

**PAGES  
MISSING**

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Paclan, 4th Century.

VOLUME XXV.

LONDON, ONTARIO, SATURDAY, JULY 4, 1903

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## The Catholic Record.

LONDON, SATURDAY, JULY 4, 1903.

### THE LABOR QUESTION.

In 1896 Cartoonist Davenport, desiring to show the attitude of a certain capitalist towards the "Labor Question," depicted him as standing on a naked skull. Now this same gentleman, Mr. Hanna by name, has evinced of late a great friendship for organized labor. He believes in arbitration and conciliation, and the newspapers, which acquit him of political designs or fashions public opinion at the beck of corporate interests, are loud in his praise. It may be that Mr. Hanna is becoming eccentric or intent merely on showing commercial cormorants how to do business with organized labor.

Soft words, though they butter no parsnips, fall more tunefully on ears than purse-prond ultimatums, and arbitration, though it may benefit the fidler, will not hurt the capitalist. The old man of politics has not lost his resourcefulness. His advice to get together and talk things over may ameliorate the lot of the laborer, but if we know anything of the trust system it is not going to help the general public. For a concession in the form of a raise in wages means nothing to the trust when it can bleed the man who buys its product.

If Parliament and the Trusts would get together and talk things over, it might be to some purpose. Years ago Mr. Pitt said in the House of Commons that if Englishmen were ever persecuted by commercial tyrants "Parliament ought to be called together, and if it cannot redress your grievances, its power is at an end. Tell me not that Parliament cannot; it is omnipotent to protect." But if Mr. Pitt were alive to-day he might have many an anxious hour before he succeeded in drafting a law that would regulate the trusts to any satisfactory extent. And when drafted, the trusts would have no difficulty in engaging lawyers to pick flaws in it, or, with the contempt not infrequently displayed by them for law, ignore it altogether. The brutally despotic coal trust, for example, has for years, according to trustworthy authority, been the most persistent of law-breakers. The Sherman anti-trust and other laws framed to restrict monopolistic tyranny have never been taken seriously by the mine-operators, or at least have never curbed their rapaciousness, and, not only have they defied law, but with an amazing insolence, as evidenced by their refusal for six months to arbitrate, have placed themselves on record as despisers of public opinion. These millionaires, however, are not fools, and it is safe to say that all the influences which guarantee them immunity from the punishment due the law-violator and which prompt them to bate not one iota of their arrogance, are not known to the general public. And these influences will keep the abyss yawning between employer and employe until bridged over by love of God manifested by love for our fellows.

### THE INDUSTRIAL BODY.

Some time ago John Burns, M. P., the English labor leader, declared in Parliament that industrially America is hell with the lid off. In justification of this picturesque and imagination-compelling description he contends that so far as the intensity of toil is concerned, so far as unhealthy conditions go, and especially in so far as the determination of the masters were concerned to take advantage of every self-interest in the individual, he cannot compare the conditions in the United States with those in England. It was brutality, sheer brutality, but the brutality was not that of the ignorant animal, but of the wily human being determined to take advantage of every sordid motive in every human breast, whereby one individual was encouraged to work harder, longer and cheaper, not for the benefit that he himself derived, but for the still greater benefit which accrued to his employer.

We have all heard something like this within recent years. Remedies also have been brought into play for the betterment of conditions, but so far the industrial body is not in a state of health. It is a victim to the disease of greed; and strong language, legislative nostrums and social experiments in the shape of better housing, sunlight and gardens for the toiler will not cure it. Men who depended upon their wisdom and the garnered experience of years to still the turbulence and unrest of the ever encroaching

waves of human cupidity have failed to do so. The trouble with some of them is they want to make this world something it was never intended to be. But though we are frankly pessimistic about the situation, others, however, are more hopeful and predict the dawn of a new order of things.

### THE SPIRIT OF GREED.

Still, whilst waiting for it, we can hear the commercial wheels go around, turning out gold for the man who owns them and the men who direct them. And this man, who oftentimes cares as little for the laborers as the dirt under his feet—who values them only as money-producing factors, and recks little whether they have a soul and spiritual and mental wants, is a power in the community. His doings and sayings are chronicled for our delectation. His wealth is the theme of conversation. It dazzles even those who are supposed to stand for other things, and betrays them into babblings which give one the idea that they have a feeble grasp of Christian principles. And the moneyed man can appraise the true worth of much of the fustian talk about him. He knows that it is inspired by envy, or that it is but the pratings of the idle and improvident, or the outpourings of sentimentalists. He is aware that to many among us the important question is having and not being, and that many dollars will give him an honored place among those who talk prettily about the blight of materialism. We have, let us be understood, no word of censure for the man who comes by his money honestly. The merchant or financial magnate, who plays fair game and wins out, is entitled to respect. What we desire to say is that money, whether unallied by any deflection from the code of honor or amassed by throttling the public and slave-driving the workmen, is paid a deal of reverence. We stand cap in hand before it. For it represented power and position, and so the veriest dullard or moral non-descript is a beautiful thing to the eyes of the many who cannot, or will not, see over the rim of the world. And some of us are among this many. We may take any pleasure we like in talking about materialism, but certain it is that we are on the move for every dollar in sight and get an 18 karat thrill whenever we rub elbows with the rich. We cannot see the how and why of the blessedness of the poor. We hear it, indeed, from the pulpit, but still we rarely detect felicity in the company of poverty. We may be mistaken, but listen to the remarks of the matrons who have young things in the matrimonial market. Watch the individuals who reel off pious platitudes and notice the scant courtesy they have for the blessed poor. And it happens betimes that the sweet graduate who writes soulful essays on the simple life has made up her mind that her prince must be not the poor young man who does very well in fiction, but a well-groomed gentleman with an automobile and a block of stock.

Our home-training, in a word, is not conducive to our seeing the blessedness of poverty. We are taught by example that our business is to make money. The fireside talk is focused on this topic. We are familiar with the life-stories of the kings of finance. We are reminded in season and out of season of the excellence of worldly ideals. And so we begin our work fretful and anxious, looking to temporal things not as means but as ends, and eager to acquire them at whatever cost. The spirit of greed takes hold of us and fashions us into individuals who enervate and degrade society.

### NO FRIEND TO LABOR.

SOCIALISM HAS NEVER AIDED THE WORKINGMAN.

By Rev. Anton Heller.

Socialism is not and has not been the friend of the workingman. It opposed the movement toward a better life for the laboring class when that movement took form under the direction of organized labor unions and decried the efforts for advance until opposition could no longer prevail. Then it knocked on the portal of unionism for admittance, and, gaining what it sought, now aspires to obtain control of unionism.

Socialism is in no way responsible for the progress that labor has made to-day, and the workingman is better paid and lives better in every way than fifty years ago. Among all enlightened nations laws are being adopted or considered to shorten the hours of labor and provide against sickness and old age among the laboring classes. All these things have been brought about by organized labor, and in the beginning Socialists stood aside or sought to destroy the fruits of such efforts. They wished to bring the workingmen so low

in the mire that they would rise in revolution and bear the Socialists to power and leadership.

But when unionism could no longer be ignored the Socialists appeared upon the scene with outstretched hand; they sought out the most labor had built and despoiled therein their "cuckoo eggs" and asked labor to hatch them out for them.

The better class of citizens are organizing to bring labor and capital together, but all the while the Socialists are trying to keep these two forces apart. The State has joined with socialism in promoting harmony, which society have found the Church in full sympathy and support of the effort. The highest authority of the Catholic Church as long as ten years ago issued the famous encyclical letter pointing out the method by which the final betterment of the workingman's condition could best be brought about. The Church preaches peace to all the world, urging capital to give labor its due and labor to recognize its duty.

### THE IMMACULATE CONCEPTION.

The Fiftieth Anniversary of the Dogmatic Definition of the Immaculate Conception of Mary Most Holy.

LETTER OF HIS HOLINESS POPE LEO XIII.

N. Y. Freeman's Journal.

To Our Beloved Sons, Vincenzo Cardinal Vannutelli, Mariano Cardinal Rampolla del Tindaro, Domenico Cardinal Garratti, Giuseppe Calasanzio Cardinal Vives:

Lord Cardinals:

From many sides evidence has been manifested to Us of an earnest desire on the part of the faithful to celebrate with extraordinary solemnity the fiftieth anniversary of the Dogmatic Definition of the Immaculate Conception of the Blessed Virgin. How dear to Our heart this desire has been may well be imagined. Devotion to the Mother of God not only has been from Our tender years among Our most cherished affections, but it is for Us one of the most potent means of defense granted by Providence to the Catholic Church. At all times and in all trials and persecutions the Church has had recourse to Mary, and in her has ever found solace and protection. And now that the days in which we live are so stormy and so big with menace for the Church herself, we are rejoiced and stimulated to hope when we see the faithful seizing upon this auspicious opportunity, turn with a unanimous impulse of love and confidence to Her who is invoked as the guide to Christians. This longed-for fiftieth anniversary is rendered all the dearer to Us, too, by the fact that We are the only survivors of all the Cardinals and Bishops who gathered around Our predecessor at the promulgation of the dogmatic decree. But as it is Our wish that the anniversary celebrations should have the stamp of greatness befitting this sacred occasion, and a nature to serve as a stimulus and a help to the devotion of Catholics throughout the world, We have determined to form a Cardinalial Commission, whose care it will be to regulate and direct them. You, Lord Cardinals, We nominate as members of this commission. And with the certain hope that through your wise solicitude and wishes and those of all will be fully gratified, We impart to you, as a pledge of heavenly favors, the Apostolic Benediction.

LEO XIII., POPE.

From the Vatican, May 29, 1904.

### APPEAL TO CATHOLICS.

All loving children of the Blessed Virgin and of the Catholic Church will certainly read with profound joy the Pontifical Letter printed above, in which the august Vicar of Jesus Christ, yielding with paternal affection to the earnest desire of the faithful, so tenderly invites the Catholic world to celebrate with extraordinary feasts the fiftieth anniversary of the dogmatic definition of the Immaculate Conception of the Blessed Virgin.

The Supreme Pontiff, who has already done so much to increase devotion to Mary and to the faithful, has not contented himself in this venerated letter with evoking the happy memory of the sweet affections of his tender years—among which his fervent and constant piety towards the Mother of God occupied a foremost place—nor with that timely mention of the difficulties of the present moment that devotion to the great Mother of God has been at all times, and ever continues to be one of the most powerful means of defense which Providence to the Catholic Church; nor yet with the loving and, as it were, grateful acknowledgment of the comfort and hope on which his children, amid his many troubles, pour into his heart by their unanimous impulse of loving confidence in her, with good reason, invoked as the Help of Christians, and who has already so often liberated the persecuted Spouse of Jesus Christ from such dire trials.

For the great Pontiff, after reminding us that he is the only survivor of all those Cardinals and Bishops who shared more intimately in the joys and triumphs of the proclamation of the Dogma, a fact which renders all the dearer to him the long-for fiftieth anniversary, declares, now that he sits on the Chair of St. Peter, that it is his wish that of so extraordinary a solemn occasion, especially in Rome, as to bear the important of the greatness of this festivity, and serve at once as a stimulus and a guide to the devotion of the faithful of the whole world in honoring the Mother of God on this happy and auspicious occasion.

The Pontiff of the Rosary, lifting his eyes in confidence to Mary after he himself has three times been lovingly visited by his dear children in three most happy jubilees, appropriately invites them all to solemnize the Jubilee of the Immaculate Virgin, in order that they may give a fitting recognition of the great benefits from her intercession, with which she has been so lavish, even in the most afflicting times to the Roman Pontificate, and that to her may noble hymn of glory and of gratitude, invoking her salutary assistance in the new trials and danger which threaten.

To ensure that his wishes may be effectively carried out, His Holiness has been pleased to appoint a special Commission of Cardinals, composed of Cardinals Vincenzo Vannutelli, Mariano Rampolla del Tindaro, Domenico Ferrata and Giuseppe Calasanzio Vives, to whose care is entrusted the lofty and noble task of prescribing and regulating worthily the above-mentioned fiftieth anniversary celebrations.

In order to correspond worthily, therefore, with this august invitation, and at the same time to satisfy the earnest desire of their hearts, the Catholics of every country in the world should unite harmoniously to prepare themselves for these solemn celebrations, and with ardor and constant and assiduous activity turn their minds to give effect in the best possible manner to the following programme proposed by the special commission of Cardinals, in the hope that the Blessed Virgin, honored and invoked with ever growing fervor, will finally obtain from God the desired fruits of peace and prosperity for our souls, for the Church and for society:

### GENERAL PROGRAMME.

Approved by the Commission of Cardinals.

The principal celebrations which it is intended to promote on the occasion of the fiftieth anniversary of the Dogmatic Definition of the Immaculate Conception of Mary Most Holy, are as follows:

1. Special solemn functions to take place in the Patriarchal Basilica of St. Peter's in Rome, where the Proclamation of the Dogma was made; and in the Basilica of St. Mary Major. Representatives from all countries will be invited to take part in these functions.

2. A universal Marian Congress, to be held in Rome on the occasion of the celebrations, on lines to be laid down in a special regulation.

3. The formation of a Marian library, consisting of publications concerning the Blessed Virgin.

4. Sacred Missions during the year 1904, as a fitting and devout preparation for the feasts in honor of the Immaculate Virgin.

5. First Communions to be celebrated with more elaborate preparation and with greater solemnity during the course of the year 1904.

6. Spiritual exercises specially proposed for the members of Catholic associations in preparation for the feasts of December, 1904.

7. Devout and numerous pilgrimages to the most privileged shrines of Mary Most Holy in the different countries during the year 1904.

8. Religious services on the 8th of every month, beginning with Dec. 8, 1903, with the object of preparing the souls of the faithful for the great solemnity by prayer and frequentation of the Sacraments. In Rome these functions will be held principally in the Patriarchal Basilica of St. Mary Major; elsewhere, in such churches as shall be appointed by the local ecclesiastical authority.

9. Special prayers will be offered up for the happy preservation of the glorious Pontiff, Leo XIII., sole survivor of the Bishops and Cardinals who were present at the solemn Definition.

10. Some special work of Christian charity will be proposed for the different localities, according to local needs; and Solemn Suffrages will be offered up for the Holy Souls of Purgatory, especially such as were most devoted during life to Mary Most Holy.

11. A solemn funeral office will be celebrated in St. Lorenzo, outside the walls, for the blessed soul of Pius IX., who defined the dogma.

12. Arrangements will be made with the Collegium Cultorum Martyrum, for the rendering of a special tribute to the earliest representations of Mary Most Holy venerated in the Roman Catacombs.

13. An appeal will be made to the various religious orders, confraternities and pious institutions, for persons of both sexes to carry out special acts of devotion among themselves in honor of the Immaculate Virgin, and to lend their willing aid to the local and general celebrations and works connected with the commemoration of the happy and holy event.

14. Other suggestions for the celebration of the fiftieth anniversary both throughout the world and more particularly here in Rome, may be added to those indicated in this general programme. All Catholic institutions, however, desiring to take any initiative of a general character; that is to say, applying to the whole world and extending outside their own circles, will take care before proposing it to the public to obtain the approval of the Commission of Cardinals.

GIACOMA RADINI-TEDESCHI, Secretary Commission Cardinals. Rome, Feast of Pentecost, May 31, 1903.

For accomplishment of the different features of this programme, a Central Committee has been formed in Rome, to which the different local committees in other countries may affiliate themselves. The Central Committee will keep the local committees acquainted with the

arrangements for the general celebrations to be held in Rome. At the head of the Central Committee is the Commission of Cardinals appointed by His Holiness Pope Leo XIII., the Secretary of which is Mgr. Giacomo Radini-Tedeschi, Domestic Prelate of His Holiness and Canon of St. Peter's. Depending upon the Cardinalial Commission is an Executive Commission, formed of the Circolo della Immacolata della Gioventù di Roma and aided by the representatives of the principal Catholic societies of Rome.

The Executive Commission will publish a special periodical, entitled "Immacolata," which, besides containing the acts of the Central Committee, will give all the news connected with the celebrations and promote as efficaciously as possible the success of the movement.

### DRIFTING TO PAGANISM.

Rev. William O'Brien Pardow, S. J., writing in the New York World, says:

In these days of modern civilization we glory in the horseless carriage, smokeless powder and wireless telegraphy; soon we will be coming to the motherless child and the childless mother.

More than five hundred thousand divorces have been granted in the United States during the past twenty years. Think of the homes broken up, the children whose parents are separated, the untold misery that such a state of affairs brings about. There are to-day in this land probably as many as 1,500,000 children who have not what we call a real home—the home in which father and mother unite to bring up their children as God willed them to do.

In 1889, by authority of Congress, the United States Commissioner of Labor was ordered to report upon marriage and divorce in the United States for the twenty years from 1867 to 1886 inclusive. He found that in that time there had been granted 328,716 divorces—657,432 people had severed the marriage tie! All we can say in estimating figures for the past twenty years is that the ratio is increasing every year, and that since those figures were compiled more than a round half million of divorces have been added to the number.

This is no mere speculation. The figures 328,716 were upon an estimated population of 50,000,000. With our present population of 80,000,000 the estimate of 500,000 divorces is little enough.

During the same period in Europe, with its population of 380,000,000, the number of divorces has been only 214,841. With a population five times greater than the United States, there have been less than one-half the number of divorces.

What a far greater frequency of divorce relatively to population! It is striking and ominous. Laws of various States permitting divorce include among the statutory reasons the lightest infractions. In a country where matrimony is looked upon as a civil contract the disposition to open a wider door for divorce is almost a natural consequence. There is but one State in the Union which has no divorce law—South Carolina.

I say it very frankly, young men and young women of to-day are brought up under the idea that marriage can be easily and properly dissolved, and that therefore they can enter into that serious contract with little forethought. Many thousands in this country are degrading marriage to the level of the bargain counter. The women of this country must be made to realize that marriage is not merely the securing of a man to escort them to the opera and pay their glove bills, but that they are entering upon the marriage state to be a helpmate to man.

The remedy? Considering the loose hold that religion seems now to be having upon so many of the people of the United States, it seems as if the power of coming to the rescue of the country has been transferred from the Church to the State. The responsibilities of the rich and the educated upper classes cannot, therefore, be too much insisted upon.

As water runs downhill by its own weight, so the breaking of the divine law among the Four Hundred will soon reach the millions, spreading from the classes to the masses.

The religious penalty seems not to have the power of restraining from divorce.

There remains now the question of social ostracism in the world are in Newport. If people in high life frown upon divorce and make it a social reproach, those who fear such censure would be less liable to kick over the traces. Let society men and women subject the remarried divorced people to social ostracism, and an almost universal alleviation of this curse would be secured. But what hope is there for a glorious future when this very social sentiment is becoming more tolerant of the divorce evil the more frequently it meets it?

It is for the educated ladies of the upper classes to become in a measure the saviors of the country. It is not the bustling battleships that keep a nation from decay. The only sure support of the home is the indissolubility of marriage.

There is another evil which few think about. This divorce evil reacts on the tying of the bond. Since young people see how easily they can break it they rush into marriage. And so we have in our society to-day so many living embodiments of the old proverb, "Marry in haste and repent at leisure."

A woman has a right to get a separation to protect herself or her children legally or pecuniarily. But she has no right to marry again during the lifetime of the man. To give an example of how strict our Church is, we had one of our best schools, St. Cecilia, which she had afterwards divorced herself. Then she remarried. At once her name was erased from the rolls, and those who were once her friends indicated their desire to cut her off from social equality. She was plainly ostracized.

### MOTHER OF GOOD COUNSEL.

By a decree dated April 22, but just published, Pope Leo XIII. has directed that in the Litany of the Blessed Virgin a new invocation be inserted—"Mother of Good Counsel, pray for us," to be placed immediately following the petition, "Mother, most admirable." This is the second addition the present Pontiff has made to the Litany of Loretto, for in the beginning of his reign he added the petition, "Queen of the most Holy Rosary."

The Church of Our Lady of Good Counsel, which has lately been made a basilica, is situated at Genazzano, in the hill country of Latium, about thirty miles south of Rome.

There in the year 1306 Pope St. Mark built a church which he dedicated to Our Lady of Good Counsel. It was given over to the Augustinian Hermit Friars in 1306, being then in a most dilapidated condition.

Early in the fifteenth century, a widow named Petrus undertook to rebuild one of the chapels in that church that was dedicated to St. Biagio. But her means gave out before it was finished. Then happened a miracle that made the church a resort for pilgrims.

On April 25, 1467, the people of Genazzano were startled by the simultaneous ringing of all the church bells in the town. They rushed out to see what was the matter. They saw a white cloud in the sky rushing towards them. It descended on the chapel of St. Biagio. They rushed to the place and found a beautiful fresco of the Immaculate Mother holding her Divine Child in her arms.

Two men from Scutari, in Albania, visited the town a few days later and declared that the painting came from a church in their town.

Scutari was about to fall into the power of the Turks, and rather than have that picture pass into their control Heaven took it away to Italy.

On a certain day in April, 1467, as two devout clients of Our Lady of Scutari were praying before her picture, they were astonished to see it becoming detached from the wall on which it had been painted. Enveloped in a white cloud, the fresco was borne by some invisible power out of the church and westwards towards the sea.

Impelled by a sudden impulse, the two worshippers followed the picture and were carried by the power of God over the Adriatic. They never lost sight of the picture, and for a moment until they had arrived outside the walls of Rome, when it suddenly disappeared from their view. A few days after news reached Rome of the wonderful apparition at Genazzano. Hearing this report, the two Albanians, who were named Giorgio and De Selavis, immediately repaired thither, when, to their great delight, they instantly recognized the features of their beloved Madonna, and told the authorities the facts in connection with its translation. These two men subsequently settled in Genazzano with their families.

Naturally enough the news of this miraculous occurrence spread rapidly all over Italy. Pilgrims rushed to Genazzano from every direction. The blind, the lame, the deaf and the dumb, and others afflicted with various physical ailments, besought the Virgin Mother of Good Counsel, for by this title the miraculous fresco came to be known henceforward, to obtain for them the cure of their bodily afflictions. Countless extraordinary graces were vouchsafed, as they still continue to be, at that favored shrine. In time the church had to be enlarged. From the offerings of the pilgrims it was beautifully decorated, and from the same source a large convent was built on the adjoining ground for the accommodation of the Augustinian friars, who to the present hour have filled the office of guardians of the shrine of the Virgin Mother of Good Counsel.

Pope Paul II. had an investigation made of the miraculous translation of this painting.

Many Popes have visited the shrine and have conferred favors on it. The picture has been crowned. A proper Mass and office have been granted. Benedict XIV. extended the benefits and graces attached to the shrine at Genazzano to the general body of the faithful when he approved of the Pious Union in the brief *Innocentius Nobis* given at Rome at St. Mary Major's, under the seal of the Fisherman, 2nd July, 1753. The primary object of the Pious Union is to promote devotion towards the Virgin Mother of Good Counsel. The names of the members who have been enrolled are forwarded to the guardian of the shrine at Genazzano, by whom they are entered in the special registers kept for that purpose.

And now Leo XIII. has added the invocation of Our Lady of Good Counsel to the Litany of Loretto. So with all the fervor of our minds and hearts let us join in the universal chorus, which in obedience to the command of the Holy Father, is soaring heavenward to-day, and say *Mater Boni Consilii ora pro nobis*—"Mother of Good Counsel, pray for us."

COMMON URNACE  
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Toronto to Ste. Anne's—considerably less than \$10.

The Pilgrimage will be under the immediate direction of Rev. D. A. Twomey, Tweed, Ont., who will promptly send posters containing the fullest information to intending pilgrims.

Dining Cars will be attached to the C. P. R. Special Pilgrimage Trains, in which excellent meals will be procured both on the downward journey and whilst at St. Anne at the nominal cost of 25 cents.

THE QUESTION BOX

By Father Conway, is a book of some six hundred pages, being the replies given to questions received during missions to non-Catholics. It has a good index—often a neglected part of any otherwise useful publications. All sorts of questions from the days of St. Peter—was he ever in Rome?—down to the fads of the day, like Christian Science, have been asked in these missions, and in this book they are answered. We predict for this work a large circulation and much good. Just such a book as Catholics might wish to have and hand to their non-Catholic neighbors. It is bound in paper and can be had for 20c. post-paid from the CATHOLIC RECORD OFFICE, London, Ont. The sale has already in one month reached 30,000.

LEAGUE OF THE SACRED HEART

GENERAL INTENTION FOR JULY.

The general intention for July is Zeal in Social Works. The Messenger says: "Perhaps there never was a time when the world talked more about its social works than at present. We have social upliftings of every description. We have 'university settlements' and 'fresh air funds,' and 'penny provident clubs,' and 'associations for improving the condition of the poor,' and 'societies for prevention of cruelty to children,' and public baths, and gymnasia, and play grounds, and reading rooms, and splendid libraries provided either by municipalities or by private munificence, and yet side by side with all this rises the spectre of Socialism growing more and more threatening in its look at each manifestation of its power and its discontent. Strikes and lockouts and riots which are quelled only by armed force and a constant topic for the press and kept the government of the world in an intermittent fever of anxiety and fear. Without any preparatory sign the whole commerce and industry of a nation is checked, crowds of idle men block the streets, and antagonism between the rich and the poor, the employer and employed, is growing more and more pronounced and bitter. In spite of our supposed advances in civilization, in spite of the countless philanthropic schemes that are launched upon the world and the countless millions that are generously lavished upon their furtherance, the dividing line between the two classes of society is growing wider and wider." Catholics, incited by the encyclical of the Holy Father on the labor question, should all take part in promoting the brotherhood of man.

A SPECIMEN OF SCURRILOUSITY.

A translation of an interesting Protestant missionary address in the native language to the native heathen in Southern Nigeria is printed in London Truth with explanation and comment as follows by Mr. Labouchere, the editor: "Sectarian intolerance is bad enough anywhere, but the intolerance which breaks out among missionaries engaged in the conversion of the heathen to Christianity surely reaches the heathen depths of baseness. The United Free Church of Scotland's Mission at Old Calabar, Southern Nigeria, is responsible for an exceptionally disgraceful exhibition of this sort. A newspaper entitled the Calabar Observer is published by the mission, and with it is issued a supplement in Elik, the native language of that part of the country. In the supplement for March there appeared a paragraph of which the following is a translation. It has been forwarded to me by an English officer in Southern Nigeria, who explains that owing to the nature of the Elik language a literal translation is almost impossible, but that the sense of the original has been in any way altered: 'We know that two strangers arrived here on February 8 in Duke Town. They are those whom we call Roman Catholics; though they call themselves Christians, they do not preach the Gospel. They light candles, they bow down to images, they worship pictures; their way of worship is as a mere play. (A play in the sense of the Elik word used is a dancing ceremony, which invariably winds up in a drunken orgie.) They wear fine apparel and perform many useless ceremonies. The Roman Catholics do harm wherever they establish themselves. The peoples of the large towns do not follow in their ways. Their ways are not suited to the Elik people. They are greedy of the things they desire more than men can tell. They do not permit the reading of the Bible, and what is more, they affirm that all who do not accept their creed will surely go to hell. Elik people beware.'

THE SACRED COLLEGE.

Last Monday seven new Cardinals were created by Leo XIII. This addition to the Sacred College makes the present number of Cardinals sixty-three. When the Consistory was summoned there were thirteen vacancies in the Sacred College. The death of Cardinal Vaughan on the very eve of the Assembling of the Consistory created an additional vacancy. It is seldom that there is a full membership of the Sacred College. When Leo XIII. was elected the membership was exactly what it is to-day—sixty-three. Of the Cardinals who took part in the Conclave held in 1878 Cardinal Oreglia de San Stefano is the only survivor. The great changes that have taken place in the personnel of the Sacred College during the last quarter of a century are shown by the number of Cardinals who have died during that time. Since the beginning of the reign of Leo XIII. one hundred and forty-five Cardinals have departed from this life to receive their eternal reward. In the twenty-five years that he has been at the head of the universal Church this present occupant of the Chair of Peter has created one hundred and twenty-three Cardinals, thus renewing the membership of the Sacred College more than twice over. He, himself, is the sole survivor of the two hundred Cardinals and Prelates who assembled around Pius IX. in December, 1854, to assist at the proclamation of the dogma of the Immaculate Conception. Six months ago he will celebrate the golden jubilee of his admission to the Sacred College. What a wonderful record is his—a quarter of a century a Cardinal and a quarter of a century a Pope.

With all the arduous labor back of him that this glorious record implies, Leo XIII. to-day is as vigorous mentally as he was when he entered the Sacred College half a century ago. In these opening years of the twentieth century he looks to the future with as high hopes and an undaunted courage as he possessed when he began 'the great career at which the world so marvels.'—N. Y. Freeman's Journal.

C. O. F.

SIXTH ANNUAL CONVENTION. From the Peterborough Review of June 18, we learn that from all over the Province of Ontario members of the Catholic Order of Foresters gathered to the sixth annual convention, which opened in Peterborough that morning. Their first act was to attend the High Mass in St. Peter's Cathedral at 10 o'clock. There must have been two hundred Foresters in the cathedral, fully one half of whom were delegates from outside places, and the remainder represented St. Peter's Court Peterborough. The Rev. Canon of Peterborough, assisted by His Grace Archbishop Duhon of Ottawa, assisted by Rev. Father McKeown, and Rev. Father John O'Brien, as sub-deacon, Rev. Father Feeney, of Anson, was assistant priest. Rev. Father McKeown, of Peterborough, and Rev. Father O'Brien, of Brantford, attended His Lordship Bishop O'Connor.

A eucharistic charity was delivered by Rev. Father Collins, who spoke from St. John, 15, 12. "This is My commandment, that you love one another, as I have loved you." When a man travels in a far country, said Father Collins, he seeks a stranger who he knows he will meet with one of his own country and hears an old story of his own country and hears a brother of his own country and hears a brother of his own country and hears a brother of his own country.

The first consideration that the speaker impressed was the brotherhood of man—all members of the same family of God. It is one table, partook of the same sustenance, drank of the same cup. All were Catholic, and all were members of the same family of God. We enjoy the same mercies, kindness and death. We all carry our crosses in this world. No man is exempt from the trials and tribulations of his brother. There should be charity in all hearts. All were sons of the same father and all were members of the same family of God. Father Collins next referred to the redemption of man, and the reason for which he was sent into the world. He said that he did not know that the priest of God created the luminous Lamb for the redemption of man, and that the redemption of man was the reason why we cannot assist in the sacrifice of the altar. He said that the redemption of man was the reason why we cannot assist in the sacrifice of the altar. He said that the redemption of man was the reason why we cannot assist in the sacrifice of the altar.

BACK TO THE FAITH.

An extraordinary example of return to the Church after nearly fifty years was customary in convention, that they might make whatever improvement in their social and domestic life they wished. As Bishop of the diocese, he said it was a pleasure to welcome them as a sign of their return to the fold. He said it was a pleasure to welcome them as a sign of their return to the fold. He said it was a pleasure to welcome them as a sign of their return to the fold.

The Revue Biblique has been adopted as the organ of the Biblical Commission. The principal writer in the Revue Biblique for some time past has been the Dominican Father Lagrange, and he will continue to be a regular contributor under the new conditions. Father Lagrange is a learned Biblical scholar and the author of a number of important works, including 'La Methode Historique' and 'L'Essence de l'Ancien Testament.' At present he is engaged on a reply to Harnack's treatise on the 'Essence of Christianity.'

DIocese of London.

The Bishop at Stratford. Right Rev. F. P. McEvoy, D. D., Bishop of London, was on a visit to Rev. Dean Kirby this morning, coming at 10 a.m. departing at noon. He spent a very pleasant time with the Dean, and was pleased with the progress he was making. Accompanied by Rev. Fathers Rousseau and Tobin, he visited Loretto Convent, where he inspected the fancy work executed by the young ladies during the year, and was well pleased. After inspecting the work he presented a gold and silver medal, the gold one being for the best student in the Christian Doctrine, to Miss Mary Kennedy. The silver one was for the best student in the Convent class, for efficiency in Latin, to Miss Jennie Salked, of Fanning Lake, Assa.

The Forty Hours at Biddeford. The Forty Hours Devotion took place in St. Patrick's Church, Biddeford, on last Sunday, and finished on Wednesday, the 21st ult. The exercises were carried out in the most impressive and devotional manner. The altar was decorated with flowers, and over five hundred candles were lighted. The music altar was beautifully decorated for the occasion, and the new Benediction lamps and richly decorated. The choir sang the first time, showed to great advantage surrounded by choice flowers and many of the most beautiful flowers and many of the most beautiful flowers.

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O'NEILL, NEB.

June 19, 1903. To The Editor: Letters come to me from time to time from persons in different parts of the United States and Canada asking information about the portion of Nebraska. I will appreciate it very much if you will kindly publish this information in your newspaper and thereby convey to many persons who are thinking of changing their location some information that may be of value to them.

A matter of importance in seeking a new location is the neighborhood which would be a matter of supreme importance, is the church and school facilities. We have here a good neighborhood with a church and school in the country. The country surrounding O'Neill is settled principally by Catholics and most of the business is in the hands of the people. We have a convent school which has been running for about three years. The building cost the neighborhood of \$6,000 and more than two hundred and fifty children are being educated there. It is considered by all to be one of the finest schools in the west.

A person can not get a correct idea of any country without actually visiting it. But it can be said truthfully that this is an excellent country for farming and stock raising. The soil is fine pasture land. Much of the land is also good for farming, and the people generally are well-to-do. There are many fine homes here and a very reasonable price. A business way there is an opening here for a flour mill, a steam laundry, an electric light plant and a commercial hotel. I am, therefore, M. F. CASSEY, Parish Priest.

MARRIAGES.

WILLIAMS-WALSH. A very pretty wedding was solemnized at St. Columban church, Irishtown, on Tuesday evening, when Miss Margaret Walsh, a young person farmer of Hibbert was united in matrimony to Miss Mary, eldest daughter of Mrs. J. G. Williams, of the same town. The ceremony was performed by Rev. A. McKinnon at 8 p. m. in the presence of a large number of guests. The bride was charmingly attired in white, and the groom in a dark suit. The bride wore a large white hat, trimmed with ostrich plumes, and carried a bouquet of white roses tied with white ribbon. She was attended by Miss Mary Williams, sister of the groom, who wore a white and pink crepe de chine, with pretty white shoes. The groom was assisted by Mr. John Williams, brother of the bride. The ceremony was a very pretty affair, and was attended by a large number of guests. The bride and groom were married by Rev. A. McKinnon, who officiated at the altar. The ceremony was a very pretty affair, and was attended by a large number of guests.

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JULY 4, 1908.

CHATS WITH YOUNG MEN.

For all men all life is a series of testings; every day is a judgment day. The daily decisions of life test and attest to us. Here is some call to duty; shall we accept it or decline it? Pain comes to us; shall we fret and chafe under it or bear it bravely and try to see its deeper meaning? Some richness of life is ours, knowledge, position, ability, money. Shall we clutch these things for ourselves, or hold them in things for the enrichment of another life? No man can escape these questions, and his answer depends his value of the social order.—M. S. Littlefield.

The Pursuit of Happiness. We do not know what happiness is; that is one of the reasons we seek it and find it when it is right at our own door, if we could only remove the bandages from our eyes.

Lillian Whiting is a good definition of happiness: "Happiness is not a possession; it is a state of mind." We seek a material, tangible thing to possess, never learning that it is a quality of mind and heart and soul we must educate ourselves to. We are egotists; we place the highest value upon our lives and look for the world to compensate us upon our own valuation, and with the failure of material achievement we become self-pitiful—creatures for whom Carlyle had such sturdy scorn.

Asked if she would like to live her life over again, one person is quoted as saying: "I'd live mine over again, with my nightmare of childhood, for the pleasure I'm getting now in self-development, in trying to become a fine person on a slim foundation. To tell you the truth, I think it would take two good lives to make me amount to much."

This person is happy because in seeking development of character she is receiving more than she expected; consequently life is very full, the world yielding its richest harvest; for sowing is in harmony with nature's law.

Money and Character. Perhaps there is nothing else which reveals one's real character like money or the lack of it. The moment a young person begins to get money, he shows his true mettle by the way he uses it—by the way he saves it or the manner in which he spends it, says one of the wise counsellors of "Success."

Money is a great blab, a great revealer of personal history. It brings out all one's weaknesses. It indicates his foolish or foolish spending or wise or foolish saving; it reveals his real character.

If you should give a thousand dollars to each member of a class of this year's graduates, and could follow each in disposing of it, without knowing anything else about him, you could get a pretty good idea of his probable future, and judge whether he will be successful or fail, whether he will be a man of character and standing or the reverse.

One boy would see in the thousand dollars a college education for himself or for a crippled or otherwise handicapped brother or sister. Another would see in his thousand a "good time" with vicious companions.

To one the money would mean a chance to start a little business of his own. Another would deposit his in a savings bank.

In no two instances would the money mean the same, perhaps, or develop the same traits of character, or be used for the same thing.

To one it would mean nothing but selfishness, to another an opportunity to help others. To one it would mean a chance to secure precious, long-coveted books, constituting a fine library. To another it would suggest a home of his own.

To the boy who is naturally selfish, hard, grasping, mean, and stingy, the making of money simply emphasizes his characteristics. It makes a small man meaner. A boy who is naturally grasping and mean, if he wishes to be a power in the world, must discipline himself by systematically helping others in some way or his life will become harder and meaner, his affections will become marbled and he will be of no earthly use to the community in which he lives.

In fact, he will make every foot of the land poorer and meaner despite his acquisitions, even if they mount into millions.

On the other hand, money makes a generous man more generous, a magnanimous man more magnanimous. Instead of cheapening the land, his presence raises its value and he is the pride of the community, no matter how much money he possesses.

OUR BOYS AND GIRLS.

ON THE DAY OF HIS FIRST COMMUNION.

Long, long ago, when the Holy Pope Pius IX. sat in the Chair of St. Peter, and the fervent faith of the fervent Italians was still unswayed by the spirit of anarchism and infidelity, there was a Corpus Christi procession in the noble city of Turin which for beauty and magnificence surpassed all that had been seen for years and years before.

For fully a fortnight previous to the eventful day strangers had been flocking from all parts into the city, filling the hotels and boarding houses, while the palaces of the nobles and gentry were crowded with aristocratic visitors and their numerous retinues. Day by day a continuous stream of country people, and the dwellers from the hills and valleys around, poured into every available street where a lodging was likely to be found; some camping out in the open fields, or under the wild olive or chestnut trees in the woods.

It was the great feast of Corpus Christi; and as it had fallen very late that year there was to be another procession before the end of the week, when the relics of St. John, the patron saint of the town, would be carried to the municipal palace, and flowers and citron presented to the Archbishop and the Canons.

Never had Turin looked more grandly superb than she did on this particular feast. The weather even for an Italian summer was exceptionally fine, and the long wide streets of the capital, through which the procession was to pass, were literally teeming with flowers. Every

house was draped with crimson and white hangings, the graceful festoons of which were caught up with wreaths and bouquets of red and white roses, interspersed with garlands of golden maize. Flags fluttered from every available window, ropes of roses were drawn across the streets and fastened to the Venetian masts, while every here and there triumphal arches formed of evergreens and the choicest flowers marked the route of the Holy of Holies.

Brightly glittered the fair city of Turin lying there in its peaceful valley with the shining river winding through its midst, and the distant snow-capped Alps forming its only ramparts, and standing like giant sentinels around it. Majestic and magnificent in their solemn beauty, Alp after Alp receded into space, the hoary summits of Mount Cenis and Mount Rosa towering high above the rest, their hollows filled with purple mists, their grassy slopes covered with vineyards and crowned with chestnut and forest trees; and their snowy peaks which, when morning dawned would be one marvel of roseate loveliness, were now sparkling like myriads of stars.

In a field just outside the city gates a traveling circus had taken up its abode. It had come into the town three weeks previous to the great feast, partly to be in readiness for the fair that was to take place on the eve of St. John, and partly because the eldest child of the principal acrobat, who was eleven years old, was to make his first Communion on Corpus Christi; and his mother, who was a devout Catholic, wished her boy to have ample time to attend the instructions given to the priests attached to the Cathedral.

They were poor people these circus folk, jugglers and jesters at the best, but the love of holy faith was strong in their hearts, and neither Peter Sorro nor his wife would have allowed their children to miss Mass or any of the ordinances of the Church when it was in their power to let them be present at them. Little John had already shown signs of a gravity and thoughtfulness beyond his years, and his mother often wished she had the means to remove him from the arduous and dangerous life that he was obliged to lead in the circus and to place him at some good school, where he would have the chance of aspiring to better things.

The little fellow was slight and thin, for his age, but of singular beauty both in form and feature. His face was more like an angel's than a child's; his eyes large, luminous, and dark, shone with an almost supernatural light, his brown hair clustered in curls around his shapely little head, and his olive skin had a delicate roseate tinge about it that told of perfect health.

On the evening before the feast Marguerite Sorro was sitting in her caravan saying her rosary, and pondering, as usual about the welfare of the child, when the lace curtain that hung over the entrance was dashed aside, and the object of her solicitude entered and threw himself down on a cushion at his mother's feet.

"Where hast thou been, my dear?" she asked. "Thou lookest both heated and tired."

"I have been up the mountains with father," he replied, "riding wild Beppo. Thou knowest I am to ride him at the fair on St. John's eve, and father says he has to get used to me."

The mother looked anxiously down at her son. "I like not Beppo," she said, "he is a brute, and has a vicious eye. Thou must take care, dear, or he will do thee harm."

"Nay, mother, I'm not afraid; and Beppo is all right," laughed the boy. "If he do not frighten him, he knows my voice already, and will come when I call him. But, mother," he continued, as he sprang up and stood by her side, "I have better news than that to tell thee. The Reverend Father says I am to walk in the procession tomorrow, and be dressed as the Baptist in a garment of camel's hair and a leather girdle. Is not that an honor?"

"Truly it is, my little son," replied the proud and gratified mother, as she gazed at the flushed face and sparkling eyes of her eldest-born.

"And I'm to walk with little Teresa Pontic, who is the best and prettiest girl in all the town," rattled on the boy. "She is to be the Magdalene, and she has hair like gold and it falls down to her feet. And there will be St. Agnes with her lamb and St. Cecilia, and we are to be so near, oh! so near the Sanctissimum!"

Marguerite laid her hand on the soft curls of her child, and said to herself: "What made the good Father choose thee?" she questioned.

"Nay, I do not know," replied the boy thoughtfully, "perhaps Jesus in the Most Holy Sacrament put it into his head, for I wanted, oh, so much, to do something for the Christus on my first Communion day, and now He has given it to me!"

"Why what earnest thou do for the Holy One? Thou must be silent and reverent and have thine eyes cast down."

"Nay that I will not," laughed the child, "for the Reverend Father said I was to go before the Face of the Lord to prepare His way."

"And how wilt thou do that?" she vainly tried.

"Why I will sing the 'Pange Lingua,' and when I am able I will cry 'Eccc Agnus Dei. Ecce qui tollis peccata mundi'."

"Thou wilt do wrong then," replied Marguerite. "Thou knowest as well as I do that thou must not speak, or sing aloud but what is given thee to do."

"But I can't help it, mother," cried the boy. "My heart is so full of joy that I cannot hold my peace, and that is what the Blessed Baptist said 'Eccc Agnus Dei.'"

"But St. John was a saint," said the mother. "Well, so will I be if I can live long enough," replied the child. "When I am a man I will be a priest, if father will let me; and then I can easily imitate my patron, for I will preach to the people day and night, and say as he did: 'Prepare ye the way of the Lord.'"

"Eccc Agnus Dei, qui tollis peccata mundi'."

"May God grant it John," said his mother, as she gazed at the small, en-

thusiastic face upturned to hers. And then she sighed as she thought of the circus and the difficulty there would be in getting her husband to part with their talented child. "There are many years to come before that can happen, dear," she murmured, "and in the meantime thou must obey father, and pray to God and the Blessed Virgin that they may show us His holy will."

"The Christus! The Christus will tell me to-morrow!" exclaimed the little fellow, clasping his little hands, "I mean to give myself to Him in the Holy Communion, and the priest says He speaks to the hearts of those who love Him. But thou wilt be there, wilt thou not, mamma?"

"Of course I shall, my child, and at the procession of the Blessed Sacrament also," replied the fond mother, with tears in her eyes. "Thy father and all are going."

"And at night we shall see the illuminations and the decorations," went on the boy lying with the thoughtless rapidity of the priest says He speaks to the hearts of those who love Him. But thou wilt be there, wilt thou not, mamma?"

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For it is His own special feast, the sweetest of all His feasts that she is getting now, and not she alone, but every heart in Turin knows that the wide world over, wherever the faith is preached, the same triumphant feast is taking place, and millions of souls are prostrate to-day in that worship, lost and unknown out of the Catholic Church—the worship of pure adoration.

The booming of the cannons of the great cities at the foot of the Alps is echoed back from the gorges in the Apennines, and the clanging of bells in the splendid towns of South America is wafted over the sea to Portugal and Spain. Gardens are stripped of their loveliest flowers, houses of their richest draperies. The sweetest incense perfumes the air, while the richest jewels, the costliest tapers are called into requisition to adorn the shrine of Him Who is the Lord of all, the Holy of Holies; and out of every heart and lip swell the magnificent verses of St. Thomas Aquinas, in the soul-inspiring strains of the "Lauda Sion," or the "Pange Lingua."

Down the broad steps of the old Cathedral streams the grand procession and the great packed crowd gaze in solemn silence at the large silver cross, glittering in the sunlight and with its torch-bearers on either side, leads the way. The route is kept by the military, but the soldiers have very little to do. The people are orderly, reverent and obedient. First come the children of the different schools carrying flags and flowers, then follow the devotional and charitable guilds with their crosses and richly embroidered banners, marshaled by officials in quaint, medieval costumes wearing a kind of turban on the head.

After these come the fraternities and sisterhoods, and the various religious orders—Dominicans, Carmelites, Franciscans and others too numerous to mention. Then follow the dean and chapter of the Cathedral, and some of the highest dignitaries of the Church arrayed in their richest vestments, heavy with golds and silver embroidery. In front of the special guard of honor which surrounds the "Corpus Domini" walk the incense-bearers with their silver censers, and the white-robed, whiteveiled children selected to strew the ground with choicest flowers. Amongst them marches the little Baptist and his companions, his head erect, his eyes shining, a proud smile of conscious happiness on his face. He is proud, not because he deems himself worthy of the honorable post assigned him, but with a sort of simple, child-like innocence, wonders how it is that he, the son of a strolling player, should be so near the Most Holy.

"It must be the Christus," he thinks: "it is the Christus who has answered my prayer." On it comes, the triumphant procession of the King, the victory of Faith! The gorgeous crimson canopy flashing with a thousand jewels and borne by some of the noblest in the land; hovering, but not hiding, the splendid monstrance containing the Sacred Host which the Archbishop holds in his hands.

The bells ring out, the cannons roar the martial music swells and falls upon the air, and down upon their knees, with every head uncovered, or shrouded in veils, fall the faithful Piedmontese, to adore and to receive the blessing of their Sacramental God.

As the procession wound its way out of the great square of the Dome into the Castle squares, rich with princely palaces and artistic colonnades, there was a sudden stoppage, caused by some unknown commotion in one of the intersecting streets.

Shrieks of terror and alarm were heard, followed by the loud shouting and cries of men; and the terrified women and children rushed to the side of the square, or under the colonnades to be out of the way.

The cause was soon perceived. A large horse which, frightened by the roar of the canon in the citadel, had either thrown or broken away from its rider, was dashing madly along towards the cavalcade, followed by a number of men and boys.

Coming in a contrary direction to which the procession was moving, it had not been seen by the bulk of the confraternities and guilds which were far in advance and out of the reach of harm, but it was making straight for the guard of honor that surrounded the Most Holy, through whose lines it must, unless stopped before, inevitably break. But little John's quick eye had caught sight of the horse.

"Beppo! 'tis Beppo!" he cried. Recognizing the clear, childish voice it knew so well, the animal slackened its pace, and with a bound on to its back, standing upright on the saddle as he did so.

"Back! Beppo, back!" he shouted, as with one deft motion of his hand he caused the huge animal to swerve completely round.

"'Tis St. John," cried those nearest him, "'tis the holy Baptist who has come from heaven to save us."

"Only for an instant did John stand there, fearless and beautiful as an angel, one small brown foot planted firmly on the saddle, the other on the great brute's neck.

Another moment and a dozen hands had seized the bride and got the creature completely under control, but not before the still terrified horse in its reared on its hind legs, flinging the boy on the stones and inflicting a severe wound on his head.

Down came the great hoofs on the little prostrate form, crushing in the delicate ribs and trampling him, in its terror under foot; and then it stood trembling and shivering, with a great pity in its eyes, as if it were conscious that it had done some harm to someone.

It was but the work of an instant to drag the injured, and insensible child out of the reach of further danger, and to hurry of the horse into a side street, and then the broken ranks of the procession joined together again, and moved along singing their glad hymns of praise and thanksgiving as if nothing unusual had occurred. Indeed so

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"Nay, I do not know," replied the boy thoughtfully, "perhaps Jesus in the Most Holy Sacrament put it into his head, for I wanted, oh, so much, to do something for the Christus on my first Communion day, and now He has given it to me!"

"Why what earnest thou do for the Holy One? Thou must be silent and reverent and have thine eyes cast down."

"Nay that I will not," laughed the child, "for the Reverend Father said I was to go before the Face of the Lord to prepare His way."

"And how wilt thou do that?" she vainly tried.

"Why I will sing the 'Pange Lingua,' and when I am able I will cry 'Eccc Agnus Dei. Ecce qui tollis peccata mundi'."

"Thou wilt do wrong then," replied Marguerite. "Thou knowest as well as I do that thou must not speak, or sing aloud but what is given thee to do."

"But I can't help it, mother," cried the boy. "My heart is so full of joy that I cannot hold my peace, and that is what the Blessed Baptist said 'Eccc Agnus Dei.'"

"But St. John was a saint," said the mother. "Well, so will I be if I can live long enough," replied the child. "When I am a man I will be a priest, if father will let me; and then I can easily imitate my patron, for I will preach to the people day and night, and say as he did: 'Prepare ye the way of the Lord.'"

"Eccc Agnus Dei, qui tollis peccata mundi'."

"May God grant it John," said his mother, as she gazed at the small, en-

thusiastic face upturned to hers. And then she sighed as she thought of the circus and the difficulty there would be in getting her husband to part with their talented child. "There are many years to come before that can happen, dear," she murmured, "and in the meantime thou must obey father, and pray to God and the Blessed Virgin that they may show us His holy will."

"The Christus! The Christus will tell me to-morrow!" exclaimed the little fellow, clasping his little hands, "I mean to give myself to Him in the Holy Communion, and the priest says He speaks to the hearts of those who love Him. But thou wilt be there, wilt thou not, mamma?"

