched from the deeper hell by the mercy of her Lord. And Al'ua was about to die. The poor child had pssed through terrific temptation, since she had been safely housed beneath the sheltering arms of the Good Shep-

the sheltering arms of the Good Shep-herd-temptations from circumstances

tents-'

your dinner at 3 o'clock, and your tes at 8 o'clock, if you like. I never take it. That's all." "Oh I very good, sir," said Luke, reddening. "I didn't know. I only wanted to be quite sure, and punctual about the time." "That needn't trouble you much," said the old man. "If there's anything in this country we've enough of, 'the time and water."

e and water.

time and water." Luke strolled out, and looked. It was a dreary sight. The stone wall that surrounded the presbytery grounds had fallen in several places, and the moss-grown stones lay piled in hope-less confusion. A few scraggy haw thorn trees, now loaded with red berries, sprang up here and there. The yard was littered with dirty straw; geese, hens, and turkeys wadled around, pleking the fallen grain, and cocasionally quarrelling; the mare was conduct, indeed, gave into the analysis of a little comment. When a man stands still in the midst of a crowded street and stares at the ground, and then drives his stick into it forcely, and the air. walks away with his head in people are apt to be unkind in their conjectures. But to have seen him read his Office these days was a tare conjectures. But have have been and read his Office these days was a mare and portentous experience. For he kissed the ground, and abased himself a hundred times before his maker; and, then, at the Laudate's flung out his arms, like a cross, and sang them into the ears of heaven. It was all about something that had happened at the death of Allus. For Father Tracey was also chaplain to the peni-tents at the Good Shepherd Convent. He had been offered the chaplaincy to the nuns, but declined it with a shiver. "Who am I," said he, "to take these saints up the steep ladder of per-fection ? But, if Your Lordship would let me look after these poor peni-tents—" geese, hens, and turkeys wadded around, ploking the failen grain, and cocasionally quarreling; the mare was stamping in the stable; and the boy was nowhere. Oh, yes! he was. Leaning luxurioualy against a hedge, the dripping of whose bushes he did not heed, and smoking leisurely a short clay \_pipe, was the boy. He did not see Luke. He was in a reverie. It must have been a pleasant one, for occasionally he removed the pipe from his mouth, and gave vent to a long, low chuckle. Sometimes he grew seri-ous, and even angry, as he held the pipe poised in one hand, and the other came down on the unresisting air, hot and heavy. Then he resumed his pipe with philosophical placidity. It was a pity to disturb such dreams, but Luke was inexorable. He had a mission, and that was to wean away the Irish char acter from its picturesque irregular-ity, ard to establish in its stead the mechanical montany of Encland. He ity, and to establish in its stead the mechanical monotony of England. He mechanical monotony of England. He did not say so, because the grinding of the macinnery was still hateful to him. But he had a firm, deep-rooted con-viction that the one thing wanting in Ireland was the implanting of English ideas, English habits-thrit, punctu-ality, forethought, industry; and that he was the apostle of the new dispen-sation. Hence he broke the dream of this hedge side visionary; and the pipe, at the same time, fell from the mouth of the dreamer, and was shat-tered. tered.

"You have nothing to do, I suppose this morning ?"

nera-temptations from circumstances in her former life, temptations from the unseen-lastly, temptations to de-spair. Margery, who was privileged to be near her, described these tempta-tions as fearful in the extreme.

this morning?" "I have, your reverence," the boy answered sullenly. "Then, why not do it ?" sold Luke. "I was waitin' for the min to turn up about thim mangels," said the boy. "And, whilst waiting, could you not "You can see everything that the Saints have told," she said ; " everyget that grease for the priest's horse ?'

"What grase, your reverence?" "The parish priest says the mare is ruined for want of elbow grease," said Luke.

Saints have told," she said; "every-thing but the faces of the evil spirits." Father Tracey was troubled during these eventful days. He asked for re-doubled prayers, for daily communion. Then in his great anxiety and humility, he sent for Father Meade. And so, when the and had come the near during The man looked at his interrogator The man looked at his intertogator keeply, looked him all over, laughed deep down in his heart as he had never laughed before; but said, with a face of preternatural solemnity; be sent for Father Meade. And so, when the end had come, the poor dying penitent saw bending over her the two familiar faces of the priests who had saved her, and then came a moment of

" Very well, your reverence; I'll see to it.

"'Tis all over now, Father. But ohl it was terrible whilst it lasted." see to 10. The parish priest was very much surprised for several days at the very unusual hilarity that prevailed in the unusual huarity that prevailed in the kitchen; and sometimes Ellie, the under servant, found it difficult to avoid tittering, when she brought the dishes to table. Luke visited the school at Dorrha.

it was terrible whilst it lasted." And then in profound peace and ecstasy the poor trembling soul passed into the arms of the Good Shepherd. It was early morning, and Father Tracey went straight to the altar and celebrated Mass. Margery was priv-il-ged to bring him his humble break-fast; for Margery was a great favorite. It was very amusing to see the voung Luke visited the school at Dorna. It was a poor, little mountain school, with about seventy pupils. A few tattered maps, from which the sharp pointers had long since worn away the political divisions of countries, hung around the walls; a clock stared silent-lus at the calling: and on a blackboard t was very amusing to see the young Sister putting little dainties into the old priest's plate, and the old man as carefully putting them aside. Somely at the ceiling ; and on a blackboard were certain hieroglyphics supposed to be geometrical. The teacher made a profound bow to Luke. Inbe times Margery succeeded by clever little stratagems. "Most people don't eat that, Father. They say it isn't nice. I wouldn't eat ponded.

"Indeed ?" the good old man would reply, as he gobbled up the dainty. And then he would gravely shake his Would his reverence take a class?" "With pleasure." "Which would his reverence please

o examine ?" head. 'It made no difference. Say the

OCTOBER S

transfiguration of wore the penitent were wreathed a which clasped a of flowers were pinne-her dress. But t the face of a lit sculptured into t the chisel of death maized for he work the chisel of death waited, for he wor and seemed to s can beautify befor shall the reincarn struction.

Father Meade Mass and breakfas of the great secre "It's a beaut

you for this beaut said Father Trac

But Father M down, and blesse little child, and w "Good bye, Al And when Mar old chaplain to

made sundry co coat, and his bu and fringed habil to mind, but now and plunge his st and ask. as if he "God bless me

" Bat I do : ] unbeliever you a "And I mustn to know anything "No. You're

nothing, and s mouth ! God bless m

And, you really end Mother knew " There, now show by sign or anything, you'll

what will your s "God bless m Very well, you was wink one eye. But he was ha tion. Every on tances knew th And some wise estatic feature

selves : "He has see be the Blessed Margery wal very thoughtin cell. Not the some Sundays la ter to her great passing through

"I can see th not see the sand man," said Luk mer, and chatte ing a time hon years, had n punch, and push

ate. "You'll only he remarked, "I never tou

with a contemp " Oh !" said was a rather pr "Here, Jer when the glass was the medita found in the about dinner t though, faith, "Ellie, will

said Jerry, gave him a loo "Here's yo Jerry, adding the Lord hel keep his pledg of his life."

This went

The fourth e

happened. The perturbation i ed Jerry abu

reflection as h hawthorn. W

Had the you

pledge and go

Impossible, I swallowed bot Then, the fo tumbler came

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What had

good old past heeding Luke

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" May l ha said Luke. " Coffee ?

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" Thank y

think she should have turned her back upon me in my old age—" "It is the usual lot of families to be separated," said Luke, kindly. "Miss Wilson might have married, and gone to India; and you might never see he

"True ! true ! let us dismiss the subject. Will you see Lady Wilson? She will be anxious to hear all about that last journey from Switzerland."

Luke remained a long time in Lady Wilson's drawing-room going over detail after detail to soothe the mother's feel-But, ever and again, when ing. assed into a eulogium of the sister's virtues, the impatient mother would bring him back from the digression. Louis ! Louis ! it was of him she wanted

to hear. The delightful altruism of the Irish character broke suddenly upon him at luncheon in the coffee room of the Montrouge Hotel. As he washed his hontrouge little. As he washed has hands in an adjoining room he was accosted by a great, tall, bushy-whiskered man, who, in his shirt-sleeves, was making his ablutions rather demonstratively.

'Nice day, sir ?'

"Nice day, sir" "Yes. Rather cold for October." "Oh I perceive you're from across the Channel. I have the greatest the the Channel. I have the sector, sir 1 esteem for the English character, sir 1 I always say we have a great deal to learn from our neighbours. Coming to om our neighbours. Coming to and, sir? You'll be delighted see Ireland, sir? Going south to Killarney, of course ?

"Yes. I am going south," said Luke, on whom the familiarity grated. "I

on whom the failt and the failt of the failed of the failed of the failed of the failed of the familiar brogue. "Begor, now, we don't know our priests from the parson's. They dress all alike."

'An Irishman always distinguishes,'

said Luke. "To be sure! Now, whenever I'm in England, I always go to Sandringham. I have a standing invitation from the Prince of Wales to

invitation from the Prince of Wales to stay with him whenever I'm in England. 'Wire me, Fitzgerald,' he said, 'and I shall have my carriage waiting for you. No ceremony. One good turn deserves another.'' Are you lunching here, your reversance? As good as you can get in the city. But ask for the

room for sudden and abrupt departures from recognized rules. He answered coldly. The traveller

was offended, drew his rug more tightly around him, and anath ematised priests in general.

But, just then, that beautiful side of Irish altruism, which is not vanity and curiosity, was revealed. A lady placed two children in the carriage ; and left them, on their long journey to the far-thest extremes of Kerry, to the care of the guard and the benevolence of the public. The little girl, a child of five years, hugged her doll, and beamed on her fellow passengers. Her brother curled himself up on the cushions, and

feil asleep. "You don't mean to say," said Luke to the guard, "that these children's mother has left them thus unprotected

for such a journey?" "Ohl yes, your reverence. They're as safe as in their oradles. They're Prodestans," he whispered, as a caution.

And Luke thought of "the lady with the bright gold ring on the wand she bore,'s and her dazzling beauty, lighted safely around the island of purity and

chivalry. And it was delightful-the little interludes at the stations where the train stopped for a moment on its rapid course southwards. At every stop the guard thrust in his peaked cap and bearded face to look after his pretty

charge. "Well, an' how're ye gettin' on?"

It is the shadow of His might that envelops us; and He hath given His angels charge over us to keep us in all our ways." And Luke, too, fell asleep, the child

resting on his arm. He reached home at night, and had an effusive welcome at night, and had an enusive welcome. The following day he called on the Canon. The good old man looked stooped and aged. "Have you any news-of — ha-Bar-bara, Miss Wilson ?" he said.

bara, Miss Wilson ?" he said. "None," said Luke, "but what her father told me — that she had entered some convent." "Quite so. I am quite sure that she will—ha—rise to something responsib'e and — ha—respectable." "I hops Miss Wilson wrote to you, sir, explaining her intentions," said Luke

Luke. "Ahem ! yes. But she has not en-tered into details. I dare say she will

tered into details. I date say she will write again. The Canon, too, was nettled. He could see no cause for such great seo-recy and such haste. "I understand that—ha—in England

young lady, well connected and talented, might rise to-a-very dignified position ?

"Yes, indeed. Amongst the Carrelities at the old convent at Lanherne, the Reverend Mother has the dignity the Reverence Mother has the dignity of a mitred Abbess. At least," said Luke, hastily correcting himself, " she has the privilege of a crosser, which ought to be equivalent to a mitre."

"Then believe me, sir," said the anon, "the day Barbara's virtues and Canon, talents are recognized, the-ah - com-munity will raise her to the most dig nified and respectable position in their power."

There was a few moments' silence. "And you have returned to -ah - re-ume work in your own diocese ?" said

"Yes, sir. I was hoping, indeed, to be able to give my services to the cause of religion in England ; but it was decided otherwise. I am just going to see the Bishop about my future arrange nents.'

" Quite so. You will kindly take s "Quite so. You will kindly once a letter from me to his Lordship. I would wish very much that I could detain you -ah - here; but you know it might establish a dangerous precedent—"

" I'm sure I'm extremely obliged to you, sir," said Luke. "But I hope "There's no such thing here, young that I shall be placed, sooner or later, man," said the paster. "You'll get

and of moaning in t occupied by his pastor, he rose up, and fearing that the old man was ill, he knocked gently at his door. In answer to "Come in !" he entered. The old man, fully dressed, was leaning over a chair, on which was a large black crucifix, and there he was pour-ing out his soul to God with sighs and

"I was afraid, sir," stammered Luke

" that you had been taken ill-" "Go back to bed, boy, and stay there till I call you," said the old man. Luke returned, wondering and looked at his watch. It was just 5 o'clock. Luke shivered. But when, after break-Luke snivered. But when, after break-fast, he strolled out to see the sur-roundings of his future life, he groaned aloud: "Good heavens! It is Sibernia, and

"Good heavens i it's showing, and I am an exile and a prisoner." The morning was fine, and a gray mist hung down over field and valley, and wet the withering leaves, and made the red haws, that splashed the whole landscape, as if with blood, glisten and shine. But the mist could not conceal the gray longly fields. the cocks of shine. But the mist could not conceal the gray, lonely fields, the cocks of hay, half rotten, left out by some care-less farmer to rain and frost; the brown, black mountains, seamed and torn in yellow stripes by the ever lasting torrents. Here and there, across the desolation, were green nests, where some comfortable farmer resided; and here alone a few scraggy trees broke the monotony of the landscape.

"It's a land of death and ruin," said He returned. The old man was Luke.

"Have I anything to do, sir ?" said

Luke. "Oh, to be sure, to be sure," said the old man. "You might look at the stables, and see how is that little mare. That ruffian spares the elbow grease, I promise you. And see if he has got in them mangolds; and if the thatch is teeping right on that hay. And, the afternoon, you might drive over to see the school at Dorrha. I'm afraid that teacher is pulling a cord with the assistant, and the children are neglected.

" At what hour is luncheon ?" asked

Luke. "Wha-at ?" said the pastor, in alarm. "Luncheon, sir? At what time is luncheon on the table ?"

"They'll be afraid of your rever ence," whispered the teacher. "They have been reading all about you in the paper; and they know all about May-nooth."

Here was the First of First, buried in silence for seven long years, trotted out again in dear, magnanimous Ireank.

The children did look frightened enough, especially when Luke ordered them to keep their heels together and held up their heads. Alas ! that is not so easy. The weight of seven centuries of setfdom is upon them. How can they stand straight, or look you in the me.

Then, Luke was too precise.

" If you want to read well, ' he ex-"If you want to read well," he ex-plained, "you must give full expres-sion to every vowel and lean on every consonant. There, now, what crime did that final g commit that you elide it? I don't see h in water. Hold up your heads. Look me straight in the face," atc. atc. ce," etc., etc. Luke thought the lesson quite absurd.

Luke thought the least of dirts assured. It was about political economy, and was very dismal and abstruse. He flung the book aside. He would commence the education of these children on new lines.

" Do you know anything of hygiene

"Do you know anything the children ?" No. They had never heard of the goddess Hygeia. "I notice that your teeth are, for the most part, decayed, or in process of decay. Do you know what that proceeds from, or how it may e arrested ?

Atin' sweets," they said in chorus. " Perhaps that is the remote or

"Formaps (nat is the remote of secondary cause. The immediate cause is want of phosphates in the blood. Do you know what phosphates are ?" "We do."

" Well what are phosphates ?"

"Guano-manoor." "Not quite. You're confounding two things." And Luke went on to explain the arterial supplise to the explain the arterial supplies to the teeth, and the reflex nervous action on the brain; the absolute necessity, there-fore, of eschewing tes, and living on phesphates, like oatmeal. He was a confirmed tes drinker himself. Before the Angelus bell tolled that

evening, it was reported through the parish that a Protestant parson from England had visited the school, and

"Why don't you brush your hat, Father? There, I've done it now. Can't you send up that old coat, and we'll have it dyed here ? There LOW, you're horrid this morning. You came ont unshaved.'

And Father Tracey would blush, like a girl, and apologize for his negligence. a girl, and apologize for his negligence. "You want to make me like that grand brother of yours, who'll be our Bishop some day, I suppose. Ah me! Those clever young men! Those clever young men!" And Margery, with her hands folded beneath her accurate would silently

And Margery, with her hands folded beneath her scapulary, would silently pray that her grand brother might some day be even as this poor, de-spised old priest. But this morning there was great colloguing. They had heard or seen something supernatural, there in that Infrarry; and Father Tracey was crying with joy and ecstasy, and Mar-gery was crying to keep him company. "I can't believe it," said Father Tracey, trying to gulp down his tea. "I can't believe it," said rather Tracey, trying to gulp down his tea. "It's too grand—or, God forgive me, why should I say, 'anything too grand' for the Father of all miracles and

why should rasy, any densities and mercies?" "It's quite true, then," said Mar-gery. "I didn't notice it myself, until you called for prayers for poor Allua in her; agony. Then, I went straight to Mother Provincial and told her. She warned me that I was not to speak of it to any one but you' And, I suppose, you'll never keep the secret. Men never can, you know." "I wish," said the old man in his ecstasy, "that I could shout it from the housetops and the mountains, and call all men to pray and glor-ity God. But, my dear, to tell the truth, I was surprised that our prayers were heard so soon. God does not give way so easily, always. I

ot give way so easily, always. does n see it all now.

He paused for a moment. "And you positively tell me -?"

No. But-"

" Positively. Do you doubt me, again ?"

" No. But-" " I tell you 'tis true. And our good Mother knew it all the time; but not a word. She is very prudent, And I saw her once or twice, when she thought no one was looking, going down on her knees, and kissing the ground i" " God bless her !" said the old priest. He went back to the infirmary. The frail, shattered form lay, oh ! so peaceful and calm, in the glorious

all, why c Canon had lee? That Well, the bends und task. He " Now, I feelings, C

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## dren to go ine years.

7I. KING. rish priest, bital, was re-

tupefied, one ctober. His se to not a man stands owded street d, and then flercely, and d in the air, kind in their ve seen him 78 Was a tare based himself based himself te's flung out and sang them I twas all happened at For Father

of the great secret. "It's a beautiful sight, William," said Father Tracey, "God will bless you for this beautiful soul, redeemed to Him." Him." But Father Meade only stooped down, and blessed the forehead of his little child, and whispered : "Good-bye, Allua !" And when Margery accompanied the old chaplain to the gate, and had made sundry comments, on his green coat, and his brown hat, and frayed and fringed 'abiluments, he scemed not to mind, but now and again would stop For Father n to the peni-herd Convent. chaplaincy to with a shiver. he, "to take ladder of per-

struction.

mouth

end

selves :

very cell.

periences.

"I can see the quaintness, but I can-

"Ellie, will you have a little sup?" said Jerry, generously. But Ellie gave him a look of withering contempt. "Here's your health ma'am," said Jerry, adding in his heart " " May the Lord help our young priesht to keep his pledge faithfully all the days of his life."

OCTOBER 5, 19:7.

ordship would se poor peniut never after " penitents ;" shness. They ren," or "h seen wonderful st his saintsercy unimagin-ched from hell;

old man wonglad. world," he said, an I. What did so good to me?" into the ground, hi'd of the con-

d through the and had been per hell by the And Al'us was poor child had he temptation, y housed beneath the Good Shepm circumstan emptations from mptations to de-was privileged to d these tempta-

atreme. rything that the e said ; " every-the evil spirits." troubled during. He asked for reaily communion. ety and humility, Meade. And so, e, the poor dying over her the two priests who had came a moment of

Father. But ohl it lasted." found peace and abling soul passed Good Shepherd. ing, and Father t to the altar and fargery was priv-his humble break-is a great favorite. to see the young

to see the young dainties into the ad the old man as eeded by clever

't eat that, Father. e. I wouldn't eat ood old man would ed up the dainty.

gravely shake his ive done it now. that old coat, and here? There LOW, norning. You came

transfiguration of death. She still wore the penitent's habit; her beads were wreathed around her fingers, which elasped a crucific; and a few flowers were pinned here and there to her dress. But the face—once more the face of a little child, had been sculptured into unearthly beauty by the chisel of death, who stood by and waited, for he worked only in solitude, and seemed to say: "Mark, how I can beautify before I destroy. So too shall the reincarnation come after de-struction." parishioner ; " but don't you know parishioner; "but don't you know that that festering heap of compost is a nest of typhus and diphtheria? The horrible miasma pollutes the entire at-nosphere, and fills the house with disease?" "I suppose so, your reverence; but, begor, no one died in this house for the past three ginerations, except of ould are."

age." "That is exceptional," Luke would reply; "but, apart from the question of sanitation, don't you think that a few flower beds would look better than the discal amapp?" that dismal swamp ?"

Father Meade came up, too, after Mass and breakfast. He knew nothing

that dismal swamp ?" "Of course, yer reverence, but we'd have to pay dear for them." "Not at all. A few wall-flowers in spring, and a few tults of primroses— there are thousands of them in the springtime in the hedgerows — and a few simple geranisms in the summer.

for single geraniums in the summer, would not cost you one half-crown. Now, Lizzie, don't you agree with

'I do, Father," Lizzie would say. "I do, Father," Lizzie would say. "So do I, yer reverence; but it isn't the cost of the flowers I'm thinkin' ot, but the risin' of the rint. Every prim-rose would cost me a shillin'; and--" "I thought that was all past and gone forever?" said Luke. The wore man would aske his head to mind, but now and again would stop and plunge his stick into the ground, and ask, as if he had never heard it be

gone forever ?' said Luke. The poor man would shake his head. "I daren t yer reverence. Next year, I'm goin' into the Land Courts agin ; and, begor, the v.luators and commissioners would put it on, hot and before : "God bless me! you don't tell me?" "But I do; Father dear, what an heavy, if they saw a sign of improve-

"But I do; Father dear, what an "And I mustn't pretend, you know, to know anything, I uppose?" "No. You're to go ou, as if you saw nothing, and shut your eyes, and mouth !" ment about the place." "Good beavens !" Luke would say. "Then 'tis your interest to drag every-thing back to prairie conditions instead

God bless me ! that will be hard. of improving house and land and gar-And, you really tell me? And Rever-end Mother knew it all the time?" "There, now ! Good-bye ! If you dens ? "Yon've said it, yer reverence,"

said Conor. This horror oppressed Luke keenly. show by sign or token that you know anything, you'll be expelled; and then, In the beginning he used flare up in anger when a poor peasant would come to him on a sick-call or other business.

what will your saints do?" "God bless me ! you don't say so? Very well, you won't see me as much as wink one eye." " Pat on your hat. Don't you see

"Yes, yer 'anner." "Stop that infernal word. Call your priest 'Father.'" as wink one eye." But he was hardly an adeptat decep-tion. Every one of his many acquain-tances knew that something was up. And some wise people, watching his costatic features, said amongst them

priest 'Father.''' 'Yes, yer 'anner.'' '' Look here, my poor man. Hold up your head, look me straight in the face, and call me 'Father.''' '' Yes, yer 'anner.'' Then Luke would fume and foam, and merch lowers on independence and He has seen something. Could it be the Blessed Virgin ?" Margery walked back to the gate

thoughtfully, and reached her Not the following Sunday, but preach lessons on independence and manliness, and that God should be some Sundays later, she penned a let-ter to her great brother. He, too, was passing through strange and novel exmaniness, and that God about the ex-feared, not men; and he quoted the ex-ample of our Lord, and His firm, re-spectful, dignified bearing before Herod and Pilate. Then, after a while he desisted. It was no use. And in the cold, raw winter, as he rolled along on not see the sanctity of this old gentle-man," said Luke, as they sat after din-ner, and chatted. The old man, followhis side car, and saw the poor farmers with down bent heads, and faces burnt ing a time-honored custom of thirty years, had made two tumblers of punch, and pushed one towards his curby the bitter wind, driving the heavy ploughs into the hard, unyielding earth, he thought with intense bitter earth, he thought with intense bitter ness that that poor toiler was laboring, not for his own little family over there in that wretched cabin—that meant only bread and potatoes—but for the agent, that he might have his brandy and eigars; and for two old ladies in a Dublin Square, that they might give steaks to their lap-dogs; and for a solicitor again above them. that he \*\* You'll only get one, young man,"
\*\* You'll only get one, young man,"
\*\* I never touch the like," said Luke,
\*\* With a contemptuous sniff.
\*\* Oh !" said the old man; and it "Oh !" said the old man; and it was a rather prolonged exclamation. "Here, Jer," said the housekeeper, when the glassess were removed. Jer was the meditative boy who was always found in the vicinity of the kitchen about dinner time. "Tis your luck; though, faith, you don't desarve it." "Ellie, will you have a little sup?" said Jerry. generonaly. But Ellie

steaks to their lap-dogs; and for a solicitor again above them, that he might pay for his son in Trinity; and, on the highest pinnacle of the infamous system, for the lord, that he might have a racer at the Derby and St. Cloud, and a set of brilliants for Sadie Cloud, and a set of brilliants for Saule at the Opera Comique. And he thought with a shudder, that he heard, here in the peaceful Irish valley, the grinding and jarring of the dread engine of English law. Can it be, he said, that the horrid thing has stretched out its tentacles and grinds and grasps with its incurvable unconsciousness, even

keep his pledge laithfully all the day: of his life." This went on for three evenings. The fourth evening a strange thing happened. The prodigy caused much perturbation in the kitchen, and afford-ed Jerry abundant food for anxious reflection as he sat under his favorite hawthorn. What was the explanation? Had the young priest forsworn his pledge and gone the way of his fathers? Impossible. Had the parish priest swallowed bot? Equally impossible. Then, the following evening, but one-tumbler came out of the parlor; and henceforth, but one-and the vast per pective of tumblers, reeking hot, and extending to eternity, vanished, like a pleasant dream. With a state of the part of the parlor is and henceforth, but one-and the vast per pective of tumblers, reeking hot, and to rested his here to-day and away to-mor-row !'' "Yer reverence, why should we row !" "Yer reverence, why should we throuble about this dirty body ? Sure, "is good enough for the worms." "I'm goin' to me long home, yer reverence; and 'tis time. If we hadn't much here, sure we'll have plenty here-atter." extending to eternity, variated, file a pleasant dream. What had happened was this. The good old pastor, a slave to habit, not heeding Luke's refusal the first even-ing, continued concocting the second tumbler on the succeeding nights. " May I have a cup of coffee, sir ?" atter." Luke didn't like all this. It sounded indeed dreadfully like the Scriptures. "Take ye no thought for the morrow;" "Which of ye can add to your stature;" " Consider the lilies of the field;" " Seek ye first the kingdom of God," etc., etc. The whole thing was hor-ribly reactionary. But, these quaint Irish peasants were dreadfully like those fishermen of cld; and their philo-sophy of life was suspiciously a reflec-tion of that which was preached by the Sea of Galilee; and which all men have agreed to pronounce Divine. But where then was the philosoby of the salon, and the delicious humanitarian-ism of Amiel Lefevril ! Sek ye the God in man ? Evidently these poor "May I have a cup of conce, shi ' said Luke. "Coffee? No, young man, you may not. There is no such thing ever made in this house. You can have tes for breakfast, and tes for tes, and a glass of good punch at your dinner. That's all !" Luke didn't like all this. It sounded "Thank you !" said Luke, curtly. The fourth evening the old man brewed the two tumblers as he had done for thirty years; and pushed one towards Luke. Luke thought it was intended as an insuit. He took up the steaming tambler, and going over, he raised the window, and fung the liquid into the grass. Then he put down the window, and bringing back the empty glass, resumed his seat. The ism of Americ Letern? Divergence of the second seco old man said not a word. Each of these lonely winter evenings, precisely at 8 o'clock, the household precisely at 8 o'clock, the household assembled for the rosary; then, all lights were put out. Luke user retire to his bedroom, with what thoughts and memories may be conjectured. The remembrance of the past with all its intellectual pleasure haunted hum; the fortune with what dought and hum; the future with all its dread possibilities frightened him. Was this to be his life? Dreary days, spent in idleness and unprofitable attempts to raise a helplace future with all its dread possibilities frightened him. Was this to be his life? Dreary days, spent in idleness and unprofitable attempts to raise a helpless and dispirited people; and dreadful evenings, when he could not escape from himself, but had to face the companionship of thoughts that verged on despair. Yet, he made gal-lant attempts. Youth and hope were on his side; and there was no retreat. He had burned his ships. And, after all, why could he not do what the Canon had done in and around Lisna. lee? That was Arcadis; this Siberial well, the brave soul is that which bends undauntedly to the hopeless "Well, the brave soul is that which task. He would try. "Now, I don't want to hurt your feelings, Conor," he would say to a

temporary, and you will make it very happy if you take up and foster the poor. That makes life all rosy and sun-shiny. There I suppose now you will say: That's not English. I don't mind. But, Luke, dear, be humble; be very humble. We all need be. I wish I could tell you the great search. But humble. We all need be. I wish I could tell you the great secret. But

THE CATHOLIC RECORD.

could tell you the great some day, perhaps. "I suppose Reverend Mother will never allow this scrawl to pass. "Your loving sister, "EULALIE."

"Conventual, not conventional!" said Luke. "There is one grain of common sense. I must run home, if only to see Father Martin, and ask his advice about getting away from this un-hallowed place forever." Father Martin was not at all sump

Father Martin was not at all sympa-

"There is no reason why you should "There is no reason why you should not do what all the excellent priests of the diocese have done before you," said Father Martin. "They all have had to commence in the same way, and most seemed to find pleasure where you experience despair. Do you think that the life of a priest should be one long holiday of social and intellectual pleas-ures?" ures ? N no," said Lake. "That's not it.

"N no," said Luge. "Inat's not it. It I had work, work, work, from dawn to dark, I shouldn't mind. But, this enforced idleness—and the daily con-tact with all that is sordid and—hopeless-is enough to give any man the blues.

"Well, tastes differ. Father Cussen says he is supremely happy, except when he thinks of England; and then he is disposed to be profane. He is forever thanking God that his lot is cast in holy Ireland, among such a lov.

ing people." "I cannot see it," said Luke, in des pair. "It is England, England every where, when we have to blame our selves.

"Do you think so?" said Father Martin, looking him straight in the

face. "Well," said Luke, "there are faults on both sides, I suppose. I ad-mit, indeed, this system of land tenure is abminable-" """ and the support it is said Father. "We wont't discuss it," said Father

Martin. "Are you reading?" "No. Why should I? All my books are in their cases in the stables. I dare not unpack them."

"Why?" Because, first, I shall not remain here. Secondly, there is no room to put them in. Thirdly, those women would ruin them. Fourthly, where is the use of continuing one's

studies in such a country." "Phew," said Father Martin. "You have a lot to learn, and unlearn yet, which is not found in books."

which is not found in books." "I have learned that life is very mis-erable, whatever," said Luke. "A priest shouldn't complain," said Father Martin. "He is a soldier. The

outpost duty is not pleasant; but it is duty. The Church was not created for priests; but the priesthood for the Causet Caurch.'

"I have been hearing that, usque ad nauseam," said Luke. "And yet, every one is anxious to get the pillows under his elbows."

under his elbows." "Not every one, " said Father Mar tin, gravely. "There are numbers of priests, young and old, in this diocese, and elsewhere, who are happy in serving God under worse circumstances than yours-silent men, whose life is

one great sacrifice." "And not one gleam of intellectual pleasure?" said Luke, doubtingly. "Except the elation of duties well discharged, and such companyinghing as

compensations. There is a vague sense of home, and freedom from anziety about money matters that one never ex-periences in England. Then, somehow, the landscape is gaining on me. I have the landscape is gaining on me. I nave seen colouring across the moors and the breasts of the mountains that would make an artist's fortune, could he fix it on canvas. And, then, certainly the little children are very attractive. The one thing that strikes every English visitor to Ireland are the children's areas day. Veroissmeinnicht blauste Belinda, said no more, but managed to look, as if the project wasn't as promising to her as it seemed to me. Only a short time before, I had read two novels, in which the heroines, were represented, as taking up liter-ature, and in both cases, had floated around on a sea of cream so to sneak. ature, and in both cream, so to speak, from start to finish. If they why not 1? The first thing I did, was to write to Jack Penton, telling him of my inves-das Vergissmeinnicht blauste Augel-" "For heaven's sake, Luke, don't talk that way before the brethren. You'd never hear the end of it." tentions. "" "I shall go my own way, Father Mar-tin," said Luke. "If there be one thing I despise before another it is the eternal deference to human opinion." "You may be right," said Father Martin. "But, life needs its little adjustments: I was going to say its r Back came a nice friendly letter of from which he said I would get an idea of the sort of writing most in demand. I had always liked poetry, and I be-lieve it was Shakespeare who said that "From admiration to imitation there adjustments; I was going to say its little stratagems.' That evening Father Martin sat long is but a step." So I wrote my first poem for the market, entitled, "A Dream of fair That evening rather Match satisfy and anxiously near his little stove in the library-thinking, thinking of his young friend. Very few would have spoken to Luke as he had done; but he loved Luke, and would not spare his feelings. "The Bishop must take him into the city," he said "This violent change in his circumstances is too much for him.'

stand and the broken jug; hearkening to the heavy breathing of his good pastor in the next room; and thinking, thinking of the beautiful past, that had vanished so swiftly, and wondering through what narrow loophole would he escape the unendurable present and

he escape the unendurable present and the unpromising future. And there in the city, in a room far worse furnished, knelt an aged priest, who thanked God for his supreme and unalloy ed felicity, and who cried in loving wonder to the pale face on his crucifix: "Lord, Lord, what have I done to down it all 2 form etcor this food

to deserve it all ? Stop, stop this flood of delight, or I'll die." of delight, or I'll die." And when routed from his wretched pallet at midnight, he drew on his dingy clothes, and murmured, "What poor soul wants me now ?" And when lighted by the night-nurse along the gloomy wards, where tossed poor diseased humanity, and some sleepless patient caught the light of his holy face, and murmured, "God bless yo ?!" and when he came to the couch of the dying, and saw the happy look creep

dying, and saw the happy look creep into the wistful, eager face, that now turned to Death tranquilly, for here was the man who could transform the King of Terrors into an Angel of Light-he murmured, as he uncovered

the pyx, and knelt before the Divine Healer of Humanity: "Lord ! Lord ! how wonderful art Thou 1 and how generous ? And what a dread purgatory I shall have for the eaven Thou hast given me here !'

> TO BE CONTINUED. THE LOVELY HEIGHTS.

BY ELIZABETH POLLARD.

was mighty hot work, hoeing corn, It was mightly how one, non-good that Jone morning. I stood up to straighten my back, and I thought as I ruefully surveyed the hills, with their slim stalks, surrounded by vigorous weeds, that the task seemed endless. As I mopped my streaming face, with a red handkerchief, I heard the sounds of wheels; and looking down the read I saw a neighbor, coming, who often brought my mail. I leaped over the fence, as he held up a letter for me. After a few minutes chat, he drove on, and I opened my letter. It contained the welcome information, that a distant relative had left me the sum of \$200. My first thought on reading it was

thought when I read their poetry, that it wasn't easy to get below it. However, so sure was I of the merits of my poem, that I sout it to several other maga-zines; but it always came back like the dove to the ark. I grew so puzzled, at the conduct of these editors, that I sought out Belinda, tho' she frankly admits, that she has little understand-ing of poetry. that some deserving man should have a job, hoeing corn. I went straight to the house, hung up my hoe in the woodshed, washed, then went into the kitchen, where Belinda was getting

admits, that she has never ing of poetry. "Belinda," I began, "what do you suppose is the reason my poetry does not sell ?" is uggested Belinda, as she "Maybe," suggested Belinda, as she carefully fitted a patch onto the seat of Teddy's pants, "maybe it's because dinner. "Belinda," I announced, as I fanned nyself with my straw hat, "I'm done myself with my straw hat, "I'm done with hoeing." She looked up in sur-Teddy's pants, "maybe it's because your hair isn't long." "Nonsense I returned, as I ruefully prise from the string beans, that she was cutting into pieces, saying, "why Phil, I had no idea you were so near through, why you must have worked

like sixty. like sixty." "The hoeing isn't all done by a long shot; but I'm done with it. I'm going to hire a man to do the rest of it. Listen to this," and I read the letter a I right. It must be that the entropy are lacking in poetic taste." "Very likely,' she agreed. "I never thought of that. Why not try them with something else ?" The advice seemed same. I began to

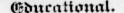
the advice seemed safe. I began to think myself that I wasn't likely to reach the lovely beights, via poetry, so I put my "Dream of fair men," that was getting to be a sort of nightmare, into a compartment of my desk to take\_a to her. "Now" I went on, as I finished, "I'm done with farm work." minded Belinda, as she set the beans on the stove. "What'll you do when on the stove.

it's gone." "I expect to have plenty more by the time that's gone." "Why where do you expect it all to

come from ?" she asked. "From the magazines; I intend

My wife, dropped the knives and forks, that she was carrying from the pleasure?" said Luke, doubting of "Except the elation of duties well discharged; and such companionship as they can afford each other." "Pretty doubtful!" said Luke, shrugging his shoulders. "Better soli-tude than that fellow !" He pointed to the photograph of the poor priest, around whom Father Mar-tin had grouped his demi-gods. Then, noticing a look of pain and displeasure on the face of his friend, he said : "I have are a few "Because I never had time, I always had to keep grubbing away, to make

had managed to get her buried alve, i had a royal duke come over from England, dig her up, marry her, and take her away to be the brightest ornament of the British



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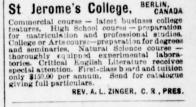
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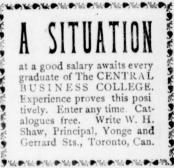
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y would blush, like for his negligence. make me like that urs, who'll be our suppose. Ah me! men ! Those clever

th her hands folded ary, would silently and brother might as this poor, de-

there was great had heard or seen tural, there in that father Tracey was decstasy, and Mar-keep him company. it, " said Father gulp down his tea. or, God forgive me, anything too grand' of all miracles and

, then," said Marnotice it myself, for prayers for poor ony. Then, I went r Provincial and told me that I was not to one but you' And, I wer keep the secret. on know." the old man in his could cheat it from

could shout it from the mountains, and to pray and glortell my dear, to tell was surprised that heard so soon. God so easily, always.

moment tively tell me -?" Do you doubt me,

s true. And our good all the time; but not s ery prudent, And I or twice, when she or twice, when she as looking, going down i kissing the ground i' her i' said the old back to the infirmary alm, in the glorious Then his eye caught the photo

graphs. "I never thought it was so easy to scandalize the young," he said. "I wonder in what fit of diabolical uncharsaying, dard."

**ŎŎŎĊĊĊĊĊĊĊĊĊĊĊĊĊĊĊĊĊĊĊĊĊĊĊ** 

had to keep grubbing away, to make ends meet. Now for the first time in my life, I'm going to try doing the work, that I like and feel that I'm fitted for."

"Why do you make all the women hate Rilletta ?" "Why because the men love her for Belinda, said no more, but managed

her beauty and goodness, and the women hate her for the same reason." "That's all bosh," declared Belinda, as she wrung out her disheloth, and proceeded to wipe her disheloth. "As a rule women don't hate another woman, include the same the in good and beauti simply becau: e she is good and beauti-ful. In fact the woman who is good, is usually liked by both men and women, whether she is pretty or not." "But," I insisted, " it must be so;

great writers have been saying so for centuries, and if you read more, you'd know that they had." "Well, she ad-mitted, "maybe it is true of story-women, but real ones must have some women, but real ones must have some greater fault than goodness or beauty to beget so much hatred. Why it doesn't look reasonable. No matter how lovely she might be, she can marry but one man. Now if the beauty, could marry all the men." I refused to argue further with my wife, knowing as I did, how many I could quote to bear me out. So with high confidence, I sent my lovely Rilletta out, and began to

men." I sent it to a magazine, whose poetry seemed to me, notably bad; thinking that if they could get something better they would be glad to publish it. I felt quite confident that my poem would be accepted, and began composing others on the same lines, to be sent to the same magazine if they paid well enough. Greet, therefore, was my surlovely Rilletta out, and began to speculate on the size of the cheque that she would bring me. In a very the same magazine if they paid well enough. Great, therefore, was my sur-prise, when in about two weeks my poem was returned, and with it a slip saying, "Not up to our usual star." Gracious goodness and I CONTINUED ON PAGE SIX.

## **ϙ**ͺϙϧϧϣϣϣͺͺͺͺͺͺͺ The effect of Scott's Emulsion on thin. pale children is magical.

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LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 18th, 1905. Mr. Thomas Coffey :

Ottawa, June 18th, 1905. Mr. Thomas Coffey: My Dear Bir,-Since coming to Canada I have men a reader of your paper. I have noted with astifaction that it is directed with intelli-mene with a strong Catholic spirk. It is im-med with a strong Catholic spirk. It is im-med with a strong Catholic spirk. It is im-med stands firming by the teachings and author-the best interests of the country. Following the best interests of the country. Following the weithere of religion and country, and its will do more and more, as its wholesome influence reaches more Catholic homes. I the families. With my blessing on your work. and best wishes for its continued success. Yours vers sincerely in Christ. DONATUS, Archblehop of Ephesus. Apostolic Delaya.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey: Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleas-ure, I can recommend it to the falthful. Biessing you and wishing you success, bolieve me to remain.

ain, Yours faithfully in Jesus Christ † D FALCONIO, Arch. of Larissa Acost. Deleg.

LONDON, SATURDAY, OCT. 5, 1907.

## LET US PAY.

Generally good, useful work, whether of the hand or head, is either ill-paid or not paid at all. People, as a rule, only pay for being amused or being cheated, not for being served. St. Stephen did not get bishop's pay for that long sermon of his to the Pharisees-nothing but stones.

These words of Ruskin came to us as we mused on the work of our Religions. It is quite true that their work will be rewarded. The light from the sphere beyond the grave plays around them, and shows them the way. Eternity is with them daily, sustaining them in that most exacting and laborious profession of teaching. This we We hear it at commencement know. exercises. It is the correct thing to say. But we are able to do more thus without taxing the resources either of mind or pocket. Not indeed to pay them in any adeq ate manner. But we can, if we take thought, realize the care and the vigilance, the courage and delicacy which must characterize the lives of those who handle soul-workwho are engaged in the task of forming character. When we grasp this we should be qualified to understand that our teachers are our benefactors. Their labors are for us. They spend time and talent that God may be glorified and our homes enriched by those whose souls are peopled with fair and beauteous visions and who wear what the world looks at and admires-the white flower of a blameless life. Needless, then, to say that common-place praise is sorry testimony to our pride in the work of our Religious. They should

have been, and are dispersers of the hape by experience, or he seeks in the education that concerns itself with the rounded development of the cultured and Christian gentlewoman. The Religious of the Sacred Heart need not our words of commendation. In the land which saw their beginnings, and in this, dott d by so many of their institutions, they have been noted as ducators whose work is as graceful as it is solid. They have gone their way without ostentation, shunning publicity, and intent upon safeguarding the principles of their saintly foundress. And they have been as faithful to the curriculum that has given to the world

its most cultured scholars as they have been indifferent to untried theories of faddists.

## THE GRADUATE TEST.

If we wish to test their schools by the kind of women they turn out we have no hesitancy in saying that they who have had the advantage of an education whose fundamental element is religion and who have been subjected to the influence that radiates from wellbred and saintly Religious, are sturdy Catholics and an ornament and blessing to society. We need not go far afield to see them. Here in London we have samples of the workmanship of the Religious of the Sacred Heart. Many of our young ladies and matrons - the wholesome women who do not fret under the restraint of domestic lifewho, amiable and gentle, are not found on public platforms imitating the loudvoiced females of brazen front - the women, in fine, who keep the world clean, are graduates of the Sacred Heart and other institutions of the same

kind. SHOULD USE THE PRESS.

We, however, are of the opinion that these Religious are too chary of effort to

let the world know of their work. Time was when the non advertising policy did not hamper them. But it is not in touch with these days. If, then, they wish to have no empty chairs in their school rooms they should adopt modern methods. They should (pardon us the word) "push" their wares. Valgar, perhaps, this advice, but institutions thrive neither on thin air nor on praise from the few, but are dependent on the general public. Printer's ink would inform many of us that their course of studies comprises a thorough English education and that nothing, justified by experience and modern development, is neglected by them. They do not waste time on fads. In teaching the modern languages they have few peers. Their musical course fits pupils for the examinations of the Toronto and London Conservatories. It is, also, worthy of special mention that they prepare pupils for the Entrance and Junicr Leaving Examinations.

THE SAFE AND SANE SYSTEM. To quote an able educator, these ladies do not hold that religion can be imparted as is the knowledge of history

or grammar: the repetition of the catechism or the reading of the Gospel is not religion. Religion is something Church teaches us to believe in one nore subtle, more intimate, more all God, Creator of all things visible and tween the Church and its external

lives of others some excuse for his own delinquencies. It happens, now and then, that battered old rounders known to every night-hawk grow wondrous wise over the fall of others. A stranger would believe them, but to the men about town their eloquence is " hot air." But what does the fact that some pupils reflect no credit on their Alma Mater prove ? It proves, as a rule, that parents are recreant to their duty. They plunge a young girl into frivolity. They deafen her with speeches anent the necessity of marriage with anything that is attached to a cheque book. And sometimes the girl marries without the fold because, according to her precious parents. Catholic men are too poor, or too un-

THE CATHOLIC RECORD.

ridden father and mother. THE CHURCH AND THE MODERN SPIRIT.

We received the other day a clip ping from a subscriber upon the open letter which a few priests wrote some time ago to the Holy Father. This letter was, it seemed to us when first we read it, most ill-advised and very unimportant. For this reason more than for any other we made no comment upon it. But the fact that one of our friends, if not more, would wish to hear from us upon the subject we enter upon the task. We regarded the letter ill-advised, for the spirit which animated it and the subjects it treated did not seem to have the true ring. There are things which grate upon the in-Stincts of faith, just as there are words and acts which grate, we cannot tell why, upon our feelings. The idea of a lew professors here and there advising the Head of the Church was hardly in the order of things. And even if a Bishop or two were added, and a Cardinal taken unawares into this advis ory council, we failed to see eternal fitness in their proceedings. They start off on the wrong loot. They start by quoting the Holy Father's celebrated and praiseworthy intention of "restoring all things in Christ." But they quote it against the Pope, maintaining that the Pontiff has gone off in the opposite direction. " You have," they say, " evinced as it were a horror of science and democracy which we had aimed at leading back into the Church." The Church is further accused of not trying to understand these two great forces of modern times. Her tone is unsympathetic and her civilization obsolete. The writers of this letter, so far as they themselves are concerned, believe that Christianity is passing through one of those crises which from time to time mark its progress. They have sufficient confidence that it will emerge parer and more vigorous than before. We cheerfully reply to this vague insinuation. It is a long time since the Church was first charged with opposition to science. There is not a single scientific truth which the Church

to widen her gates or enlarge her prinyoung who have not been licked into ciples. These are not hers to narrow or magnify at will. Her pillars are fixed. Furthermore, she must be judge, both as to what her own teaching is and as to whether the deductions of science trespass upon religious doctrine. Now, as to democracy, much may be said in defence of the Church and against her opponents. We see no reason why the Church should bow to either plutocracy or monarchy, nor do we see any signs of it. Modern democracy, like modern science, has a decided atheistic and irreligious tone about its speech and action. Bearing no restraint, it mistakes licence for freedom. Pretending to be non-sectarian, it is worse than sectarian. It is based upon the false foundation that minorities have no rights ; and thus it frequently does injury to individuals educated, or too anything that may and their conscience. Whilst democ occur to the snobbish and worldracy may desire to be fair and do what is right it is sometimes more tyrannical than the single despot. The Church

has the same sacraments, the same graces, the same doctrine for all. The majority of her members are from the rank and file of all nations. She never rejected any because of their lowly birth or ragged coat. All that the Church has asked of democracy is that it shall respect the rights of others and the laws of God. To no democratic movement with law and order upon its standard has the Church been averse. She has, on the contrary, shown sympa thy and given encouragement. If she looks with jealousy upon modern democracy it is by reason of it being too much imbued with French revolutionary principles. There can be no doubt that the Church has elevated the lowly and cared for the down-trodden. It democracy ever had a protecting friend, when monarchs were much stronger than they are to-day, it was the Catholic Church.

CHURCH AND STATE IN FRANCE

we see that Professor Ballantyne, of Knox College, has been giving what the reporter is pleased to style an " illum. inating" presentation of the present religious crisis in France. Whether the illuminations were views of the taking of inventories of church goods and the expulsion of venerable bishops, or whether they were of a moral char actor expressive of the Professor's clear explanation and masterly grasp of the subject, we can hardly say. If the latter is the meaning, the reporter has done the Professor justice; for, as it stands, the Professor has entirely misunderstood the whole question. Briefly stated Professor Ballantyne claims that the trouble in France is not one between Catholics and outsiders, but a question between parties within the Church, between what he calls Liberal and Ultramontane Catholics, or beween Ultramontanism and Gallicanism. That he knows more about it than the Pope Professor Ballantyne is not slow to tell us. Indeed he goes much farther, and openly says that the Pope is trying to deceive us-he ( the Holy opposes or ever has opposed. The Father) is simply telling a falsehood when he states that the quarrel is beOCTOBER 5, 1907.

CRITICISM OF PUBLIC SCHOOLS. have been built, while the other kind to which we have referred gives us im-If the United States has an idol benoral nobodies, whose place in the fore which it worships and in which its community is ever with the medio. hopes are largely centred it is its godcrities, who are but a hindrance to the less Public school system. The muni welfare of the Church, and citizens cipalities spend millions upon its over whose lives count for nothing, so far as increasing demands. Shrewd as the the progress of the country is conpeople are in business they never quescerned. tion this lavishness. They turn a deal -

## THE ODD FELLOWS' SOCIETY.

ear to all criticism, so sure are they of the great national boon which this ido! Some one has asked us if it would be will generously bestow. Scarcely a wrong for a Catholic to become a memdissenting voice ventures to point out per of the Odd-Fellows'. It undoubtthat things are not what they seem, edly would be wrong and very wrong-a that there is too much show, or else grave scandal. Any Catholic who bethat education fails, for it does not comes a member of that, or any other teach morals. Yet now and again we similar association, forfeits all right to have men with the courage of convicthe sacraments. Our correspondent tion, men who have more patriotism for seems to be astonished that refusal their country than admiration for this should be made to men who for private fad-we have men candid enough to reasons join a society whose aim and tell the faults of the Public school purpose is union and mutual benefit. system. Our own Province needs a few This should not surprise him, for the f them. The same fault vitiates and Church's attitude to all secret societies poisons both countries. One of the is one of uncompromising courage. latest and most forcible denunciations With them she can make no truce nor of the Public schools of the United accept any terms. She wishes her States emanates from the Rev. George C. children to be free, to serve only God, Richardson, an Episcopalian minister, and not to enslave themselves to organof Rochester, N. Y. Having been presizations which, however plausible they ent at a high school commencement he may seem, are fatal in their tendencies was disgusted with the nature fakirsand destructive in their fundamental "The Glories of Swamp Life," "Where principles. The Odd Fellows' society, the Wild Rose Blooms." In the whole in common with many others, has a reprogramme there was not an inspiring ligious rite and ceremony based upon moral note. Our schools differ in this paganism and naturalism. Between these detail. We have no programme at all, latter and the Church there can be no good, bad or indifferent. Children are alliance. If amongst non-Catholics kept cramming for examinations until Christianity is disappearing from the the last minute: and the only care of great currents of national life it is the parents and the only ambiprincipally due to the influence of tion of the child is to pass the secret societies. Pagan and natural in examination. Mr. Richardson arraigns principle, they transfer religion the high schools of Rochester as from a divine to a human creed; " breeding places for irreligion, weak and, instead of divine Providence. morals and confidence in a 'get they govern man by the principles there' spirit." Much of this critic's of humanitarianism and materialism. inspiration came from that venerable That these principles govern the Odd apost'e of Catholic education, Bishop Fellows is evident from their Manuals McQuaid, the Bishop of Rochester. and Reviews. "We open," states one For the first time it was Mr. Richardof the Manuals, " for him (a member) a son's good fortune to hear the Bishop field beyond the limits of his party or upon the subject he has through his his Church, as well as within it, needlong life had most at heart, religious ing his labors and offering joyous recomeducation. Bishop McQuaid at a conpense for his toils. No church in its vent distribution of prizes pleaded for present state is extensive enough in its a recognition of God in all education fellowship to embrace many good men and for a spirit of reverence in all our who need the ministration of kindred He condemned in no uncertain spirits, nor far-reaching enough to terms the lax, imperfect and outragereach even its own members when disous attitude of the Public schools in tant from it, and needing aid and proregard to religion and morals. Mr. tection." Common brotherhood, frater-Richardson concludes with the follownal love are high sounding words. Rightly applied they are noble, true "From the school of Bishop McQuaid came forth young boys and girls with reverence and love for their priests and good ; but there is only one home where they may be found with the and pastors and for those set over them vocation of God and the golden bond. in authority. But in our Public schools That home is the Catholic Church. and Protestant families what do we Oats de of this divine society you may find. Criticism of the pastor, irrever ence for the Church and her sacra talk and dream of unity and fraternity. ments, carelessness about Church at They are only theories, snares or endance, except for a fashionable wed dreams. The Church, therefore, not tendance, except for a fashionable wea-ding now and then. Remember, our Catholic boys and girls go to Mass on Sanday before they go to Glen Haven. "But our children of to day never wishing her children to be deceived by

say prayers, never go to Church as a rule, are disobedient to parents, speak lightly of duty and sneer at authority. I am glad we have Bishop McQuaid and his splendid Church right here in A FRIEND sends us a clipping from the Havelock, Ont., Standard, having reference to Monte Carlo's gambling enterprise. That this inferno has been permitted to exist so long passes all VALIANT WOMEN. comprehension. It should have been a The Catholic Women's L subject for debat Toledo, Spain, have just set an example ence recently held at the Hague, but we hope some means will yet be found, to their Catholic sisters in this country. At a recent meeting they reby joint action of the powers, to abolsolved not to allow into their homes ish this abominable plague spot. Were poisoncus newspapers, and not to atevery one given their due, those crimtend any theatre if aware that it is to inals who own the concern should be present a doubtful play, pledging them inside, and not outside, prison walls. selves to leave instantly any repre-

forbids all secret societies.

### OCTOBER 5, 19

him may say that they fcol's paradise, that th John Sin pleton and th limate. But, to be more than surprised rot ere this placed prison bars. Anyone fcolish enongh to write money should be put i and taken care of by t

THE BLACK HAND organization existin Italians of the United the large centres reported quite freque sums of money from p If their demand is no threat of assassinatio some cases has been few days ago, the Bis Right Rev. Dr. McQ of these letters. It the writer will be d severest penalty the upon h m.

THE PERSECUTIO ADDRESS BY THE

The Abbe F. Klein in the United States olic Summer school, an address. After e sure he had derive speak of the situatio lows :

You know very has already suppre-Budget of Public cated all the prop the Church, the sen of the Bishops and of the pretext that a belonged to the n vorries us most is former properties b possibility of acqu of organizing anyt Church, because she in the form of assoc such as were provid of 1905, has no le That is to say, pr nothing can repre parish in the eye your parishes and represented, somet by the Bishops as a in fee simple. F of Chicag church property i bishop as an Arc dies, passes with any expense to hi France, now, there no rectors of the p trustee. no vestr The little wealth may happen to acc faithful may giv hand, belongs to h he dies, neither parish, but only have a right to his Do you realize

possibility of creat the Church in Fr could last? Nay, time those Bisho even taken as indi right upon the c furniture in the furniture in the they continue to and furniture, bee ill disposed as i close the church as i well that our peo ent most of then points, want to open for baptism first Communion lestivities. But the churches ? it ; they have n tion upon them ; by tolerance as ads or the parl

From the Globe of September 25

life."

ing contrast:

Rochester.

sentation which proved to be opposed

to Christion faith or morals, if the same

have our support, not only in sympathy but in money. We should help them to widen their sphere of usefulness.

## A WORD TO THE RELIGIOUS.

On the other hand, the Religious should not fear to let the world with out the convent see and inspect their work. Printer's ink is something which they cannot afford to ignore. It may be repugnant this use of the print ing press, but they should not neglect any opportunity of bringing home to the public that they are potent factors in the progress and welfare of the community. It is said that their work in the past is their best advertisement. But many know little of their past his tory. It is not what they have done, but what they are doing, that interests us. Hence an authoritative statement of the aim of an institution, of the nature and scope of its curriculum, would be instructive to the average citizen. By abolishing the rule which safeguards the commencement exercises from all but the select few, they would confer a favor on the public. We may be on thin ice, but we cannot refrain from saying that customs which regard accidentals, and which, however suited to other lands and other envircaments, are out of place in Canada. could be set aside without disturbing our equanimity. They serve, to our health is a thing to be attended to mind, no useful purpose. They restrict the usefulness of our Religious, and may, and, as facts warrant us in things for you. There is no kind of declaring, enfeeble an institution that achievement you could make in the should otherwise be in the full-tide of world that is equal to perfect health. prosperity.

IN THE FORE-FRONT.

A judicious use of the methods of the children of this generation would keep the fact before us that the Religious of the highest bidder-no creed barred. the Sacred Heart are not the least among our educators. Workers who court not the world's applause they dark glasses, a fashion among the

pervading : it speaks to the heart and invisible. Science has not disproved the head : it is an ever living presence that truth. But in asserting this truth in the school-room. . . It must be an essential element of our lives, the very atmosphere of our breathing, the soul of every action.

GOOD DIGESTION WAIT ON APPETITE."

Another thing to be remembered is that the health of the pupils is the object of constant solicitude. Active physical exercise is insisted upon.

We infer that their curriculum is not overburdened. This is to be commended. The multiplicity of textbooks is a bar to self-activity and tends to give the pupil but a miscellaneous assortment of bits of information. To waste time on surface work is sad enough, but to waste it to the detriment of health is a meet reason for tears. It may please some parents to have their daughters abreast of the ologies, pass brilliant examinations, though she pay the price in shattered perves, but the women who are a delight to their friends and useful to society are not nervous wrecks.

Carlyle gave good advice to the students at Edinburgh when he said : ' You are to consider throughout much more than is done at present that continually : that you are to regard that as the very highest of all temporal

## JUST A REMARK.

Church has not at all changed its The cynical may say that some pupils stand. It encourages all study which have strayed from the fold or have is reverent in its attitude to God. been sold in the matrimonial market to Science, history, literature have all found a patron in the Church, and stout But who heeds the man who dotes on champions in the ranks of her children. cesspools? He may see things through It ill becomes science to ask the Church | lege.

enemies. " The warfare stretching the Church denies the scientific doctrine of evolution. Evolution is hypothetical. Supposing we maintain that the world is evolved from matter and force. Whence came matter and force ? They are eternal? This is a theory, not a truth. However, our chief fault with science is, that it, and not the Church, is to blame. Science is either materialistic, so that it excludes the supersensible from the horizon of knowledge; or it is pantheistic, and confounds God with the universe. In either case it is irreligious. Scientific theories which have trespassed upon the domain of theology, and which in their deductions do not accord with the teachings of the Church, may have been refused. Theologians are in matters of pure science merely scientists. They row the teaching of the Church, and are therefore more careful to avoid danger, and are better judges as to what does conflict with theology. Another point must be attended to, viz., that many studies are nowadays classi fied as scientific which do not deserve to be; for they are unscientific in prin ciple and method. History, criticism,

over the centuries," said the Professor, was not one between the Church and its enemies, as the Pope would have us believe, it was one between the reactionary and liberal elements in the Roman Church itself, ending in the triumph of the latter." Let the contest be stretched far enough back and the battle field will be found in heaven. Gallicanism, if the Professor will excuse us telling him so, has about as much to do with the present French religious crisis as an Egyptian mummy has with the overflow of the Nile. Where is the touch of Gallicanism ? Not in the Parliamentary majority. They have openly, for years, made was upon the Church, not with the idea of replacing it by a Gallican Church of partial creed and similar organism, but with the idea of destroying the Church and erasing the name of Christ from the heart of the nation and the face of the country. Was there any touch of Gallicanism in the bishops ? Let that solid phalanx of French bishops answer. Any man who could read their devoted loyalty to Rome and the signatures of all attached, could not think for a moment that Gallicanism was in the question. Whatever the and more particularly biblical criticism future may contain the solidarity of the are examples in point. The Church, bishops secured the victory, not as Prof. sent upon a supernatural mission, holds Ballantyne claims for the liberal party, that the same God is author of both the though that is misnamed; but the supernatural and the natural order, bishops gained it for Rome and the that there can be no real contradiction unity of the Church. It is really disbetween the two, and that of the two gusting to see these professors touchthe natural is inferior to the supering subjects they know little or natural, which is the healing of nothing about. Last year Canon Cody tried it by a lecture to the low Church girls upon being told what kind of read-

wounded human nature, its crown and glory. In relation to science the Anglicans at Wycliffe College. This year Knox College has Professor Ballantyne at about the same old tune. Anything to put down or keep down Rome is legitimate, whether in the French Parliament or a Canadian Col-

## A FAKIR IN SCOTLAND.

any of these false appeals to sentiment,

We have received from an advertishe attended without knowledge of its character. This is a grand example ing agency in Glasgow, Scotland, a request to publish an announcement from for the women of our country. We an individual whose name we will not would ask Catholic mothers especially print. He asks people not to worry, to keep watch and guard on the morals of their children. Most important it is because he, a modern and mystic astrologer, will supply them with oceans of to see to it that literature of an objeccomfort for the small sum of one shiltionable character be kept out of their ling. When he is written to, however, homes. The cheap sensational novels, the periodicals printed for the purthere must be sent a stamped envelope, because it would be unreasonable to pose of putting a glamour about ask him to break in upon his shilling. certain criminals, the average Amer-He will tell the people all about their ican Sunday paper, and the American illustrated weeklies which business, health, friends abroad, love give detailed accounts of the lives and affairs and chances in life. Be it redoings of the most noted characters in membered that he is a real, genuine philanthropist, for we are assured by the annals of the police courts, have done much to promote a disregard for himself that such is the case. His ambition in this life, he says, is to help the moral law in the minds of many of those in trouble, and he must not be the children of our country. We classed with the run of palmists who would say to the parents who permit use their supposed gifts to make money. reading matter of this kind in their homes that their indifference to the Therefore, ladies and gentlemen, have a care! Is it not better to deal with welfare of their children is a neglect of parental duty which will bring but a conscientious, humanity-loving genlus sorrow and bitterness to them as they of this description, for the small pittance of one shilling, rather than have move towards the great beyond. As we any intercourse with palmists whose can usually tell a man's character by gifts are only supposed, and whose the company he keeps, so may we be en. charges might be excessive. abled to estimate the worth of boys and This Dowie No. 2 will show you how your son may prosper in business and ing matter is in evidence in their homes.

how your daughter may be happy in her The Bible, " Lives of the Saints," married life. You will be required to " Following of Christ," a Catholic tell him your birth date, full name and paper or magazine and other Catholic title, upon receipt of which, he will works may be considered old fashioned by a certain class, but they are the send you a written test horoscope. books upon which noble characters Any one who is simple enough to write The property ally and legally cipalities, excep belong to the S nalities can only pose of worship, ally care about when they are a fectly realize t business. So it no repairs are roofs and the as long as the the churches. The men of

most as much Church itself. way out of the was arranged in "associations for the only author tions for public the prohibition are no associati Government Combes has poi the N. F. P., t ment and pro each circomst end the matt will be settled consent to take constitution of the hierarchy. religious syste lutely refuse t

The Church. tremely from present time, s tion of her old v there have a until 1909 the will still get portion of th the misery will being felt, and in the country dioceses. A generosity of now has been possible to li day without possibility of funds, and wi the churches for worship. I do not kno Bishops who Church may k

### OCTOBER 5, 1907.

and taken care of by the State.

If their demand is not complied with a

threat of assassination is made and in

some cases has been carried out. A

few days ago, the Bishop of Rochester,

Right Rev. Dr. McQuaid, received one

THE PERSECUTION IN FRANCE.

ADDRESS BY THE ARBE F. KLEIN.

The Abbe F. Klein, who is on a tour in the United States, visited the Cath-olic Summer school, where he delivered an address. After expressing the plea-sure he had derived, he went on to

speak of the situation in France as fol-lows:

has already suppressed the so-called Budget of Public Worship and confis-

You know very well that the State

in fee simple. For instance, in the diocose of Chicago, every piece of Church property belongs to the Arch-bishop as an Archbishop, ard, if he dies, passes without any difficulty or any expense to his successor. But in France, now, there are no Bishops and no rectars of the marishes as such - no

upon h m.

THE CATHOLIC RECORD.

kind to us imin the medio. e to the citizens so far as is con-

would be e a memundonbt. wrong-a who beny other right to spondent t refusal r private aim and l benefit. n, for the societies courage. truce nor ishes her only God. to organ. ible they endencies ndamental s' society, , has a reased upon

IETY.

ween these can be no -Catholics g from the life it is fluence of natural in religion an creed : rovidence. principles naterialism. n the Odd ir Manuals ' states one member) a his party or in it, needyous recomurch in its nough in its y good men of kindred enough to rs when disaid and prohood, fraterling words. noble, true y one home d with the olden bond. lic Church. ety you may

d fraternity. snares or erefore, not deceived by to sentiment, lipping from rd, having regambling en-

no has been g passes all have been a Hague, but et be found, ers, to abolspot. Were , those crimern should be rison walls.

of our difficulties by authorising the formation of civil associations under the general law of 1901. But even these civil associations, if they are formed, could not do much, since they will have no right to contribute directly to the maincanage of marking this right being bim may say that they were born in a fcol's paradise, that their full name is John Sin pleton and their title Asylum limate. But, to be serious, we are more than surprised the police have maintenance of worship this right being reserved absolutely to the legal associ-ations for worship which are forbidden not ere this placed this man behind prison bars. Anyone who would be fcolish enough to write to him and send

reserved absolutely to the legal assolu-ations for worship which are for bidden by the Pope. In reality, the present situation can not be endured by the State, much less by the Church, and it cannot last as it is. The differences will rise up again and again and will become insupport-able for both parties, as long as the Government refuses the Catholics true liberty of conscience, the right of organizing for themselves, the practice of their religion in con ormity to the principles of their discipline and of their hierarchy. We ask for liberty as in Brazil, the last republic which has made the Sep-artion between Church and State, and which has done very well with it. Or, if that is too much, we ask for liberty as it is in Mexico, whose legislation on the subject was quoted as being the money should be put in the infant class THE BLACK HAND, & murderous organization existing amongst the Italians of the United States in some of the large centres of population, is reported quite frequently as demanding sums of money from prominent citizens.

Right Rev. Dr. DicQuaid, received one as it is in Mexico, whose registation on of these letters. It is to be hoped that the writer will be discovered and the severest penalty the law allows inflicted upon b m.\_\_\_\_\_

There is liberty which we dare not ask for, so greatly does it surpass the hopes of a Frenchman of the present day. It is such liberty as exists in the United States. It would be too grand United States. It would be too grand for our customs, impregnated as they are with the habits of Crears and of absolute monarchs. Who knows, per-haps, but that your example after all will exercise a healthy influence on us ? In every case, he who has the honor of addressing you to day has obtained a success far above his merits in the campaign which, by word, and by pen, he has followed up for two years across France to make known the liberal and heneficent conditions between the beneficent conditions between the Church and State which exist among

Budget of Public Worship and confis-cated all the properties and funds of the Church, the seminaries, the houses of the Bishops and of the priests, under the pretext that all those properties belonged to the nation. But what worries us most is not the loss of our former properties but the absolute im-Church and State which exist among you Americans. We alded you in former times to gain your liberty, and after Joan of Arc, certainly it is Lafayette and Rocham-beau, whose words have written the most glorious pages of our history. In your turn, you will help us to make our liberty greater by showing us that the greatest Republic and the great-est democracy which has been seen since the begining of the world, is at the same time able to be the most tolerant and the most respectful of the rights of conscience and the rights of God. former properties but the absolute im ormer properties but the absolute im possibility of acquiring new ones and of organizing anything at all. The Church, because she would not organize in the form of associations for worship such as were provided for by the Law of 1905, has no legal right to exist. of 1905, has no legal right to exist. That is to say, practically nobody or nothing can represent a diocese or a parish in the eyes of the law. Here, your parishes and your dioceses are represented, sometimes by an incorpor-ated board of trustees, and sometimes by the Bishops as a corporation, sole or in fee simple. For instance, in the dionese of Chicago. eyery niece of

## ROMAN EVENTS.

PAPAL SECRETARY OF STATE AGAIN INSULTED IN PUBLIC - REORGANIZ-ING THE CHURCH IN FRANCE.

FRESH INSULTS TO THE SECRETARY OF STATE.

any expense to his successful. Due to France, now, there are no Bisbops and no rectors of the parishes as such; no trustee, no vestrymen of any kind. The little wealth which the Church may happen to acquire, and which the faithful may give to the priest by hand, belongs to Mr. So and So; or if he dies, neither the diocese nor the parish, but only his personal heirs, have a right to his property. Do you realize now the absolute im-possibility of creating for the future of the Church in France anything which could last? Nay, more, at the present time those Bishops and those priests, even taken as individuals, have no legal right upon the churches. And still they continue to use th se churches STATE. Were it not for a few private corres-pondents of Catholic journals, little would be known by the world at large regarding the anti clerical campaign in Italy and the insults to which Cardi-nals and prie ts of the Church are sub-jected. The news agencies have either been silent on, or have minimized, the gravity of the movement. However, it is necessary that Catholics be kept aware of the circumstances surrounding the head of the Church, for his affairs the head of the Church, for his affairs

the head of the Church, for his analysis are theirs, and vice versa. Again has the Papal Secretary of State been made the object of insult in public, and this under the very eyes of detectives told off by the Italian Gov ernment to guard his person. It ap-pears that on last Wednesday Cardinal Merry del Val drove from the Papal ville at Castle Gandolfo to the country honse of the superiors and students of furniture in the churches. And still they continue to use these churches and furniture, because the Government, ill disposed as it is, does not care to close the churches, knowing perfectly well that our people, however indiffer-ent most of them may be on all other points, want to have their churches one for heatigms, mariages, hurlage ville at Castle Gandonio to the Sound's house of the superiors and students of the American College, where His Emi nence is a frequent and welcome visitor. After an hour or so the Cardi-nal left his American friends for home, open for baptisms, marriages, burials, first Communions and even greater festivities. But who will take care of nal left his American friends for home, only to encounter three men near Albano, who on seeing the prelate, evinced anything but friendly inten-tions. A torrent of abuse and bad



"I tell you. Ma'am, you ought to use St. George's

**Baking Powder** if only for the reason that it is whole-some and healthful." "The knowledge that you are NOT eating alum, line, anmonia and acid in your food-should count for a great deal." "ST. GEORGE'S is made of 99.905 pure Cream of Tartar." Try it.

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among the clergy has been tried, and found to work out admirably. Where parcchial churches are not available, moveable edifices are to be brought into requisition. To parochial associations the task of developing religious move-ments in each parish, under the gaid-ance of the pastors, is entrusted. Finally, expenses of all undertakings relating to the Church, will be defrayed by house to house collect ons. From by house to house collect ons. From this it will be seen how thorough is the work undertaken by this business-like Bishop. The Bishop of Versailles frequently

makes a remark of interest to all Cath-

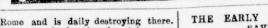
olics: "Religion is not the affair of the priest exclusively; it is the affair of all men. The Church is a vessel of which priests are the sailors and laymen the passengers, and if the ship goes down, all perish. When, therefore, a storm arises, both sailors and passengers must work together for the safety of the bark."

ABJURATION AT GROTTOFERATTA. In these columns news of the famous community of Basilian monks among the community of Basilian monks among the Alban Hills ha; more than once ap-peared. Ever since that evering, twelve hundred years ago, when the weary monks, after being driven from the South, toiled among the hills in quest of shelter, and settled in their present home, the Greek monks of present home, the Greek monks of Grottoferatta have been a shining light in the world of letters and art.

On this cocasion, however, we hear of the monastery as the scene of a con-version of a kind which is not of frequent occurence. It was the abjura-tion of the Russian Church by Sergius Weriguine, a priest of that following, a few days ago that attracted the attenfew days ago that attracted the attent tion of the outer world to the ancient dwelling place. The convert is a son of the famous General Weriguine, who fought so gallantly during the Crimean War. Many hearty congratulations were tendered to the Russian convert while the attraction is the mother Church on his entrance into the mother Church. - Roman Correspondence of Philadel-phia Catholic Standard and Times.

THE CITY OF A SAINT.

The glory of Siena, Italy, is the great St. Catherine, whose brief life of thirty three years was so fruitful of good to Rome and to the world. She was one of the strongest reforming forces of the fourteenth century, her forces of the fourteenth century, her supreme visible achievement being the bringing back of the Popes from Avig non to Rome. She may truly be called a statesman as well as a mystic; though never was woman more tender-ly feminine than she. Her life, like that of St. Francis of Assisi, has lat-tarty become of internation internation to anternational to anterna



to in one slowly, though not less cer-tainly, destroying Venice, with a literal, calculated destruction. Florence has let in the English, who board there, and a new spirit, not destructive, reverent of past things, butsuper-ficial with new civilization, has mingled the Renaissance with the commonplace of the modern world. But Siena is content to remain itself neither ambitions not dejected, busy-ing itself with its old industries (the smell of tanneries as in the days

requires strong muscles.

Backaches-Neuralgia.

more harm than good.

four and five days.

of St. Catherine, never out of its streets), keeping its beautiful old things quietly, not trying to make new things like them ; content with the old limits, and with all old things as things they were.

from the Scriptures and to join his hands every morning and say : Hear, O Israel, the Lord alone is God. On every seventh day, St. Joseph would expound to his Foster Son the mean-ing of the higher observances and cus-toms of the ancient rite, supplement-ing what was taught Him by His Mother and at the "bookhouse," or school

Mother and at the "bookhouse," or school. At the school we may pi ture Our Lord seated on a little mat repeating the Messianic prophecies of His com-ing, or watching the teacher's hand tracing on a tablet the characters of the Hebrew alphabet. As the twelfth year approached - the year for beginning His apprenticeship -He would perform many tasks for His parents. This was a solemn date in His life, for it was then that He reached His legal manhood. For the first time, too, He went according to the obligation to Jerusalem for the Pasch, a journey of four days on foot from Nazareth. The Holy Family set out, says Mr. Hannon, with other famblacksmith work with carpentry accord ing to Christian tradition, at least to the extent of fashioning ploughshares as well as ploughs. When Christ was three and a half or four full years of age, His Mother would dress Him every morning to the rule given to Moses by God. The it is mother precisely as did the excites of the fringed garment made according to the rule given to mose by God. The content of the first famile when the grant seek-ing work in the English countries during the year of the Great Hunger, another precisely as did the excites of the fringed garment made according to the rule given to mose by God. The content of the first famile when a custom which, continues Mr. Har a custom which, continues Mr. Han-non, with a dozen other enumerated in "Luke Delmege," by Canon Sheehan, gives color to his brilliant conjecture-that the Irish race is of Oriental origin. The separation of the sexes accounts, moreover for the loss of Christ in the Temple. Temple. The Pasch over, the Holy Family The Pasch over, the Holy Family returned to Nazareth where as the Writ tells us "He was subject to them."

### THE EARLY LIFE OF OUR SAVIOUR.

The Abbe Chauvin, a consultor of he Biblical Commission now sitting in Rome, has within the past few months published a work entitled "The Child hood of Christ; according to Jewish ard Christian traditions," a review of which from the pen of Mr. Hannon, ap-

We are spending \$5,000.00 this month to

explain what the word "Constipation" means.

Constipation means NON-ACTION OF THE BOWELS.

If the liver is healthy, it pours enough bile into the intestines

When the bowel muscles are weak-when there is not

This non-action of the bowels is Constipation. Waste matter,

to make the bowels move. Then, too, the bowels discharge waste

matter from the body by a peculiar snake-like movement. This

sufficient bile-the bowels do not move for two, three, sometimes

which should leave the body, is taken up by the blood, and

carried to the kidneys and skin. These organs-in a vain

endeavor to throw off the poisons-are overworked. The

poisoned blood, in turn, irritates the nerves, causing Headaches-

changes into uric acid, causing Rheumatism, Sciatica and Lumbago.

senna, strong purgative pills and vile-tasting mineral waters.

They simply force the bowels to act by irritating the delicate membranes. Their action weakens the muscles and really does

and so regulate the action of the liver that it will excrete sufficient bile to move the

Nothing else in the world will so surely and permanently cure conseption. "FRUIT-A-TIVES" are made of fruit juices, intensified, with the most valuable tonics and antiseptics added. Cure yourself of Constipation by taking these wonderful liver tablets. 50c. a box. Sent by mail if your druggist has none. Fruit-a-tives Limited, Ottawa. 107

bowels in the normal, natural way every day. Nothing else in the world will so surely and permanently cure Constipation.

The weakened kidneys cannot rid the system of urea, which

It is useless to try to cure Constipation with calomel, cascara,

"FRUIT-A-TIVES" ACT ON THE LIVER-stimulate the glands-

which from the pen of Mr. Hannon, ap-p ars in the American Catholic Quar-tetly Review (Philadelphia). Obscurity, says the reviewer, has always veiled what cannot but be of supreme interest to all Christians, and the reconstruction of what may be called the routine life of the Nazareth home after pineteen ages of Christencalled the routine life of the Nazareta home, after nineteen ages of Christen-dom, has been left to scholars of the dawning century. The Child of Nazareth was brought

"And the splendor and dignity of its past still live nobly in all the walls of Siena. The palaces join walls with private houses, and ask for no more space in these equalizing streets, to which they add force and beauty. They accommodate themselves to the street, and turn with it, in a kind of democracy of pride. ""What is most living in Si na is the mency of St. Catherine. Every

to the rule given to Moses by God. The fringe was twisted and knotted in such a manner that each knot and twist con-St. Catherine was an adopted citi zen of Rome, and her remains rest within a beautiful waxen effigy, under the high altar of the Church of Santa veyed a truth as to Divine teaching. Thus the fringe was, first of all, given seven twists and knotted once; then it twisted eight times and knotted twice. By this means the number 15, or 7 plus

four lettered cipher I H V H or

5

The Little Boy's education was proceeded with after the fourth year, when He was taught to lisp verses from the Scriptures and to join his

## TLAND.

n an advertis-Scotland, a reincement from e we will not not to worry, I mystic astrowith oceans of m of one shiln to, however, aped envelope, areasonable to n his shilling. all about their s abroad, love ife. Be it rereal, genuine are assured by the case. His says, is to help e must not be f palmists who to make money. entlemen, have er to deal with y-loving genlus the small pitther than have palmists whose ed, and whose sive.

I show you how in business and be happy in her be required to , full name and which, he will test horoscope. enough to write

festivities. But who will take care of the churches? The priests cannot do it; they have no right of administra-tion upon them; they simply use them by tolerance as a passer-by may use the roads or fhe parks of the city. The property of the churches, nomin ally and legally, belongs to the muni-cipalities, except the cathedrals, which belong to the State. But the munici-palities can only use them for the pur-nose of worship, and they do not generlanguage, mingled with threats, was poured out on the Cardinal, while one outed out on the Cardinal, while one of the trio worked himself up to a pitch of almost demoniacal fury. The coach-man, however, whipped up his horses for Castel Gandolfo, while one of the detectives cycled after the "neither pairties can only use them for the pur-pose of worship, and they do not gener-ally care about doing so, especially when they are anti-clerical; they per-fectly realize that this is not their business. So it can just last as long as no repairs are wanted. As long as the

detectives cycled after the "helther God nor master" gentry and gave them into custody in Albano. The unpleasant occurrence proved to be the sequel to a meeting held earlier in the due at Mainer whether the the the in the day at Marino, where that most roofs and the walls do not collapse, and miserable of all beings, an apostate priest, addressed a band of malcontents. as long as the rain does not get into the churches. The men of the Government are al Fierce harangues were the order of the rierce harangues were the order of the day; the younger members, dagger in hand swore "some mighty oaths," and then the proceedings terminated in a banquet. Later on a few of the more riotous ones were arrested in the streets, and they furnished us with one more proof that there is searcely approach. The function of the packground against which she lived and wrought for earth and Heaven. We quote i "Inflexible Siena, St. "Catherine's is a first or you its mark almost aver-The men of the Government are al-most as much embarrassed as the Church itself. They do not know any way out of the difficulty. Everything was arranged in the law as adopted for "associations for worship," which were the only authorized and legal organiza-tions for public worship. And now he more proof that there is scarcely any thing in life without its comic side. A search of the arrested parties at the the only authorized and legal organiza-tions for public worship. And now, by the prohibition of the Holy See, there are no associations for worship. So the Government will be obliged, as M. Combes has pointed out in an article in the N. F. P., to go before the Parlia-ment and propose laws according to each circumstance, which will never end the matter definitely. Nothing will be settled as long as they will not consent to take into censideration the police station brought to light roast fowl which they had appropriated in the dining hall; and in the pockets of one several forks were discovered, inside them all the houses c placed there, no doubt, to avoid any solling of the fingers I REORGANIZING THE CHURCH IN FRANCE

BEORGANIZING THE CHURCH IN FRANCE Perhaps never in the history of the French Church has such capacity for organization, such whole souled de-termination to rebuild what is thrown down, been shown as at the present hour. No stone is left unturned to what he Catheling of Envage herether will be settled as long as they will not consent to take into censideration the constitution of the Catholic Church, of the hierarchy, which is essential to our religious system, and which they abso-lutely refuse to even hear of. The Church, on her side, suffers ex-the church, in situation. For the and make the Church there independ-ont both of the friendship and enmity of the Masonic Government. The Diocess of Verssiles, the retreat of Parisians in summer time of the hour. No stone is left unturned to weld the Catholics of France together and make the Church there independtremely from this situation. For the present time, she keeps some small por-tion of her old wealth which may here and

of the Masonic Government. The Diocese of Versailes, the retreat of Parisians in summer time, affords a striking example of this. "The Bishop of Versailes," says the semi-oficial organ of the Vatican, "a man of cul-turo, of great activity as well as a pro-fund scholar, has undertaken the re-conquest of his diocese with a zeal that does not exclude tact and prudence. To the rich and to the poor he has spoken in very plain terms, and his work is already producing fruit. This eminent prelate is of opinion that the work of reconstructing the Church from its ruins will take about twenty years, but when completed, no reason there have escaped confiscation, and antil 1909 the rectors of the parishes will still get a gradually diminishing portion of their former salaries. Bat the misery will soon be and is already being felt, and will increase, especially in the country parishes and in the poor dioceses. And notwithstanding the generosity of the faithful, which up to now has been adequate, it will be im-possible to live like that from day to To the first possible to live like that from day to day without possessing and without the possibility of possessing any advance funds, and without any legal right out the churches or on the furniture used for worship. In a small way, perhaps (I do not know myself, but I know some Bishops who think well of the plan) the Church may be able to scape from some

remembered in hell."

terly become of intense interest to non-Catholics; and one of these. Miss Vida Soudder, of Boston, has devoted herself to making known the Saint's letters in an English version, and to showing her tremendous influence on the spiritual and social life of her Maria sopra Minerva, in Rome. And there, as in Siena, mar, woman or child will ask the stranger to "come and see St. Catherine."

day. "Siena" is the title of the initial Let us take a bit more from Mr. Symons' article. After describing the art treasures of Siena he says: "There article by Arthus Symons in the Sep-tember Scribner's—a magazine which, by the way, is latterly giving some articles of especial interest to Catho art treasures of Siena he says: "There is in the ardent and concentrated beau-ty of Siena something almost artifi-cial, as a city on a hill in an old picture. From the fortifications, one articles of especial interest to Catho-lics. In Mr. Symons paper we get only slight but always reverent glimp-ses of the beloved Saint; but we have a graphic picture of the background lics. can see the whole city, the houses set tightly side by side, flat, many-win-dowed, brown and white, brown roofed tiar above tier, without visible space between; all clustered together as if for safety or friendliness, and all heading and to the long and narrow a flerce eyrie for visions yet plante so firmly on its rock, almost ever house still at need a fortress, as fortified permanently against enemier leading up to the long and narrow cathedral, with its dome and tower, which seems to draw all this irregular The country comes right up mass into a single harmony. All around it is the peace of a green world, gates, and is beaten back there ; t around it is the peace of a green world, falling into valleys where there are red earth and dark and pointed cypresses and the grey mist of olives, and rising into little hills where blells swing on the roofs of brown monasteries. As the valley dips and rises the colors darken, and, beyond the valley bills havin, nucle green and upward, crowding and tightening about the cathedral, until their roofs and the cathedral, until their roofs and walls almost merge into its structure. They elimb to it and cling like poseants about a queen, dressed in their homely brown and solied white, and with all the patches of poverty; and the queen stands royally attired in the supreme distinction of black and white. This concentration of the city proor itself, these close streets which rises the colors dates, pale green and valley, hills begin, pale green and grey, and then, against the sky lighted at sunset, a luminous dark blue, like at sunset, a luminous dark blue, like of storm clouds. Far off the color of storm clouds. Far off the hills seem to break like quiet

the hills seem to break like quiet waves, in long, curved lines against the white shore of sky. Seen after sunset, it is as if a great missal, painted by Sienese artists, had been set upright between earth and sky; a sky rose-colored and blue and gold the outlines of the hills drawn sharply against a gold background purple against a gold background, purple black, with depths of color glowing through darkness and lighted at the edges with miraculous gold."- Boston Pilot.

joy?

8, was arrived at. In Hebrew letters the number is written I H, and this to the Jew is the name of God abbreviated being the first two consonants of the



THE AIM OF THE RELIGIOUS OF THE Sacred Heart is to give to their pupils an education which will prepare them to fill worthily the places for which Divine Providence destines

them. The training of character and cultivation of manners are therefore considered matters of primary import-ance, and the health of the pupils is the object of constant solicitude. Active physical exercise is insisted upon.

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. . . . .

Reverend Mother Superior, P. O. Box, 320, London, Canada particulars, address :

How dost thon pretend to seek another way than the royal way, which is the way of the holy cross? The whole life of Christ was a cross and a martyrdom; and dost thou seek rest and

## FIVE-MINUTE SERMON.

Twentieth Sunday after Pentecost. SOLEMNITY OF THE MOST HOLY ROBARY.

To-day, my dear brethren, is Rosary Sunday, and we cannot do better than to consider this morning the excellence of this popular devotion and the spir-itual advantages that flow from its cultivation. The Rosary is one of the oldest special devotions in the Catholic oldest special devotions in the battone Ohurch, and it is the most universal because it appeals to the faith and fervor and intelligence of all classes. It combines the highest forms of vocal and mental prayer—the prayers taught us by onr Biegsed Redeemer Himself, by the Angel Gabriel, by St. Elizabeth, and by the Holy Church, and its mediand by the Hely Church, and its medi-ations embrace the chief events in the divine life of our Lord and Saviour Jesus Christ. It is, in fact, a sort of summary of the Gospels, and supplies in a simple way the very best spiritual mutriment to the Christian soul.

nutriment to the Christian soul. The prayer of the Rosary is offered up to Almighty God through the invo cation of the Blessed Virgin, and six long centuries bear witness to its effi cacy. The devotion of the beads was, as you know, introduced by the great St. Dominic in the thirteenth century, St. Dominic in the thirteenth century, and ever since his time it has been a favorite form of prayer with the saints of God. It has been approved again and again by the Supreme Auth-ority in the Church, and several of the Popes have enriched it with indulg-ences, and the practice of it has come to be regarded as a mark of the true out of double faith and loyalty, and spirit of Catholic faith and loyalty, and even as an earnest of persoverance and salvation. Our present great Pontiff, Leo XIII., has the greatest devotion to it, and recommends its recital as a st certain means of obtaining the divine assistance for the needs of the

Church in our day. With this end in view he has estab lished the Ostober devotions, and he implores the faithful throughout the mould the area the Resarv every day durimplores the latinum throughout the world to say the Rosary every day dur-ing this month for the general good of religion. And surely every Catholic in whose heart there is any real love of God and His Holv Church will gladly anite with the Vicar of Christ in tell-ing his beads for the religious welfare of mankind. But our devotion to the Rosary should not be configed to one month in the year; it should be as con stant as the rising and setting of the sun itself. It should be a daily form of prayer with each and every one of us.

There is no household worthy of the name of a Christian home in which the Rosary should not be recited every evening as a family prayer; and there as no individual Catholic man or woman, no matter what their station or condition may be, who should not carry their beads, and say them regularly; nay more, all good Catholics ought to have their names enrolled in the Confrater-nity of the living Rosary, and take part in their world-wide communion of nity of the hving Rosary, and take part in their world-wide communion of prayer and propitiation. For, beset as we are by spiritual dangers and tempta-tions, we need a special bond of union and strength, and where can we find one more simple and efficacious than this? this ?

Have you troubles in your family ? Have you troubles in your family? Say the beads every day, and see if your troubles will not cease? Have you passions to overcome? Recite the Rosary faithfully, and see if you will not gain the mastery over them? Some time ago a poor slave of intemperance came to take the pledge; he acknowl-edged that he had broken through the pledge several times already. "Are you ceally in earnest? do you want to pledge several times already. "Are you really in earnest? do you want to get rid of the cursed passion for drink ?' the priest asked. "If you are in earn est go to the Sacrament, and go to work and say the Rosary every day, that you may have grace to persevere in keeping your pledge." "Father," said he, "I'll do it. I'll go and get beads and have them blessed at once." Aud the

tions, backed through the circle and best a precipitate retreat. Perhaps, will cavil some, the Jesuit should have shown more patience. At any rate his courage won for himself and for his Church a certain victors. The scandal died a natural death, the The scandal died a natural dest, the braggart lost many a friend; and the tale of the Jesuit "who would lay aside his robe to chastise rascality" is still told in beautiful Conewago.

## THE LOVELY HEIGHTS.

CONTINUED FROM PAGE THREE. that she became the worse of wear, so decided to give her a vacation, and I put her in the compartment with the

put her in the compartment with the "Dream of fair men." After some further study of current literature, I concocted a villian, one so vile, that I shuddered myself at the deeds I had to let him do in order to fit him for the public. I also made a sleuth, to run him down; one that could see through a stone wall, or tell what you had for herskfast, by getting what you had for breakfast, by getting a glimpse of your coat tails as you turned the corner. I read it to Belinda, and asked her opinion, for want of a

"Well," she began, as she twisted the baby's curls around her finger, "you've written it all right, but it ems to me that we get enough of that in the daily papers; besides, I think such descriptions are interesting chiefly to those who wish to do like-

wise." " Nonsense," I replied, "if the public didn't hunger ior such stuff, it wouldn't be printed. You'll see, my villian 'll take."

So I sent my villian forth, to win fame and money for me; but it seemed as if he had scarcely time to speak for himself, when he came stalking back, under a convoy of postage stamps. "Not suitable for our needs," said the

slip. I started him out again, and again but after many weary journeyings, I placed him, also on the retired list in the

ejection compartment. Was I discouraged ? Not a bit. Suc Was I discouraged ? Not a bit. Suc cess was somewhere ahead of me, and now, as I had my chance I must find it. "Keep pegging away," was the advice that Jack gave me when he last wrote. that Jack gave me when he last wrote. I began studying the magazines, for another theme. Animal stories, I thought, seemed a promising field. So I went to work with a will, and soon produced, "Nanny's goat." That goat was a dandy. I thought I had made him do everything that the public could possibly expect of him. "I feel sure that he at least, will butt me into print," I confided to Belinda, as I finished reading it to her. "If he editor doesn't but him out,"

"If the editor doesn't butt him out,"

was the dry answer. "Belinda," I said severely, "it is

"Belinda," I said severely, "it is well for us that I can see the merit in my work, even if you can't. "It is at least well for the postal department," she agreed. Well I sent my goat out to make the rounds, while I went on writing more stories on the same lines, so sure was I that I had at last struck the right that I had at last struck the right

that I had at last struck only high trail. I was just finishing my story of "The Brown Mule" when the goat came trotting back to me, with a slip which read, "over stocked with such matter." Nevertheless, I kept him out worn, then I put him into the compart ment, to enjoy his well-earned rest.

ment, to enjoy his well-earned rest. Duri g the period of Billy's wander-ings, I had been busy on other animal stories, of which I considered, "The Brown Mule," the most promising. "This story is bound to be a winner," I confided to Belinda, " it is different to a the ablear again to prite.

from the others, so easy to write. In fact, it just wrote itself.

"I hope it won't be left to read it-sel'," she answered.

When it was ready to go, I read it to my wife while she was shelling the peas linner. "Don't you think that ought to make a hit ?" I asked as I finished. a hit r' I asked as I finished. Belinda was placidly rolling the peas from end to end of a large bread tin, and blowing the chaff from them as they rolled. "If it don't get hit," she managed to get out betwee en the blows.

## THE CATHOLIC RECORD. FALLEN OF THEIR OWN WEIGHT

to do the work," I answered. "Just so," he went on, "he had to learn, and so will you have to learn how to do literary work, the same as you would any other trade." "Bat how can I learn?" I seked. Then is a pice long talk, he not only

"Bat how can 1 learn ?" I asked. Then in a nice long talk, he not only made it clear to me that I had gone about my working the wrong way; but a'so showed me how to go on in the right way. "And you just keep on writing," he advised. "Do you suppose the editors really read my stuff at all ?" I asked. "No fear but you'll get readers. There are plenty of editors, anxious to discover new writers."

"You just keep siter them, ill you make them discover you.," was the

parting advice. parting advice. As a result of my heart to heart talk with Jack, I seemed to see myself as in a mirror, during the short railway jour-ney, that took me home. By the time the train stopped I was in a very chas-tened frame of mind. I called at the post office, and received a letter that puzzled me a good deal. It hore the name of a magazine that I had once patronized, but it was addressed to Belinda. I was very curious about it's contents, and watched her closely, as I handed her the letter. She blushed and looked queer; and as she took out a typeresult of my heart to heart talk looked queer; and as she took out a type-written sheet a slip of paper flattered to the floor. I picked it up and saw it was a cheque for \$40. As she went on read-ing, I could see her face fairly beam

with pleasure. "What does it mean ?" I asked in a dazed sort of a way. "Oh, Phil," she replied, "I didn't

"Oh, Phil," she replied, "I didn't like to tell you unless I succeeded but I, too, have been writing stories." "You, writing stories," I repeated, still in a maze. "Yos," she explained, "you know how I like to visit old Goody Brocket? She is nearly a hundred years old, and her mind is full of the past. Of the lates wave of her life she has liftle re. her mind is full of the past. Of the later years of her life she has little re-collection; but she can go back to her yonth and tell a story with a vividness that makes it seem like yesterday. One day I fell to wondering if I could write er stories and make them seem as real to others, as she made them seem to me. So I wrote one and sent it away, and the editor has accepted it and wants

more.' I remembered now how I used to think I remembered how hused to think that Belinda's visits did more credit to her heart than to her head; and I thought it a proof of her limit'a intellect, that she could be en-tertained by the ramblings of a doting old woman. And yet she had been gathering gems, where I never thought

action of looking. "Well," I said as she finished speak-ing, and I couldn't entirely keep the bitterness out of my vice, "I 'll put on my overalls, and go to work, and we'll hire a girl, so you can go on with

the literary venture. "No no, Phil," protested my wife,

as she came over, and put her arms around me in a coaxing way that she used to have in the early days of our married life, 'no, we'll both work, and think, then we'll make up the stories together, and you'll write them. When we succeed, we'll hire both a man and a girl."

so that was how I climbed "The lovely heights," clinging to Belinda's skirts. That is what I'm willing to admit; though she always wants to give me most of the credit, and declares that she never would have written anything, if it wasn't for me.

## A CHURCH THAT COST \$110.000.000.

The great Cathedral of Milan, writes Rev. John Price in the Pittsburg Observer, owes its existence to a vow made by Giovanni Galeazzo Visconti,

OF UNTRUTH. The slander against Catholic institu The slander against Catholic institu-tion in Rome and elsewhere in Italy has fallen of its own weight of untruth and vileness. The Besson boy, who told the horrible tales about the Sale-sain College of Varazze, has been de-clared even by agnostic doctors a de-generate of the most pronounced type. Even the Giornale d'Italia, which first gave importance to the tales haved on gave importance to the tales based on his "dairy," takes its first impressions back and intimates that the boy had sinister aid in his evil work. ad on

sinister aid in his evil work. Says this journal: "Leaving it, therefore, to science to cetablish the nature and the entity of the phenomenon of this boy who had turned half Italy upside down, we note that anybody who wishes to find a written source for this measurous product has but to remember the Inductions pages of that perverse and infamous writer Leo Taxii, a liar, alwayw, whether he combatted Catholician or whether he was stacking freemasonry in the same vituperative way after he became its enemy." became its enemy." Now the Giornale d' Italia is anything

but a friend of the Church, so that the significance of its confessed change of heart is great. Other journals of better standing dismiss the whole Beson story as not only untrae bat impossible. We have already given the circum we have already given the circum-stantial refutation of other monstrous charges. Some of the Italian papers, in their natural reaction, denounce the Giolotti government for its credulity. —Boston Pilot.

THE IRISH PEDDLER.

"Will you be surprised," asks Father Tallon, of St. Louis, in a letter from Ireland to the Western Watchman, "to learn that Ireland swarms with Jewish peddlers? They are all Jews. They walk the roads, cross the fields and climb the mountain paths How it pays them, and how they came to invade Ireland is indeed a mystery. In this connection, let me say I do not remember ever to have read of a tribute paid to the Irish peddler, who certainly belongs to a stardy race. In America he was at his best some sixty or seventy five years ago. In the East ern and middle States he was a pioneer in the best sense. He carried the pack along the canals and over the Alleghenys long before the railroads were built, and wherever he went he was an influence for good. He was an apostle. He sold catechisms and ros-aries; and he was well up in points of controversy. He blazed the way for the pricet and the schoolmaster; a catechist, a lawyer and historian, was this man from Donegal who has received no

credit but who deserves much for help ing keep the faith and to spread it in the United States.'

Whisky no Cure for Disease.

Whisky neither cures nor prevents consumption, as many persons believe, according to the annual report of the Henry Phipps Institute of Philadelphia, one of the leading institutions in the United States for the treatment of tuberculosis.

The report says: "As our statistics on alcoholism in t ibercalosis grow it becomes more and more manifest that all extreme views upon this subject will have to be aban doned. That alcohol neither prevents nor cures tuberculosis is evident from the number of alcoholics who have come for treatment, and it does not strongly predispose to the disease seems to stand out prominently from the vast preponout prominently from the vast prepon-derance of non alcoholics among the applicants for treatment. Neither can it be shown that the children of alcoholics are more prone to tuber-oulosis than the children of non alco-

holics."



The Habit Thrift of

OCTOBER 5, 1907.

formed early in life tends greatly to one's future advantage. One of the best ways to commence, and the surest way of con-tinuing the habit, is to take out a policy of life insurance, by means of which a person is enabled to save money.

By this approved method of thrift one's own future comfort is ensured, as well as that of those depending upon him during the meantime. You had better get the habit at once by consulting one of our representatives regarding a policy or by writing to the

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caused by death and resignations, having been filled, the Board as now constituted comprise the following members: Robert Melvin, President, Guelph; E. P. Clement, K.C., 1st Vice-President, Berlin; F. C. Bruce, 2nd Vice-President, Hamilton; Rt. Hon. Sir Wilfred Laurier, Premier of Canada, Ottawa; J. Kerr Fisken, Toronto; W. J. Kidd, B.A., Ottawa; William Snider, Waterloo; Walter D. Beardmore, Toronto; Sir H. Montagu Allan, Montreal; L. J. Breithaupt, Berlin; Hume Cronyn, Lon-don; Geo. Wegenast, Managing Director, Waterloo, Ont.

## OCTOBER 5

CHATS WITH Haste to ga Are the experie of the man who present fortune fifth to be regarded by to-day as of any pra "In their detail young men at la veteran Wm. J. veteran Wm. J. been an observer for two generat sober, careful me ago are as appli foundling of fortun in history. But t for the young m age. The spirit some for far.

age. The spirit gone too far. gaming, from the gaming, from the newsboys to the bucket shops, has today to look upon at that time in the

at that time in from New York to "You can't res young men of Chi saying to them build a safe, desi tune is by slow ac accretion should salary that they man who may be life that even on he should be lay he should be is, and the chances at you. Why? temptation to spe as it is now. Ye is easier to acqui it will be afterway you may be su dominant trait foundation of for "In the nervo

"In the nerve ent there is a abroad to shelve of materialism f out of date. I 'Yes, you could you can't do it n "But a truth mermanent forth permanent fort

duct of sound, c truer today, all before. Most today began for ground up. Th of thrift and fr general in both they are now, longer hours fo "I have loo

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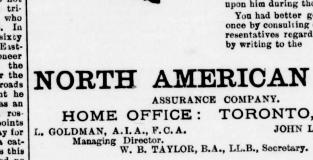
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have them blessed at once." And the poor fellow has said the Rosary every day since, and he has kept his pledge. How many homes in our midst would be made happy if the victims of this hor-rible vice would follow this example and apply this simple remedy! For there is no vice that may not be overcome by persevering in prayers, and there is no prayer more powerful than the prayer of the Rosary.

## A MILITANT JESUIT.

The prompt action of Rev. Father The prompt action of Rev. Father Casey of St. Augustine s, Brookland, D. C., in capturing and chastising a poor-box robber whom he caught in his Church, reminds us of a story told of one of the Jesuits stationed at Cone-wago, Pa. The worthy father, who has wago, ra. The worthy lather, who has long since passed to his roward, was a fitting follower of the great St. Igna-tius, and he had achieved much popu-larity throughout the countryside. However, some one man, a braggart and a bigot, saw fit to cast a villainous aspersion upon the order, and upon the Conewago congregation in particular. Conewago, be it remarked, is like (and was more so at the time of which we are writing) a pearl of Catholicity, in are writing) a pearl of Catholletty, in a setting that was openly hostile to the faith. Such a story, therefore, as this man fabricated, spread far and wide, to the great edification of the pon believers. One day the Reverend Parnee was visiting a little town near the more the scandal moment anneared

by, when the scandalmonger appeared apon the streets. The father accosted him, saying :

Did you remark so and so ?" (men-

Did you remark so and so r (mentioning the story.)
i f did," answered the other; "and i am ready to back it up."
You are, are you," said the priest.
Well, in the presence of these witnesses, I characterize your story as a lie and yourself as a liar—and I am ready to back it up."
The man bristled and grew ugly.
"You are hiding benind your robe"

"No man pristica and grew ugiy. "You are hiding behind your robe" (the Jesuit wore his cassock), "and your calling," he sneered, with an im-precation or two; "I would drive those words down your throat if you gwere not a priest!"

those words down your throat in your were not a pricet !" "All right," said the Reverend Wather, "I will not disappoint you. I will lay aside my robe to chastise ras-cality." Suiting the action to the word he began to doff his gowa, when the hergert scolar his stern intenword he began to doff his gown, when the braggart, seeing his stern inten- "Why very poor till he learned how Sacred Heart Review.

But my mule did get hit, and made his return trips with the same regular-ity as the others, and he too, at last, went into retirement with the rest of my brain children. There was now quite a family, and they were at least company for one another. They could could be the second second

gossip of their travels, and compare notes about the different editors they notes about the different editors they had met. I had a great affection for these brain children of mine; never-theless, it got to be hard to always, meet them with a smile, when they came back, empty-handed; particularly, as their travelling expenses were no small consideration to me. The rejec-tion slips asually bore the regrets of the editor. Well I had regrets of my own, and as I hated to inflict paed. my own, and as I hated to inflict need less pain. I decided to keep them at home

or a time. The summer was now nearly over, and my \$200 beginning to look small. More ver, Belinda was beginning to have an I-told-you-so expression on her face, s something must be done and I decided to go a d have a talk with Jack. Dear old Jack. He is a man, right from the ground up. He is up in his luck; lives in style, and has an automobile, but his greeting of me was just as hearty as if I was in the same luck.

" How are you making out old chap he asked when we were settled in his cosey office.

"Not overly well," I admitted, "I don't seem to be able to write anything that anybody wants, and sometimes I begin to think that after all, I'm only a dreamer, and it iso't in me to write !" "I think it is," returned Jack, with

conviction. If you weren't a dreamer, you could never make a success of fiction. Then I told him my literary experi-nce from beginning to end. When I Then I told him my literary expori-ence from beginning to end. When I finished, he blew the ashes from his cigar, and looked at the ceiling. "Phil," he asked, "did you ever hire a man to do farm work, that had never tried it before?" "Yes," I answered, wonderingly. "What kind of work did he do?" he saked.

Dake of Milan, 1386. The material is pure white marble from the quarries of Mount Gandoglia, near the Lago Maggiore, or Greater Lake. The Duke

paid for it all. The present grand temple is erected The present grand temple is erected in the spot occupied by the ancient metropolitan church, which was built A. D., 836, and dedicated to Santa Maria Maggiore. The Cathedral to day bears over its splendid facade the dedicatory title, "Mariae nascenti" — "To Mary giving birth." It thus forms one of the foremost architectural won-days rejead to the honor of our Blessed ders raised to the honor of our Blessed

ders raised to the honor of our Blessed Lord s Mother. The building is Gothic, with the ex-ception of the front, which was built in Greek style by Pellegrini, and slow-ly carried until Napoleon in 1805, ordered its completion. Nearly 3,000 statues are on the exterior and in the in terior of the edifice, and the cost of the whole imposing structure up to date is set down at 550,000,000 france, or \$110,000,000.

There is sincerity and faith in the whole edifice. The statues and statu-etts, the roses and leaves and the other ornaments, in carved stone, are as carefully and neatly finished away up in the air as they are down below. It was built for God's eye to scan, and hence no flaws or slurs are permissible. It was a monument to Mary the Spetess and Perfect and nothing that was not perfect was considered worshy of a place in this monument in her honor. not In length the Cathedral ranks next to

St. Peter's in Rome.

### Catholic Young Men.

"Of all the ambition. of life," says Geoffrey Austic, in "The Triumph of Failure, ""I had always thought the Failure, " "I had always thought the most honorable to be the power of swaying the hearts of young men and kindling in them a passionate reverence for the things that are honorable to God and profitable to men." A noble ambition, truly. Yet there are many of our young Catholic men so warped by the spirit of the world, that, if they imagined one of their fellows, a layman like themselves, had an ambition of this kind, they would remark "Poor fellow!" and point significantly to their forheads. That sort of thing is all well enough for a youth who intends entering the seminary, but for a layman-11 I Sacred Heart Review.

The Rosary. Every true Catholis loves to recite the Rosary, that beautiful devotion of Mary, the Immaculate Mother of God. No devotion is more sanctifying than this. If properly recited, it brings be-

this. If properly recited, it brings be-fore our minds all the great mysteries of our faith. It teaches us the part that Mary played in the wonderful mystery of the Incarnation, and how, by her co-operation, she aided in the work of man's salvation. No prayer is so suitable or so well adapted to our Success work of man's salvation. No prayer is so suitable or so well adapted to our times and to our wants as the Rossry. The recitation of the Rossry should enter into the rule of life of every de-vont Catholic. A household in which Mary is honored and loved is a happy one.—True Voice. Brings Success !

Another Kind of Infant. From the New York Sun.

She had been looking around the drug and tollet goods department of one of the big shops for some time when a clerk approached her.

"Haven't you anything harder than these ?" she asked, holding up a

these?" she asked, holding up a rubber teething ring. "None responded the clerk; "those are the hardest that come." "Oh, [dear," said the woman; "he has chewed up three of those already. "Chewed them up?" exclaimed the clerk. "I don't see how a baby—" "Oh it isn't a baby," she exclaimed. "I want it for my little dog."

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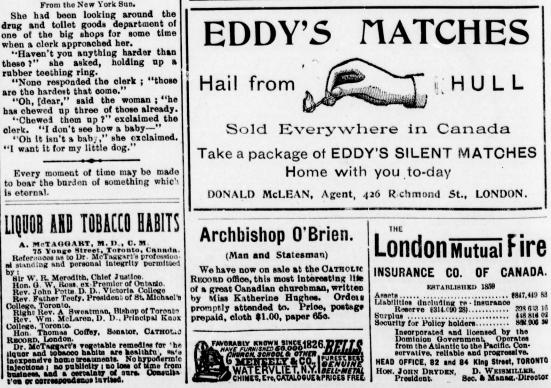
Every moment of time may be made to bear the burden of something which is eternal.



## SHOWS SPLENDID RESULTS FOR 1906

Another Progressive Pear

| Insurance in force                   | 5,082,075.00 | 7 1     |   |
|--------------------------------------|--------------|---------|---|
| Cash Income                          | 188,949.82   | 8 \$    |   |
| Total Assets                         | 748,111.83   | 27 \$   |   |
| Government Reserve                   | 488,257.32   | 24 %    |   |
| Surplus security for policy-holders  | 257,854.51   | 84 %    |   |
| Expenses decreased by three per ce   | ent.         |         |   |
| Interest income paid all death claim |              |         |   |
| Eighty-seven per cent. of assets are |              | ing.    |   |
| Financial gain during year, \$53,068 |              | -       |   |
| Surplus over all liabilities, incl   | uding Capita | 1 Stock | , |
| \$31,142.01.                         |              |         |   |



HEAD OFFICE, 82 and 84 King Street, TORONTO HON. JOHN DRYDEN, D. WEISMILLER, President. Sec. & Manag. Director

## **OCTOBER 5, 1907.**

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## CHATS WITH YOUNG MEN. Haste to gain Wealth.

Haste' to gain Wealth. Are the experiences and methods of the man who began building his present fortune fifty years ago likely to be regarded by the city youth of to-day as of any practical benefit? "In their details and as affecting young men at large—no," says the veteran Wm. J. Onahon, who has been an observer of men and things for two generations. "The same, sober. careful methods of fifty years ago are as applicable today to the foundling of fortune as ever they were in history. But they read too tamely for the young men of this strennous age. The spirit of speculation has gone too far. The excitements of gaming, from the penny-tossing oy the newsboys to the 'margining in the bucket shops, has led the young men ef today to look upon the methods used at that time in sending merchandise ..." You can't reach the masses of the

at that time in sending merchandise from New York to San Franciso. "You can't reach the masses of the young men of Chlcago, for instance, by saying to them that the only way to build a safe, desirable and lasting for-tune is by slow accretion, and that this accretion should begin with the first salary that they draw. Tell a young man who may be taking up business life that even on a salary of \$10 a week he should be laying some of it aside, and the chances are that he will laugh at you. Why? Simply because the and the chances are that he cause the at you. Why? Simply because the templation to spend never was so great as it is now. Yet this habit of saving the sa is easier to acquire on \$10 a week than it will be afterward at \$25 a week, and

it will be afterward at \$25 a week, and you may be sure that it is the one dominant trait that must be at the foundation of fortune building. "In the nervous energy of the pres-ent there is a general disposition abroad to shelve almost any philosophy of materialism fifty years old as being out of date. It has been so to say, 'Yes, you could do so and so once, but you can't do it now.' Yes, you could do shak to only puty you can't do it now.' "But a truth is a truth, and that permanent fortune must be the prc-duct of sound, conservative building is truer today, almost, than it ever was before. Most of the wealthy men of today began fortune-building from the ground up. They began when habits of thrift and frugality were far more general in both old and young than they are now, and, while they worked longer hours for less pay, they saved more money. can't do it now.'

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is ensured depending eantime. he habit at of our repa policy or

## LIFE

DNT. LAIKIE, President.



the Board : Robert ice-Presilton; Rt. ; J. Kerr m Snider, Montagu nyn, Lonnt.



we carry this limiting thought, we strangle the very source of blessings. We do not open our minds and hearts wide enough. We do not claim enough. People do not get great things who do not expect them, claim them as their

right. Constantly deny the limitations which you have been setting for your-self. Push out your horizon of faith. Open wider the doors of your mind and heart. Keep all averues clear, so that the blessings may flow into your life instead of being strangled.—Success.

## OUR BOYS AND GIRLS.

Room at the Top. J. C. Monaghan in the Parish Monthly.

J. C. Monsphan in the Farlen Monthly. The following inspiring lines from the Rev. M. M. Sheedy, suggest a line or two to the boys and girls who are beginning another school year. I have no desire to discourage them; on the contrary my parpose is to encourage. There is no top to the ladder of learn-ing. The higher we ascend, as on a mountain side, the wider stretches the yast area covered by the educational vast area covered by the educational world. But instead of being discour aged we should find satisfaction in the agea we should not satisfaction in the thought that each educational hour is an hour in which, rose-like, the soul and the mind expands. We will be better able to take in the meaning of Cad's meaderful would the man that God's wonderfal world the more fami-liar we are with His great laws. The men who have looked through a microscope and a telescope have a mind in-finitely more reverent than is the mind of a man who is ignorant of the worlds revealed by those instruments. The end and aim of education should not be fame or fortune, but the betterment of

self, the betterment of others, the spread of sweetness and light, the iving of a useful, beautiful and hence hanny life. Here is Exthen Sheetn' happy life. Here is Father Sheedy'

happy life. Here is Father Sheedy's poem: There's ever a crowd in the valley, For the lower a soul descends, The more it finds of the smaller minds That seek the selfsh ends; There's companionship in the valley, With others your lot is thrown; Must travel the heights a'one. He must make for himself a pathway, Where no other foot e'er trod. There is glory upon the contentment sweet, As he learns to walk with God; There is glory upon the montain. Then dhe summit is cold and blank. Yet, the radiant burst of the dawn falls first, Like a blowing rose on the peak. Then dare the paths of the montain Ob, spirit with God like fire. Whose depths are sittred by an inward word, To struggle and to aspire Be not content with the sluxgard In the valley of life to stop, But with purpose bold heed the adage old; "There's always room at the top." Again we say to the boy or girl,

"I have looked to the civil war "I have looked to the civil war always as being the line of demarca-tion between the young man of yester-day and the young man of to-day. I don't know but what war is productive to be out of crtavagance. It rep-

Again we say to the boy or girl, Go on ! Work hard-not so hard, how-ever, as to hinder the healthy develop ment of the body. Have a lot of fun, for it usually means a massing up of health. It is work that wins. Each step will lead to happier and happier results. All the world's most success ful men and women were workers. The don't know but what war is provide the spirit of extravagance. It rep-of the spirit of extravagance. It creates a resents waste and ruin. It creates a feeling of unstableness. Certainly the teeling of unstationess. Cortainly the great civil war in this country changed the traits and characteristics of the people. Excitement took the place of repose. Speculation supplanted steady trade and this has led to the spirit of results. All the world's most success ful men and women were workers. The Latin Labor omnia vincit is the Eog-lish "Work wins." Watch the boys and girls who win their way in their classes, watch the boys and girls who are winning their way in the world-all are workers. Make connectivery early master or mistress gambling, which in one or another form gambling, which in one or another form has become dangerously wide spread. "Too many young men today have become infected with this passion. There is a haste to grow rich. Con-servative methods in business are too slow. The hope of gaining fortune without labor has become wide y allur the world—all are workers. Make yourself very early master or mistress of some useful kind of work. A boy I know, learned to upholster. He was out of work. "Get a few of the rich

where wealth is been also been a second without labor this been a second with a second without labor generally is as speedily dissipated. Yet just to the extent that we see flattering opportunities held out to young men for the making of fortunes by some short cut, just to that extent I know, learned to upholser. He was out of work. "Get a few of the rich people," said he to a priest, "in your parish, to let me fix their furniture. If they will put it into their parlors I'll have work and I'll win." The priest did so. In a year the boy had "hands" and "helpers." Work wins. Dogs Help Watchmen.

" Training dogs to assist the watch-

## THE CATHOLIC RECORD.

He Got the Job.

"I was much amused the other day," THE MUCKERY OF DRUNKEN-

given up the idea of taking them out. When the youngster turned up we thought we would try him by letting him sort the two articles. He went at it the same way the clerk had began, picking out the tacks with his fingers, and mitting the wint of chemt courts. and getting the point of about every third tack in the ball of his thumb. He third tack in the ball of his thumb. He had enough in about a minute, and he straightened up. We all began to smile, expecting him to give up the job. Instead of that he went over to the show case and picked out a horse-shoe magnet. Then he came back to the box. In thirty seconds he had the the box. In thirty seconds he had the tacks out and the screws were still in the compartment. He knew that the magnet would attract iron and not the brass, and in a jiffy he had accomp-lished what we had been trying to do all the morning. We didn't really need a boy, but this little fellow's smartness appealed to us, and we ensmartness appealed to us, and we en-gaged him at once."-Catholic Uni-

### verse. Altar Boys.

The position of an altar boy is one The position of an altar boy is one of honor and special privileges, which are not fully appreciated by some. The altar boy should understand that he is in the august presence of the Unseen God, and should at all times comport himself accordingly, and not riggle and langh, turn around and run a race up and down the altar steps to see who can take hold of the dalmatic first or ring the bell. Think a little, boys-not alone God sees you, but the congregation, which is apt to speak of it.-The Young Catholic Messenger.

## THE MASS MAKES THE DIFFER-ENCE.

MEMBER OF THE ENGLISH CABINET ON INCONSISTENCY OF CHURCH OF ENGLAND.

Nearly a dozen years ago Right Hon. Nearly a dozen years ago right rioh. Augustine Birrell. M. P., present Chief Secretary of Ireland, wrote in the Ninsteenth Century the following article, which is doubly interesting in

article, which is doubly interesting in view of recent happenings: The English Church, before the Reformation, celebrated the Mass after the same fashion, though not in identi-cal language as it has to-day been cele-brated in Notre Dame of Paris. Has the English Church, as a Church, after the Reiormation, continued to celebrate the Mass after the same fashion, and with the same intention, as she did be-

bicck, ye know, where I holleved." "What does that matter? Come, now, no fooling. 1'm in a hurry." "Couldn't sell you a paper on this here tlock, mister, 'cause it b'lorgs to Limpy. He's just up at the furdest end now. You'll meet him." "And who is Limpy? And why does he bave this block?" "Cos us other kids agreed to let him of the same ostensible communion Unristian lath, so vouched for by the testimony of saints can be allowed to remain for another hundred years an open question in a Church which still asserts herself to be the guardian of the faith. If the inquiry, what happened "And who is Limpy? And why does he have this block?" "Cos us other kids agreed to let him have it. Ye see, it's a good run, 'count of the cflices all along, and the poor chap is that lame he can't git around lively like the rest of us, so we agreed that the first one caught sellin' on his beat should be thrashed. See ?" "Yes, I see. You have a sort of brotherhood among yourselves?" "Well, we're goin' to look out for a little cove whats' lame, anyhow." "There comes Limpy now. He'sa fortunate boy to have such friends." The gentleman bought two papers of him, and went on bis way down town, wondering how many men in business would refuse to sell their wares in order to give a weak, halting brother a chance, in the field.—Selected. He Got the Job.

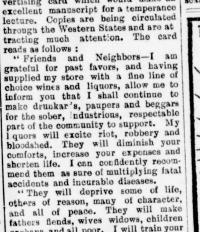
upou us. The leisnre time never comes. Make your day independent of the mor row. To day is the sample and type of row. To day is the sample and type of your career. Do your work to day, but get your leisure to day also. Earn and spergi. Take and give. Be known now as you wish to be remembered.—From The Catholic Citizen.

How many Catholics heed these words

AAGIC

ONLY ONE

How many Catholics head these words of Cardinal Gibbons? -- Rigidly exclude from your household all books and pam-phlets which are hostile to religion and goods morals. Never admit into your ome any newspaper or periodical wh ventilates obscene news and licentious scand: 1s.



sons in inidelity, displayed, particle, respectively. lewdness and every other vice. I will corrupt the ministers of religion, ob-struct the gospel, defile the Church, and cause as much temporal audeternal death as I can. I will thus accommo-date the public; it may be at the loss of my never-dying soul. But I have a family to support—the business pays— and the public encourages it. "I have paid my license and the traffic is lawful, and if I don't sell it, somebody else will. I know the Bible says: 'Thou shalt not kill.' No drunk-and I do not expect the drunkard maker to fare any better, but I want an

maker to fare any better, but I want an easy living, and I have resolved to gather the wages of iniquity and fatten

gather the wages of iniquity and factor on the ruin in my species. " I shall, therefore, carry on my business with energy and do my best to diminish the wealth of the nation and endanger the safety of the State. As my business flourishes in ignorance, I will do my best to prevent moral purity and intellectual growth.

will do my best to prevent moral purity and intellectual growth. "Should you doubt my ability, I refer you to the pawnshops, the poor house, the police court, the hospital, the penitentiary, and the gallows, where you will find many of my best customers have gone. A sight of them



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## "I was much amused the other day, said a hardware dealer, "at a small boy who came around for a job. Che of the clerks had dropped a lot of sharp-pointed tacks into a drawer of brass screws, and had" given up the idea of taking them out. HOW A NOTED SALOON KEEPER DE. LIVERED A TEMPERANCE LECTURE TO HIS PATRONS WHO HAD PAID HARD CASH FOR NOTHING, Tombstone, Ariz., claims credit for the frankest saloonkeeper in the Uni ted States. He keeps the Temple Bay saloon, and advertises his business with most surprising frankness.

Most surprising transness. Allow me to inform you that you are fools," he says, yet his place is usually filled. He maintains that he is an honest saloon keeper, and that it will hurt his business to tell the truth about it. He has had printed an adabout it. He has had printed an ad-vertising card which would make an

giggle and laugh, turn around and run others of reason, many of character, and all of peace. They will make fathers fiends, wives widows, children orphans, and all poor. I will train your sons in infidelity, dissipation, ignorance, lewdness and every other vice. I will

## 

## 1906

|        | Increase |
|--------|----------|
| 075.00 | 7 %      |
| 949.82 | 8 %      |
| 111.83 | 27 1     |
| 257.32 | 24 %     |
| 854.51 | 34 %     |
|        |          |

est bearing.

Capital Stock,



ULL

nada ATCHES

LONDON.

## itual Fire OF CANADA. D 1859

King Street, TORONTO D. WEISMILLER, c. & Manag.-Director

flattering opportunities held out to young men for the making of fortunes by some short cut, just to that extent one may guess that these propositions are accepted." In Harmony With the Highest Thing in that which is wrong, no matter how much pleasure it promises at the moment. Nothing else has been such a great disappointment to those who think that money will buy all the greatest pleas-ures, as their utter failure to find hap-piness in trying to harmonize this ele-ment with the animal side of them-selves. Men in all times have tried in vain every kind of device to get the heart's onsame to vicious living. Me and beind barrels and piles of boxes, and their wonderful sense of amell often gli as any stating a beat a large met with the animal side of them-selves. Me an can be really happy until he is a harmony with the highest, the sainat side of their nature. But this is always fatal because there is to the animal side of their nature. May sing the brutes in man. Ta man could forget that he was made to walk upright and not on all fours; if he could expunge from his nature that image of divinity, the en-joyment of the beast within him would fud no protest. But there is ever that which rebels against being dragged in the filth of beastly indugences, something that struggles against debanting with the which rebels against being dragged in the filth of beastly indugences, something that struggles against debanting within the ideal which rebels against being dragged in the filth of beastly indugences, something that struggles against debanting withing he ideal which rebels against being dragged in the filth of beastly indugences, something within the ideal which rebels against being dragged in the filth of beastly indugences, something within the ideal which rebels against being dragged in the filth of beastly indugences, something withing he ideal the door maning in, found a mate in a back yard, and he did it thoroughy. If anything was wrong he barked and the w against the brute in man. If a man could forget that he was made to walk upright and not on all fours; if he could expange from his nature that image of divinity, the en-joyment of the beast within him would find no protest. But there is ever that which robels against being dragged in the filth of beastly indulgences, some-thing that struggles against debauch-ery, that makes him ashamed of allow-ing the brute to rule the god in him. Men in all ages have tried to down this higher self, to keep it quiet, to drown this god in them with, beastly orgies, and have succeeded temporar-ily; but the awful reaction, when they came to themselves, not only robbed them of that which they thought was selogyment; but the debauch left a sting in their soals which they could never pluck out, and which was a per-petual reminder that they had fallen. Everywhere we find men committing suicide after years of tuile effort in the lowest thing in them instead of the highest. Cripping Fower of the Limitation was wrong and barked for me to come. "Another time I heard him barking in a back yard, and running in, found he had cornered a man hiding behind a pile of boards. The dog worked with me for nearly three years. Every even-ing, no matter what the weather, that dog was on hand at the patrol box when I reported. On cold nights we would go into the engine house to warm, and while the dog enjoyed the warming hour as much as I did, he was no skulker, but whenever I was ready to go he was ready, too. "I lost him because his owner moved out of the city, but as soon as it became known among the dog popula-tion that he wan't working his place was taken by a hound that I had often noticed following us in a furtive fashion, as though he would like to be of the party, but didn't want to intrude, and the new dog seemed from the first to understand everything that ought to be done, and did it as well as his pro-decessor."—St. Louis Globe-Democrat. The Hoy's Heart was Right.

the Reformation, continued to celebrate the Mass after the same fashion, and with the same intention, as she did be-fore. If yes, to the ordinary British layman the quarrel with the Pope, even the ban of the Pope and his for-eign cardinals, will seem but one of those matters to which it is too easy to give the alip. Our quarrel with the Pope is of respectable antiquity—France, too, had hers. But if not, the same or-dinary layman will be puzzled, and if he has a leaning to sacraments and the sacramental theory of religion and nature, will grow distrant and it may be, distracted. Nobody nowadays, save a handful of vulgar fanatics, speaks irreverently of the Mass. If the Incarnation be, indeed, the one divine event to which the whole crea-tion moves, the miracle of the altar tion moves, the miracle of the altar may well seem its restful shadow cast may well seem its restful shadow cast over a dry and thirsty land for the help of man, who is apt to be discour-aged if perpetually told that every-thing really important and interesting happened once for all, long ago, in a ohil historic past. However much there may be that is repulsive to many minds in ecclesiastical millinery and matters—and it is only the merriment of parions that is often found mighty offensive—it is doubtful whether any of partons that is doubtful whether any poor sinful child of Adam (not being a paid agent of the Protestant Alliance) paid agent of the Protestant Annance) ever witnessed, however ignorantly, and it may be with only the languid curiosity of a traveler, the communion service, according to the Catholic ritual, without emotion. It is the Mass that matters; it is the Mass that matter the difference

It is the Mass that matters; it is the Mass that makes the difference, so hard to define, so subtle is it, yet so perceptible, between a between Dublin and Edinburgh, be-Catholic country and a Protestant one, tween Havre and Cromer. Here, I be-lieve, is one of the batt'sfields of the intrae. How long can any church them of that which they thought was sting in their soals which they could never pluck out, and which they sould never pluck out, and which was a per-sould the power. The boys neurophic we set such nerve winnis to everything indeest hirthey is. We seem to think that only little opprunities will come to us; and, while why not ? I heard yon crying indeest hirthey is. " We, not ? I heard yon crying indeest birthrighs. We seem to think that only little opproved to be source to the source is not the local they source there purports to be portunities will come to us; and, while why not ? I heard yon crying indeest birthrighs. " Yee, but that was down t'other " Yee, but that they for the sould and the they sould and the forther they

will convince you that I do what I say. Allow me to inform you that you are fools, and that I am an honest salockeeper."

## HOW CAN YOU ?

How can you think of your religion when you do not read about it, do not study it, do not give it a thought? You never read a book treating of it. Outside the Oatholic Church they are reading books by the thousands, al attacking the Catholic Church and the attacking the Catholic Church and the Christian religion. But you never read a Catholic book. The world is full of newspapers, all filled with in-fidelity and teeming with blasphemy. You never read a Catholic newspaper. The world is constantly inveighing against God and His providence. The children of the world are all impeach-ing Christ and His Church. But you never read anything in favor of the ing Christ and His Church. But you never read anything in favor of the Catholic Church. When I turn to speak with you, you want to leave the Church. You are not interested in the Gospel and teachings of Jeaus Christ. You are supremely indifferent. You are supremely indifferent. You do not care. "Let the priests take care of God and His Church." The re care of God and His Church." The re-sult is that the world has everything its own way. The world is making all the speeches; the world is writing all the books : the world is publish ng all the papers, and the world, the flesh and the devil are reaping all the glory and winning all the victories. And the Catholics are shent; listen to nothing. There co on their way as if the kingdom



man; he is a good priest before the altar; he is a writer of great skill and of premi-nent inward fire. If you look at him and talk with him you cannot very well under-stand how he came to 'go over'; if you read his work you understand it in a flash." said to be just as good, W. LLOYD WOOD, Wholesale Druggist General Agent, TORONTO

CATHCLIC RECORD, LONDON, CANADA

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Thought's OF ST. FRANCIS. The "little one of Christ" was he That gentle monk who long ago, By fair lialian stream and sea Wandered, unhoncred, to and fro, A simple man of ready speech. Of smiling face and kindly air, Who seeklug not to pose or preach, Spread Love's evangel every where, Of him we read in olden tome That ever roughly clad he went. And lacking wealth and health and home, Owned Christly treasure of content, The sainlitest of saints, they said, Yet never sinners shrank aside When "monget them Francis chose to tread Charlty-Höpe, personfied! His love, forthshown in deed and word, Embraced all things that live and are-the flower that bloomed-the breeze th stirred-Water and fire and sun and star, His thanks he gave for caim and cloud, For gloide ndawn and kindy dark, And greeted bird and beast aloud-"Hail, brocher beast! Hail, sister lark!" Only we know who linger o'er

Only we know who linger o'er The pages of his chronicler, By 'sister lark "he set rare store, And best of all he cherished her, "Babeld her!" he would pause to say. "Babeld her!" he would pause to say. "She wears a crost like breihern's hood. And cherelly upon her way She goes in search of humble fare And gladly picks wherever found. Then bigk she soars in buoyant alt. And loud her grateful noise resound! Then bigk she soars for dot arthly hings See Kill who shers the Faher's throne! She dot thoughts an spirit wings See Kill who shars the Faher's throne! She fit is hue sand dimly bleif say. Buil are its hues and dimly bleif say. So be our brethren's garb, that they Be minded of our vile descert." ly we know who linger o'er Be minded of our vile descet." Full understanding of his speech Was given to the birds of air. And oft where Francis stayed to teach, In multitudes they gather there. Once flocking thus at eventide Unssemity noiec the sparrows made, But when the pracher rose to chide: Straight way they hearkened and obsyed. Brethron who, loving Francis well Were fain to spread his sainity fame, Lingered in clofter shades to tell; That when thro' Arno's woods he came The wildbirds flocked and settled round In ordered ranks on bough and stem. Nor changing place ner unaking sound While he in greeting epake with them. While he in greeting spake with them. Their Maker's gifts he reachand o'er "God' all the ones thow bless are ye! He wild ye release thow bless are ye! He wild ye release thousand No need to spin no need to sow; Raiment and food the Master sends— To quench your thirst His brooklots flow His valley shelds. His rock defends : I breas yo, sitters of the granted days Ye may ingrating the granted days Ye may ingrating the Master's praise." Then north and south, and east and west, In fashion of a cross, they if w. Ah, birds of bright or sombre crest, In south that day 'twas well with you ! Later the farmed lawle one

Mother of Him Who neither stream or ried, Who "looked" His pain when by a friend denied; Whose whisper from the cross to one forgiven, Cancelled the past and eent a saint to heaven: Whose voice was in the noisy streets un-known. His p.sesage, by His mercies marked alone -Mother, whose heart was e'en on earth a WANTED A MALE TEACHER FOR THE Wikwemikong Boys' school. Salary 25.00 a month. board, lodging and washing included. Fine opportunities for private studies. lessons in French. Latin or Greek div-n gratis. Absolutely no expenses. Apply to Rev Father Th. Couture. S. J., Wikwemi-kong. Oat. 1511-tf.

HAIR SWITCHES BY MAIL

The Catholic Record, London

Canada.

OTOBER 5, 1907.



VOLUME XI

## The Catholic

LONDON, SATURDAY, O CHARITY BEGINS

> It may not be necessar average reader against g to the accounts of scand elsewhere. But the nauseating reports of the clerics may csjole the un lieving there is a modicu them. We are not so bl see a scandal, but we cackling over it in but We have no stones to c who stumbles, and we v that the individuals wh and with profib, reserve own use. If we have any epithets at our disposal forget that charity begin remembering this we may wrath to expend on our

## A CONTINENTAL O

With regard to the offered for the delectatio it is well to remember hatched for the most putrescent imaginations are at war with all the pure. That they direct against the Church is a look upon it as the emi to which they are or pose Deploring the lack of

the press which exists or a writer in the Catholic says that the excesses abroad are almost incr perfectly horrible sight lieving in a God and a see even the little child ing at, being permitted ever garbage a certain se and impure-minded men throw and strew around advocates the formation dicate which shall have for the sole purpose ofstrikingly obnoxious sp paper is making its way lishing a counter one, underselling it, stamping tirely.

Despite the character the continental press, editors have no scruple ports of " scandals " wh manufactured cut of v tinged with prejudice Church. And we have ! ors of a non-Catholic went to slanders agains of France in a way that ing to believers in Chr paper to which we refer ogy to its readers for i the policy of the Fren with regard to religion.

OUR ENLIGHTE.

ENCYCLICAL BANS "MODERNISM" IMPORTANT DOUUMENT DIRECTED

AGAINST THE "SYNTHESIS OF ALL HERESIES."

8

Press cablegrams from Rome an-nounce the publication in the Osserva-tore Romano, on the 16th inst., of an important encyclical of Pope Pins X. on "Modernism." The document, which is described as a completion or amplification of the recent syllabus, occupies more than seventeen columns of the Vatican's semi-official organ. A summary giving the principal

of the Vatican's semi-official organ. A summary giving the principal features of the encyclical was issue i early in the day on which the Latin text appeared. According to its terms, after saying that modernism is a most serious danger to the Church, and that the Pope must provide against it, the encyclical examines the different aspects of modernism in philosophy, faith, theology, history, criticism and reforms, especially radicalism, as tend ing to destroy dogmas, the hierarchy and doctrine. Hence modernism is a combination and synthesis of all heresies and must lead to heresy. It is unlimited curiosity, presumption, nadividualism, ignorance and disrespect of real Catholic science and discipline of real Catholic science and discipline that have introduced modernism among

the clergy and others. The Pope recalls the work of his predecessor in stamping out these errors, and finally orders that schol-astic philosophy and theology be taught in all seminaries and oniversities in an in al seminaries and inversities in an eminently Catholice spirit. Bishops, the Popesays, as delegates of the Holy See, must also distract the elergy and be lievers from the modernist press and effect the establishment of a college of ceasors in every dicease to revise Cath-olic publications. Pope Leo XIII.'s prohibition of ecclesiastics from direct-fing publications without a permit from their Bishop is confirmed, and all collaborations are to be subject to censor ship.

Sacerdotal congresses are prohibited with rare exceptions, and a council of vigilance is to be established in every diocese against the diffusion of the errors in vogue, and Bishops are to send reports to the Holy See. The encyclical condems modernistic aber-ration, not modern studies that are not in opposition to the Church.

The encyclical also orders the dis-missal from seminaries and Catholic aniversities of all teachers who profess modernistic theories.

BANISH BAD BOOKS.

The clause enjoining the establish-ment of college censors in ach diocese for the revision of the Catholic literary output is especially discussed. The words of the Pope in connection with output this subject are very impressive. No books or newspapess of modernist tendency may be left in the hands of any pupil in the universities or semin-He adds :

"Everything must be done to banish om your diocese every pernicious ook. The Bishops are to be above all from your book. human fear, to trample all fleshly im-prudence under foot, and, heedless of the outcry of the wicked, are to remem ber our proscription and to proscribe and tear out of the hands of the faithful all bad books and all bad writings. This is not only a right conferred on them, but a duty we impose on them." WILL FAVOR TRUE ACLENCE

At the end of the encyclical the Pope says he foresees that the adversaries of the Church will represent it as the enemy of science and progress. "To this accusation, says the Pope, "we will reply by our actions. We have de-cided to act with all our power toward the foundation of a private institution which shall group together the most illustrious representatives of Catholic science. It will be its object to favor and help, with Catholic truth for its light and guide, the progress of every thing that can be called true science or

## prudition.

JOHN REDMOND EXPLAINS METHOD TO BE USED THIS WINTER.

To be Used THIS WINTER In a powerful speech to a recent citi-sen' meeting in the Mansion Honse, Dublin, Mr. Redmond laid down the policy which he asks the country to sustain during the soming winter. Among other things he said : "I think it is our duty to take care to declare plainly for the liberal party thas when the election comes Home Rale must be put no the front of their programme, and if it is allied with the question of reform of the House of Lords, then probably all the better for Ireland. Let me ask, how are we to effect this? I suggest three ways-work in Ireland, work in parliament, and work in Great Britain. What I mean by work in Ireland is unity in the national ranks and a vigorous agi tation and organization. What I mean by work in the House of Commons is this, not withdrawal from the House of mons, but vigorous, active and in-

Commons, but vigorous, active and in-dependent work. "I believe it is our duty next session to place the Irish demand plainly be-fore the House of Commons and the English people. I was asked the other day by one of our young critics how, exactly, and when, exactly, we would raise this question in parliament. I answered : "That depends on circum-stances,' and I answered further that even if I knew exactly at this moment when and how we would raise it, I

"This you may take as assured-that the Irish national question will be raised in the next ession by us, and in unmistakable fashion. The third way in which we can force the Irish ques tion into the forefront before and at the next election is by work in Great Britain. I believe the time is ripe for the opening and continuance of a prop-aganda in Great Britain. I believe we must take the field against the traduc ers of our country, not by speeches alone, but by literature, and thus try to bring the true facts of the situation before the minds and hearts of those English workingmen who, as I said before, I believe to be actuated by not one bit of feeling or trace of hostility

months the movement be spread in Ire-land, in Parliament and in Great Britain, I think you may rest assured that Home Rale will be in the forefront of all the

note will be in the former of the day, and de-finitely placed before the electors in every constituency where an election will take place when the general elec-tion comes. New in this work I invite the assistance of every Irishman who be-lieves in the right of Ireland to govern herself.

" In the ranks of the United Irish League and the Irish party, I ask for unity of action and of policy. I ask for a united and organized Ireland here at nome, and to those of our fellow-countrymen who think our views are not extreme enough I would say just this-that they also, following their own political methods, may do a great work for Irish self-government if they direct for Irish self-government if they direct their energies toward attacking the common enemy. I mean when I say the common enemy English ascendency in Ireland, and let them not seek to interere with or thwart other Irishmen who just as honestly are seeking the same ends by different methods.

"Above all, ladles and gentlemen, and these are my last words, remember this: that, though we may obtain, and probably will obtain, further land re-form and educational reform and other advantages for our country by the way, the end and aim of all our policy and all our action is the freedom of our country.

## A MINISTER AT MASS IN COLOGNE CATHEDRAL,

In the morning at 9.30 o'clock I wen to Mass in the Cathedral. I was early and walked about to view the interior. Here was the forest. The pillars were as tall trees and the arches above them as their meeting branches. The light melted within softly as through thick leaves. The air was cool, as though the dim halfnight dwelt here always. I saw long rows of pillars. Books by various art critics will tell you what is the matter with them, and how to cock your eye at them in a superior way and say, "Yes?" But if you are wise enough to open your heart and empty it of all this cheap foolish knowledge, and look around you, as a baby looks at the moon, you may receive something of the spiritual meaning of the place. The clock chimed. The organ began to grumble. A long row of priests and vested boys came in through a side door and wound toward the altar, headed by a frail old man clothed in bright robes, supported on either side by an assistant priest. The Bishop was bout to celebrate Mass I do not recall much about this Mass, but above all is the memory of a voice. It came from the choir loit. Some boy -I never saw him, but I want to hear him sing in heaven-broke forth with a "Kyrie Eleison," and I thought he would break my heart. It was a sweet. wholesome voice, unspoiled as yet by masters, who teach singers how not to sing. It was clear as the River Reuss that gashes out of Lake Lucerne. It was sweet as the suchine that falls on the ripened orchards. It was as cares sing as a woman's love. It was as pure as a calling angel. It filled all the distant arches of the great cathedral, ringing sonorous and distinct to the remo est corner. The organ displayed its loudest harmonies; the chorus sang strenuously, but easily above all, as an angel soars above all the lesser flocking birds, rang out this sweet glorious voice, "Kyrie, Kyrie, Eleison !' until I found myself choking

THE WISE WAY.

THE CATHOLIC RECORD.

when and how we would raise it, I would think it very foolish to make the announcement six months in advance.

to Ireland. "If within the next six or twelve

## one pound. At your Grocers.

high. I do not know its cost, its date or its builders. I read all this in my guide book but have forgotten it. Bat I hope I caught something of

the feeling the builders and makers meant me to have. I looked from the side at the monstrous outline of the roof in profile against a moonlit sky, and saw my spiritual mother, and her shadow lay on me and blessed me. I gazed at the two towers of the facade and saw my two sky-piercing brothers. and saw my two say-piercing protects, and they put their arms about me, and I walked for a space with them along the milky way. I threaded the interior and sensed the shaded glory of that forest in stone and me coll new line the forest in stone, and my soul ran up along the grouped pillars and peeped into heaven. I attended Mass and heard, if not the voice of God, a voice

that God made and man had not yet spoiled. I visited the Cathedral of Cologne.

## SCIENCE AND PRAYER.

There is room for rather interesting contrast between certain views with regard to prayer held by scientists in the last generation and those which certain of the prominent physicists of the present day have expre sed. Most of us remember very well Huxley's emphatic insistence that we could

know nothing about any possible in terierence of Providence in the world or, indeed, of the existence of any Providence. It is true that when death took from him the beloved wife who had been so much to him he wrote her epitaph in terms of O.d Scriptural expression and proclaimed on enduring stone, "He giveth His beloved sleep, and if an endiess sleep so best," show-ing how naturally human nature re-

ing how naturally human nature re-verts to religious expression in times of trial, yet soill maintained his agnos-ticism, at least in words. Tyndall found such words as ridicilous and absurd, the only proper terms to em-ploy with regard to prayer, and though there were many distinguished scientists, among whom Lord Kelvin particularly deserves to be mentioned

particularly deserves to be mentioned who still maintained their old-time re-ligious beliefs and confidence in Provi-

## DISCOUNTING TROUBLE.

LETTER FROM L VEUILLOT TO YOUNG FRIEND, 29 JULY, 1859

"I am greatly pleased to find that you are in a more cheerful state of mind. I have always noticed that you were inclined to give way to anxiety about the future. You must fight that feeling and get rid of it. against God will be your Father to-morrow just as He is to-day, and was yesterday. The days you dreaded formerly have cone by ; they were not so very dread. ful; the days you now dread will also pass, and God will be there also to protect you as before. Live on where you are, take pleasure in what you are doing, submit in advance to whatever wills-this is the secret of happi God ness. If there is something wanting remember that you are in a place of trials, and quietly wait for eternity. Do you want to suffer nothing in this world? This would not be the wish of a Christian, nor a fitting prayer to be addressed to God. The devil, it is true, has promised it, but he cruelly deceives his clients and makes them in advance abandon God for him. Do good and refrain from even wishing for a reward from men. Whatever you get from men is so much taken away from what God reserves for you. For if you book for a reward from men it is clear that you are working for yourself and not for God."-From the French of Louis Veuillot, by F. B. H.

Dear at Half the Price.

Pearson's is classed as a cheap agazine, but it would still be too dear If it were sold for half the price. It is a periodical of many advertisements. An article on lotteries in the September er concludes with this stat "Perhaps the most remarkable lottery

of all was held at the City of Mexico in 1897. The tickets were a dollar (peso) each, and the Church-this was a church lottery-guaranteed that num-bers eight hundred and forty one, and seven hundred and sixty-two, re-apectively, should release from Parga-cory's flory torments the 'bleeding and souls' of Senora Calderon. senora Parras and Don Diego Vasquez.

This is a clear case of invincible ig-morance. We acquit both the writer and the editor.—Ave Maria.

with sobs and my face wet. I brushed away furtively my tears and looked around me. The faithful were counting their beads and moving their lips in prayer, and rising up and kneeling down to the tinkling of the bell. I suppose they knew more of that Mass than I, bnt I know what "Kyrie Eleicon" means and I said that Mass than I, bnt I know what "Kyrie Eleison" means and I said one prayer there. So I saw the Cathedral of Cologn<sup>\*</sup>,

pression that science and prayer were unalterably opposed extremes between which there could be no comparison.

The present generation of English cientists, and especially those who are devoted to physical investigation, are andoing, in rather strepnons fashion. impressions produced by Tyndall's and Huxley's writings. Lord Kelvin lives on and maintains his eminently conservative attitude of a great believing Sir William Crookes has scientist. Sir William Crookes has confessed more than once his belief in the interference of the spiritual world in our existence, and Sir Oliver Lodge has recently expressed himself rather emphatically as regards the ab surdity of that supposedly scientific at-titude of mind which considers prayer absurd. In a sketch of him which appeared in the Outlook not long since a biographer quotes some of these ex pressions that deserve to be wildly known among those who turn con fidently to prayer and who have some times been inclined to think that

sc entists were in opposition to their cherished belief in this matter. Sin Oliver Lodge says "that it is not really onver Loage says "that it is not really absurd to suggest that prayer and no drugs may be absurd as drugs and no prayer." "The cruditles of faith-healing may have as much of truth as can be claimed by those who contemp them, each side, only half educated adopting only half-measures." This This distinguished English physician even goes so far as to say that prayer goes have often made such hilarious fun involves no greater interference with

the laws of nature than an order to : gardener to water the garden. objection of scientists and others that it is unscientific to pray for rain," he adds, "is founded solely on their dis-belief in the existence of any power that can and will attend to the request and act upon it."

It need only be said that Sir Oliver Lodge is considered one of the most prominent of English scientists. In 1900 he became the principal of the New Birmingham University and has litted that institution into world prominence by his organization of its curriculum and its magnificent equip-His

Later the favored lowly one Was willed a sign not given to all. For when the dear saint's tasks were done And neared the hour of glad recall. Urged by some prompting from above Its drift-its medium who can say? To keep the farswell watch of live. The brown larks thronged where Franci-lay.

lay. From near by shrine the chants arose, Sacred to Mother Mary's feast, Sacred to Mother Mary's foat, But sweeter refrain marked their close Than any known to clerk or priest. For lo 1 a feathered multitude. Close circling thro' the twilight dim. In notes all tenderly subdued, Trifted forth this latest veeper hymn. Low on his couch of penance laid, The dear saint heard and understood ! Twas fair acknowledgment ye made, O, little sisters of the wood !

-MARGARET M. HALVEY, in the Christi Family.

DIED.

MCDONALD-On Lot 34, first concession of Lochiel, County of Glengarry on the 16 hof Sept, 1907, John Angus McDonaid, Esq., aged eighty nine years. May his soul rest in peace 1



## In this enlightened ag individuals who exude

praise of the Carnegie discouraging to note th scribes are in doubt as of the New Syllabus. it, and around it weave mounce it as if they wer itical opponents. They is a gross affront to have in expressing their apr motion polemical mach 12th of July orators. the Syllabus disavows t olics, and by hampering science tends to weak is but a revelation of i subject. On these cou less. It is not a hindra It charts the sea of a pointing out the reefs struction to the faith. fere with scientists or know their business. world does not run divine message of the ( far afield in the domai without evoking a prot

A WASTE OF

Words anent the op Church to science a work is not with science primarily with the th not of sight-with do above reason. She ha the questions which tist. But she is not science. This is clea tory. It is evident fi men whose faith was n with scientific achieve natural and supernat both derived from the truth, there cannot p real antagonism betw scientific hypothesis m