# Catholic Record.

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

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# The Catholic Record

LONDON, SATURDAY, SEPT. 1, 1906.

JUST BETWEEN OURSELVES.

With all due respect to some of our critics, we are not fanatical in our remarks anent the liquor traffic. The liquer dealer may dilate on the legitimacy of his business, and may preen himself as being an ideal Knight of the Bar; but it is a poor business for a man with red blood in his veins. He may, as it oftimes happens, wax rich and have a reputation of being generous with money which represents neither brawn nor brain, but the business should have, to our mind, no allurement for the man who wishes to make the world better for his having lived in it. The fact, however, more and more visible, is that, so far as Catholics are concerned, the liquor seller is being assigned to his proper place. Many of our societies do not want him in their ranks because they regard him as a hindrance to their progress and an incentive to adverse criticism. Pastors look askance at his benefactions. Our desire is to see him adopt a more decent way of gaining a livelihood. For our own instruction, we may read and reread the following words from an address by the Very Rev. F. C. Hays:

"Men of the strongest will have succumbed to the fascination of drink until they fell to the lowest depths. No drunkard ever dreamt that he would come such, and no moderate drinker can be sure that he will not become a drunkard. My appeal is to the moder ate drinker, and for even a higher motive than his own betterment. Give motive than his own betterment. Give up that one glass for God's sake and the sake of your own children; for the good of your neighbor, and, having given it up, unite yourself with your parish branch of the Catholic Total Abstinence Union of America."

### LIQUOR PURE AND OTHERWISE.

Some of us imagine that scientific authorities, in pointing out the danger of meddling with alcohol, have in mind liquor that is adulterated-the kind indulged in by the poor man. Hence we take it for granted-a proof indeed of wondrous credulousness - that the high-priced rum is beneficial to the human organism. This is to laugh. For any bar-tender, who knows his business, can make any kind of liquor that will pass undetected by the palates of the majority of citizens. With rum-essence, composed of acetic ether, saltpetre, etc., and proof spirit, he can fashion old Jamaica rum. If hard pressed, he can fashion a champagne that may pass muster, with the help of juice from turnips and apples, made astringent by a dash of acetate of lead, which furnishes the splitting headache and other things incidental to champagne suppers. He can manufacture beer without hops, adorn it with froth, with the help of alum, copperas, etc., and impart to it an intoxicating influence with the assistance of a berry which, in poisonous power, is far ahead

We note, however, that the sentiment that liquor is better out of the system than within it is growing space. Thanks to the zeal of our pastors, of our wives and mothers, to the man who abstains for the sake of his brethren, to the widespread conviction that physical unfitness, induced by the use of alcohol, is a disgrace, We are within the bounds of truth when we say that the liquor-dealer has to reckon with the reasonable citizen. And no man who loves his kind and country will lose time in quest of arguments in favor of the traffic as it is today.

# NOTES FROM THE CATHOLIC

In the Catholic World for August, Wilfrid Wilberforce, writing on " Newman and Littlemore," says that Catho lies alone can appreciate the full stupendous import of that quiet hidden scene, which there took place, when the humble Italian missioner enrolled in the glorious ranks of God's death less Church, the most brilliant genius of the century, who, from being the foremost man in the University of Oxford, had, by his own act, and in obedience to his conscience, become a

pilgrim and a stranger to his own land. Of the influence of Newman over Oxford up to 1845, he says that nothing at all like it has been seen there since. Pusey, indeed, was for many years a great name, and he enjoyed the wellmerited respect due to piety and learn ing. In a totally different way Jouvett's influence was very considerable. But neither Jouvett nor Pusey, separately or together, ever wielded a tithe of the power which Newman, without

effort, nay, almost unwillingly, possessed at the very time when, by his own deliberate act, he withdrew from the undisputed pre-eminence, academic and spiritual, from which none could have deposed him had he chosen to retain

In his tribute to Newman's power as preacher, Anthony Froude says that no one who hears his sermons will ever forget them. He seemed to be addressing the most secret consciousness of each of us, as the eyes of a portrait appear to look at every person in the room. They appeared to me to be the outcome of continued meditation upon his fellow creatures, and their position in the world, their awful responsibilities, the mystery of their nature, strangely mixed of good and evil; of strength and weakness. A tone, not of fear, but of infinite pity, ran through them all and the elequent tribute of Matthew Arnold, who, he asks, could resist the charm of that spiritual apparition, gliding in the dim afternoon light through the aisles of St. Mary's. rising into the pulpit, and then, in the most entrancing of voices, breaking the silence with words and thoughts which were religious music, subtle, sweet, mournful. Happy the man, who, in that susceptible season of youth, hears such voices. They are a possession to

Rev. Dr. Barry points out, in the same magazine, the triumphs that Catholics have won during the discussion on the school system of England. They have proved that the rights of conscience were at stake. We have shown that for Catholics religion is not a Sunday coat, to be worn once a week at meeting. It is flesh of our flesh and spirit of our spirit. It is our atmosphere, our life, our philosphy, our daily guide.

For the CATHOLIC RECORD.

### THE VOCATION OF MARRIAGE.

Is marriage a failure? This has been an oft-repeated question asked by many, but it has been asked and answered with thoughtlessness and in a spirit of indifference by those who do not regard marriage in the light of faith. answer of the Christian cannot be other-wise than this: That outside of God, the lifelong union contracted between man and woman is a failure, but if it is in perfect accordance with the holy will of God, it is favored with abundant

The fall of man worked untold havo in this beautiful creation; had the fall never taken place, not only would there have heen no sin, but there would have been in all things perfect harmony on earth; everything in existence would have moved and revolved in its ap-pointed grove or channel. There would have been no dissensions or strifes, no covetousness for those things which belong to another, no discord to mar the peace and tranquility of life. Each man and woman would have performed his or her allotted sphere of action, not in weary toil, but in bright and joyful service, in full trust and filial conglory of God. The union between hus-band and wife would have required no commands to enforce its conditions, for the will of God would have been folwould have found each their own companion, by the sheer force of the attraction of true love without let or him drance from any person or cause what-soever. This union blessed by God would have been in perfect accord with the designs of Providence, and as the so the families of all parents would have consequently lived in harmony also and there being no sin to mar ar the order of things, there would have been happiness on earth, there would have been no death, but ultimately a translation to a world which is brighte the Christian's hope.

But since, and owing to the fall, has ony was overthrown in its very in fancy, and discord reigned instead, and the foundations of the earth were pu out of their course, man began to seel his own will, and not the will of God He began to follow his own inclinations, and to obey the dictates of his lusts and Ambition for fame and vain glory and greed of gain became more and more the predominant note. Man gave himself up to the worst of vices illicit and forbidden unions were con tracted between man and woman, and the holy love which God had intended should exist between sex and sex, be cane, except in the minority of cases, thing almost forgotten. Had not the ommandments of God gone forth as bulwark against corruption, had not God brought forth and preserved a rem-nant of holy men and women to diffuse the light and point the way out of the existing darkness and discord, had He not, in His mercy, through their mouths promised a Redeemer who was to come e born of a pure Virgin from a specially chosen line, to disentangle the distemporal and eternal, all mankind would have been utterly annihilated. In due season, the Woman, the pure Virgin appeared, the Redeemer

born, and the regeneration began.

The purposes of the redemption were principally two-fold : to save mankind

lift the human race once more into union with God; and secondly, this

union being accomplished, to work, upon the foundation of that union, to restore, as far as it was possible on earth, the broken debris of humanity into a state of harmony once more, and to set the machinery of human life working in its proper and appointed grooves, and to bring it ultimately to perfection in that far-off world where

time shall be no more.

A very important part of the Redeemer's work was to restore the holy hond between man and woman, to purify it, and to raise it into the dignity of a sacrament. A man might have one wife only, and that union once consecrated and blessed by God, must never be broken or violated. "What God hath joined together, let not man put

The Holy Catholic Church declares. as she has ever done, and as she ever will declare (for she is the oracle of God upon earth) that matrimony is a divine sacrament; that by it the con-tracting parties, being in the requisite dispositions, and free from impediments, receive a special grace from God to live together as man and wife in peace and happiness, and to bring up their children in the knewledge and fear of God. God does, indeed, bless such unions as these, and does indeed bestow special graces, which would not be granted if the necessary dispositions were wanting.

But when we come to examine the question from daily experience, we question from daily experience, we cannot help being struck with the fact that, notwithstanding that the parties have had the necessary dispositions for validly receiving the sacrament, that they are in the true faith, and free from nortal sin; notwithstanding the fact that they have, as indeed they have received a special grace which enables them to endure and overcome the difficulties of their state, and to live together in comparative happiness, there nevertheless afterwards often seems to be something lacking in the one, or the other, or perhaps in both, which neither were aware of previous-ly; there is some indefinable longing in the soul of one which the other canno satisfy; some strange feeling of reserve some lack of fullest confidence; some feeling that there is not now that same would be the case, or it may be there is a secret love for another which he or she dare not name. Or it may be found that there is no true harmony amongst the children that are born to them. One does not seem to care much for the father, the other for the mother; and beginning to manifest themselves in ne of the children which bid fair to and which need a very special check to

things: What can it be? God has undoubtedly given His graces; the children have been baptized, and are their catechism and to perform their religious duties, yet they are going astray, the devil is getting a greater and greater hold upon them, and unless the hand of God intervenes very specially and heavily, either by giving them some great sorrow or giving them some great sorrow or serious illness, as He often does in His mercy (for His graces are often enclosed in caskets of sorrow) one or other of them will become a child of the devil,

There must then be a reason for these no grace given by the sacrament o matrimony, for being in the right dis positions, they have received God's blessing, and strength to endure what is hard to them; they have been fortified to do their best to help one another, and to provide for the needs of their children, which they are doubtless doing with the accompaniment of earnest prayers for their temporal and spiritual welfare, leaving the final issue to the care of Almighty God, who will set in order in due season that which seems so deficient, in answer to their orayers and according to the faith and

onfidence which they repose in Him. Let us note, then, in the first place that though the sacrament of marriage rives special graces to enable men and gives special graces of their womer to fulfill the duties of their tate, it does not, of itself, change the nature of each individual anymore than does the refreshing rain change the nature of the plant upon which it falls, or than the cord which binds two faggots of wood to make them as one, change the nature of those things which are so bound, but it binds them together in one before God, and it efreshes and fortifies them to discharge however difficult they

may afterwards become. Note also, that the sacrament of baptism, though it cleanses the soul from both original and actual sin, does not sweep away by its purifying waters the tendencies to commit sin, and some of which are largely due to heredity and others are planted by the devil: (another sacrament is effectual to root out evil tendercies) but it cleanses the soul, and plants it into a new ground in which it becomes capable of growing, and in which the Heavenly Gardener can prune it and water it, to bring it

to maturity. The reason then for this imperfection so often manifest in the marriage state (or perhaps one of them) although they have had the necessary dispositions to nave nau the necessary dispositions to receive divine grace, nevertheless, they have not had the perfect dis-positions which would have rendered their state more happy. The necessary qualification for all men and women is

from eternal death, by the blotting out of sin, the cause of death, by the sheding of His own precious Blood, and so lift the human race once more into the holy will of God. Many Christian men and women pray often, they use the means of grace, they trust in God for their daily needs, saying "the Lord will provide;" but too often, when they come to seek the vocation of marriage, they will not let the Lord provide, they throw prudence to the winds, and make their choice without much examination as to the motives of their procedure. often even Catholic allow themselves to be carried away by mere temporary fascination wherein there is no true ove; love of money, or good position, worldly ambition and desire for fame are often the secret motives which have matrimony, even though they dare not openly avow it; and then, all too late, they realize their mistake; they find elves allied together for life, but find that they have not very much in common, and that they do not really love one another as they ought, and the discord which exists in themselves is perhaps increased two fold in their

children. God gives them grace to endure their state, and to battle against their difficulties, but their life, or the life of one of them at least, is a heavy cross instead of a joyful union. Their only remedy is to patiently endure the cross, strengthened by the continual feeding on the Bread of Life, our divine Lord in the Blessed Sacrament, who often mercifully smoothes down and makes more endurable the conditions of their state. But prevention is better than cure; and prevention is for the unmarried who seek the marriage state. It is for them to say in all things from their hearts "Thy will be done." It is for them to exercise prudence and circumspection in the choice which they desire to make. It is for them to continually cleanse themselves in the purifying fountains of the holy sacraments, that they may ever keep in touch with God. It is for them to examine the secret motives of their hearts, that they may root out those which spring not from the heart of God. It is for them to place their whole into the hands of Omniscient Providence who knows what is best for each one of us; to place themselves continually under the protection of the Blessed Virgin and of their guardian angel; it is for them to pray that the life-long companionship which they seek may be that one alone which God desires and intends for them, and that no motives may take root in their souls other than those which pertain to the will of God; and their union will be richly blessed, their children will be holy and the pleasure of the Lord will be established in their homes.

G. F. F.

THE INTERIOR LIFE. IT RAISES THE STANDARD OF MORALITY.

By Chas Wagner.
In epochs of intellectual disquietude and moral disintegration, what should we teach our youth and preach to the crowd? It is a question of the highest ficult. What we have just said car perhaps help to put us on the road. Since there is uncertitude in minds, and the gait of the majority become vacillating, be firm for those who lack firmness, vigilant for those who sleep. Bring that which is wanting. It re and forfeit his or her right to be called a child of God.

sults from this summary indication that when public morality becomes lower, we should not be content with an average virtue sufficient for ourselves. The our has come then for a man to rein force his energy, to gird up his loins, to be pure, truthful, upright, sure of himself and of his way, as if he had to furnish all these qualities for those who do not possess them. The more the moral temperature goes down about you the more you will need to feed the

inner flame You will ask me, perhaps, what good so much interior life, fidelity, strict ness toward one's self can do, in the ations and all backslidings. Let me tell you that the invisible treasure are not for this reason inactive. road do the germs of epidemics, mur-derous microbes, all deadly contagions pass by? You do not know. Imperentible causes are at work, and when you are aware of them the evil is ready done. The profound sources of ood lie hidden, like those of evil. What an obscure malefactor meditates to day in the silence of the night, in a prison cell, may break out to-morrow in the domain of public life, to draw other minds along with it, to sow dis-order and ruin. And what a sound and loving heart prepares modestly in its retreat can become a point of de-parture for an awakening of the public conscience. The balance into actions and the thoughts of men fall is too mysterious, it is too hidden rom our view, for it to be given to us to judge always with what weight our aspirations, our efforts and our suffer aspirations, our emores and our states ings weigh there, but nothing escapes it. By some mysterious correspondence impossible for us to grasp, all that a human creature does for others

profits them or harms them. What would become of society with out the salt which penetrates it and prevents its decay? What would become, under its old burden of miseries, of ill-omened heredities, of secular corruptions, of poor humanity, if there did not circulate in its veins a generous virus, capable of combating all cor-ruptions? Long ago it would have succumbed to them. But a world where Jesus is possible cannot perish. has revealed to us, ail impurities will be consumed. That is something with

which to revive courage and to inflame respect for the holy place whereon he zeal. Let us associate ourselves with stood. A dead man came to life when zeal. Let us associate ourselves with the work of salvation, and let the flame that Christ came to kindle, burn in us. Let us be His! Let Him dwell in us, let His Spirit stir in our hearts and be felt in our hands! Let us no longer pay any attention to the difficulties of the age, to the lowering of the moral level, to the dimin tion of faith. see for the blind, walk for the paralytic !

Believers, do not exclude the incredulous, believe for them: do not judge the wicked, do not condemn smite your own breast for the evil that he has done, and do in his stead the good that he knows not. This is the best arm for This is the best arm for the combat, the secret of the great victories. If we had faith as great, as big as a mustard seed, we should learn what leaven is when it is really active and of what inertias, of what contrary ferments it can get the best. should learn with what weight the life of a single just man weighs in the eternal balance, and that a few pure lives, in which shines the love of God and of their brothers are all that are needed to regenerate people, to efface the iniquity of a whole Sodom!

### THE SYMBOL OF REDEMPTION BANNED BY PROTESTANTS.

cellor Espin has refused an application for permission to set up on the pedestal of an old cross at the Church of St. Mary on-Hill, Chester, a sculptured crucifix. The Chancellor said that such a figure would be at least of doubtful legality. "A crucifix with attendant figure had been allowed, but some authorities had expressed the opinion that a solitary crucifix might give rise to superstitious observances. "attendant figures must possess marvel lous powers of prevention; but doesn' it savour of superstition to credit "a graven image" with them? Obviously, "some authorities" believe that there is safety in numbers. Other non-Catholics take a more exalted view of the emblem of redemption. Thus Colonel Munby writes: "Protestant as I am, when travelling or serving in Roman Catholic countries, I have felt a wholesome ir fluence from the symbol of our common faith, the Crucifix, reared on the lonely roadside or niched in the angle of the crowded street, as is the common practice in nations professing that more demonstrative creed. bate, bent on mischief, being diverted from its purpose by the sudden sight of the rudest image of the Cross and Passion of Him who died for the sins of mankind." One feels it is a pity that such an image is "of doubtful legality" in Britain, when one glances at her criminal statistics, and reads the statements of her Protestant guides and teachers that she is "rapid guides and teachers that she is "rapid-ly becoming 'gagan." In 1893, speaking at a meeting of the S. P. C. C., the Duke of Fife, alluding to the alarming reports of the City Coroner in Man-chester, said: "There was one object which he should think their Society would never rest until they obtained, and that was further powers to deal with child insurance. The evil was a terrible one, and he was sure they terrible one, and he was sure they would agree with him, when he told them that last year alone 5509 children who died were known to be insured for the aggregate sum of £27,148, which was no less than £4 18, 6d per child on an average, whereas £2 had been fixed as the maximum insurance for ren in Working Men's Mutual Assur-ance Companies. This was a revolting thing and one which he thought called strongly for the intervention of Parlia-ment." Mr. Justice Wills has stated that there were any number of parents in England who would kill their children for a few pounds' insurance money ("In darkest England," p. 65) A couple of years or so ago, the city Coroner, Manchester, said—regarding the burial of infants born alive, but certified by midwives to be still born:

If this sort of thing is allowed to go on, it will be the easiest thing in the world to murder a child in Manchester :" he produced figures showing that fifteen hundred stilborn childre had been buried in Manchester the preceding year, and said there was no guarantee that everyone of these had not lived, since the law allowed any unscrupulous woman to bury her children as still born, simply on her own certificate. It is stricter as to the setting up of a crucifix—without "at tendant figure." In 1875, the Registrar General gave deaths of legitimate children at 295 per 1000: of illegitimate 418. The Registrar General's sixth annual report (p. 38) says if the mortality were not greater among legitimate than among legitimate chil-dren, every fifteenth person in England would be of illegitimate extraction." The Rev. B. Waugh declared that over a thousand children are murdered annually in England for insurance money. ("Conemporary Review," May, July, 1890).
We are now in the year of grace 1906, and at the Con'erence held in London mortality, Councillor W. F. Anderson stated that in Glasgow the death rate among illegitimate children was double that of legitimate children: and stated surance was altogether wrong; if al lowed at all, it should be much more closely supervised. Meanwhile, Chancellor Espin voices a fear that the erection of a crucifix without an attendant figure might give rise to stitious" observances! If the gentle man reads his Bible, he must do so with a sad heart, since it records many observances. Josue fell flat on the ground before the Ark; and as ground before the Ark; and an thou carriest thyself, angel bade him take off his shoes out of ever find thyself.

his body touched the bones of Eliseus. orchiefs and aprons which had Handke touched the body of St. Paul healed the sick. The woman who touched the hem of the Saviour's garment was made whole. Why did not Protestantism come into existence in time to re-buke and prohibit all that idolatry and superstition? The correspondent who forwards the cutting relative to Chan cellor Espin apparently shares his dread of the malevolent effects of a crucifix without attendant figure, and after a tiresome repetition of the motheaten his fable that Cathol es adore images, winds not. up with a sentence full of sound and fury, signifying nothing : is needed is simple Christianity free from dogma, not priest made religion.' Is he aware that Christianity priest-made religion, its founder being a priest? One of the highest titles given to Him was that of "a priest for ever." Priest is a glorious title, not a term of reproach. The song of the re-deemed in heaven contained the words: "Thou hast made us unto our God kings and priests." "Christianity free from dogma" is an i is an impossibility, a God" is a dogma from which my correspondent should not, for sake of his own salvation, wish to be "free." Is he quite sure that he knows the meaning of the word? It stands for an archibil and principles. established principle, a fixed conviction. Does he desire to convey the impression that he hasn't got any, and thinks the rest of mankind would be better without, or what is it that he means? may respectfully suggest that before writing again he should make the acquaintance of a dictionary.—M. C. L., in Glasgow Observer.

## THE UNCHURCHED MULTITUDE.

PRIEST EDITOR OF ST. LOUIS. From day to day one who edits a Catholic journal sees in print many confessions that are amazing. Now it is a Crapsey denying the Divinity of Christ; again it is the deliberate going over to the enemy of a Harnack, or a Haeckel. Scarcely is the atmosphere cleared after this explosion before a Rabbi Hirsch arises and declares the Book of Genesis a myth or a Delitszth deposes and questions the Divine or-igin of the Ten Commandments themselves. A Hebrew Newton whittles away one section of the Bible, a Charles A Briggs another. Only yes-terday, down in New York, Dean Deterday, down in New York, Dean De-witt, of the Episcopal church declared that "there are so many uncertain sounds from man high in the (Episcopal) Church that it takes two kinds of men to go into the ministry today the fool or the hero." Outside the Catholic fold even the leaders admit

that religion is dying out.
Recently at St. Louis Father Phelan the well known editor of the Western Watchman preached a sermon which strikes as being a singularly correct analysis of existing conditions. analysis of existing conditions. "Three fourths of the people of the United States," he says, "are not baptized, and consequently have no faith. They are not Jews. They are not heretics.

They are simply an unchurched multi-tude who have no faith.

"Now are these criminals, or are they the victims of the punishment of the crimes? I think they are criminals. They are worse than pagans, they are worse than Jews, they are worse than heretics. They are people who have is a misfortune, not to want to know is a crime. These people, if they were only ignorant, might plead that in extenuation; but they will not listen, they are not interested. They have no faith, simply because they do not want any faith. They are men who want to live animal lives. They are satisfied with the gratification of the They have health, they have money to purchase all the needs of their earthly existence. They are satthey want nothing more. materialists. They are satisfied with this clod on which they tread. They are satisfied with this narrow planet on which they dwell. They are satisfied with the little short span of time which is given them and they look for nothing beyond. They have no faith in God because they do not want any God. They have no faith in a future life because they do not want any future life. They have no faith in heaven or hell, simply because they have blotted out from their thoughts all notion of rewards or punishmen's. These men insist upon living out a lie. In their heart of hearts they have denied the existince of God and in every day life they body forth that act of infidelity. They are men gifted with reason but that gift of reason is a misfortune to them. It were better that they were brutes. They want to live as brutes, they want only the gratification of brutes and it is a misfortune for them that God has given them intelligence. They do not want to know God. They do not want to hear of God. They want no intercourse with God. They want no church of God. They want no voice or law of God. They want no intimation or hint of God, because they would defiance of His supreme law.' foregoing is not a striking arraignment of the age will some one show us a more correct one?—Michigan Catholic.

The cross therefore is always ready canst not escape it wheresoever thou thou carriest thyself with thee, and shalt

have to go to the workhouse. At this unexpected iutelligence the little fellow let his knife and fork fall, and

"You could go to a convent,

better run away at once, before anyone proposes that we should go to the

Julia negatived this proposal, saying

they must wait to see whether their mother came home. Then Charles thought of another alternative; he would go to his friend the baker, tell

him what trouble they were in, and ask him for some money for their journey.

This was no sooner said than done.

As soon as they had returned thanks, the boy took his hat and ran off to the

kind-hearted baker, whom he found ensconseed in a comfortable arm-chair,

ensconseed in a comfortable arthroad, smoking his pipe with a cup of coffee by his side. His wife, a good natured little woman, sat opposite to him; of course the event of the day had been

duly discussed between them, and both husband and wife were equally o

opinion that the priest was innocent of the crime laid to his charge. The

only point on which they were not agreed, was whether the police author-

tites acted in good faith in arresting the clergyman and treating him as a criminal, or whether the whole affair

vas not a move on the part of the

could think no good of her political adversaries, firmly maintained. They were eager to hear all that the boy,

who was a favorite with most of them

had to tell, and listened to his story

with much interest.

Mr. Lenoir had not heard of the

children's grandmother and mother being arrested, and he inquired all

particulars. He shook his head gravely when the boy spoke of the "lot

of money" his grandmother had brought home with her, and a shade of suspicion as to the priest's innocence

the ûrst time crossed his mind

However the worthy man took care to conceal his misgivings, for

would certainly have scolded him soundly had she known of them. As it was, on hearing that the two women,

and upright persons, were taken into

vectives against the police. And when Charles confided to him his apprehen-

ion in regard to the workhouse, she

exclaimed: "No indeed, they shall not take you there and perhaps make you lose your religion. Nothing of the

ort. Andrew, let us take the children

to be with us, and I will be a mother to

them, as long as the authorities— (worse luck to them)—who let rogues

will take charge of the poor

o free and put honest folks

children; God has not blessed us

You will consent, will you not?'

a family of our own, and we want for

nothing, let us at least prevent them from being corrupted in the workhouse.

The same idea struck Mr. Lenoir, at

least in regard to his little friend, Charles, so when his good wife made the suggestion, and at the close went

through the formality of asking whether he was of the same mind as

herself, he good naturedly intimated his assent, adding, "that is if the children like to come."

the sense to see how much more de-sirable the proposal of the kind baker's wife was than the adventurous project he had formed for himself; he there

fore hastened to accept it; and after

partaking of a cup of coffee and a spongecake, he set off in high glee to fetch his sister. Mr. Lenoir also got up from his armchair and repaired, at

tired in his best coat and hat, to the

The superintendent

police station. The superintenden was very willing to give the children

into his charge; but he considered it his duty to inform Mr. Lenoir that not only did the priest lay under the heav-

iest suspicion, on account of the strong circumstantial evidence against him, but his mother and sister were

proved to have been receivers of the stolen property. "I tell you this," he concluded, "in case

you may not wish to be mixed up with

The worthy baker did in fact feel al-

most inclined to invoke his decision but he said to himself, the children

had done no wrong, and nobody could blame him for an act of charity. So he kept to his determination, and that

same evening both the children were received under his hospitable roof.

TO BE CONTINUED.

Having in view the Catholic colonization of Wyoming, Right Rev. Bishop

find no difficulty in getting members

people of this class.

Charles, young as he was, had

custody, she burst out into loud

om she considered to be god-fearing

anti clerical party, as the

wered the boy in a very

orkhouse?

ed: "What? we go to the work

## A VICTIM TO THE SEAL OF Jardinier, and the clergyman at Ste. CONFESSION.

A TRUE STORY BY THE REV. JOSEPH SPILLMAN, S. J. CHAPTER XIII.

IN THE RUE DE LA COLOMBE.

When Mrs. Montmoulin, who had been carried out of the market place into a neighboring house, recovered consciousness, she was almost beside consciousness, she was almost beside herself with grief. Some compassionate persons tried to comfort her, others contented themselves with staring at her; to all attempts at consolation she could only reply: "Myson handcuffed! in custody of the police! and he a priest!" And she covered her face with her wrinkled hands in shame and sorrow, while her grand daughter stood by sobbing piteously.

"Poor woman !" said one neighbor they are honest folk too; never a word has been said against them

She must have brought up her son rather strangely, if he could commit such a foul crime," said another.

"You are right there," a third re arked; "like father, like child."

" Now do be a little more charitable in your jadgment," replied the first speaker; "remember nothing is proved

against the man yet."
"It is, take my word for it, otherwise they would not have put the handcuffs on his wrists."

"She doesn't seem to feel it so very much, after all," said another.

"She does not even cry, the child has for more feeling."

has far more feeling."
"Well, if my boy did a thing like that, I think I should throw myself into

Come grandmother, let us go home. said the girl, trying to rouse the old lady, who seemed quite prostrated by the blow she had received. In fact, when she made an attempt to stand up,

she fell back on to her chair helplessly A cab now stopped at the door, and a policeman who had been standing out-side all the time, entered the house, saying: "She does not seem well able walk, so I have got a conveyance

"It really is not necessary. She lives only a few steps off, in the next was the answer.

" We know that. But she is not going home just yet, the Superintendent of Police has a few questions to put to her first," the man replied.
"Oh, she is to be arrested! she is

an accomplice in her son's crime!"
the bystanders ejaculated, as they fell back in consternation.

When Mrs. Montmoulin understoo what was going on, fresh energy seemed to come into her. "If my son is said to be guilty, no wonder that people should have a poor opinion of me," she said. " Are you going to handcuff me

That will not be necessary at present," the constable replied, as he assisted the old lady to get into the cab. Turning to Julia, who hung on to her dress, she said: "Go home, child, and tell your mother either I shall soon be back, or she will have to come to me in prison. Who knows but they will end by taking you and poor little Charles up too." So saying Mrs. Montmoulin entered the cab, the Montmoulin entered the cap, the policeman took his seat opposite to her, closed the door and they drove off. The child stood crying and looking after the vehicle, until one of the neighbors took her by the hand and led her how here.

her home.
Round the door of the house a goodly number of people had assembled, curi-ous to see what would happen next For to the surprise of the wnole the Commissionor of Police had gone into the house, leaving two of his men outside. Tidings of the whole soon got abroad, and almost all were inclined to believe the worst, only a few said it could not be true.

"There is a nice story for you The priests can take that as the text for their sermons!" exclaimed one of the lowest of the people. "And the old woman there who goes every morning to Mass and prays to the saints, is said to have hidden away the money,

Four thousand pounds! Nay, that would tempt many a poor man. But how badly they managed it, to be caught redhanded," said an old

No doubt they thought no one would dream of accusing a priest of such an act, and traded upon that," observed another. "And, you see, they will do nothing to him, whereas they will do nothing to him, whereas one of us poor devils would have to put our necks under the knife for it !"

So he will have to, as sure as I stand here !' the other rejoined. This is a free country, and justice will be done, were he ten times a

Look, here comes the old lady's granddaughter," exclaimed a hearted neighbor. "What is " What is to be come of those children if first their grandmother and then their mother is put into prison l'

They must go to the almshouse, cr they will be placed in an orphanage like my children," said another of the bystanders. "They are better of re than here.

te than here."

Let the child pass," the former rejoined. "Don't you fret, speaker rejoined. Julia, if they take your mother away, place. One or two more do not make much difference." The child, passing through the little shop, where children's underelothing, besides knitted jerseys, vests and stockings were exposed for sale, was about to enter the small parlor behind, where her mother was usually at work at a sewing or a knitting machine, a pane of glass in the do nabling her to see when she was wanted in the shop. But instead of her mother Julia found to her terror, an agent of police seated in the shop, who stopped face and asked her if she were Mrs.

Montmoulin's granddaughter?

"Yes, sir, but my mother's name is Jardinier. Please let me pass, I have something to tell my mother."

"Walt a moment. So you are Miss

"Yes, sir, and the bad people say he has done something very dreadful, and they have taken him to prison, and poor grandmother too. And it is all a lie; my uncle is a priest, and a very holy man!"

No doubt it is all a lie, I think so too. I dare say he often gave you nice

Yes, he gave me a prayer-book and

a number of beautiful pictures with gold and lace edges."
"There now, see what a kind uncle you have. Did he not give your grand-mother any money yesterday?" "Yes, grandmother brought a lot of

money home yesterday that she had got from Uncle. A good pious lady gave it to him: we all said our beads for her last night."

"Look there now, what pious people you all are! Cannot you tell me how much money your grandmother brought home yesterday?"
"I do not know how much, but it

was a great deal. Grandmother said she had not had so much in the house "Bless me! And what did she do

She went in the afternoon to old

Mr. Levy and paid him what she owed him. I do not know what else she did with it." The constable had learnt enough from the unthinking child to confirm the suspicions of the magistrate.

ing out a pencil, he wrote on a slip of paper the words: "I have got everything out of the child;" then he said: Well you are a very intelligent little girl. There is somebody in there with your mother, but we will see if you can go to her. He then knocked at the door of the parlour, his superio opened it, and he handed him the slip of paper. The detective glanced at it, and said: "One moment. I shall have

done directly."
So saying he made a sign to the contable to come in, closed the door, and addressing the mother of the children who sat opposite to him, pale but com posed, he said: "It is no use denying tacts any longer, my good woman Your little girl has told us everything. What has she told you?" inquired

Mrs. Jardinier.
The police agent then repeated all that the child had divulged. His superior instantly ordered him to go to Jew Levy, to see if the statemen could be substantiated. At the same time he told the woman she must come

with him.
"Indeed, it is a misunderstanding,"
"Indeed, it is a misunderstanding," she cried. "For God's sake do no to the disgrace of being! The sum in question was arrested! othing like as large as you imagine Mother brought at most about twenty pounds with her, and it is quite true hat for years we had not had so much

"Why did you not mention this to ne, while I was questioning you about

You asked me if my mother did no bring a large sum of money back with her when she came home yesterday, and I answered that was quite true that in the handbag you spoke of there was nothing but my brother's linen, which wanted repairing. In fact I de not know why I should be called to account in this manner at all," she added indignantly, "we are honest people and have never defrauded any

o of a penny."

Pray do not excite yourself," re "Pray do not excite yourself," re-joined her interrogator. "I never accused you of theft. But Mrs. Blanchard's money must have been dis-posed of somehow, and your mother is nder suspicion of having brought is here from Ste. Victoire."

"Mrs. Blanchard's money!" cried True, it was the woman aghast.' from a Mrs. Blanchard that my brother received the twenty was a present from her, Mother said.

"Hear that! a present of twenty Only yesterday, the very day Mrs. Blanchard was murdered Presbytery at Ste. Victoire."

" Murdered in the Presbytery cried Mrs. Jardinier, springing to her feet. "By whom? My God, what a calamity !

"By whom? Do you mean to say you do not know by whom?" " Merciful Heavens! It cannot be that my brother is suspected-"You have soon hit upon the right

answered the detective person. coldly regarding the unhappy woman who wrung her hands in grief and horror. As soon as the first outburst of sorrow was over, and she had resumed her seat, her tears still flowing, he continued: "Now my good lady, I write helicer there was no complicity quite believe there was no complicity on your part in this deed, and that you did not even know how your mother had come by the money she brought from Ste. Victoire yesterday. But I require you to inform me at once what has become of the remainder of sum. If you do this, I will not be hard on you; if you do not, I shall be obliged to have you taken to the Police station. I give you two minutes for reflection."

"I want no time for reflection, sobbed the poor woman. "It is all a terrible mistake! The mere idea that ny brother could be guilty of such a crime, and that my mother would lend herself to such deceit, is outrageous! one who knew them would ever

believe it of them. "I shall only be too glad, if you and your relatives succeed in clearing yourselves. Meanwhile I regret to say that I am compelled to take you into

"Whatever will become of my poor children?" "Have you no relatives who would take them in for a time? No? Then the parish must provide for them. Do not be anxious on that score, the children will do well enough for a few

days. I will look after them. now I am sure you will come with me quietly without making any resistance." He then opened the door and called the little girl in. "Now," he said, kiss your mother, and stop quietly at home like a good child, till I come back. Your mother is coming a little

way with me, she will not be gone very Julia laid the table and served the soup with a good appetite. Only Charles complained that Julia cut the meat too

Mrs. Jardinier made an effort to command herself. "Yes Julia, mind you are a good girl till I come back. Where have you left your grandmother, and where is the market basket?" complained that Julia cut the meat too thin, and this gave rise to one of the slight skirmishes, which were almost of daily occurrence between the brother and sister. But Julia deftly changed the conversation, and turned the boy's attention in another direction, by tell-ing him how she had heard the Police agent, and the people in the street say that she and Charles would probably

and where is the market basket?"
"It was not my fault, Mother," she
said. Then she told in a few sentences what had occurred on the market place, how the police had driven off with her grandmother in a cab, and how in con-

grandmother in a cab, and how in consequence her basket was lost.

'Never mind dear, we shall find it again. Now do not cry, this gentleman is going to take me to grandmother and I hope we shall soon come back. No, you must not come too, when Charles comes home, get the dinner ready for him, and do not forget to say grace as you always do." grace as you always do."

Then she kissed the child, and turned

that started to her eyes. 'I am read n.w.' she said to the Pelice agent, of whom what she had said, and her whol "I am ready manner had not failed to make a good impression. Before the child realized what was happening, her mother was gone. She wanted to run after her, but the man who was still pacing up and down before the door, would not let her, and looking through the shop-

quickly to the door, to hide the tears

window, she could just see her mother and the police agent disappear round the corner of the street. At that moment a sound from the kitchen warned her that the soup was beginning to boil over, so wiping away her tears, she hastened thither just in time to prevent the catastrophe. A few minutes later Charles came from school. The house door, from which the crowd of curious on lookers had gradually dispersed, stood open, and when the boy entered the shop, to his astonishment he found two police agents who were opening drawers, ram-sacking cupboards and emptying shelves, and reducing every place to a

dire state of confusion.
"Hello!" exclaimed the boy, "what re you up to? Mother will be nice and angry when she sees what you are doing. She is awfully strict about keeping her place in order; she rows Julia and me if we do but put a hank of wool out of its place.

"Are you Mrs. Jardinier's son ?" in "Are you Mrs. Jardiner's son? In quired one of the agents. "I dare say you can help us. Do you know where the travelling bag is that your grandmother brought home with her yester-

Uncle's bag do you mean? It is hanging up in the passage; Grand mother mended it last night." Were you by when she unpacked

it? " "No, she unpacked it in her own room, I carried it upstairs for her.

"It was heavy was it not?"
"Pretty well, I could carry it easily."
"Was there not a good deal of money

In the bag? I do not know. Grandmother said it was Uncle's linen. But she did bring home a lot of money that Uncle gave her; he had it from a kind old lady. We were to pray for her."
"Where did she put the morey? If
you can tell me that, I will give you

Before the lad could reply, the door of the parlour opened and Julia called to her brother: "Don't stand talking to those people, Charles! They want to question everything out of us. asked me ever so many questions, therethey took Mother away. But what a ness you are in! Your sleeve is al

over mud and there is a button torn off your jacket. Come here and let rush you; you must have been fight brush you; you must have been light ing with your schoolfellows." So saying, Julia drew her brother in-to the inner room and shut the door. Then she went on, lowering her voice: Oh Charles, whatever is to become us! They have taken Uncle away to prison, and they say he has committed dreadful crime, and they have carried off Grandmother and Modeler too, I think they have put them in prison as well, though Mother said she was only going a little way and would be back soon. I believe she only said carried

it that I might not be vexed, else would not have given me the key of the cupboard. Charles looked very much discon-certed, and while his sister was brushing the mud off his jacket, he said: "As I was coming home two of the boys called after me that Uncle Francis had stabbed a lady, and said I was the mur-

derer's nephew, and everybody looked at me. But it is all a lie, is it not? Incle would never do such a wicked thing.

"Of course it is all untrue," sister replied.

"Of course; so I said, and I told the boys they were liars. Then one of them boxed my ears, but I got hold of him, and punched him hard, only the other came up, and it was he who tore the button off my coat. Please sew an-other on for me, there are two in Mother's work basket. I wish I could

Mother's work basket. I wish I could pay that fellow out, some time!"
"Poor Uncle," said Julia, beginning to cry afresh. "I saw him; look, they had fastened his hands together like this, and his cassock was all muddy. and he was sitting in a cart beside policeman. The people said he would

be executed. No, Julia, I do not think so ; don't cry. I remember reading a story about a miller, it was called 'Martin the Innocent.' He was but in prison because he was accused of murder, and was going to be hanged, although he was quite innocent, and his children went on a pilgrimage and prayed for him, and his innocence was made clear. And he was let out of prison and had all sorts of honors paid him, and the judge who had condemned him wrongly gave him a present. Depend upon it, it will be just the same with Uncle, he will be proved innocent and go back to Ste. Victoire with great honour. No body shall dare to call me a murderer's

nephew again. was the miller's innocence

proved?" asked Julia.
"If only I could remember! Stop, "If only I could remember! Stop, now I know. Somebody went to the judge and swore a great oath that the miller was not guilty. That is what I will do; for I am perfectly certain that I will do; for

Uncle is innocent."

This set the children's minds at rest. for his colony.

DENNY.

( A TRUE STORY ) Stoically uncomplaining, yet suffering, injured internally through having been crushed by a falling wall, Denny Carter lay upon his bed in the accident ward of a London hospital and stared about its white walls with sullen eyes. about its white walls with sullen eyes.
A trim, white-capped nurse passed
down the row, from one patient to
another, speaking a pleasant word here,
giving a potion there and deftly settling into a more comfortable position
the poor Piedmontese, whose wounds,
received in a brawl, had thrown him
into a fever. into a fever.

into a fever.

When she came to Denny, however, he looked away.

"He did not care to be encouraged to get well," he said to himself. He only wanted to forget his pain, to for get the memories which he found still harden to and are house? Never, never!"
"But if they take us there by force,
what can we do?" objected his sister. "I will do; I will go to Marseilles and be cabin boy on a great ship that is going out to sea. And when we get to the island where there are savages and misarder to endure. The bright conversation of the young

The bright conversation of the young fellow next to him, who had been hurt in the docks, but was getting well "through sheer grit," the doctors declared, bored Donny almost as much as the ravings of the Piedmontese. There was nothing left to be desired in this world, he thought but absence of feelionaries, I will leave the vessel and be a missioner."
"You know you are a great deal too young for that. Besides, even you could get employment on board a ship, what is to become of me?" world, he thought but absence of ing, physical and mental, and solitude They were presently his, for the anodyne which represented his share of the nurse's attention took affect, and manner. A pause ensued, during which he again applied himself to the which he again applied nimself to the contents of his plate. When he had finished, he communicated the result of his reflections to his sister. "Look here, Julia," he said, "had we not he slept.

When Denny again opened his eyes, the room, a blithe, rich, musical voice in the room, a blithe, rich, musical voice with a ring of hope and gladness in it that awoke in his heart, despite his listlessness, an answering thrill. Turning his head upon his pillow, he saw at the bedside of his neighbor, the rave fellow of the dock accident, tall young man of splendid physique, who laughed and chatted with the pawno laughed and chatted with the pa-tient in a breezy way and like an old

acquaintance.
Interested, notwithstanding his oftrepeated protestations that he desired no callers, Denny watched the stranger, whose face when not lit up by sunny smile, were a serious expression for one evidently still in his twenties -not the gravity of care, but o thought and a high purpose in life. The elerical cut of his clothes also The clerical cut of

settled his status in Denny's mind. settled his status in Denny's mind.
"Humph! A soggarth arcon. No
one else could be so pleasant yet so
earnest," he soliloquized. "I'm sorry but don't want to make his acquaint-

The visitor did not, however, stand

upon ceremony.
"May I shake hands with you,
Denny?" he asked, as he reached the
end of the row. "They tell me you
are the hero of the ward, that if you had not gone back to save another workman you would have escaped the

Surprised that he should be already known Denny involuntarily stretched out a toil-roughened hand.

The stranger grasped it as a brother would have done, and for a moment the two young men stared frankly at each other.

They were about the same age, but while "he who runs might read" writ en on the handsome features of the first the story of an upright life, mod eled after that of the Exemplar "who was not of this world," the counterance of the other bore as plain a record of a career of dissipation and wasted energies.
Yet as Denny's restless glance met

the steadlast gaze of the clear gray eyes that even then compelled him t look upward with a twinge of the remorse he had been endeavoring to lull to sleep, he realized that had he not cast away his birthright, his own life might have presented a page almost as fair as that which now confronted him with its silent reproach.

His new friend, for Denny felt that, without seeking, he had found a friend, drew up a chair beside the bed and prison—keep the mother in detention. Put on your hat at once and give notice

When, after perhaps a quarter of an hour, he rose to go, however, he said: "My dear fellow, you say you have no visitors; tell me where your people are and I will write to them. It must be that they do not know you are in the hospital. Denny's laugh had a note of reckless

ness.
"I have no one belonging to me,"

he answered bitterly.

'Oh, come now, you are too young a man to have outlived all your family connections," argued the other. "You are from Ireland, is it not so?" Denny sought a diversion.

"Saure, isn't it strange that you should know?" he remarked musingly "Once in Canada when I tried to speak
French a man said to me, "The English speech comes easier to your
tongue, mon ami." And then, when I took his hint, he added, 'Ah, I perceive you are an Irishman.' Isn't it droll, now, my French makes me out to be English and my English proves me to e Irish ?"

'If you are not so fortunate as to have a father and a mother living, there must be a brother or sister, or some one of your own kin who wish to come and see you, or at least to hear of you," persisted his visitor. An expression of sorrow flitted across the face of the hero of the ward, he who was wont to bear physical pain without a moan. "No; they are all gone," he mur-

mured hoarsely.
At least you have friends, acquaintances? It is not fair to our friends to wrap ourselves in our pride and

draw away from them when we are in trouble. They may seem careless to us at times, engrossed with their own affairs; but let us give them another chance, Denny. Denny smiled wanly. "There is nobody in all the world who cares whether I live or die," he said. " But the man in whose employ

said. "But the man in whose employment I was hurt pays something for me here, and he has promised that, when the end comes, I shall not rest in the Potter's Field." The visitor departed with a sigh.

These calls at the hospital, the sight of so much misery which he could do so little to alleviate, always saddened him; yet with the impetuosity of unanswered, and now she does not youth, as well as the ardor of a special know whether I am living or dead. I

vocation, he was eager to pour out all the sympathy of a kind heart upon suffering humanity. Before many days he came again, therefore.

Denny's condition was worse, the doctors told him. "Had the patient led a temperate life, there might have been a chance for his recovery. As it was." They shrugged their shoulders. "His constitution was weakened by intemperance and exposure to all kinds of severe weather in the wandering existence which had been his. Yes, he had worked for a contractor at the time of the accident, but that was only temporary employment. The nurse was sure he had been brought up to something better-but nurses vere frequently romantic."

Again Denny's new acquaintance stood beside his bed and chatted with

him.
"My dear fellow," he said at last, as the conversation took a serious turn, "you know the One Friend who never fails us desires with all the love of His heart to bear your company? May I not tell the kind old priest who comes here that you wish to receive the sacraments? You have declined to see him, I am aware, but that makes no difference now.

For a few moments Denny lay silent. A great struggle was going on in his breast. At last, however, the old memories, the old faith and hope and peutence won. He was himself once more a boy in Ireland, knowing almost as little of ovil as his twin sister, who gave him the unstinted homage of her naive admiration—a boy care-free as the lark, on Sundays serving the soggarth aroon at the altar in the Catholic chapel of his native town; on wed secure from many temptations and dan-gers. So he grew to manhood. And then came the breaking of the old the going to London, and, gradually the dissipation that had wre his life.

The restlessness which was the he ginning of the end was already upon him : that confused realization of being on the point of setting out upon a journey which haunts the dreams of those about to of Shadows. about to embark upon the Shir It would be ney back to that time of guiltlessness journey across a surging ocean; yet ne must; yes, at last, he wished to

take it. He turned to the friend who stood beside him in all the vigor and joyousness and virtue of his young manhood, world, and said with the simplicity of the days of his

own boyhood :
"The kind old priest? But—but— I would rather go to confession to you,

The young man drew back quickly. A wave of color passed over his fine face and left it pale. Unconsciously he struck his hands together in a gesture of surprise, almost of dismay.

For now, for the first time, he was

brought face to face with the actual duties, the sacred dignity of his future mission.

He had, of course, known all this be fore; had looked forward to it for years with humility, and yet with the confidence of one who follows the Voice that calls. But that was differwho follows the ent from being suddenly confronted thus with the sublimity of the relation in which he was to stand between hu anity and God.

manity and God.

The thought of it fairly made him dizzy and filled him with a great fear. Would he ever be worthy? For its sublimist mysteries only the graph High Priest Himself was worthy, knew. But for the rest—the sacrifice of self, the taking to his own heart the orrows of others, the duty of uplifting, helping, encouraging those who in their misery bave wandered far afield Yet, since the Voice indeed called him, need he be troubled? How moving it was, too, that this poor fellow, with but a short time to live, should turn to

him with such touching As young men they had talked to-gether, and even bandied pleasant jests, yet now Denny, with the trust-fulness of a faith mercifully never lost, believing him "the Lord's was ready to pour out to him, without attempt at palliation or reservation, the tragic story of an ill spent life. The visitor's voice broke, but his heart beat high with a new and joyful courage as, after this abrupt pause,

he answered:
"I thank you, Denny, for your confidence in me. I shall never forget it. But you have made a mistake. I am not a priest—yet. I hope to be or-dained at Pentecost; but Pentecost is some weeks off, and I am still only John Dalton. So may I not tell Father

John Datton. So may not ten Patton.

Xavier that you want to see him?"

Denny hesitatingly nodded assent.

A few days later, when John Dalton came, the hero of the ward, motioning to him to bend down closer, whispered that he had made his peace with God.

The old hardness in his manner, the The old hardness in his manner, the recklessness of his tone were gone, and the new gentleness made him far more

prepossessing in appearance.
'There is something else I wish to say," he continued, clasping Dalton's

" Mr. Dalton, you have been so kind to me I feel that I ought to tell you; yet while I live no one else here must know, because it is entirely my own affair. I declared to you once that I had no one in the world belonging to me. It was not true. In a convent in Ireland lives a holy nun who loves me. She is my sister. She has heard nothing of me for years. But I know well that every day she prays earnestly for me in that little convent chapel; that she offers many penances (poor girl she whose soul is as white as the vei she wore when I last saw her), many acts of mercy for her wayward brother. Sorrow enough I brought her. Our people were well to do. I was reared in comfort, was entered in college and every advantage was given me. But I tell into wild ways, and after the death of our parents I took myself off. "For a long time my sister's heart followed me, in letters overflowing with affection. How could I reply to them when I had nothing to tell her but what would grieve her? So I left them management and now she does not

think of he less. The get well.
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dear siste name ; you her that, i his way ho day ?" u will make happiness some word Denny t leased his he had clu he faltere noon, and

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think of her often while I lie here helpthink of her often while I lie here help-less. The doctors fall to deceive me with their cheering phrases. I cannot get well. Mr. Dalton, what I ask of you is, when I am gone, write to my dear sister. Carter is not my real name; you will find it here, with the address on this scrap of paper. Tell her that, in the end, the prodigal found by way home."

his way home."

"Why not let me write to her to day?" urged Mr. Dalton, eagerly.
"Why put off sending a message that will make her so happy? Think what a will make her so happy? will make her so happy? Think what a happiness it will be to you to receive some word from her in return!"

Denny turned away his head and released his hold of the firm hand to which

he had clung.
"You may write to-day, if you like,"
he faltered. "But her message will
not come in time."

ot come in time."

The letter was written the same afternoon, and Denny received the news that it had been sent.

For a stort interval Mr. Dalton, because of his studies and other duties, was unable to visit the hespital. One merning, however, the expected Irish letter reached him, it having been dashed off, post haste, as soon as his missive had reached the little couvent in a small town among the green hills missive had reached the little convent in a small town among the green hills near where a torrent rushed down from the mountains. Denny had described the place, and now the picture arose before the mind of the reader.

before the mind of the reader.

The letter was inexpressibly sad.
It expressed deep appreciation for what Mr. Dalton had done, gave as gentle a version of the history of the wanderer as a sister's love could transcribe, and concluded in a spirit of thankfulness, after requesting that he would read the lines enclosed, lest she might unwittingly have written some-thing which might retard Denny's

possible recovery.

But the words to Denny were joyous, and sweeter than the fragrance of the bit of Irish hawthorne, plucked for him from the hedge of the convent garden, were the love and encouragement they breathed; bidding him do his best to breathed; blading him do his best to get well—saying the writer had sent to a family friend in London, who would advance him the money to begin life anew, and hazarding the hope that when he got upon his feet again he would come back to Ireland to see her. Mr. Dalton took this letter at once

Denny had not waited for the mes-

sage, however. Yet swifter than the currents of the ocean, the speed of steam or the wings of the carrier dove, may it not have reached him before he went? If there is such a thing as telepathy, is there not possibly a telepathy of prayer?

However this may be, through a later, sorrowful yet consoling letter from Mr. Dalton, the young nun in that far away Irish convent had the exceeding great reward of knowing that her constant petition had been answered; that her brother, to the end so dear to her, had turned from his old, wild ways forever.-Catholic Fireside.

## FATHER VAUGHAN'S READY WIT.

The Rev. Bernard Vaughan, S. J., The Rev. Bernard Vaughan, S. J., the famous London preacher, who concluded his series of sermons on "The Sins of Society" on Sunday, July 29, is not only a forceful and original preacher, with the gift of drawing and holding huge audiences of every class, but a delightful companion in his scant leisure, and of the readlest wit. A. M. B., in the London Daily Mail, tells some good stories of Father some good stories of Father

Some years ago he brought a libel action against a paper, which charged him with being 'steeped in sedition.' His conduct of the case was one of the most brilliant successes. As some one remarked, he was a good witness, a good remarked, he was a good witness, a good counsel for the defence, and for the plaintiff, and a good judge directing the jury. Asked at the time by a rabid anti-Jesuit, 'Do you believe in the principle that the end justifies the means?'—it was the time of the King's illness—'I hope so,' he replied: 'otherwise Treves (the surgeon) must be hanged for plunging his knife into the hanged for plunging his knife into the King's body."

This was as clean cut as any of the witticisms of the great English Chancellor, Thomas More, whom Catholics now invoke under the title of Blessed.

While duly rendering Cresar's things to Cresar, Father Vanghan is no crown and throne worshipper. Asked if he had been nervous in preaching at Cannes when King Edward and other royalties were present, he answered, "No; for you must know that I have been accustomed to preach in the presence of our Lord."

At the last sermon of the series above named, he said, speaking of the vulgar custom as common in America

on in America vulgar custom as common in America as in England of trying to break into

"He could remember the old-fash ioned days when chairs were hired for guestr. To day we hired guests for the chairs. It was an age of hirelings. How sad it was that men and women who would not even dream of humbling themselves to enter the kingdom of heaven would lick the very dust of the floor to have their names, and their names only, associated with hired guests who did not want to know them. "Many times I have had handsome sums offered me on the condition of my introducing certain persons to a certain set. On one occasion the appli-Cant was a vulgarian whom I could only

Father Vaughan is one of eight brothers, six of whom devoted them-selves to God in the priesthood of the Catholic Church. One of the six, the Rev. John S. Vaughan, made this re-markable dedication of his book, "Life

- To my seven brothers, viz.; To Herbert Vaughan, Cardinal Archbishop of

out leave) as a slight tribute of deep affection.
Seldom has anything quite so strongly suggesting St. Bernard of Clairvaux and his brothers been seen in the Church in modern times. To make the parallel deserve number of the second of the s parallel closer, a number of the women of the various branches of the Vaughan family have entered convents—one of them, Clare Vaughan, whose life has already been published, dying at an early age in a convent of the austere Poor Clares.—Boston Pilot.

### AFTER SCHOOL DAYS, WHAT?

A PLEA FOR THE CARE OF THE BOYS AT A DANGEROUS PERIOD OF LIFE

At the general meeting of the Man chester England Council of the Society of St. Vincent de Paul, Rev. Goderic Kean made an address, which is reported in the London Catholic Weekly. The following extract will prove of interest not only to members of that society everywhere, but to those interested in our total abstinence cadets, boys' brigades. young men's societies terested in our total abstinence cades, boys' brigades, young men's societies and alumni associations.

"There is," said Father Kean, "one aspect of the society's work to which I consider special attention

ought to be given and that is the one which comes under the heading of patronage work. That has for its object the interests of boys from the time they are likely to leave the elementary day school until the time when they have reached an age in which they may be entitled to be deemed by others—not by themselves—young men. This undoubtedly is the most dangerous period of life, and one that calls for special protection. It is that calls for special protection. 10 13 the period in which the Church in England loses thousands. I was speaking the other day to a priest who has had over twenty years' experience in Manchester and Salford, and he asked, 'What becomes of our youth?' A What becomes of our youth?' A couple of years or so after leaving school they seem in great part to disappear altogether from attendance at Church. Another priest had taken the trouble to reckon up from the registers of several years the number of those who had left school in a large parish and who could no longer be counted

as practical Catholics, and the result was appalling. Here was a great work for the society. It required apostolic spirit and self sacrificing conduct, but it was one worthy of the highest forms of both. During the years that a child was in a Catholic elementary school he was guarded with care and diligence prevent the least spot of sin from to prevent the least spot of sin from entering into his boyish heart. As soon, however, as school days were over, and he is sent to employment, a new world opens itself out pefore him. All that he has been taught to love and reverence, he is likely now to be taught to ridicule and despise. The mystery of iniquity becomes unveiled before him: his faith is attacked, and thus, surrounded by evil influences day after day, week after week, after hold-ing out for a time, he eventually suc cumbs, neglects his pious practices and religious duties and practically be-comes lost to the Church. It is at such a period that the good and devo-ted brothers of St. Vincent might step in with their patronage work, and by saving the boy save the man, save the father, save generations yet unborn."

# THE ABUSES OF PROSPERITY.

When we consider the effect of a when we consider the effect of a little worldly success on many Catho-lics, it seems almost a pity that the Church in this country is so rapidly emerging from that phase of its struggle for foothold when the great majority of its children were hewers of wood and drawers of water.

The prosperous Catholic, unfortunately, is not often so representative a specimen of his faith as his poorer brother. Ease and wealth always develop their own vices, and Catholics who achieve presperity are not, it seems, more impervious than others to the temptations to arrogance, idle-

This is especially true of Catholic women. The changes in the manner of life which easy circumstances make possible chiefly affect the women, and in all ages of the world's history, women have been the creators of social con-ditions and distinctions. Their posi-tion as the custodians of the home makes them the principal beneficiaries of wealth. The rich man may have to labor as hard as the poor man. It is his wife, in the matter of leisure and opportunity at least, who profits most

by his acquisitions.

The necessity of labor has never been such a curse to the race as the opportunity for idleness, and the Catholic woman with means enough to delegate her duties to others too soon develops the patter views of her class. Having the petty vices of her class. Having nothing to fill time worthily, she seeks pastime—that demoralizing pursuit of pastime—that demoralizing pursuit of pleasure which achieves only discon-tent, worldliness and weariness. The habit of gossip, the cultivation of per-verted standards of life, the frivolity that breeds irreverence, the social competitions that beget bitterness, the surface living that blinds to all but ex ternal values, the absorption of the spiritual in the material, the loss of the balancing sense of responsibility—these are some of the ugly growths of too much leisure, of too much wealth and

too little sense of proportion. The Church, which looks to women as the handmaidens of religion, the priestesses of faith and piety in the world, has a right to expect much from the Catholic woman of leisure. Her opportunities are great, but so far her zeal in the use of them has not been conspicuous. In her gain of means and time and position she seems to lose things of infinitely greater value, to become not only

To Roger Vaughan, (late) Archbishop of Sydney, N. S. W.

To Kenelm Vaughan, founder of the Arch Confraternity of Expiation.

To Jerome Vaughan, founder of St. Benedict's Monaster Value, to become not only useless for service, but demoralizing as and figure of the strength of the streng

may have been meant as a blessed prophecy. Certainly adversity often uplifts where prosperity degrades, and it is the poor who sustain the Church with their mites and glorify it with their merits.—Catholic Universe.

### RELAXING THE MARRIAGE LAWS.

ONE REASONABLE ARGUMENT AGAINST NATIONAL LEGISLATION ON DIVORCE.

The tendency manifesting itself all over the world, to "reform" the marriage laws by relaxing their vigor and making divorce more easily obtainable, warns us to go slow in the demand for federal divorce legislation in this country.

tederal divorce legislation in this country.

New Zealand has lately been remodelling its matrimonial law, and under it at present any married person who has been two years domisiled in the country, may claim a dissolution of marriage on the ground of adultery or wilful desertion. In Germany, under the new civil code, a married person may sue for divorce if the other spouse, through a gross violation of the duties imposed by marriage, or through dishonorable by marriage, or through dishonorable conduct, has brought about such a sub-version of the matrimonial relationship that the innocent party cannot con-

tinue the married life. There is a strong movement for laxer divorce laws in Austria-Hungary, as our readers have doubtless seen from the newspapers; and in England, such an eminent personage as Sir Gorell Barnes has recently voiced the sentiment of many thousands in his propouncement of many thousands in his pronouncement in favor of a reform (that is to say, a re laxation) of the marriage law.

The London Law Journal, in sum-marizing these various movements and tendencies in its No. 2104, says that the German law and others recently passed on the subject, while "very wide and a little indefinite," "go to the root of the matter-the principle that any conduct or circumstances which defeat the ends of marriage or make the matrimonial relationship 'impossible,' ought to be a ground for dissolving it and setting both parties

That is to say, the modern tendency That is to say, the modern tendency everywhere is to revert to that Mosaic relaxation of the primitive law which Jesus Christ abolished, making a second marriage during the lite of both parties adulterous. The Church has always insisted that "the rights and duties of the married state are not derived from the civil power, since they existed before States were inthey existed before States were in-stituted, and are more deeply rooted in the nature and the wants of man than any civil allegiance;" and that "therefore the State cannot legislate concerning the bond of matrimony nor interfere with the duties essentially involved in it. \* \* \* All it can do

is to protect the natural rights of husband and wife and children." (Coppens: A Systematic Study of the Catholic Religion, p. 261.)

The present condition of affairs in most of the American States, due to the subversion of this Catholic teaching, is certainly deplorable; but if na-tional legislation would take the place of State laws, there can be no doubt that it would result in a national legal that it would result in a national legal-izing of divorce, the repeal of which would prove well nigh impossible. Had we not, better, therefore, let well enough alone, or rather, concentrate our best efforts towards prevailing upon the legislatures of the different states to reform their marriage legis States to reform their marriage legis lation in the true sense of the word of reform, viz., by making the laws more stringent and barring divorce as far as possible, if we can't succeed in getting it barred entirely.

# THE BAPTISTS.

Of all religious bodies in the United States, perhaps the most hostile to the Church are the Baptists. The papers published by this denomination are particularly bitter in their denuncia-tion of all things Catholic. Indeed it has rarely been our good fortune to see a favorable word of the Church, her a favorable word of the Church, her clergy, or lay members, in any Baptist organ. It would seem that the case is the same in Canada—at least the Maritime Baptist appears to be typical of its class. More than once we of its class. More than once we have had occasion to rebuke this journal for its vituperation of the French-Canadians; and it is quoted by the Casket as saying, quite recently, in reference to the Province of Quebec: "The widespread illiteracy is a significant fact in a province in which the Church of Rome is the dominating power." To this slur, which would hardly be worth noticing if it were not

so often repeated the Casket retorts:
"According to the educational census of Canada and the Empire taken in 1901. Quebec occupies the same place among the provinces of Canada that Ulster occupies among the provinces of Ireland — namely, the second last, or even the third last if the territories be even the third last it the ferritories be counted. Ulster is the Protestant province of Ireland, as Quebec is the Catholic province of Canada. If Quebec's place in the educational scale is due to the baneful influence of the Church of Rome, who is responsible for the condition of Ulster?"

The comparative illiteracy of Quebec

and Ulster is of little importance to us, ane we think the Maritime Baptist should be more concerned about the moral condition than the educational status of any community. It has no excuse for not knowing that the French-Canadians are a law-abiding, God fear-ing people; and it ought to be willing to admit at least this much—that their morality bears favorable comparsion with that of the best Baptists anywhere. -Ave Maria.

Professor John Swinnerton Phillimore, a recent convert to the Church and former professor of Greek at Glasgow University, has been appointed to the chair of humanities at the same institution. There were eight candidates. The professor, who is a son of the late Admiral Phillimore, has won many scholarships, is an accomplished Latin and Greek scholar and, as a Liberal, takes a keen interest in poli

### A MALIGNED CLERGY.

No one who is at all familiar with Mr. F. R. Guernsey's contributions to the Boston Herald will be surprised at his sympathetic portrayal of Catholic priests in Mexico. Carnelites, Jesuits, Dominicans, and Benedictines—Mr. Guernsey has words of discriminating

Guernsey has words of discriminating eulogy for them all; while of the priests of his predilection he says:

"Among the Passionists here I have known men of the most remarkable zeal and fairly angelic goodness, living in the greatest poverty, and devoting all that came to them, in the way of alms, to the poor. They go to the meanest hut as scon as to the palace of the wealthy man, visit laborers sick with contagious diseases, and their ministrations rank them with men of the Apostolic age. There were formerly several Americans among the Pasly several Americans among the Passionists in Mexico, and their poverty struck my attention. In the rainy season they carried no umbrellas; and if you gave them one, it passed imme-

diately to some poor woman."
Reading this Protestant gentleman's tribute to the Catholic priesthood, one can not help wondering why so many outsiders who sincerely reverence our holy religion fail to embrace it. - Ave

### THE MOTHER WITHOUT FAITH.

" I don't see what's the use of said a mother the other day 'it's drudge, drudge, drudge, every day and Sunday, for thoughtless and ungrateful children. I'm tired of it all. What are we here for any how? What is the sense of this monotonous,

hopeless and useless life?''
This was merely an outbreak of tem-

per caused by fretted nerves.

But, indeed, if a woman does not live by faith, if she does not give her life to God, if she does not accept the trust of training her children as a sacred duty and a high mission, if she does not put a divine motive back of her daily actions, the drudgery of existence becomes most irksome.

Life is meaningless, is a very torment, is worse than worthless if faith

ment, is worse than worchless if faith does not throw light upon it and show it to be a preparation for eternity.

To labor for God, to do His will, to deserve His favor, to lay up the merits of good works performed for His sake—this makes life worth living.

This makes common duties nobler.

This takes the dullness out of monotor y and the workings are to menial toil. and the weariness out of menial toil. When the mother in the kitchen, at the sewing machine, or by the bedside of her ailing child can say: "I do this for the love of Christ," she has learned the meaning of Christian

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motherhood and has found the way to obtain the crown of eternal life .-- Cath

The truly charitable individual for-gives all because he understands all, he judges not 'lest he condemn himself,'' and he gives not only of his material stores, but of his very self in the service of humanity. — Pauline Stei-



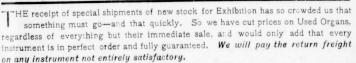


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when subscribers change their residence is important that the old as well as the new

LETTERS OF RECOMMENDATION, Apostolic Delegation,
Obtawa. June 18th, 1905.
To the Editor of the Catholic Record,
London Ont.

London Onb.

My Dear Sir.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imoused with a strong Catholic spiric. It strenularly defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and in will do more and more, as its wholesome influence reaches more Catholic homes.

iomes.

I, therefore, earnestly recommend it to Cath-

milies.

my blessing on your work, and best
for its continued success.
Yours very sincerely in Christ,
Donatus, Archbishop of Ephesus,
Apostolic Delegate.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900. Editor of THE CATHOLIC RECORD

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 lits matter and form are both good; and a

the faithful.

Ble 2 ing you and wishing you success,
Bel 2 wo me to remain,
Yours faithfully in Jesus Christ
† D FALCONIO, Arch. of Larissa,
Apost. Deleg.

LONDON, SATURDAY, SEPT. 1, 1906.

### SUNDAY PAPERS.

There has been much said and much published in regard to the publication and circulation of the comic supplement of the Sunday papers which are produced and circulated widely in the large American cities such as New York, Chicago, Detroit, Buffalo, etc., every Sunday morning. It is much to be hoped that no such literature will be allowed to be published or circulated in Canada.

This comic supplement of the Sunday newspapers which has been developed during recent years is of a most degrading character, if we look at it as a species of humor, and is still worse if something instructive be looked for ; and of it an article in the Altantic Monthly for August says rightly : " it seems as if driven by a perverse cynical intention to prove the American sense of humor a thing of national shame and degradation. . . . " He continues:

" At no period of the world's history has there been a steadier output of socalled humor-especially in this counhas been obliterated by the creation of types-a confusing medley of impossible countrymen, mules, goats, German-Americans and their irreverent progeny, specialized children with a genius for annoying their white whiskered elders with a genius for playing practical jokes on their grand-children, policemen, China men, Irishmen, negroes, inhuman con-ceptions of the genus tramp, boy in entors whose inventions invariably end in causing somebody to be mirthfully spattered with paint, or joyously torn pieces by machinery, bright boys th a talent for deceit, laziness, or cruelty, and even the beasts of the jungle dehumanized to the point of practical joking. Mirabile dictu (wonderful to be told) some of these things have even been dramatized !"

In fact the humor is not humor at all. The writer already quoted describes in a few words this new kind of humor which consists always in such situations as the following :

" Somebody is always hitting some body else with a club. Somebody is always falling downstairs, or out of a n, or over a cliff or into a river, a barrel of paint, a basket of eggs, a convenient cistern, or a tub of ho water. The comic cartoonists have al ready exhausted everything by which one can be knocked down or run over. the victim is never actually killed in these mirthful experiments, i is obviously because he would then cease to be funny, which is very much the point of view of the Spanish Inquisition, the cat with a mouse, or the American Indian with a captive."

As an example of the output of last Easter Sunday's illustrated humor, the writer gives an analysis of what appeared in the Sunday humorous pictures of one paper, which is so popular as to beast of a circulation of several million readers.

" Physical pain is the most glaringly omnipresent of these motives. The entire group of Easter Sunday pictures constitutes a saturnalia of pre-arranged accidents in which the artist is never hampered by the exigencies of logic:

machinery in which even the pre-sup-posed poorest intellect might be ex-pected to detect the obvious flaw, pected to detect the obvious flaw, accomplishes its evil purpose with investible accuracy. Jails and iunatic asylums are crowded with new inmates: the policeman always uses his club or revolver: the parents usually thrash their offspring at the end of the performance: household furniture is demolished, clothes ruined, and unsaleable eggs broken by the dozen. Deceit is another universal concept of able eggs broken by the dozen. Deceit is another universal concept of humor that combines easily with the physical pain motif; and mistaken identity in which the juvenile idiot disguises himself and deceives his parents in various ways, is another favorite resort of the humorists. The paucity of invention is hardly less remarkable than the willingness of the inventors to than the willingness of the inventors to sign their products or the inventors to sign their products or the willingness of editors to publish them. But the age is notoriously one in which editors underrate and insult the public intel-

Let the public not allow themselves to be deceived. The agitation which has been begun in favor of Sunday papers is an agitation in favor of the same class of papers which exists already in the United States for Sunday reading, but which is not fit for use on Sunday or any other day. We hope soon to see a law enacted in Canada, forbidding the sale of this nasty literature in Canada.

THE LOURDES PILGRIMAGES. A despatch from Paris of date Aug. 14 says that hygienists have entered strong protests against the perpetration of the medieval practice of pilgrimages to Lourdes, which are not only harmful to the pi grims themselves, but dangerous to the public health.

It is said that Professor Jean de Bonnefon invited opinions from the pathologists of France on this subject and received eleven thousand two hundred and twenty-one replies, nearly all of which condemned the pilgrimages as being conducted without proper regard to health. We are told: An infinitesimal minority defend the pilgrimages, among which are significantly included the doctors of Lourdes itself. The majority condemning the conditions denounce the maintenance of the custom as a serious danger to the pilgrims and the community in general.

"The chief object of the condemnation is said to be the piscina in which sufferers are bathed. The water, which is supposed to have healing efficacy, is not changed throughout the pilgrimage, and is absolutely filthy, as, may be the virulence of the sore on a devotee's body, he is plunged into the water regardless of spreading contagion

The Paris correspondent adds that if a medical practitioner did such a thing he would be immediately prose cuted. Furthermore, on the trains which convey crowds of diseased persons, the most elementary rules of hygiene are violated, thus constituting a perpetual danger to the pilgrims, subsequent travellers, and the residents of the districts through which they

These statements profess to be state ments of facts, but we have no hesitation in saying that they are not to be readily believed. Yet, as we have not been on the spot, we cannot oppose personal knowledge to the assertions attributed to Professor Bonnefon. We have conversed, however, with many persons of intelligence and of cleanly habits, from whom we have heard that the state of Lourdes and of the grotto and its water is totally different from what is here represented to be the case.

The fact that this information is thrown before the public just at the moment when there are thousands of visitors to the spot to celebrate the great annual festival when Lourdes has its largest number of visitors, gives room for the belief that malicious pens are at work to vilify the place of pilgrimage and create confusion.

The French people are quite alive to the necessity of hygienic conditions, and we know by personal observation that for years the rules of health have been observed in French cities and towns, even with much greater care than in the cities of England, for we saw, more than a generation ago, that the streets of Paris were swept clean every morning and washed before the people were out of their beds, while no such measures were taken to clean London.

We are therefore of the belief that the purpose of the alarmist report issued by Professor Bonneson was so calculated as to produce confusion and alarm among the visitors to Lourdes, at the moment when the number of visitors would be greatest, namely, on the eve of the feast of the Assump-

From all that we can learn of the true state of the ease, both the Government, the Church authorities, and the Board of Health of Lourdes put forward all their energy to make the conditions of the city as favorable as possible, and to keep clean the running stream in which the diseased bathe their limbs, and, were this not

before now have stopped the pilgrim

These pilgrimages have not sprung suddenly into a custom. They have been growing more popular every year, s it became more widely known that miracles were wrought there, and we do not doubt that all necessary pre cautions have been taken by the authorities for the preservation of the health of the visitors, so far as precautions were needed, according to the most modern methods. It is not the first time even during

he last few months that brazen lie have been told by the correspondents for the British and American press, in order to throw an undeserved slur upon the French priesthood. But even if the story now told were quite true, it is too much of a leap to conclude that the clergy are the persons to be blamed for the state of affairs, which seems to fall under the duty of the civic authorities and the Government to correct, and not the clergy, who have very small influence with the Government at present. We have no doubt that when the truth of the matter is known by the mails the story will be found to differ greatly from that which has been sent by cablegram.

We know that the conditions under which pilgrimages to Mecca have been made in past years have been the cause of cholera and other plagues which from the course of the pilgrims as a centre have been spread over Europe and other continents, but France is not Turkey or Arabia, and the French Government is carried on in a different way from that of the Sublime Porte.

### THE CHURCH AND THE VERNACULAR. CONTINUED.

Now that Henry was a self-made Pope, the supreme head of the church of England, he, like all reformers, considered himself the very essence o orthodoxy; he, the most immortal man n England, set himself up as England's spiritual guide. And although Henry had abjured the Roman Church, still that was no guarantee for the innovators, that they could mould their doc trines to their own fancy, for experience had taught them that Henry, as Pope of the church of England, was as much to be dreaded as when he was "Defender of the Faith."

About six years after Henry had issued the above proclamation, it was brought to his notice that the 'Matthew's Version" was replete with many false renderings and unseemly notes calculated to mislead the unsophisticated and uneducated; and that the indiscriminate reading of such a version had produced a number of teachers who professed strange and contradictory doctrines, that the ignorant discussed the interpretation of the Scriptures in ale-houses, taverns and in every place of ill-repute. This base conduct had been carried so far that amidst copious libations the disputants would very often pass from heated discussions to the more persuasive argu ments of the 'ring.' And we are told that the Scriptural injunction "to turn the other cheek" was not the translations of the Bible, for in his order of the day, but that the spirit of opinion they were calculated to make retaliation was abroad, and that it made very little difference which part of an assailant's anatomy was punished as long as he received a supposedly well merited castigation.

To remedy this state of affairs it was enacted that Tyndale's version should be disused altogether, since it was crafty, false and untrue, and that the authorized version (Matthew's Bible) should be published without note or com ment : that the permission to read the Bible in public was revoked : that the private reading of it was confined to lords and ladies of noble birth, and to those who were householders; and that all others who would dare to open it were subject to imprisonment for one

month. Now non Catholics have been in the habit of accusing the Catholic Church of having prohibited the reading of the Bible by Catholics, but at no time did she ever issue such a sweeping prohibition as that enacted by Henry, the Pope and head of the church of Eng-

The next translation of the Bible was made in 1538 A. D. It is known as the "Great Bible," but for some reason or other, it is also known as " Cranmer's Bible," notwithstanding the fact that some learned Protestants have proved that Cranmer had nothing whatsoever to do with it. It was Coverdale, conjointly with others, who made this version at the request of Thomas Cromwell, who, with the possible exception of Henry, was the most dastardly fiend in England. It was he who pillaged and destroyed the monasteries, convents, churches and cathedrals that were the landmarks and nonuments of the generosity, faith, saintliness and learning of his fore fathers. He never stopped at anything, never considered anything too the case, the Government would itself foul when his own personal aggrandize-

ment was in question, and it was for this end alone that he urged the translation of the Bible. By his fiendish ness and servility he raised himself from a fuller's office to the position of Vicar General to the King. This naturally increased his influence with Henry, and to it may be attributed the royal permission granted for the publication of the Bible, as well as all the injunctions and proclamations conperning the same that were issued by His Royal but Heretical and Poly gamous Holiness "-Henry. Cromwell desired that this bible should, in point of typography, excel anything that was hitherto printed, so he induced Henry to obtain from Francis I. permission to allow Grafton and Whitechurch to print it in Paris. Francis granted the permission, but after some time withdrev it owing to the great pressure brought to bear on him, and despite the order of Francis that all that was printed of the Bible should be confiscated, it was

The vulpine Cromwell determined not to be outdone, so he sent to Paris and bought types and presses, and encouraged a number of workmen to accompany them to London, where the bible was completed. It has no dedication, but on the title page is a representation of the Almighty saying to Henry: "I have found a man after my own heart, which shall fulfill my will." There is no doubt that the eringing and crafty Cromwell was the author of these words, and if Henry ever did the will of God it must have been when he caused the noose to be tightened around the neck of his base, selfish, heartless and unprincipled Vicar-General.

nearly all smuggled into England.

At the instigation of Cromwell, Henry issued proclamation in November 1539 A. D. substantially as follows Desiring that our subjects should acquire a knowledge of God's word, so that they may be better able to serve Him and observe His commandments, and perform their duty to us, their ruler; and knowing that this our desire cannot be more effectual than by allowing them to read with all freedom the Holy Scriptures in their own vernacular tongue; and to avoid these inconveniences and disorders which spring from the diversity of translations, we have charged our well be loved councillor, the Lord Cromwell, Keeper of the Privy Seal, to see that no person within the realm attempt to print the Bible for the next five years without his permission." who married and divorced Henry a often as the latter desired, and who never allowed any scruples of conscience to stand in the way of his own interest, on finding that Henry was favorably impressed with the "Great Bible," had it revised and wrote a prologue to it. This prologue was printed in subsequent editions of the Great Bible and gained for Cranmer the credit of having made the translation.

In the two succeeding years six editions were issued, and the editors deserve great credit for having been so true to their principles, since no two editions agree with each other. Bishop Tunstal vigorously opposed all England and its mir isters the laughing-stock of the world.

The King's injunction that the Bible should be read with "discretion, honest intent, charity, reverence and quiet behavior," was so completely disregarded that Bishop Bonner of Hereford threatened to remove from St. Paul's church the six Bibles he had placed and chained to the walls there in, on account of the strife, ill-feeling disturbance and irreverence produced by the reading of the Scriptures. This needs no comment, suffice it to say, that if the reformers themselves became so disgusted with their partisans and followers, they cannot blame others for heaping coals of fire on their heads.

Richard Taverner first became known to the public through the disturbances at Oxford, which arose out of the distribution of Tyndale's New Testament He was a protege of Cromwell; and the Bible that bears his name was printed in 1539 A. D. It was partly translated by himself, and partly taken from " Matthew's Version." If it had any merit, it was only feebly recognized, for it was completely superseded by the Great Bible, which was universally admitted to be the official Bible of the Church of England Taverner in his dedication to Henry says: "This one thing I dare full well to affirm, yet amongst all your majesties deservings, your highness never did anything more acceptable to God, more profitable to the advancement of true Christianity, more unpleasant to the enemies of the same and also to your Graces enemies than when your majestie lycenced and wyled the moost sacred Bible, contayinge the unspotted and lively word of God to be sion : and with all these causes operin the Englyshe tonge set forthe to your highnesse subjects, etc."

If there is one thing more than

in all the dedications of the English Protestant Bibles, it is the base obse quiousness of the writers, especially to Henry the Eighth, a man who should have been hurled from his throne amid the execrations of his outraged sub-

jects. We admire a man when he shows be coming respect to his superiors, but to try to influence them by sordid flattery, n order to advance one's own selfish aims, is nothing better than Hindoo servility. It is true that not all of those in power are influenced by the sweet narcotic, but unfortunately some take to it like fish to water, and on certain occasions a state of irritability is produced, if it is not forthcoming. This of course should not be the case, and after making all due allow ance for the weaknesses of human nature, we must say that men in power should be above the little vanities that make life so pleasant for

The Geneva Bible, or, as it is commonly called, the "Breeches Bible," was published in Geneva in 1560 A. D. It is the work of non Conformists, who on the death of Edward the Sixth went

to the continent. Whittingham, a brother in law of Calvin, superintended the translation. In all the editions the word "aprons," in the seventh verse and third chapter of Genesis, is translated "breeches;" this is the reason why it is called the " Breeches Bible." This word " breeches " is the hirthmark by which the Geneva version may he known and distinguished from all other translations of the Blble.

The non-Conformists are indebted to John Bodley, the founder of the Bodleian library, as it was he who con tributed the money necessary for the publication of this version. It is per meated with Calvinistic doctrine, and it could not be otherwise, for the very atmosphere of Geneva was loaded with Calvinistic influence. When these non-Conformists returned to England they made every effort to have their peculiar views "take root and flourish there," but with very little success.

A note in this version reads as follows: " As the only will and purpose of God is the chief cause of election and reprobation : so his free mercy in Christ is an inferior cause of salvation, and the hardening of the heart an inferior cause of damnation." Such teaching is enough to overturn all religion, and even civil society itself, since it contains the germ of the grossest immorality, for according to it our salvation or damnation depends solely on the will of God, and not on any actions moral or immoral that we may perform or be guilty of. Yet we must give them credit for not having altogether corrupted the faith once delivered to the saints. In the note to Matthew, chap. 25. verse I. "And he (Joseph) knew her not till she (Mary) brought forth her firtt-born Son etc.,' we read as follows: "Christ is here called the first born, because she (Mary) had never any before, and not in respect of any she had after. Neither doth this word (till) import alwaies a time following wherein the contrary may be affirmed; as our Saviour saying that He will be present with His disciples till the end of the world, meaneth not that after world He will not be with them."

### THE POPE ON TEMPERANCE. A general convention of the Catholic

Total Abstinence Union of America was held recently at Providence, Rhode Island, at which the Rt. Rev. Bishop Canevin of Pittsburg presided. Eight hundred delegates from all parts of the United States were present. The reports of the various organizations composing the Union show that the society has a membership of 100,000. This is a large number in itself, yet, at first sight, not nearly so large as such an association, spread over the whole country, ought to have, as it is but one member to 120 Catholics. But it must be considered that of these 120 Catholics referred to more than one half are women, for whom there are but few specially organized Temperance Societies. Few women of any standing, whether members of the Catholic Church or of the Protestant denominations, require for themselves the restraint of the laws or rules of any organization to keep them to temperate habits, and thus but few parishes have deemed it desirable, much less needful to have active temperance societies for women. Many also have pledged themselves against the use of intoxicants without belonging to any organization, and this is almost entirely the case with those children who take the pledge at the time of their First Communion or Confirmation, which frequently happens. It often occurs also that the members of some societies have objections to incorporate their societies with unions of larger exten ating most surely the number of actual ly plede i temperance workers on the Total Abstinence plan throughout the another that stands out in bold relief, United States is really many times, per- can be changed at will by the General

haps even one hundred times the num. per of members of the Union.

One of the first acts of the Union was telegraph to the Holy Father Pope Pius X. the firm adhesion of the union to the Holy Father.

A cordial greeting was returned by the Pope, conveying his blessing to the convention, the delegates and their work, and the Holy Father expressed the hope that the Catholic Church itself may become a vast Temperance Society on the principles laid down by the Temperance Union. We cannot doubt therefore that Pope Pius X., without laying it down as a principle to which all are absolutely bound, is fully of the opinion that Total Abstin ence, as an act of noblest self denial and mortification, is the safest practice for those who are or have been addicted to drink, and the best example which even the most sober people can give to brethren who are liable to fall into the vile sin of intemperance.

### " CREED REVISION."

4: Present indications are that no revision of the Methodist creed will be undertaken in this generation."

This is what the Michigan Christian Advocate, the Methodist organ of that State, has to say in answer to an invitation made to the Southern Methodists to join them in putting the common creed into better form. The Advocate is of opinion that "the time is ripe for The present age is an age of

transition, according to this official o gan of Western Methodism, which continues its article on this subject in its issue of August 4:

"Under such conditions our articles of religion, general rules, and other standard doctrine are as satisfactory to the majority as any one which could now be framed. While not including such peculiar tenets as the witness of the Spirit and Christian perfection, they do not oppose them, and can live, as they have in the past,

The article states plainly the fact that the English Methodists especially. to whom all would naturally look for hearty support in such an undertaking, seem averse to the movement. Besides we are told that the Methodist Times. a London paper which is radical in some things, and with whom it confesses, "ex pediency outweighs honesty," absolute ly opposes the present movement. This paper says that

" Theoretically, a great deal ought be said in favor of the American pro posal, especially on the score of honesty. But practically, we are con-vinced that any attempt at definition just now would be inexpedient. The fact is, every Methodist Church now allows a certain latitude to its ministers and people on points of doctrine, so long as the substance of doctrine is accepted and honorably adhered to all know, in practice, what substance is; for it has been that substance is; for it has been clearly laid down in the admirable Free Church catechism. Anything further in the way of an attempt to bring the whole body of Methodist belief into the straight waistcoat of a doubting the straight waistcoat of a doctrinal standard would probably have an effect of a far reaching and disas-

trous character. "For the plain truth is that the world of religious thought is state of flux. True, Christian has assimilated and been enriched by the theory of evolution, as the result of researches into natural science. But even on the subject of evolution, we have not heard the last word. while, a new realm of thought is be opened up by the investigations of the

is practicable, and any effort to force it prematurely might conceivably end which would rend our

in a fissure which would re Church asunder from pole to pol "Students of theological know well that these periods of flux in thought occur in cycles; and it will be quite time enough to examine our own doctrinal position when the present movement has reached a standstill of which no signs are yet discernible. If the invitation comes to the British Conference, we hope it will be courteously declined—and declined not on the grounds profferred by Bishop Wilson and others, of any slavish dread of breaking with traditional views, but because the time is not opportune."

For over one century Methodism has attacked the Catholic religion because it has taught other than Scriptural doctrines, that is to say, unscriptural doctrines, and there was no true teaching of Christ but that of John Wesley. But now we have all Methodism giving out its opinion on Christian doctrine.

Southern Methodists believe that the truth of Christ must be made conformable to what people can be induced to practice, and they invite other Methodists to reject the teachings which have been hitherto those of all Methodists, and of which we have hitherto heard that it is the true spirit of Christianity that Christians must not dance, that they must abstain absolutely from all intoxicating drinks and from smoking, especially cigarettes, and that they will become justified by merely asserting their own justification. Northern Methodists believe that these doctrines are the truth of God and must be taught so long as they are satisfactory to the majority of the people. But God s truths though they are, they

Conference. The British or English Methodists will retain the doctrines as they stand for the present, not for their truth, but because they are free to the people to believe them or not, just as they please. We are indeed not surprised that the Japanese have recently determined to establish a United Methodist Church of their own, which will not, at al! events, be reproachable with the fault of teaching such doctrines as they deem proper according to the whims of localities.

SUNDAY AND THE SALOON.

To the heat of Sunday, the 18th inst. the Detroit News attributes an enorm ous increase in the number of drunken people who were brought before the judge of the city on account of drunkenness. On that day there were no fewer than sixty seven persons charged with and convicted of drunkenness, and receiving punishment for that crime alone on Monday, besides a considerable number who were only committed to prison for other offences.

Sunday is a day when, though the law is specially strict against the opening of saloons, that law is evaded by the majority of the saloon keepers in that city, who leave the side door of their establishment open so that liquor may be obtained on the sly. The police should be more vigilant to see that the law be kept; but as a matter of course the saloon keepers who pile up the money, while their dupes are fleeced, encourage the latter to drink till their money is exhausted, be the day Sunday or Monday-and the warm weather is even taken advantage of as a reason for persuading the dupes to drink more persistently, for they are told that " a nice cool drink properly iced and flavored is the best protection against the overpowering heat," whereas in reality no matter what the liquor may be flavored with, the intense heat sends the volatile alcohol through the veins and brain and the drinker is scon the victim of his folly. Thus is the Sunday spent to the ruin of the devotees of Bacchus, and on Monday mornings the police court has a larger crop of drunks before it than on any other day. The Sunday calls for more respectful treatment than other days. God should be adored and served on that day, which is His own day, as He has sanctified it for Himself. But the frequenters of the saloon desecrate it beyond other days. They devote it to gluttony, intemperance and disorderly conduct beyond all days of the week. They dishonor God, defile themselves and ruin their families on the very day when they should be more careful than at any other time to fulfil the law of God and to keep His commandments faithfully.

### PRESIDENT ROOSEVELT AND THE POPE.

The message sent by President Roosevelt to the Holy Father, Pope Pius X., by Bishop Gabriels of Ogdens burg, N. Y., has aroused to a higher pitch than ever the President's popularity with Catholics in every State.

It is not to be denied that by his treatment of every scandal which has administration, he has shown in office a courage and a determination to suppress such scandals at any cost as were hitherto unequalled even though enormous wealth was ranged against him : and he has shown himself to be the President of the whole nation, and not of any clique, faction, or section of the people. In his endeavors to arrange the difficulties between the employers and the employed, he was eminently successful, not seeking to gain votes at an ex pected election, by over-riding the special interests of either class, but bravely facing the trouble which he knew would certainly meet him face to face if he could truly be accused of having swerved from justice in the slightest degree. His solution of this very difficult position raised him at once in the affections of the people of both classes, rich and poor, capitalists eligible to fill the presidential chair, and working men. And although he knew of the existence of an aggressive anti Catholic party, who kept up the spirit of hate in which it was conceived. he braved their aggressiveness by giving Catholics a share of the highest positions in the land, as well as other posts which, though not the highest, were of such importance that old Apaists locally resuscitated that almost dead association in order to oblige the president to pass over deserving Catholic candidates. This decided President Roosevelt to appoint the men whom the dark lantern party wished to taboo.

We do not in the least believe that the President's courage in this and similar instances lost him any votes when those which were cast for him were weighed against those cast against him; for it must be remembered that in closely contested elections, the vote of a certain percentage of Catholics has more than once been decisive for victory, and this sometimes probably even the non-Catholic world as Sovereign of the Papal States before they were unjustly taken from him, he claimed no temporal power over the citizens of any other state. The only temporal power which the Pope claims is the tory, and this sometimes probably even

when its weight was estimated at much ess than the reality.

The President, on learning that Bishop Gabriels was about to lead a large pilgrimage to Rome, commissioned the Bishop thus:

"Tell the Pope that I send him my profound regards. I have tried to treat Protestants and Catholics alike, as my Protestants and Catholics alike, as my latest appointments show. I will try to perpetuate this policy. This Republic will stand for many a century. I expect that there will be Catholic presidents as well as Protestant. I trust that they all will treat each other as I have tried to do." Not only, therefore, has the Presi-

dent dared to tell the public that he will regard all denominations as equal, but he is convinced that the future policy of the United States will be to follow the same course as he has laid down for himself. We have no doubt that this is what will occur in fact, and President Roosevelt's course will undoubtedly hasten the day when this will come to pass. Hitherto, however, there has not been any Catholic nominated for the Presidency; but the time will undoubtedly come when it will be otherwise, for the American people are daily growing more and more liberalized, and as the anti-Catholic associations of the past have all come to an ill end without gaining their purpose, the future will undoubtedly utterly destroy the influence and power which these associations have enjoyed.

### LONDON'S MORALS.

The Very Rev. Father Bernard Vaughan has aroused a good dea of comment in the fashionable quarters of London, especially in Mayfair, by the directness with which he preaches against the vices which prevail in the midst of the fashionable people of the great Metropolis and with which he denounces the sins of the upper classes, as when he asserted recently that "London from end to end is lit tered with broken marriage vows, and in the divorce courts nearly three hundred traitors to their troth are waiting this day to be relieved in this world of what God will not relieve them in the next.' Father Vaughan mourns that the time is past when " Englishmen were wont to have large families, and to boast of them. Now plenty of men would be ashamed to show their equals in society in London a nursery full of children. On the other hand, the London Spectator de votes a great deal of space to the discussion of the problem, maintaining that the picture as shown by Father Vaughan is overdrawn, and that "unlike Sovonarola, his sermons will not be followed by a bonfire of vanities."

We do not for a moment hesitate in pronouncing which of the two, the priest who knows thoroughly, through individual intercourse, the people of whom he speaks, or the editor who knows the people only at a distance from him, and cannot tell anything about the characteristics of the classes concerning whom he writes, are most

worthy of credence. And the first step toward remedying the evil is evidently to tell those who are guilty the grievousness of their sin, and the next to make them aware that they are guilty of it and to induce them to abandon it and to return to a better ourse of conduct.

We do not see what beneficent in fluence, says the Spectator, these diatribes will have upon the public, and human nature is not such that it will not be warned off the gross obvious sins, if it has the wish or means to comply with them. We say, on the contrary, that they must be made aware of the fact of their sin and of the immensity of their malice before they can think of reforming their conduct, as it is Father Vaughan's desire they should do.

# THE "FOREIGN POTENTATE.

A correspondent, who signs himself conald E. Smith, sent the following Donald E. Smith. Donata E. Smith, sent the following query to the Free Press. Sir —Kindly answer the following question in your valuable paper: Can a Roman Catholic citizen of the United States who was born in that country and elected by a vote of the people, be even though he is subject to a foreign potentate, the Pope of Rome, who claims temporal power over his sub-

Our Portage avenue contemporary of the 10th inst. replies by merely quoting the constitution of the United States, Art. 2, sec. 1, which says nothstates, Art. 2, sec. 1, which says nothing about foreign potentates, but simply provides that no one shall be eligible to the Presidency unless he be a natural born citizen, thirty-five years of age and fourteen years resident within the United States, and that he shall swear to preserve, protect and defend the Constitution. This This answer, while shelving the question does not refute the error that under lies it. A Catholic citizen of the United States is not "subject to United States is not "subject to a foreign potentate, the Pope of Rome," first, because the Pope is no longer a foreign potentate, and secondly, because even when he was recognized by the non Catholic world as Sovereign of

over the States of the Church: in other words, the Pope claims rightfully that he is the legitimate king of Rome and of the adjacent territory. He lays no claim to interfere with the temporal affairs of any other country. In point of fact his temporal power is now confined to the precincts of the Vatican.

Consequently, there is nothing in the law of the Catholic Church or in the Constitution of the United States that would preclude a Catholic from becom public. On the 4th inst. we quoted President Roosevelt as saying to the Catholic Bishop of Ogdensburg, "I ex nect that there will be Catholic presi ents as well as Protestant." theless, until the present dormant and secret, but very real, prejudice against Catholies occupying the position of Chief Executive is removed, there is no likelihood of any Catholic being elected to the presidency .- Central Catholic.

# GOD'S GREATEST GIFT TO MAN

SERMON OF REV. JOHN PRICE AT PRIEST'S DIOCESAN EUCHARISTIC LEAGUE, PITTS

BURG. The following sermon, on the Preciousness of the Eucharistic Gift, was delivered by Rev. John Price on the occasion of the Priests' Diocesan Eucharistic League's annual convention recently held in Pittsburg. It is quite instructive and should prove of benefit to all readers: Right Reverend Bishop, Rev. Fathers

and Brethren: It is with a deep sense of unworthiness and incapacity that I venture in this illustrious and intelli-gent presence, and on this feast of St. Pascal Baylon, our patron, to treat of the greatest gift that God's love has vonchsafed to bestow upon men. The very thought starts to my lips the cry of Jeremiah: "Ah, ah, ah, Lord God! Behold I cannot speak, for I am a But surely, if anyone may speak, it should be a priest, and it ould be a shame if a priest could not of appreciation, and say some words should falter in finding expression of his love for the Love Divine which placed him in the sanctuary to be the consecrator, the custodian and the dispenser of this bounty of bounties, this sacrament of sacraments, this summary memorial of all God's wonderful works.

To make up for his own lackings, the priest, however, has printed volumes roduced by master-lovers of Jesus in the Blessed Eucharist, and from these he may draw stores of appreciative thought, and plenty of rich and beauteous wordings for exalted sertiment. I will be readily pardoned, then, if permit my hand to rest in the palm of the great St. Thomas of Aquin, who will be my guile in this Eucharistic and my master in this theo-

logical exposition.
In some of St. Thomas' minor works, "De Venerabili Sacramento Altaris," one will find set forth in succinct, yet nasterly manner, illustrated by texts of Writ and choice paristic selections, abundant substance for many-a s meditation, and most admirably suitable for the contemplations of the holy Eucharistic hour.

Taking for his text: "Come, eat My bread, and drink the wine which I have mingled for you." (Prov. ix, 5), Sb. Thomas opens his tract with an inquiry into the reasons that led Love to institute the Blessed Eucharist. These reasons were the following: To set up a memorial of Himself, to establish a sacrifice, and to provide a food for man. This morning will confine myself to the third reason -the provision of a food for man.

this provision proceeds from As divine liberality, it must comport with its source. That this precious food is the greatest gift of divine liberality shown by three considerations, ch, when weighed, possess the which, the consideration of the magnificence of the gift; second, the consideration of the magnificence of the Giraforce of argumentative proof; first, third, the consideration of the mag-

nificence of its fruits. when God created man, He gave over to him all the work of His omni potence, as the writer of Ecclesiasticus testifies: "God created man from the earth and gave him power of those things that are upon earth," and, in the Book of Deuteronomy, we read: "God created the sun and the moon and all the stars of heaven for the service of all the nations that are under heaven (xix)." Thus man was divinely constituted the lord and high priest o the universe. It is by the mouth of man that the irrational things of the earth send forth their praises of the Creator, as is beautifully illustreted in the immortal "Benedicite." when an earthly king confers a gift of land and title upon a favorite the whole world praises his liberality. What must we say, then, of God liberality, who gives over to man's lordship the whole stupendous creation of His almighty flat?

But God's liberality outstrips even this large and dazzling investiture; for He commands the angels to be man's servitors. St. Paul is authority for this: "Are not they all ministering spirits, sent to minister for them who shall receive the inherit ance of salvation?" (Heb. xiv.) The angels, then, are appointed to serve man, leading him away from the snares in his path, defending him in his con flicts with the powers of evil, and conducting him, when just, to the gates of heaven. Who has such servants as these angelic ones? Men serve kings for pay, or in the hope of rewards, but their service is to often unreliable for men may be treamerous, of passion, or self-seeking, or they may or passion, or self-seeking or they may be corrupted by bribery. None of these contingencies can betall our angelic servitors. How ast nishingly large looms the stature of God's liberality seen in the light of cais great con-

But God's bounty presses upon us more richly still. C estion is ours the service of angels is ours what rarer treasure is the Divine be stowal? The answer of the Lord God of Israel, because He hath visited and wrought the redemption of his people."

Through the incarnation, God's eternal

Word became man's companion on life's sions of interse, energetic values, and pilgrimage, and, by example, made its you have heard the doctors and theolog-burdens light and its yoke sweet, refreshing the weary, the broken, the and consanguined "with Carist. Oh, and consanguined "with Carist." heavy burdened, strengthening the weak kneed, unstopping the ears of the deaf, giving sight to the blind, making the lame to leap as the hart, cleansing the leprous, healing the sick, and even spatching the dead from the Not only was He companion, "He emptied Himself, taking upon Himself th form of a servant," He fed the hungr and washed the feet of the disciple But He went farther than companion He fed the hungry ship, farther than serv.ce; He died for man on the tree of shame. "The Son of Man is come, not to be minis tered unto, but to minister and to lay down His life for the redemption of (Mattew xx. 28) But the list of divine liberalities

not exhausted yet. Behold the final and crowning one! He gave Himself as food, "Take ye and eat, take ye and drink." It was great liberality to make man sharer in the sovereignty of the universe, greater to dispute His angelic courtiers to be man's bodyguards and valets, greater still to be a Raphael in man's journeyings, amazing ly greater to die for man's guilt. all liberalities. God yet maintained superiority and an aloofness. When, however, His condescension goes to th length of making Himself man's food superiority apparently vanishes, aloof ness disappears and a union of most kind is wrought; a union of thorough body and soul in receiver ceived. Here, then, behold the farthermost reach of divine love, its highest realization- the masterpiece of divine liberality! As there is nothing higher, greater or more magnificent than God, in giving Himself He gives all-no superior gift in the power of His omniscience and omnipotence.

This magnificent masterpiece of lib erality is seen in greater splendor when e contemplate the magnificence of the ive. Who is it that heaps upon man Give . ich signal and copious marks of love. crowned with the gift of self for man's partaking as food? It is the infinite Being who drew man from the bosom of nothingness. The thought is over-whelming. If St. Peter essayed to avert the agonies of the Passion, out of love for the divine Sufferer, our minds feel impelled to protest against this excessive outpouring of self as food, not wholly because of the lowliness of the sacramental state involved in the gift, but mostly because we recognize that but mostly because we recognize that the gift will fail to meet proper appreciation, and its manifested love be out-raged, chiefly because majesty will be concealed, omnipotence seem powerless and vitality shows itself apparently inert. But divine liberality is not sta not even by the lamentable fact that men may profane the great gift, and outrage the helplessness that goes with the mystery of transubstantiation. No; He who permitted man to scourge Him, to buffet Him, to spit upon Him, to ake mockery of Him, to nail Him to a cross and jeer His agonies, will permit for the sake of choice souls, that unholy hands may seize Him, and unholy lips receive Him in the thrice Blessed ment. Like the sun which sends its ght and warmth upon the just and unust, Jesus in the Eucharist lives for all he good and the bad, to be eaten by both-sorte tamen inequali. 'Tis great to give rich gifts to friends, greater to

thankless and the unfriendly! But we will find ourselves more at home when we glimpse at the greatness of God's liberality shown in the donation of the Blessed Eucharist by studying the beneficent fruits that are the garner of its worthy reception.
The chief effect of Holy Communion is to bring about a union between man and God that makes man a partaker of divinity and accords him a foretaste and pledge of eternal union in glory. He who eateth my flesh and drinketh My Blood has everlasting life, and I will raise him up at the last day."
There is an anology between the
effects of material food upon the body and the effect of this sacred food upon the soul. Material food augments our physical and vital powers, repairs waste, imparts vigor conveys a sense of relief that soothes and sweetens the whole body. Holy Communion confers and increases sancti-fying grace, refits the spirit's losses, its efforts for supernatural accomplishments and imparts a joy that is the dawn of everlasting glory. This last effect is the chiefest in St. Thomas mind, and he puts it forth in the post-Communion of the Corpus Christi Mass:
"Make us to be filled with the ever lasting truition of Thy divinity, which the temporal partaking of the Body and the Blood prefigures. Again, Fathers, man is a whole-

cenfer them upon menials, but oh! how generously and unspeakably greatest to

shower them on the indifferent, the

an entity—though he possesses two natures, the material and the spiritual. Death, it is true, cleaves apart the union of body and soul, but this separation is a punishment consequent upon sin, and was not, I take it, a portion of the original, divine, creative intent. After all, death is only a temporary separation; reunion will come on the great day of universal resurrection, and the just shall en-ter, body and soul, into immortal life. Now if the Blessed Eucharist directly applies the life of grace to man's soul making it fit and more fit, communion nunion for its blessed rest wit od, it surely affects the body, in directly at least, and shapes and fits it more and more for the everlasting joys it will share with the soul. How ould the soul leap from perfection to erfection without the body feeling the spur of grace? Man eats with the body; and has not Jesus said, "He who eateth My flesh and drinketh My blood, has everlasting life and I will raise him up at the last day?'
Who dares, in the face of this state ment, exclude the body from the action of the divine graces preparative of a glorious resurrection? the divine graces preparative a glorious resurrection? Is

of the ciborium he cup of the sacred What, then, of conscious, willing, lov-ing contact with man's living lips and living bosom? Your ears, Fathers, an attuned to patristic expres-

no, it is not metaphors they employ is the use of terms of unmiscakable strength, to convey an unmistakable belief. May it not be, too, that through Holy Communion has come that, I know not what, mysterious resemblance that priests bear, one to the other? Say that it springs from the sacramental seal of orders, and you grant at once the principle that superatural forces reach and mould the ody's aspect. And why should we body's aspect. wonder at this, when vice possesses the secret power of showing its loathesome the bearing of the habitually gross

If you have followed main my humble presentation of the divine liberality m.nifested in the giving of the blessed sacrament, is not that liberality shown to be most resplendent, not only in the magnificence of the gift, and the nificence of the Giver, but also in magnificence of the benefits that follow from its worthy reception? No wonder we sing-

"O Salutaria Hostia

Fathers, it is your peculiar privilege to move in the eucharistic sanctuary, as if to the manor born, and to be the favored courtiers about the throne of the Eucharistic King. You are on a footing of reverential familiarity with Him of reverential landings.

for He said to His first priests: "Non

sed amicos"—I will dicam vos servos, sed amicos not call you servants, but friends four King and Friend is in your midst, and daily in your hands—concealed from the eyes of flesh, but revealed to the dazzled vision of penetrating faith. To you, the concealments do not hide great Heart of your Friend, nor His winning wondrous humility, His obedi nce to your consecrating calls, and His longanimity as the prisoner of love in your tabernacles. To you and to all meditative minds He is the cdel and examplar of unnumbered virtues, which are the more largely pprehended, the more He is contem plated. How rejoiced are we when persons are found who improve on earer acquaintance and whose natures constantly yield glad surprises in ex-cellency! How rare such characters! Too many are disappointing; and our initial admiration gives way gradually o final disenchantment. a "Rex accrescens"—an inexhaustible admiration. In the silent contemplations of the eucharistic hour we may see Him flowering ever more fair, the more we seek to fathom the eucharistic mystery. Can you not echo from your experiences my concluding strain?

"With each passing hour "With each passing hour Thou dost reveal new beauties to mine eyes. New virtues to my mind. Yet, thou art like The heavens at early evening, when we see A single star, and then a brighter star, And then a cluster, till upon the night Unfolds the glory of the firmament—To watch Thee, Jesus, and to study thee—To love the and to know thee as thou art—Is occupation for a man's whole life; Xes, occupation for eternity."

### MUST SOON RETURN TO ITS SENSES.

N. Y. Freeman's Journal. The writer known in French liter ary circles by the name "Trois Etoi-les" (or "Three Stars"), that being his literary signature, is a retired general of the French army and a member of one of the oldest Catholic families in Britary. Like the major ity of Frenchmen of his kind, he has oked upon the disestablishment the Church in France as the final blow to the hopes of a grand Catholic revival. He refuses to believe, however, that the situation is beyond recovery, and his views, as representing those of a party growing in strength every day, namely, the Church restora-- are an interesting study. He contributes to Le Corresponden (Par s), an article in which he foretells an inevitable reaction against godless government, as a result of the anarchy he thinks is certain to occur as the logical consequence of irreligion in a country so closely bound up with Catholic tradition as France. In the following terms he expresses the tenor of his sentiments:

"Tae rupture has taken place, and France has lost her best friend. In disestablishing the Courch, her enemie thought they were giving the last blow to a dying institution. Instead they found themselves face to face with a blazing energy. A country has not been in vain Catholic to the core for been in vain many centuries. France has been chiseled in Christianity. Nations, like individuals, are influenced even unconciously by heredity and the faith o his fathers still burns brightly among the rural populations of France. In the North even where undutifulness to the Church has affected whole districts, these same districts I have seen rise as one man and demand the maintenance of the Old Faith. It is perhaps a blessing in disguise that has overtaken atheistic France; she will learn from the tyranny of a godless government the real value for her of the principle of Church and State and the event will prove the reawakening of her consci nce so long indifferent and dormant Even as it is, the adversaries of Christianity are beginning to see that they are threatened by the very arms which

are threatened by the very arms which they themselves forged."
The writer proceeds to show that the creed of godless immorality, or morality without a god, is not a novelty. It has existed since the beginnings of coherent society and the measure of the success of any society conceived on this purely ethical basis is gauged by the shortness of such society's existence as a national Nor is the political application entity. of principles without religion, particu larly to a democratic government, sound in its vital particulars, in his opinion. He says:

"Any well organized and sound de morracy is based on two specific princi-ples—liberty and unity. The liberty ples-liberty and unity. that a government can grand that a government can grand individual is in proportion to the moral individual is in proportion to the moral individual consciousness that the individual shows; to his predisposition to be right-eous for the sake of righteousness, not from fear of the punishment inflicted by

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law for infraction of order. In the case of a country which has for centuries been taught the moral law before it has learned the civil, the only result of the overthrow of the foundation of its morality must be either scepticism as to the value of a moral code and a disinclination to be law abiding, or else a feeling of distrust for the forces which have removed its moral support. In a law-abiding nation like France, this is the most likely result, it being intolerable to suppose that the educative work of so many centuries can abolished and eradicated in one day. As to union among the people of a de-mocracy a lack of a strong religion bids fair on all grounds to breed materialism which leads to reckless competition and consequent factions — the rich against the poor, the question of national unity being impossible where the idealism bred of religion is likewise impossible. Gross materialism renders real patriotism impossible and national reposes in a strong patriotic Victory or death was the sentiment. cry of the French revolutionaries of the nineteenth century; it seems that the choice of the twentieth century for France will be between anarchy and a return to religious ideals. The age of political neutrality is dead; the enigma of life weighs too strongly upon man-kind to permit of human ideals being shattered at the whim of any political regime. A belief in God has been man's only sola all the ages and the Catholic religion has ever supplied the logic of sentiment and reason that have sustained him in his ideals at all times, has ever preserved the mental balance of the people of France through its most arduous trials."

# CHURCH AND CLERGY IN SPAIN.

In reply to the strictures of a Madrid correspondent of the London Times, who describes the Church in Spain as who describes the United in Spain as extraordinarily weak, and the Spanish clergy as uneducated and for the most part idle, a London priest is quoted by the Manchester Catholic as an authority on the subject by reason of long residence in Spain. He stigmatizes as absolutely false the assertion of the Church's weakness. He admits that Socialism has had some effect on the simple piety of the Spanish people in simple piety of the Spanish people in certain quarters; for Socialism, in Spain, as in many other countries, is bitterly anti-clerical. But, on the whole, the Church retains her ancient power both in town and country, as is proved by the crowded churches, andto take another phenomenon—by the great influence that some of the Bishops and clergy were able to exert in the Carlist cause. The same authority says: "There are no greater theologians in the world than the Spanish clergy. The theological learning of clergy. The theological learning of the Spanish Bishops excited the admir-ation of the Fathers of the Vatican Council. The Spanish priests, as a body, are an excellent and holy set of men. In such subjects as science and languages they may be behind the clergy of some other countries, but that is largely owing to the peculiar circumstances of Spain. In the domain of Theology and Scripture they are sur-passed by none; and it is absurb to call such men uneducated and ignorant. An important point to reme connection with the is that all ecclesiastical preferment is that all ecolesiastical preferment goes by merit, as a candidate for an office must pass a special examination or 'concursus'—hardly a system for an 'uneducated and ignorant clergy.''

### FIVE-MINUTE SERMONS.

Thirteenth Sunday after Pentecost. DANGERS OF VENIAL SIN.

I know thy works, that thou art neither to nor celd. (Apocalypse iii, 15)

It is plain that these words of Holy Writ describe a person in the state of venial sin; or rather one who is in that tate wilfully and quite careless about it. Now, my brethren, I do not wish to make you scrupulous, but there is no sistake about this; all experience shows that persons careless of venial sins are pretty sure to slip down into mortal sins. Indeed (on the other hand); sins. Indeed (on the other hand);
shout the only ones who manage to
keep clear of mortal sins are those who
are fearful of falling into venial sins.
Save the pennies and the dollars will
take care of themselves; or, waste the
pennies and the dollars will waste them
selves. Sasintus, applies this selves. Scripture applies this as follows, "He that despiseth small things shall fall little by little." If one keeps the dogs and goats out of the garden the cows will have small chance to get in. Keep a watch on the venial ins and the mortal sins will keep out

of sight.

And does it not stand to reason that, if one is habituated to look keenly after if one is habituated to look keenly after little sins, it is morally impossible for him to be carried away by great sins? If you are anxious and distressed because your soul seems less pure, less holy, less beautiful than it ought to be, with what horror will you be filled at the bare thought of becoming a regular slave of the evil spirit? And how much easier is it, brethren, to keep a sharp lookout for a few little trifles, rather than to be always running the risk of eternal woe!

risk of eternal woe !

And now I will tell you of some of those who are full of venial sins, and pretty sure to be sooner or later in a state of mortal sin. Those who are content with their Easter duty—a soul content with a spiritual meal once in content with a spiritual meal once in twelve months cannot have very vigor-ous spiritual health or a very strong appetite for divine things. Those who are often late for Mass—once in a while they will miss it altogether, and for no particular reason, except that they feel it a great bore to have to do anything for the love of God. Those who continually neglect their morning prayers; even though they make an effort to say their night prayers, they who continually neglect their morning prayers; even though they make an effort to say their night prayers, they have omitted deliberately the most necessary religions act of the day. Those who are addicted to idleness; for that is one of the worst occasions of sin, both mortal and venial. Those who are stingy, especially to their near relatives and the poor; to love money is to love something our Lord has a great contempt for. Those who are touchy and resentful; for they cannot live in peace with anybody, and peace is necessary for our spiritual welfare. Those who tell improper stories, and are fond of hearing others do it; but as to this class, I am not sure but that they are in mortal sin already: "Can a man put fire in his bosom and not be burned?" Those who are fond of gossip; for God will not permit us to trifle with our neighbor's good name, and gossipers and tale bearers are often not in mortal sin, only because, ma icious as they are, they are just as stupid. Those who, though they don't get drunk, yet hang around saloons, and those who are fond of drinking and treating: and this is a case, my brethren, where only judgment day will tell where venial sin ends and mortal sin begins.

begins.

Dear brethren, the only really safe
way of dealing with God is the gener
ous way. Arouse yourself with high
and noble motives to be a real friend of as well as great, and religion will seem something new and ever so much pleasanter to you. Otherwise you will not have the comfort of being sure of God's friendship at all. You may be like an old lady who once told me very sorrowfully about how her daughter died. "I was watching at her bedside," she said

"and, after a long spell of suffering, she dropped off at last into a gentle slumber. I turned down the lamp and stepped softly into the next room, wait ing to hear her call me when she wok up. An hour passed, another hour, a third, and still she slept on. Finally the doctor came, and so we had to wake But oh! when we came to the bedside we found her dead, cold and dead, while I thought her asleep." So your soul may seem to you only sleep ing, only lukewarm in God's service only careless about your religious duties; whereas it may be all the time if not in the very state of spiritua -mortal sin-at least in the tor por which goes before it.

# TALKS ON RELIGION.

PRAYER AND THE SACRAMENTS. The talks on Divine Grace should heve impressed upon our readers the fact that we cannot take a step towards calvation without God's help. "Withsalvation without God's help. "Without me you can do nothing." He gives us the power to make a beginning and then imparts strength for us to per severe. "For it is God who worketh in you both to will and to accomplish according to His good will." (Phil. ii, 13)

Those who seek an end must, if in earnest, seek the means necessary to attain it. The desire to be saved implies the seeking of the means of salva-tion. Prayer and the Sacraments are the means — the channels of divine grace. "Every best and every perfect grace. There best and every perfect gift is from above, coming down from the Father of Lights, with Whom there is no change nor shadow of alteration." (St. James i, 17.)

Our Saviour taught the prayer. "Give us this day our daily bread."

This bread means not only the feed."

This bread means not only the food necessary to support the body, but also the spiritual food, the grace of God, which is essentially necessary for

the life of our souls.

Prayer and the Sacraments are intended to supplement each other and to work together. There are excep-tional cases in which God will supply all that is needed to prayer alone; as, for instance, when the Sacraments can-not be received. In the same way

will confer grace without prayer, as for instance on infants who are baptiz-ed and on sick people who are uncon-scious when they receive Extreme

The exceptions should not be taken for the rule. A person who would frequently receive the Sacraments but who would pray very little or very carelessly, would receive very scanty graces and would be in great danger of receiving the Sacraments unworthily. Then persons who might pray much and be neglectful and cold, in receiv-

and be neglectful and cold, in receiving the Sacraments would probably find few answers to their prayers.

The means which God gives us to obtain grace will be efficacious if we do our part properly. Some people may say that they do not get any great graces from the Sacraments—that their Confession and Communion produces very little fruit. The reason, generally, is that they say few prayers, make a hurried preparation and a hurried and careless thanksgiving. Every effect has a cause; luke-warmness or coldness do no. spring from the Sacra ments or from prayer, but from the lack of preparation on the part of those whose hearts are far from God.

Prayer and the Sacraments are in a sense dissimilar, though both are the means of grace. Prayer is the univer-sal channel of divine grace while the Sacraments are essentially external. There are many external things con nected with prayer, as books, ro nected with prayer, as books, rosaries, pictures and people joining in public prayer, but prayer itself is quite interior—it is "the raising up of the the mind and heart to God." Our Lord said of those who fail in this: "This people honor Me with their lips but their heart is far from Me." St Matt. xv, 8. The scaffolding is important, but it is erected only as a means to raise the walls and to construct the building. So books, and beads, and pictures are means to raise the heart to God. The builder is foolish who is particular about his scaffolding and who is careless about

the walls and the building proper. External aids to devotion are important and few can get along with-out them and it is well to use the best form of prayers and indulgenced devo-tions, but we should not forget that they are to be used as means to raise our hearts to God.

our hearts to God.

Prayer is a general source of grace.
It is a road to every rational creature
no matter how poor or how unknown
the supplicant may be. "The prayer
of Him that humbleth himself shall
pierce the clouds, and until it come

nigh he shall not be comforted, and it will not part until the Most High behold. (Exodus xxxy, 21.)

The Sacraments are the special endowments of God's Church'—the special means of grace which our Lord has attablished to amplythe wants of these ial means of grace which our Lord has established to supply the wants of those who are the members of the Church he has established. "In that day there shall be a fountain open to the house of David and to the inhabitants of Jerusalem." (Zach. xiii, 1.) The Sacraments are thus open fountains or the seven springs of the one great fountain of grace, the Most Precious Blood of our Lord, reserved exclusively for those who have become members of the those who have become members of the Church of Christ by baptism. Baptism is the door, and there is no other door by which men can be admitted to the

By the right of creation and redemption, we are the children of God. We are His children in a higher sense by a spiritual adoption as members of that corporate body which He has estab lished on earth, and it is as members of that body that we have a right to the grace of the sacraments. Those who are not of the Church can pray. God gives them the grace to pray, and He hears their prayers or else there would be no way open for their conversion. He gives them sufficient grace according to these needs and the disposition of their hearts, but they cannot be partakers of the special grace of the sacraments because these are the fountains "open" and provided only for those who are actual and active members of the Church of Christ — for Catholics.— Catholic Universe

# THOSE PILGRIM FATHERS.

John D. Rockefeller has again taker to preaching. The beauties of the Bible and the glories of the United States as a place of freedom were the themes npon which he has just re awakened to eloquence. Meanwhile over in Atlantic city the methods of his Standard Oil Company in driving others out of business and corrupting officials so that they may wink at violations of the test law for illuminating oil are under indictment. Still it is good to find a rich man so disposed to grace as to be moved to preach the beauties of the Gospel. While there is oil there is hope, since

While the lamp holds out to burn, The vilest sinner may return,

provided he return the money he has acquired by unscrupulous methods of making it.

In addressing the Sunday school chil dren at Cleveland, Ohio, Mr. Rocke feller dwelt inspiringly upon the pris-tine virtues. "This country," he said, "has grown to its present strength from the strength of a few Puritan Fathers, who first settled here. It was this spirit of the Pilgrims, this love of truth, respect for it, the desire for right living, which laid the massive foundation of the United States.

Mr. John D. Long, former Secretary of the Navy, speaking on this very subject at the First Church of Plymouth, Mass., on the tercentenary of the Pil grim Fathers, differed very widely in his estimates of those "saints."

"The saints in Plymouth Colory can be counted on the fingers," he said. "Some of the very elect, were false to their trust and used their positions to feather their own nests—falser to their trust than any president of a modern insurance company. Within the first decade social vices infested the community; drunkenness, bickering, slander, licentiousness and even crimes against nature were common. All this took place in a community of very limited numbers. No New England



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village of to day need fear comparison with the early Plymouth Colony." The colonists who brought the vir-tues of Christian living, civic liberty and popular government here were those who came with Lord Baltimore and William Penn. They did not preach the doctrine that a dead Indian preach the doctrine that a dead indian was a good Indian, or that it was right to take without payment the land that the aborigine owned. They did not fly from one persecution only, like the Pilgrims, to set up another, but to "live and let live." "To live and let live" is not exactly understood nowadays by moralists of the Rockefeller type, who rather follow the ways of the Pilgrim Fathers.—Philadelphia Catholic Standard and Times.

### THE FEDERATION: MOVEMENT.

Among a number of notable utterances at the recent convention, in Buffalo, New York, of the Federated Catholic Societies, the sermon of Bishop Canevin, of Pittsburg, was conspicu-ously forcible and lucid. "Our strength," he declared, "does not consist in numbers, or in flery speeches, or ringing resolutions, or vehement pro-tests, so much as in the Christian char-acter of the men behind the declar-ations, and the religion and patriotism which inspire our hearts."

Discussing the province and work of

the laity in progress of our holy relig-ion, the Bishop said:
"We wish our laymen to be apostles. We wish them to conquer by the good example and strong argument of the Christian virtues which adorn their lives and rule their words and actions. Poor men, even obscure men, filled with the spirit of Christianity, and ruled by its influence and laws—men formed upon the catechism and preach-ing of the word—will, by their very presence, command a veneration and respect which is elicited neither by power nor position." And here is a succinct definition of

this whole scheme of Federation:
"It means the union of Catholics of every race and language in the United States for the preservation of Christian States for the preservation of Cristian principle and the progress and elevation of men to higher spiritual life and more unselfish citizenship; it means that we stand together for the defence of right and itual the redress of great wrongs in the family, in the school, in the social, economic, civil, or political conditions of the country. It represents and fearlessly proclaims Catholic public opinion on the most important questions of the day."—Ave Marie.

# A Retreat in a Protestant Chapel.

A Protestant chapel is an unusual place in which to hold a priests' retreat This year the annual retreat of the clergy of the Scranton diocese was conducted at Glen Summit Springs, Pa The only available building at the Springs was the Episcopalian chapel, the use of which was tendered to the priests and accepted. The retreat was preached by Rev. F. X. Brady, S. J., of Baltimore.

# THE BEAUTIFUL WOMEN.

Chicago Tribune. One woman went out on the way of shame. And the wide world marveled and read he

name,
And praised her beauty, and gaped and
cheered,
When light and fluttering, she appeared.
But one little w. man, in hodden gray,
Wentiout to the suffering night and day,
And never for her was the trump of fame
And never a cheer as she went or came,

One woman went out on the path of lies, And the whole world praised her lustro

And paused and listened when she wou And paused and instance speak,
And marked the roses that graced her cheek,
But one little woman, in dingy black,
Wentidown where the weary were on the rack,
And carried the wees of the sad and lone
And comforted many—and was unknown.

One woman set foot on the road of wrong, They blazoned her deeds in a joyous song That told of her daring, her charm and wit, And the world went humming and singing But one little woman, in homely gown, Went seeking for sorrow about the town. And emiles came to gladden where she fou

tears. But never for her were the thrilling cheers.

But somewhere the record is fairly kept, Unless at his task the angel slept, And doubtless there, when the warder reads The beautiful tale of the golden deeds, In shining letters will stand each name Of these little women who had no fame, these little women who had no famout who went patiently day by day o do their work in the Master's way.

And further than all of the outmost suns Will ring the names of the Beautiful Ones

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### THE DIFFERENCE IS ONLY ONE OF DEGREE.

One of the hardest tasks which fall to the lot of the clery y in particular and those interested in Catholic education in general, is that of convincing some Catholic parents of the dangers besetting the faith of their sons who attend non Catholic colleges. The difficulty, however, lies wholly with the parents and consists in the fact that they do not wish to be convince of the truth.

Perhaps the institution which forters the greatest danger in this direction is the University of Chicago, B ptist. Rev. Dr. John Shaw of the Second Presbyterian Church, Phila-One of the bardest tasks which fal

B ptist. Rev. Dr. John Shaw of the Second Presbyterian Church, Philadelphis, in a recent address in that city characterized its students as "the most irreligious" he had ever met. This is a very severe indictment evidently so considered by the authorities of the institution for they entered a vigorous protest against the charge.

charge. Evidently, however, Dr. Shaw knew what he was talking about. Proof of the fact is four d in the columns of the Chicago Chronicle, which spreads the unsavory reputation of the University. Commenting n a recent issue on the statement of Dr. Shaw, it says that Dr. Shaw ought to be a good judge of such matters, as he lived for many years in New York before he came to Chicago, and is well acquainted with the religious atmosphere of all great universities, but he was safe in

making his remarks anyway, because the heading Baptist authorities have said the same things and worse." so a This ought to settle the matter so This ought to settle the matter so far as the institution in question is concerned. But Catholic parents should remember that what is true of the University of Chicago is also true in some measure of all non-Catholic institutions of learning. The difference is only one of degree. The

The Catholic student in these schools is inoculated with the germs of irre-ligion principally in two ways. First ington principally in two ways. First by associations, and, secondly, by textbooks. At the very best the former are religious indifferents, while many of the latter are colored with the thoughts of their infidel and atheistic compilers. And it will not be denied compilers. And it will not be defined that a great many of our Catholic young men are affected by these in-fluences. Their after-graduation life is the best evidence.

What, then is the conclusion for

Catholic parents? In the briefest possible words it is, keep your sons out of such institutions.—Church Pro-

A letter containing \$1,653 was left at the Bishop's house, Sherbrooke, Quebec, the other day. The accompaning document explained that the money, which had been stolen, had been returned under the seal of confession by the culprit, through one of the parish priests.



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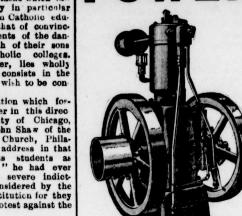
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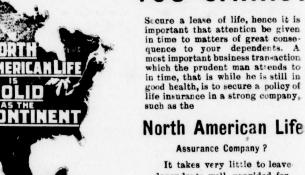
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" One may go on in an easy frame of mind, keeping the commandments and approaching the Sacraments, little realizing that his standing with God may depend largely upon what he does to save other men's souls."

# CHATS WITH YOUNG MEN.

From A Gentleman.

A young man should not make a practice of using slang, and he should never use it in the presence of ladies, never use it in the presence of ladies, no advise a friend to "shut his face" To advise a friend to To advise a irient to the perch " may or to "come off the perch" may sound "smart," but it is vulgar, and is tatal to those ambitious young men who feel that their success in life de-pends on the good opinion of cultivated people. Moreover this habitual slang is likely to crop out at the most oppor-

tune times.

Slang is in bad taste; and the slang we borrow from the English is the worst of all—the repetition of "don't you know?" for instance, "I'm going to town, don't you know, and if I see your friends, don't you know, I'll tell them you were asking for them. don't your friends, don't you know, in tent them you were asking for them, don't you know,—oh, yes, I shall, don't you know," Imagine an American so idio-tic as not only to imitate the vulgarest Cockney slang, but to do it in the vulgarest Cockney accent! There was a woman who at a dinner said, was a woman who at a dinner said, "Have some soup, don't you know; its not half nawsty, don't you know."

I must remind you again not to use, in letter-writing, tinted or ornamented paper. Let it be white and, by all means, unruled; your envelop may be either oblong or square, but the square form is preferable. If you have time and want to follow the present fashion, and also to new a compliment of exand also to pay a compliment of ex-treme carefulness to the person to whom you are writing, close your let-ters with red sealing wax. Some old-fashioned people look on postal cards However, it is not well to write family secrets on these cheap forms. And if any man owes you money, do not ask for it on a postal card; it is against a more forcible law than those that make etiquette. Postal cards are not to be used except on business. Be sure to write the name of the person to whom the letter is ad dressed on the last page of the letter. dressed on the hast page of the But if you begin a letter with "Dear Mr. Smith," you need not write Mr. Smith's name again at the end of the Buy good paper and envelopes. And do not write on old scraps of paper when you write home. Nothing is too good for your father and mother; they may not say much about it, but every little attention from you brightens their lives and helps towards paying that debt of gratitude to them which you can fully discharge.

" Cheer Up."

"Cheer up."
The world, says the writer in the Bundle of Sticks, is taking your photo-

Look pleasant. Of course you have your troubles—troubles you can not tell to a policeman. A whole lot of things bother you. Of course. Business worries or domestic sorrows, it may be, or what not. You find life a rugged road, whose stones hurt your

feet. Nevertheless—

It may be your real disease is selfishat may be your real disease is sensitively on the sensitive your tribulations are worse than others bear. You feel sorry for yourself—the meanest kind of pity. It is a pathetic illusion. Rid yourself of that—and "Cheer up."

What right have you to carry a pic ture of your woebegone face and funer eal way among your fellows, who have troubles of their own? If you must whine or sulk or scowl, take a car to the unfrequented lanes.

"Cheer up."
Your ills are mostly imaginary. If you were really on the brink of bank-ruptey, or if there were no thoroughfares through your sorrows, you would clear your brows, set your teeth and make the best of it.

Cheer up. You are making a hypothetical case of your troubles and suffering from a self-inflicted verdict : Vo ing trouble and paying a high rate of

Why, man! In ten minutes' walk you may see a score of people worse off than you. And here you are digging your own grave and playing pallbearer into the bargain. Man alive, you must do your own work. Smile even though it be through your tears—which sneedily drw—and which speedily dry-and-

Ay, cheer up! Why not? Is not the world a good place to live in?

Think the matter over and see if you cannot find some way of making life better for yourself and those around you, nor forget the generations who will follow you.—Trades Unionist. Test of Manhood.

He is a pretty poor sort of man who loses courage and fears to face the world just because he hes made a mis take or a slip somewhere, because his business has failed, because his property has been swept away by some general disaster, or because of other trouble impossible for him to avert.

This is the test of your manhood; how much is there left in you after you have lost everything outside your self? If you lie down now throw up your hands and acknowlege yourself worsted, there is not much in you. But if, with heart undaunted and face turned forward you refuse to give up or to lose faith in yourself, if you scorn to beat a retreat, you will show that the man left in you is bigger than your loss, greater than your cross, and larger than any defaat.

your loss, greater than your larger than any defeat.
"I know no such unquestionable badge and ensign of a sovereign mind," badge and ensign of a sovereign mind," as that tenacity of and Emmerson, "as that tenacity of all changes of said Emmerson, "as that tenacity of purpose which, through all changes of companions, or fortunes, changes never, bates no jot of heart or hope, but wearies out opposition and arrives at its new series.

at its port.

It is men like Ulysses S. Grant, who, It is men like Ulysses S. Grant, who, whether in the conflict of opposing armies on the battle-field, or fighting against reverses, battling for a competence for his loved ones while the hand of death lay chill in the wear and tear of civic strife, upon him, "bater no jot of heart or hope," that wring victory from the most forbidding circumstances. It is men like Napoleon who refuse to recognize defeat, who declare that "impossible" is not display of self-control, which hardly another boy in the college could have matched. After the lapse of a few days the incident was forgotten. "The scholastic year was drawing rapidly to a close. June, the months of dear to the schoolboy's heart, came tripping lightly over the hills. Owing to the intense heat that prevailed during the first week, the members of the snior study hall went bathing in the adjacent river. After sputting in the

in their vocabularies, that accomplish things.—Church Progress. Signs of Deterioration of Character.

When you are satisfied with medioc-When commonness doesn't trouble

When you do not feel troubled by poor day's work, or when a slighted ob does not haunt you as it once did When you are satisfied to do a thing 'just for now," expecting to do it bet-

the midst of confused, systemless sur-roundings which you might remedy. When you can listen without protest

to indecent stories.

When your ambition begins to cool, and you no longer demand the same standard of excellence that you once

When you do not make a confidante of your mother as you once did, or are ill at ease with her.

When you begin to think your father an old fogy.

When you begin to associate with people whom you would not think of taking to your home, and you would not want the members of your families

## OUR BOYS AND GIRLS.

to know that you know .- Success.

A NOBLE BOY.

Vacation had come at last. Soon the books were forgotten, and the boys, suit-cases in hand, were rushing to meet the outgoing trains, their minds filled with but one thought, "Home, sweet home." As I was desirous of waiting to attend Mass at the abbey, I deferred my departure until morning. Having a few moments to spend without any particular object to engage my mind, I called upon an old retired pro-fessor, to whom I had the pleasure of speaking quite frequently during the year. He was a fine, battle-scarred veteran of many a well earned victory fought out in the intellectual arena. Now, weary with the heat and burden of the day, he had come back to his native heath to rest a few brief moments in the gathering twilight before laying life's burden down.

I found him seated in his room, the ruddy blaze of the descending sur tinging his thin gray hair with tints of gold. He invited me to a seat near him, and we were soon busily engaged talking of past events. During a lull in the conversation an odd thought

came into my mind, and I asked:
"Father, during your many years of
teaching a great number of boys have
come under your rule. Which one of all that great throng seems to have made the deepest impression upon your

He looked long and earnestly through the open window, the glow of sunset falling like the light of remembered days upon his kindly face.
"Well, lad," he replied, rousing himself from the reverie into which my thoughtless question had thrown him, the many fine how, have come to me dur

boys have come to me dur ing the years I have spent in the class Some of these have since made their mark in the world, but the noblest lad that I have ever met was a com panion of my own school days, in old New England long ago. "I was in the first collegiate at the

time of his coming. He had had some previous training in a Southern college, which preparation entitled him to a place in our class. Frank Dougherty was his name; a fine boy, with clearcut features and deep blue eyes. quiet smile ever playing about his lips seemed to relieve the sternness of his rather firm set jaws. He was not what you might call a class leader, but, by virtue of his sunny disposition, endeared himself to all, teacher and scholar alike. I may add that he was very fond of base ball, which was the

"During a practice game a very high ball was batted to deep centre. Frank and a rough, uncouth fellow by the name of Bernard McDevitt ran after it, name of Bernard McDevitt ran after it, each unconscious of the other's movements. Frank succeeded in catching it, but in doing so ran against McDevitt with such force as to throw him violently to the ground. Livid with rage, McDevitt sprang to his feet, and before any one realized what he was about struck Frank a stunning blow in the face which sent him reeling to the ground. Dougherty quickly recovered, and was on his feet in an instant, all the warrior spirit of his Irish ancestry the warrior spirit of his Irish ancestry

the warrior spirit of his Irish ancestry shining in his eyes. Quick as a flash he drew back his right hand—but the blow was never struck. In an instant the angry light died out of his eyes. Brushing the hair back from his forehead and adjusting his cap, he turned on his heel and walked away.

"A murmur of indignation arose from the crowd of boys at the apparent cowardice of their favorite. At table the incident was freely discussed, each lad explaining what he would have done under the circumstances. As for myself, I was quite provoked at the conduct of my friend, and meeting him in the corridor after supper, I accosted him, saying: "Frank, why in the world did you act in such a cowardly manner this afternoon."

"The smile still played, about his lips as he revised."

manner this afternoon."

"The smile still played about his lips as he replied: "Harry, in regaining my feet my first impulse was to give him blow for blow, but just as I was on the point of striking him I thought of the moment when our Lord stood before Pilate, and the brutal soldier, stepping out from the crowd, struck Him a cruel out from the crowd, struck Him a cruel blow in the face, and how meekly He bore it for our sake. Now you know why I acted as I did. Judge me as you

way."

"So what appeared to be an act of

"So what appeared to be an act of cowardice was in reality a magnificent display of solf-control, which hardly another boy in the college could have matched. After the lapse of a few

water for a full half-hour, one by one the boys grew tired and ascended the bank to don their clothing, until all were out with the exception of Mc Devitt, who still lagged behind. Sud-denly he was seized with a violent attack of cramps, and, with a despairing cry for help, threw up his arms and sank beneath the surface. Frank sank beneath the surface. Frank
Dougherty was about to put on his
shoes when, hearing the cry, he rushed
to the water's edge, and while the
others were staring, horror-stricken, at
the spot where their comrade had gone
down, he quickly divested himself of
his outer clothing, and without a
moment's hesitation, jumped into the

After a few seconds, which seemed like an age to the watchers on the shore, he reappeared, bearing the wellform of McDevitt. nigh exhausted Taking him by the hair, and holding him at arm's length in order that the drowning boy might not interfere with his movements in swimming, he brought his burden safely to shore. But while he was climbing out himself his strength completely deserted him; he fell back exhausted into the water, and in doing so struck his head agains a projecting log with such force as to render him unconscious. No sooner had he sunk than two of the boys were in the water after him. Kindly and tenderly he was taken out and laid grass, and after a short while he was able to be assisted home. Mo-Devitt, who, in the meantime, had completely recovered, was doing everything in his power to show his grati-

tude. "That evening Frank was taken with severe pains in the head, and retired early. During the night he grew worse rapidly. When the doctor arrived the next morning he shook his head gravely, for the symptoms pointed unmis-takably to spinal meningitis. All that medical skill or science could suggest was done to save him, but it was of no avail. After a week of intense suffer-

fever seemed to leave him, and, opening in spirit again with her. It we seek his eyes, he smiled to see his mother kneeling by his bedside. The sun was stow it on us. But to be her accepted his eyes, he smiled to see his mother kneeling by his bedside. The sun was sinking behind the western hill, and great banks of golden tinted clouds were crowding like mourners around the grave of the departed day; the evening breeze was laden with the song of birds and the scent of roses, and the nuns in the neighboring convent were chanting their closing hymn to the Sacred Heart. In that quiet time of sweeter thoughts and nobler aspirations, in that holy hour when things of earth seem to recede and heaven draws more near and the conciousness of immortality is pressing upon the soul, his spirit went out to meet that band of noble men and

women who had gone before.

"Oh! it was hard to die in the sweet springtime of life, when the future stretched before him like a broad highway with the flowers of hope blooming either side, yet a thousand times harder was it to think that the one dream of his life, the thought that he would one day stand at the foot of the altar arrayed as a priest of God would never be realized! Still, he had raised the chalice to his lips, and, like the true soldier that he was, drained it, without murmur, to its bitterest dregs, knowing full well that the laurel wreath of victory is for those brows only that have been pierced by the crown of

thorns. Having finished his story, my vener able friend looked long and sadly into the distant horizon, where crimson and gold burned the evening clouds of the long June day. Meanwhile the clock in the lofty tower struck 8, and, knowing that silence is the rule in a monastery after that hour, I turned away and left the monk to the fancies that memory was deftly painting in the twilight's fading glow.

JAMES F. GALLAGHER,
St. Mary's College, Belmont, N. C.

HIS KINDNESS TO ANIMALS.

THE HOLY FATHER HIGHLY APPROVES BOOKS DEALING WITH CHURCH AND HUMANENESS.

This week the Holy Father was graciously pleased to accept two books, "Les Saints et les Animaux" and "L'Eglise at la Pitie envers les Animaux." Of course His Holiness did maux." Of course His Holiness did not have time to read them then and there, but on learning that they had been presented by the Naples Society for the Protection of Animals, and that they had been written to show that many of the great saints were conscious. many of the great saints were conspicuous for their gentleness and kindness towards animals, and that the spirit of the Church, as revealed in many striking ways, has always shown itself striking ways, has always snown itself strongly in the same sense, the Pope warmly approved of this object, and sent a cordial blessing to the Marquise de Rambures, a devoted daughter of the Church, the authoress of "L'Eglise et la Pitie envers les Animaux." His Holiness, also wrote an autograph Holiness also wrote an autograph blessing on his photograph for all who



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Tablet.

the Son of the Most High.

the feasts of her Immaculate Concepthe presage of better things, the prom ise of emancipation from satan's slavement, through that other birth in time, of Him Who would be born of her, Redeemer of Mankind. Happy day, then, that marked so great a change! And happy she through

upon being so much blessed by it. And how may we show our gratitude to God and to Mary, His holy hand maid, unless it be by leading most pious lives so that we may one day reap in heaven the fruit of that redemption which she in the Divine Mercy was the worthy

ing, he passed away on the feast of Corpus Christi.

"It was towards evening that the birth, ask of God the grace to be born children we must strive to imitate the perfections of her Divine Son and her own perfections. He told us to learn of Him, to be meek and humble of heart, and His Blessed Mother was a model of humility and of all the virtues. Grace it was that made her so, and grace will be ours to become good and holy if we only ask for it, and we can best receive it by seeking it through her powerful intercession.

God, to make us thy children and keep us in the way we should walk by graces thou wilt obtain for us! by its light and help we may one day reach the heavenly mansions, there to be with God the Father, Son and Holy

Fulfillment of the Prophecies.

A newspaper report from Rome states that there has recently been states that there has recently been found a volume printed in 1783 and written by Abbot Apian Buonfede, which contains prophecies of disasters and the annihilation of Europe. Some of the prophecies have come true. A

portion reads:
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rotect from abuse and cruelty the dumb servants given us by God. It is hardly necessary to say that the Naples Society for the Protection of Animals has been greatly rejoiced by the papal approval thus given to its practical work in preventing cruelty.—London

### THE NATIVITY OF THE BLESSED VIRGIN.

Every 8th of September we are asked by the Church to commemorate the feast of the birth of the Blessed Virgin. We are led to think of what that day meant for the world. Before that day the world was under the wrath of God ecause of the sin of our first parents. For four thousand years sin's awful cloud stood between heaven and earth and shut out the light of the divine countenance, but with the coming o Our Blessed Lady's birth all things began to be changed, for, conceived without sin, she was to be the promised virgin that was to give a Saviour to the world, and He to be no other than

All the feasts of the Blessed Virgin are very dear to the Catholic heart, but tion and of her Nativity are particu-larly so. Of her Nativity we love to recall it as the dawn before the day,

whom the blessing came!
We who felicitate Mary on her glorious birth, should felicitate ourselves

Deign then, O Blessed Mother of each day be a new day of grace that Ghost, and with thee, Heaven's Immaculate Queen, and all the blessed through all the ages of eternity.— Bishop Colton in Catholic Union and

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### IN ASSOCIATING WITH NON-CATHOLICS.

It is not the correct thing—
To be unable to give a lucid explanation of one's belief.

To be fond of arguments and religious

iscussions.

To agree weakly to slanders on the eputation and integrity of the Church r her ministers.

To manifest surprise or impatience at

the failure of any one to grasp a truth
that seems so plain to one's self.
For a Catholic to say that one Church
is as good as another; for every intelligent Protestant knows that a consistent Catholic can not think so, and that
Catholic who says he does is felling a Catholic who says he does is telling a deliberate falsehood.

To try and find excuses for doctrines which the Church never taught.

To go to a Protestant church and then neglect to mention the fact in confession, on a plea that one only went time.

"to look on," "to pass away the time," "to listen to the music," "to see what it was like," "because a friend desired it," etc., and not to take

part in the service.

Answer Wanted. Answer Wanted.

The Maritime Baptist, engaged once more in its task of defending "French Evangelization" in the Province of Quebec, says: "The widespread illiteracy is a significant fact in a province in which the Church of Rome is the dominating power." According to the educational census of Canada and the Empire taken in 1901, Quebes occupies the same place among the provinces of Canada that Ulster occupies among the provinces of Ireland, namely second last—or even the third last if the territories be counted. Ulster is the territories be counted. Ulster is the Protestant province of Ireland, as Quebec is the Catholic province of Canada. If Quebec's place in the educational scale is due to the banewho is responsible for the condition of Ulster? We pause for a reply.—
Antigonish Casket. ful is fluence of the Church of Rome,

## ARCHDIOCESE OF KINGSTON.

FATHER MEAGHER'S DEPARTURE FOR KEMPT-VILLE.

Madoc Review. Aug 23.

The leave-taking of Rev. Father Mesgher was the occasion of a very signal demonstration of a frection of a very signal demonstration of a frection of Queenboro. For the past four years he has been pastor of the Catholic people of this vicinity, and by the ability, energy and sail which he manifested in safery and sail which he manifested in safery and sail which he manifested in safery and the property of the vicinity and by the ability, energy and sail which he manifested in saferion. That gratitude and affection was abundantly evident in the sgnopathetic demonstration of lass Sunday and must have cheered the heart of the good priest who has been entired to sail the sail that the support of the control only the deep and heartfeit love of his own pecule but also the appreciative regard of the principal sail that the sail that the

gard. If, as stated in their address, their financial siffairs had very materially improved since his coming to Madoc and now gave reasonable hope of aspeedy, normal and health ful condition, it was largely owing to the cheerful and prompt manner in which his efforts had been supplemented by a generous congregation. He had always tried to do his duly and guide them in the ways of peace and righteousness, and he very much regret ded his departure from a people whom he held, in the highest esteem because of the consideration which they had ever shown him. Yet he had to be mindful of his duly as a priest and to remember that it belonged only to his superior to say where his life and labors may be spent in the service of the church. He was called to another parish but he would never forget the happy years spent here in Madoc and the kindness, generosity and affection which had been ever shown him. He hoped that 60d would always blees them, and he last request frem his parishioners would be a position for a constant remembrance in their pious prayers.

## DIOCESE OF PETERBORO.

RELIGIOUS RECEPTION.

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