Catholic Record.

For the CATHOLIC RECORD.

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

VOLUME XXIX.

LONDON, ONTARIO SATURDAY, AUGUST 10, 1907

The Catholic Record LONDON, SATURDAY, AUG. 10, 1907. THE STANDARD AND THE IRISH-

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We are astonished to see the Stan dard, Montreal, a newspaper which is urbane, literary, and an observer of the canons of social amenity, thrumming over thread-bare commonplaces which are an affront to good taste. We refer to its article on "Bernard Shaw." What it thinks of Shaw and his achievements is of little moment, though we believe that the eccentric dramatist could not be guilty of the stupidity of which this writer gives evidence. He aspires to be Shawesque, but his humor is halting, with the re sult that the screed which he strives to make fanciful and witty is but low. comedian horseplay. How did he ever pass the scrutiny of the Standard? To tell us that the " Irishman can't do anything" may be an indication

that the writer lives in some nook of Ontario whose inhabitants see " yellow." The wonder is that there are Irishmen on the planet. The fact that, despite persecution, penal laws, landlordism, Irishmen exist at all is proof, and to spare, that he can do something. He can cling to principle, and, because of it, go down into the valley of suffering and tears. The Christian tolerance that marks his history is something to his credit. The success of his unendowed schools confirms Cardinal Newman's words that "I would be paying a poor compliment to one of the most gifted nations of Earope did I Christ's. He is but the channel suppose that it would not keep its ground; that it would not take the lead in the intellectual arena though competition was perfectly open."

THIS IS SOMETHING.

J. A. Froude, in his fifth lecture, New York, 1872, said :

New York, 1872, said : "Ireland was one of the poorest countries in Europe, yet there was less theft, less cheating, less house-breaking, less robbery of all kinds than in any country of the same size in the civil-ized world. . . In the last hun-dred years impurity had been almost unknown in Ireland. This absence of vulgar crime and this exceptional deli-cacy and modesty of character were cacy and modesty of character were due, to their everlasting honor, to the influence of the Catholic clergy. And this modesty of character is assuredly something that cannot be overlooked by the observer. And it is something also to be, as is the Irishman, the avowed enemy of infanticide and foeticide. This species of immorality is harbored by many of those to whom an Irishman is a monstrosity and a Catho lic Irishman a thing accursed,"

cannot lift a finger in any parochial,

municipal or educational work without

being confronted, interfered with, con-

trolled by an English official appointed

by a foreign government and without a

shadow of representative authority.

Now can anyone tell us how an article

which refers to Irishmen as "inefficient

cattle drivers, etc.," eluded the blue

THE STANDARD JOKESMITH.

The Standard man tells us that the

fair play and should see that he gets it

in a paper that prides itself on its

freedom from bias and prejudice.

And Irish history is not laughter pro-

voking. One does not laugh at mis-

government, fever ships, famine, at the

misery of the Gael for hundreds

of years. The following statis-

tics taken from Mulhall will reveal the

terrible state of Ireland since 1800.

During fifty years of Queen Victoria's

reign, 1,255,000 Irish died of famine,

3,668,000 were evicted, 4,186,000 em-

igrated. Evictions have been more

pencil of the Standard's editor.

the old land the Irish peasant is the most industrious of men. He has been robbed and starved and hounded into the grave, and every incentive to toil taken from him, and yet, according to those who know him, he is not idle. We have no objection to wit even at

our own expense, but we fail to see any evidence of it in the half-baked inepti tudes of the Standard writer,

HARD ON THE PREACHER.

trast some of these founders of freak Christianity present when measured with the ways of Him with Whom it had At the afternoon session, June 18, of the Synod of Ontario, Bishop Mills said its beginning, Jesus Christ, the Second Person of the Blessed Trinity, True God and True man, its divine founder. "that the modern pulpit has largely lost its power because it has not been fulfilling its God-appointed duties. He The comparison makes all such forms appear like pagan blasphemy.-Church denounced the preachers who have changed the pulpit into a platform and Progress. sermons into popular lectures in which worldly questions are discussed."

This is a severe arraignment, justified THE CHURCH AND DEAF MUTES. by facts, which have come under the notice of the prelate. But the pews Mutes," in the RECORD of 20th inst., recalls to mind a similar incident in the Province of New Brunswick, in are largely responsible for the condition of the pulpit. If the auditors care to have the sermon patriotic, or humanitarian, or devoted to literary topics, institution that was aided by the Fro-vincial Government, and by annual appeals to the public, made by itin-erant collectors, the following high-sounding pronouncement appears: "It is a mark of civilization and rethey are in a position to have their wishes respected. They regulate the policy of the non-Catholic pulpit. We do not mean to deny freedom of speech to the preacher, but this freedom must finement for a country to take notice of its deaf population aud establish schools for their benefit, as it evinces a be exercised with due attention to the susceptibilities of those who hire him. sympathy for a once despised class, and one that long bore the brunt of man's The Catholic preacher is to his people the dispenser of the mysteries of God. When he stands in the pulpit he is there as Christ's ambassador, and is clothed with Christ's authority and the word he preaches is not his own, but through which it comes. This word is reverenced by his hearers, and it quickens their faith and adds to their store of humility and of love. Before the pulpit the Catholic is as a child,

receiving its teaching with unquestioning submission, and aware that the efficacy of Christ's words is as powerful now as it was when Christ passed through Palestine. He does not dictate to the preacher. He may, and does hear, truths which are not popular, but the thought of denouncing their utterer, never enters into the mind of the good Catholic.

The Catholic priest has a message, and he delivers it, not respecting persons. Whims and caprices of the auditors do not hamper his tongue. And his people say the Word of the Lord is good.

OUR SORROW.

We confess to a feeling of sorrow for

the average non-Catholic preacher. SAME OLD SLANDER. The Standard man says the "Irish-men can't govern or begoverned." The civilization of Ireland before the Anglo-Norman invasion and Grattan's that are dead, and pratty phone Parliament indicate no small skill in literature and righteousness, are not self-government. As to being govprovocative of vestry meetings that give the preacher an opportunity to erned, the Right Hon. Mr. Chamber. hear a call to another parish. lain said in 1885 : "Our Irishman at this moment cannot move a step, he

poverty, not a life of wealth. Follow Him not into a costly mansion, where luxury revels, but into the lowly dwell-ing of a poor carpenter. Follow Him not into the courts to wrangle over the possession of millions, but to hear him unjustly accused and con-demned. Follow Him not with a re-ting of featment and consultance and that if a number of persons were so placed from birth that they could not hear others speak they would practi-cally be in the position of deal-mutes, who would be under the necessity of

using signs as a means of intercom-munication and of instruction. In his epistle to Pammachius, who. after the death of his young wife, bad become a monk and had distributed his yast wealth to the poor, Saint Jarome tinue of footmen, and counsellors, and committees of publication, and trustees and all such, but burdened with a Cross, yea, even to die thereon if needs be, for that is part of the heritage of compliments and praises him for so doing. Among the different classes of the poor and sillicted who profited by Christians. What a strange and irreverent con-

his charity St. Jerome enumerates deaf-mutes, who, being unable from want of speech to expose their wants, deserved and received on this account more than the others. Does this language sound as if they were treated with contempt and scorn, and not rather with the true charity of Christ, whom

tians was always in proportion to the degree of affliction as instanced in this example related by Saint Jerome and as Sir :- Your article on " The Cure of witnessed in all ages of the Church. Even in this twentieth century the Catholic Church is foremost in every 1897. In the report of that year of a private institution for deaf mutes, an institution that was aided by the Prowork of mercy. Her priests and her religious, men and women, devote their lives to the alleviation of every form of human misery, not for earthly reward, nor for fat salary drawn from the public treasury, but for the sole love of Him Who hath made the deaf to hear, and the dumb to speak."

These distortions of the doctrines and practices of the Catholic Church, blindly copied, and perpetuated even officially under the sanction of Minis contempt. Its deprivation marked it as an object of scorn, and even Saint Augustine considered the members of his class beyond the pale of Christian-Catholics, if proof were needed, the great spiritual dangers incurred by Catholics, and reformatories, and ity. 'Faith cometh by hearing,' and, said he, 'where there is no hearing there can be no faith, and without especially in institutions for the blind and the deal mutes, for obvious reasons. CATHOLIC.

New Brunswick, July 24, 1907.

CATHOLIC FEDERATION.

Receives high inforsement for its work from His Excellency, Most Rev. D. Falconio, D.D., Apostolic Delegate -Significant address delivered at the sixth national convention at Indianapolis- 1 forceful word to organizations that have not yet joined the Federation.

His Excellency, Mgr. Falconio, the Apostolic Delegate, after thanking the members of the Federation for their attachment to the Holy Father, ad dressed them with the following words: Your Federation has always been for me an object of particular interest. I have carefully followed its steps from the time of its formation, about seven years ago, up to the stage of its present development. I have praised your endeavors; I have admired your cour-

age, and to day I am happy to be pres sent here, in order to give by my pres-ence a more substantial proof of the interest I take in this important Catho-

lic movement. This earnest interest on my part lic movement. This earnest interest on my part should not be a cause of surprise to you. As the representative of our Holy Father, Pius X., to the United States, naturally I have at heart the spiritual and temporal welfare of our people, and consequently I can not but appreciate and encourage a movement dargers to which it is exposed, and to aid them in a practical manner in their difficulties both by words and action. Neither did you forget the necessity of a well-sustained missionary work, especially in the poorest and most abandoned districts, and the missions to non Catholics, so that the truth may be known, to the great advantage of which tends to the protection and amelioration of our people, both spiritnally and temporally, in their individ-usl and social capacity. That such is the aim of the American That such is the aim of the American Federation of Catholic societies clearly appears from your constitution and by-laws. There, in article 2, we read : "The objects of this Federation are the cementing of the bonds of fraternal union among the Catholic laity and the Catholic societies of the United States ; the fostering and protecting of Catho-lic interests and of works of religion, piety, education and charity; the study of conditions in our social life; the dissemination of the truth and the encouragement of the spread of Catho-In literature, and of the circulation of the Catholic press." Then, the end of your institution is truly noble and your institution is citily noted and praiseworthy, and consequently de-serves our best encouragement. The utility and, I may be permitted to say, the necessity of such organiza-tion nowhere is better understood than in America, which truly is the land of associations par excellence. The com-mon adage, "in union there is mon adage, "in union there is strength," is the real motor of our commercial, civil and religious life. Individual efforts, no matter how great will prove inevitable failure in regard to our social interest unless sustained by concentrated action. Lack of unity

labors offered you his best wishes for

Aud truly it would seem that, by a special favor of Divine Providence, your association has attained up to the present time such a development as to full justify the expectations of our Holy Father, and of those who so heroically took in hand its organization.

What the Federation has accou plished during the few years of its ex-istence is clearly enunciated in your last appeal to the Catholics of the United States. There you state that besides the formation of a Catholic opinion, which is of paramount impor-tance, the Federation has also pro-duced many other beneficial results in regard to Catholic interests. I do not eem it necessary to recall to mind these results; however, I beg to mencontempt and scorn, and not rather with the true charity of Christ, whom the Church at all times considered in his sflicted members: "Amen i say to you, as long as you did it to one of these my least brothren, you did it to me" The charitable compassion of Christ The charitable compassion of Christ

material and spiritnal amelioration of the American people, irrespective of race and creed.

In said resolutions, speaking on the important question of socialism, you wisely recommend the great Encyc-lical Letter of Pope Leo XIII, where the Holy Father so wisely sets down positive rules to solve the momentous problem of capital and labor.

As regards to the divorce question which is distracting modern society, relying on our Lord's sacred words, Quod Deus contanxit homo non sep-arct, you justly recall to mind the sacredness of lawful marriage and its

sacredness of lawful marriage and its indissolubility. Deploring the ever-inceasing ten-dency to turn the Lord's day from its orignal divine institution, as a day de-voted to the special worship of God, into a day of mere pleasure and of frivolous and sinful amusements, you appeal to the Christian conscience for its sanctification.

Acknowledging the necessity of Christian education, you strongly en-courage the Catholic public to answer to the call of the American hierarchy. to the call of the American hierarchy, and to co-operate with them in opening and supporting Catholic schools with

and supporting Catholic schools when their generosity. You also took into consideration the question of "The rights of the Indians to the tribal funds for the education of their children in schools of their choice

boloce." Deploring the alarming degradation into which in some places the stage and the press, forgetting their high mission, have fallen, you justly warn the Catholics to cease from patroniz ing in any manner whatsoever such agencies of corruption, and recommend at the same time the cultivation of taste for good books and papers as an antidote to the religious, moral, philosophical and historical errors prevalent in our time.

You also wisely recall the attention of Catholics to the vast number of immigrants landing on our thore yearly, and to the necessity of an intelligent, systematic and united action on the part of the clergy and laity in order to safeguard their faith from the many dangers to which it is exposed, and to

value. This is , what we want, this is value. This is, what we want, this is what we need, namely, a clear enun-ciation of what we believe and of what we do not believe, in the hope that non-Catholics will, in the course of time, form of us a just and correct opinion as a reparation to the injury done to the Catholic name for centuries by a falsified history. In a reunion held at Cologne in Feb-

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ruary, 1901, one of the Executive Com-mittee, Deputy Trimborn, could say with pride of the Catholic Popular Association: "The essential is accom-plished, the edifice is entirely finished." I wish I could say all the same of the Federation. However, at present, I must limit myself in repeating, "the essential has been accomplished." Indeed, your present status shows that truly you have laid the foundation and raised up a solid and beautiful edifice. Notwithstanding, I could not say with the cited deputy, "the edifice is en-tirely finished." The reason is obvious; you have in view the coalition of the forces, of all the Catholic socie-ties of the United States.

Federation. Consequently, in ac-cordance with your plan, there are as yet some valuable stones which are to yet some valuable stones which are to be put in position in order that your edifice may be said to be entirely com-pleted and may present a totum of a colossal and striking beauty. Hence I cherish the hope that when the aims I cherish the hope that when the sime and exigencies of your Federation will be thoroughly understood, all Catholic societies irrespective of their national-ities and individual aims, will avail themselves of the opportunity for help-ing the Catholic cause in a more effi-cient manner and that they will come cient manner, and that they will come forward willingly to complete with their co-operation, this colossal construction, destined to be, according to the wishes of our Holy Father, Pius X., an impreg-nable wall against the enemies of God and of our holy faith.

CATHOLIC NOTES.

St. Charles' college, Elliocott City, Md., may well be proud of the fact that the priests among its graduates num-ber one thousand two-hundred.

In September about forty Filipino students for the priesthood will enter American colleges. Eight will be re-ceived at Danwoodie Seminary.

At the late Presbyterian Assembly in Columbus, O., where the question of pastors' salaries was most earnestly discussed, one of the speackers said: "The minister is idolized at 30 criticized at 40, ostracized at 50, Oslerized at 60 and canonized at 70-if he survives.'

Amongst those to whom literary pensions have just been awarded by the British Government is Sir F. C. Burnand, who "in consideration of his services to literature" receives £200 per annum, and Mr. Standish O'Grady, to whom £75 is given "in consideration of his services to Irish literature." Mr. Burnand studied for the Anglican Church before he became a Catholic. He joined the staff of "Punch" in I852. Mr. O'Grady has thrown much light on debated points of Irish history.

Previous to his departure for Atlantic City to take a prolonged rest, Rev. Dr. D. J. Stafford, Wa-hington, D. C., was presented with a check for \$2700, the gift of his parishioners. Dr. Stafford had been ill in Providence Hospital for four weeks. His condition was due to overwork, and his physician ordered him ito discontinue all work

there can be no faith, and without faith it is impossible to please God.' This was generally accepted and pre valled until the fifteenth century. A brighter day came, a wider Chris Feeling slightly interested in this institution from the fact of being called upon periodically for a contribution to its support, and from being under the nececessity of sending to it for his preparatory instruction, a deaf mute of my parish, I wrote to the Principal, protesting against the unwarranted tianity, etc.

protesting against the unwarranted and calumnious statements of the reand calumnious statements of the re-port, and calling upon him for the reference in Saint Augustine for his quotation. He gave me only an evag-ive and unsatisfactory reply, adding, I suppose, by way of salve for my wounded feelings, some laudatory re-marks about the successful efforts of Spanish and French Catholic priests on the

behalf of this afflicted class in seventeenth and eighteenth centuries. This institution has since been closed for reasons that could not bear the light of investigation. The extract from Saint Augustine, as given in the New Brunswick Re-port, is not to be found in his works; much less the conclusion that he ap-plied the words of Saint Paul "Faith, then, cometh by hearing," to deal mutee Among other places in his



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THE WORST KIND OF A PREACHER.

We have no hesitancy in saying that the preachers who go up and down the land shrieking against the Church should be banned by fair minded citizens. They are but noise, with a few stock phrases anent the "open Bible" and the iniquity of Rome, and may be looked upon as proofs of the patience of the public.

CHRIST AND OTHER FOLNDERS OF RELIGION.

only thing an Irishman can do is to Zion is hunting for a new location. Christian Science is threatened by the legal battle over the millions of its high priestess. Dowielsm accumulated money to its own destruction, and a like fate seems to hang over Christian Science. As it is a human institution, it is not likely that it will escape damaging consequences from the legal battle over Mrs. Eddy's ten or fifteen millions. He may be pardoned for groaning as he reads the foregoing statement. But the trouble with the Irishman is that he is slow to take offence at the scribes who lampoon and ridicule him in the columns of respectable newspapers. He has little time to give to the Standard humorist : but he is entitled to millions.

The money which the founders of The money which the founders of these two sects accumulated under the banner of religion is truly surprising. One can hardly believe that religious opinions played much of a part in their purposes, or that the cause of religion, even in the forms in which they saw it, was much of a factor in directing their exticns.

actions. Of course, this is merely conjectural. But it is permisrible, according to the rule of determining motives by the actions of individuals. And yet there is another method which we may follow even to get a stronger conviction, namely, a comparison of these religion makers with the ways, the doctrines and the life of our Lord, the Founder

ity against infant Baptism and sal-vation with as much or greater reason than against that of deaf mutes on the ground of "Faith cometh by hearing." In his ser-mon (14 De Verbis Apostoli, chapter 18) he says: "Far be it from me to say that infants do not believe; for he believes in arother, who has sinned in another;" and in chapter 19 enquiring how infants believe, he answers: "By the faith of their parents." In many the faith of their parents." In many passages of his writings Saint Augus-tine explains that text of Saint Paul as the ordinary means of salvation, but he also expressly states that God is able to draw souls to Himself and communicate to them the benefits of sal-vation otherwise than by the ministry vation otherwise than by the ministry of preaching. He gives as an example the conversion of the very Apostle who wrote "Faith cometh by hearing," and quotes Saint Paul's own words in proof thereof: "The Gospel that was proof thereof: "The Gospei that was preached by me is not according to man. For neither did I receive it of man nor did I learn it, but by the revelation of Jesus Christ." (Gal. 1. 11 Lib. De Concept. et Gratia and De Dono Persever.)

Dono Persever.) When they speak of deaf mutes hav-ing been only objects of contempt and scorn, they betray their deep-seated bigotry and profound ignorance. So far from having been such at any period of the Church's history, Saint Augustine himself and Saint Jerome in particular. his contemporary, both of whom lived fully one thousand years

pefore this unchristian view is said to have begun to disappear, give ample testimony to the contrary. In his dialogue "De Quantitate Animae" dialogue St. Augustine alludes to a deaf mute, whom he had known at Milan and

whom he had known at Milar and whom he calls a young man of most presentable presence and polished manners: "honestissiml corporis et elegantissimae urbanitatis." These words do not indicate that this young man was an object of scorn to Saint A serverise on to any other nor that he man was an object of score to Sourh to Same Augustine or to any other, nor that he was devoid of some degree of education and refinement. In the same work he mentions a whole family of four or more, children of parents who both had

numerous after famines. The writer taunts the Irish with being lazy, de-spite the fact that round about him are men who give him the lie. And in

means lack of efficiency; concentra-tion of activities means strength and power, which constitute the best ele Hence why Leo. XIII. by his Encyc lical Letter of March 19th, 1902, urges the formation of such uniors among Catholics: "It has always been neces-

sary," he says, " that . . . all the children of the Church should be seduchildren of the Church should be sould lously united by bonds of mutual char-ity, and by the pursuit of the same objects, so as to form but one heart and one soul. This union is to become

in our day more indispensable than ever. What snares are not set on every side for those who believe? What ob-stacles are not multiplied to weaken and, if possible, to destroy the benefi cent action of the Church?" No won-

all.

NOBLE AIMS. These and other important matters which you have taken in hand clearly show the noble aim of your institution, and, consequently, you justly deserve our gratitude and our best encourage nents. Indeed, I think I am fully jus tified in applying to your association the encouraging words which Pope Pius X. addressed to the members of the Nineteenth Catholic Congress, held at Bologna in the year 1903, and say the American Federation of Cath olic Societies " has sufficiently proved to all the vigor of Catholic fore and and what useful and salutary results may be obtained among a population of be-lievers when their action is well gov-erned and disciplined, and when unity of thought, sentiments and action pre vails among those who take part in it." GREAT MOVEMENTS ARE SURMOUNTED WITH DIFFICULTIES.

WITH DIFFICULTIES. Yes, the progress made up to the present time by the Federation of the American Catholic Societies is for us a sure criterion upon which we may base our hopes that this organization, erected by its founders for the realiza-tion of noble purposes, and whose tion of noble purposes, and whose growth has been so rapid and encouraging, will be crowed with success. Of course difficulties and trials are to be expected, but you will encounter them courageously. Every student of history will understand that any great movement will have to stand the experiment of unavoidable difficulties. However, difficulties of any kind can be easily surmounted by patient labor, stern determination and perseverance. I am glad to observe that you are well possessed with these characteristics. Rest ing upon the justice and holiness of your cause, up to the present time you have acted manfully and with Christian fortitude. In proportion your efforts have been crowned with success.

Aside from the specific matters al-ready mentioned and brought to a successful issue, the claim which you justly make, of having been "a large actor in educating American Catholic understanding of what Catholicity really is and what it stands for in the nation," is in itself an achievement of great importance and of inestimable mother Church to ween."

next October

A heavy gilded cross on the spire of the Holy Name Catholic church in Cincinnati, Ohio, Sunday night, saved the church safe containing severa thousand dollars from being robbed. thousand dollars from being roobed. The cross fell on two burglars, serious-ly injuring one of them, just as they were using their "jimmies" on the sacristy window. The burglars es-caped, leaving a trail of blool. What caused the cross to fall is a mystery.

While in the act of administering the While in the act of administering the sacrament of Baptism in the Church of Our Lady of Refuge, at Eagle Pass, Texas, on July 14, Rev. C. J. Smith, O. M. I. was stricken with approplexy and died. He died where he had fallen -on the floor of the church, close by the baptismal font, surrounded by his assistant priests, the physician and the christening party. Father Smith was born in Ottawa, Canada, in the year 1851. His father was an English Canadian, while his mother was of Irish descent. He was ordained in 1875, and spent the greater portion of his priestly life in San Antonio.

A Message From Rome. George T. Angell, the venerable editor of "Our Dumb Animals," who is a non Catholic, says : "It a message can go out from Rome

to all Christian nations which lie adjacent to (ach other, urging that they take measures to have statues of Christ erected on their boundary lines similar to the 'Christ of the Ades,' with the understanding that no war shall be declared between such Christian nations until the statues have been taken down and destroyed, it may possibly accomplish as much for peace on earth as will be accomplished by the Hague Congress."

"The better Catholic you are the better citizen," said Archbishop Moeller in a sermon at St. Peter's Cathedral, Cincinnati, to the Catholia Knights of America. "The Catholia who abuses in any way his citizenship

LUKE DELMEGE.

BT THE REV P. A. SHEEHAN, AUTHOR OI AUSTIN : SHLEMAN, ACHIOR MY NEW CURATE," "GEOFFREY AUSTIN : STUDENT," "THE TRIUMPH OF FAILUAL," "CITHARA MEA," ETC. CHAPTER XI. CIRCE.

CIRCE. 4' I'll insist on cook taking an action for libel against that fellow," said Dr. Wilson, the morning after the great dinner. "Wby, he touched nothing but a biscuit and an apple. Did he think we were going to polson him?" No ! Not exactly. But the "great man," besides being extremely ab-stemious, as all great thinkers ought to be, had really some uncharitable sus-pictoms about the cookery of the outer barbarians. He stirred the soup as carefully as if he expected every for he had heard that a great arch-bishop had once had that delicacy for he had heard that a great and bishop had once had that delicacy offered him by a Maori chief; and really you don't know, you know! And he passed by dish after dish as if he were playing "Nap" and held a he were playing "Nap" and held a and held a he were playing "Nap" and held a decidely bad hand. But withal, he was very nice and brilliant; and was very nice rang of mortification and though pang after pang of mortification and shame shot through the anxious breast of the hostess, and she feared that it was all a flasco, after her days of work and nights of worry, neverthe-less the afterthought : "But he is an Englishman, and a near cousin to the Dake of B----" acted as a soothing llifying unguent on hurt and bruised feelings. Then, too, the quick sword-play of words between the "great preacher" and Mrs. Wenham great preacher ' and arrs. -1!! What, you ask, with a line full of notes of exclamations, do you mean to say Wenham-Circe !-was there 7 rows the 7 ro indeed, and very much in evi e. There had been an angry in in dence. There had been an angry in-termarital debate as to the propriety of asking her, on that same night when Louis was peremptorily ordered from his father's house; but the name had nis father's noise; but the name had already been inserted on Mrs. Wilson's list, and how could they think of offending one of the greatest poten-tates at the Castle? The doctor bit It wasn't a case for explana-And he was obliged to admit his lip. charming that Mrs. Wenham was charmin With the splendid individualism of h she came to the banquet in a race, she came to the banquet in a simple dress. Whilstsome of the other guests had as many rings on each fin-ger as the poles of a curtain, she had but one. But in a moment she coolly but one, but in a moment she coolly monopolized the conversation, or rather dualized it with her distinsther dualized it with her distin-guished fellow-countryman. The im-perial and dominant race assumed proprietorship here, as in all other departments. The Scythians were illent. !

quite true, in the beginning It is Circe gave a little start of surprise on beholding so many representatives of the Church Militant around her. Rut the Church Milliant around are. Alter this quickly subsided. After all-that is, after she had, by a vigorous process of reasoning, conquered that instinc-tive and reverential dread of the priesthood which is ermon to Mrs. Wenham and the world, and argued, rather vainly, that they were no more than those Ritualistic clergymen whom she had met so often, and so often de-spised, she concluded that they were, after all, only humans, and, as such, legitimate and easy prey. And, to save time, she thought she would con-oner the generalization, and all the sub esthood which is common to Mrs. quer the generalissimo, and all the sub alterns would then capitulate ?"

"You find the country interesting ?" "Yes," he replied, feeling his way. "So far, I am, indeed, highly in-terested."

Your first visit ?" "My first visit,' he replied, " and one to which I have eagerly looked

"I hope, then, you will turn the pleasure into a study. You will find a good many things to interest you."

the list of Jubilee honors. Great com plaints that the medical profession has never yet been sufficiently repre-sented or acknowledged there."

sented or acknowledged there." "Wer kann die Weiberchen dres-siren," said Father Elton, breaking in upon the corversation from a quiet chat he had been carrying on with the younger of the two Monsignori. He did not understand the sword play be-tween the doctor and Mrs. Wenham ; but he saw that there was some veiled antagonism there, and it interested him. and there I stared and stared at the phenomenon; and all the time the eyes of the Virgin were fixed on me with that peculiar expression of sadness. "Don't you see it ?" I cried passion-ately to my friends. "See what ?" they exclaimed. "Why, the appari-tion ! Look ! look ! before it disap-pears !" "You are bewitched !" my sister cried; "there is absolutely no-thing but the statue and the lights !" I said no more, but continued to gaze. him

" You are well read in ancient legion and poetry ?" he said, turning towards Mrs. Wenham.

"Not quite as well read as you savants," she said, bridling under the interrogation; " but quite well enough acquainted with them to know a mist seemed to swim before it, and then slowly the figure dwindled down to the size of the statue, the flesh tints dispneared and in a for momentum they used up human thought, and that all the pallid and sickly growths of modern times are ideas transplanted into uncongenial climates and soils." "There, now, Dr. Calthrop," said Father Elton, " there's what your clever countrywomen think of all your miraculous discoveries in science-

miraculous discoveries in science-pallid and sickly transplantings." "I didn't include science," said Mrs. Wenham; "but as you have said it, I adhere to it," which was generous

an apparition. The haline mattern lasted only a little while. When I had got back to my hotel I was convinced it was an optical delusion. And so it is with all your miracles—the action of a of Mrs. Wenkam, and seemed to imply a new interest in this Roman priest. "I would give a good deal to be assured of that," said Calthrop with

said. ""They were more impressionable, he replied. But it is all evaporated assured of that, said Calenrop with slow emphasis, for he was a heavy man; "I assure you I am quite tired of the defication of my masters, and I have long suspected that they have but feet continued Father Elton, "and even the name, until it all came back as you

of clay." "It is only a simple and familiar fact in all human history. I cannot speak much for your department, doctor, for I am extremely sorry to say I do not know what it is, but there is one general and unmistakable fact or principle in nature-flux and reflux ; and there must be, as George Eliot puts it, an equivalent systole and dia

stole in all human inquiry." "Carlyle is the author of that expres-sion, I think," said Father Elton. "No! George Eliot," said Mrs. Wenham, looking steadily at him. "I

"That is also my name. And your acquaintance was my brother. I re-member the circumstance well." "Oh! indeed," said Father Elton, "how curiously I have stumbled on won't permit my favorite to be robbed such an interesting circumstance. And now, Mrs. Wenham, did the experiby a Scotch parrot, that screams in broken German." "Oh ! oh !" said Father Elton,

"and you said you were half Scotch. Is there a general propensity among

18 there a general version of the spit ?" "Your remark, Mrs. Wenham," said Dr. Calthrop, after a good deal of thought, "has impressed me. I shall look up the ancients. And you say there's nothing new under the sun ? "Nothing," said Mrs. Wenham; even human nature is unchanged. gaze. Then Father Elton turned aside to the bearest Monsignor; and he must have heard some excellent stories during the beat twenty minutes, for he langhed and laughed until the for he langhed and laughed until the Even your Christianity," she said, Even your Christianity, she had, looking calmly around on all the clerics, from her great fellow countryman down to the Canon, and up again to Father Elton, "is but a repetition of the ancient philosophies, Greek, Egyptian, and Hindoo."

" Except that ?" said Father Elton,

"I except nothing," she said, fixing her glowing eyes upon him. "Except that?" Father Elton re

dressing the preacher, "do you-ha-use the same heraldic crest and motto "Except that if Facher them to peated, smiling. "Except that the ancient philo sophies made their professors humble: and --" she stopped, fearing to pro

eeed. "And that Christianity is the cul-mination and perfection of all. Dear me, think of a nineteenth-sentury lady output constions St. Augustine !" actually quoting St. Augustine !" "Oh ! the days of miracles are not

yet departed," she laughed. " No, indeed," said Father Elton,

"The sermon is only a recreation, particularly when I have had to preach drawing himself together. "I remem ber," he continued, "a rather curious such an intelligent audience and to meet such interesting company as have been favored with this evening, ber," he continued, "a rather curious incident that occurred to myself only a few months ago. You all heard of Knock, of course. Well, I am was really anxious to see for myself all that could be authenticated about these said the preacher. "Then we-ha-hope to have the nonor of a repetition of your visit?" said the Canon So I went The preacher shrugged his shoulders. marvellous apparitions. down, put up for a few days in an im-provised hotel, and looked around. I As the ladies filed out, Father Elton held the door open. Circe was last. saw nothing but the miracle of the people's faith and piety, and the mir acle of suffering ever patiently borne.

from Dublin, who also had been prose cuting inquiries. He asked me bluntly what I thought-that is, what the

Church thought about miracles. I ex-

"'I am an un believer. I was brought

up a Protestant, but I have lost all faith. But I am of a rather curious turn of mind; and I have so much natural religion left that I am inter-

ested in other people's beliefs. This brought me here. I shall test every case, I said, and ascertain where delu-

the tremendous power exercised by the mind over the body and how nervous

maladies can be cured by mere menta concentration. But let me see one

clear case of consumption or hip disease

or cancer healed, and I shall think it

necessary to retrace my steps and re-consider my position. Now just watch

this 1 A lew evenings ago, just at the dusk, I went up to the church accom-panied by my mother and sister. We stood opposite the gable where the fig-ures were supposed to have appeared. There was an immense crowd, staring

with dilated eyes to see what was about

to come out from the invisible silences

Probably I was the only cool and exact ing and incredulous spirit there. My

nother and sister were Protestants, but

sympathetic. I stood between them, leaning one hand on the shoulder of each. The Litanies—is that what you

call them ?-commenced. I had no sympathy with all those metaphorical

expressions : " Ark of the Covenant, " Morning Star," " Tower of David ;

"Morning Star," "Tower of David; but I admit they were beautiful. The innumerable candles were lighting; and I was looking around, coolly scrutinizing the faces of the believers,

when to my utter amazement I saw th

v evenings ago, just at the

me see one

My

sion ends and miracles begin.

When I had finished, he said in

plained the doctrine as simply as

could.

simple way :

concentration.

consider my position. A fev

ing: "The days of miracles are not passed. It is a child; and a miracle." Later on, when the gentiemen had entered te drawing-room, it was noticed that Mrs. Wenham was rather silent and thoughtful. "A clever woman, playing a clever hands heavily on the shoulders of my matter and sister, and cried in a pas-sionate whisper: Look! look! It was not a momentary phasis; it lasted all through to the end of the Litany; and there I stared and stared at the

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disappeared, and in a few moments I saw nothing but the clay image and the

lifeless eyes. But were I put on oath then, I should have said that there was

an apparition. The hallucination lasted

disordered stomach upon the optic

in the swing and swhirl of life.

folded hands, and said meekly

ence of your excellent brother really

Mrs. Wenham looked as innocent as

Child of Mary on the day of her pro-

"I have never failure to say the

ily at her. She calmly returned the gaze. Then Father Elton turned

There was a silence of embarrass-ment for the next few minutes, broken

only by a gallant attempt on the part of the Canon to collect the scattered

"Might I ask-ha-" he said, ad

the great preacher. "How very interesting !" said the

things in England," said the preacher "Dear me !" said the Canon. "

thought you had no responsibilities-

ha-except an occasional sermon."

"We have no time to think of such

came uncompromisingly from

tears ran from his eyes.

as the Duke of -?" "No!" came unc

Virgin every day Rosary of the Virgin every day since then," she said. Father Elton looked long and stead-

since

'And your mother and sister ?'

"I had quite forgotten the incident,

nerve.

ession.

forces.

Canon.

"A clever woman, playing a clever part !" thought Father Elton. "A little bored by the Scythians," thought the preacher, "as, indeed, I confess myself to be."

"Jezebel is repenting," said Dr. "ilson. "Has she a foreshadowing of Wilson. the dogs ?" at all, for the prophets were all

Not at all, for the prophets were all dead in Israel. She took an early leave. Barbara would accorpany her to her carriage. Dr. Wilson said a frigid good night. Barbara whis-I said no more, but continued to gaze. Once and again I shut my eyes and then rubbed them vigorously. But there was the apparition unchanged until at the last strophe of the litanies

"There, go in from the night air, you little saint, decolletee," said the woman of the would, as she said "goodyou little

bye !" "There are a few innocents still left in the world," she said to the mate who accompanied her. "Tis a pity; for Rachel will yet have to shed tears. And there should be no tears! none !" she cried almost viciously. "But steeled nerves and stony hearts and minds that won't turn back on the in-evitable. What dreadful fate is before evitable. What dreadful fate is before that child? For she cannot be spared. The soldiers of Herod are abroad, and the air is full of the sound of weeping I should like to see her Go3, though Let me see-ten-'tis e rly, is it not?' She pulled the cord and gave

were speaking, Mrs. Wenham. I think --but I am not quite positive--that the gentleman's name was Menteith." All through the little narrative Mrs. direction to her coachman. He said nothing, but turned the horses' heads, Wenham's large eyes were fixed on the he went near falling off his though speaker, wondering, speculating, angry, frightened. When Father Elton had perch. finished, she looked modestly at her

Then the woman of the world found herself in the dark porch of a church, whither she had picked her way, but with dreadful misgivings as to the dition of her silks and shoes. Dark figures fitted by her in the dim light, dipped their hands somewhere, mut bred their charms, and dissppeared. She entered, but saw nothing h t a few yellow jets that darkened the gloom She moved up the centre aisle, and saw the red lamp swinging. She watched it eagerly. It had some curious fasci-nation about it. She had seen similar lamps burning before eikons in Russia once, when her husband was military attaché to the Court ; and she had ofter seen the same lamps at the corners of the Italian streets before images of the Madonna. But they weren't like this altogether. What was it? Then she discerned slowly that she was not alone, but that the church was crowded. Fo faces palei from out the darkness, and ers and a cough broke on her whisn startled senses. She saw long rows of men and women, mute as statues in the halls of the dead. What were they

And that red lamp? She was doing? seized with a sudden panic and fied. "May the sweet Mother of God protect you, and may God give you a happy death and a favorable judgment,"

voice from the darkness of the said porch. "It was a plunge in the Inferno," she aid. "What madness came over me?" Death — Judgment! Death — Judg nent! Death — Judgment! Deathsaid. nent! Judgment! So sang the merry wheels, as "low on the sands, loud on the stones" her carriage whirled away.

CHAPTER XII.

ORITICAL AND EXPOSITORY.

"You really surprise me, Father Elton," said Dr. Calthrop, when the gentlemen had sat down with an air of unspeakable freedom and lighted with cigars, "and you interest me, because I really must admit that we are dis-posed sometimes to suffer from swelled

slow, heavy way : "but I confess you solicit aggressiveness on our part by solicit aggressiveness on our part by your delightful humility, and your rather pronounced and deferential obsequiousness to men of science. Things weren't so, you know; and your new attitude makes us suspici-ons."

""We are 'umble, very 'umble Doctor," said Father Elton, who now put on his war-paint over his drawing-room manner. "You are quite right. We are most literal in cur Christianity. We are most interst in cur curishing. We turn the one cheek when the other is smitten; and when you take our coats, we fing our cloaks after you. We are dreadfully deferential and apologetic. In fact, the science of prologetics is one only science at prespologetics is our only science at pre-sent. Amongst our learned brethren sent. Amongst our learned brethren, a new discovery in science, or a pre-tended one, is hailed as if a new star had swum into our horizon; and when you discover a new germ, or find out comething new about cells, they take off their hats and genuflect, and say :

Venite, adoremus l'' "Now, now, Father Elton, really now, this is an exaggeration, ' said the

"If I-ha-understand the reverend gentleman aright," said the Canon, grandly, "he -ha-means an act of worship to the Creator, for the -haunexpected development in the ha -what you-call-ems." "Canon," said Father Elton, bitter-

, "I mean nothing of the kind. I ly, mean that a certain class of our co-religionists are so infatuated by their enthusiasm, or paralyzed by their fear, that they worship every new develop ment of physical science; and that, in ment of physical science; and that, in the worship of the animalcula, they forget what is due to the Creator and His authority on earth, instead of say-ing: "Go on, go on, ye delvers in darkness. Every jet of flame you cast on the secrets of Nature lights a lamp for up have the shrine of the Eternal for us before the shrine of the Eternal And the whole thing is ludicrous. As that excellent lady said, a few minutes ago, it is but the systole and diastole in all human inquiry. The ghost of In all numan inquiry. The ghost of Democritus has appeared in the nine-teenth century; and he rattles his chains, like every decent ghost — 'atoms,' 'germs,' 'cells,' we hear it all da capo, only Weismann differs from Eimer, and Siciliant differs from Binet. And now at lest, while they have And now, at last, whilst they have been delving away in the subterranean vaults of Nature, the very soul of Nature has flown upwards, and escaped the vision of the dwellers in darkness. But at the mouth of the pit, lo, the watchers behold it, and shout down to the blackened pitmen, with their tallow candles and smoking lamps: 'Con up! come up! there are colossal pote tialities in the phychic capacities ' Come ssal poten matter. It is easier to explain the soul than the phenomena of inheritance, and the psychic capacities are developing themselves. Come up, come up quickly, or you may stumble upon God !' " " I admit there's a defect some

where," said Dr. Calthrop. "There is," said Father Elton, who intended to silence the energy's guns

lorever, "there is. And that you men of science have been a little pre mature in discounting the science o metaphysics. We, Catholics pursue the two together. You have abandoned the mind-science forever. Hence, you and through a telescope; we through a binorular. And we get the better view. And we are satisfied not to see too far or too much. 'I am all that has been, that shall be ; and none, amongst mortals, has hitherto lifted my veil.' Or, as one of your few thoughtful poets has put it :--

••• Shall any gazer see with mortal eyes ? Or any gearcher know by mortal mind ? Veil after veil must lift-but there must Veil after veil behind

The star-the cell-the soul-these be mpenetrable enigmas." Well, of course, we make all allowance for you Irishmen, said her ; " but you are not place ance for you are not placed in preacher; "but you are not placed in our difficult position, and, therefore, you cannot understand our mode of action. We are dealing with a power-ful and prejudiced antagonism, which, disignmentations, and with singular disingenuousness and want of candor, is forever repeating ernment. the cat calls of past prejudices against us. You know, of course, that there i

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who are the secret conspirators that hold the string of Governments, and move their puppets at their will. Look at your literature, how defiled it is with anti Catholic scurrility! Did you ever hear of a Catholic writer who held m an Anglican parson or Nonconformist minister to scorn? Never. But your But your whole literature reeks with infamous calumnies on our priesthood. Why, half your novels deal with Jesuits and the Inquistion. And your 'seer and prophet,' when he is not shricking 'Oht heavens,' or ' $A\overline{n}$ de mi,' is ridiculing the 'simulacrum' of a Pope, or scream-ing about an imaginary 'dirty, muddy-minded, semi-felonicus, proselytizing Irish priest,' who is supposed to have disturbed the by no means normal equa-nimity of 'his goody.' What is the whole literature reeks with infan nimity of 'his goody.' What is the result? Voters become emitten with the virus and madness of bigotry; then statesmen are influenced, and Acts of Parliament passed, and the whole thing is liberty and progress. lo

Why, witness all Catholic France to-day passing meekly under the yoke, at dictation of a few dirty Jewish rags ! But the pitiful thing is that we it down and tamely submit to all this. If we want a clear proof of the contin-uity of our Church with that of the Catacombs, it is found in our seridom. The Angel of the Apocalypse may mark our foreheads with the mystical sign of Tau; but, by Joe, the Angel of Destiny has branded the Sigma of slavery on our backs.'

I am afraid, Father Elton," said the preacher, " your desire to empha-size your contentions has led into the national tendnncy toward exaggeration. I assure you we get on very well over there in 'darkest England.' and that we are not sensible of persecution, perhaps because not so sensitive of persecution, per-trifles, as you imagine. Besides, our people are really not so much influenced by literature as you seem to imagine. my countrymen care about their pro-phets. They think more of their pur-veyors and their bread and ale." It would surprise you to find how little

We had but one 'man' in our century," said Father Elton, pursuing his own train of thought, " and that was he who armed his Irish subjects in New York, and then told its mayor that the first contingent of savage l bigots that made its appearance in the city would find that city in flames !"

"I am-ha-afraid, gentlemen," said the Canon, who was very much dis-turbed, " that we are approaching-ha - rather questionable and-ha-danger ous subjects, that may-ha-introduce in their train some-ha-slight acerb-ity that would mar the harmony of this pleasant meeting. Suppose we adjourn to the-ha-more equable and-hatemperate atmosphere of the drawingroom

Father Elton and the preacher walked out together. "The good Canon," said the latter, "did not quite seem to understand his uncompliment-ary allusion. He implies that we have en indulging a little freely. Father Eiton laughed, but looked

annoyed. There was a family conclave late that

evening. "Why don't they do something for that Father Elton ?" said Mrs. Wilson.

that Father Fitch? said birs, whether "Why don't they make him a Mon-signor or something? Why, he's not even a Doctor of Laws !" "Why do you make boobies of bar-"Why do you make boobies of baronets, and judges of jugglers? Why are they slways putting round men into square holes, and vice versa ?" said her shand.

am-ha-more convinced than ever of the-ha-wisdom of the Church, said the Canon, "in not having ad-vanced to-a-ha-position of respectability and honor one who holds such extreme views. That clergyman is-ha positively revolutionary, and-even-

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the—ha—repres how can they lis phatic protest ciples ?" asked "Oh, these tolerable, and e Doctor, "to E when we see s to practice by a ization that we "But the lan

Canon. "We never Doctor ; " it is And the Can

dumb. "There's a l evening mail," dressing her hu "A modest pounds ?" aske his black eyebr

" No, indeed There's nothing And the filial l

" Dearest Mothely on the 11th and Things were prett I was not expecte None of my chur is yet a desert." ing on the cool hi of the Alps. or ic their yachts in f in the Norway T large crowd of co yeery open as to ti very open as to t to their pockets seem to be in a to their pockets, seem to be in a You can imagine to do. Hot stree Well, a little W Raphaelites on 1 before parting f arrangements we lecture on 'Turn We had also a Uskhoime. A s artists, pocks, r house of Lady L-patroness of the i J pleaded headac ments. No use. ful. Slightly ba quite fit for 'bla don't suit me. Sot permission,' attend St. Thom is weary work. By the way, tell the one thing on the astrone 1!

was gorgeous: the sermon !! ! think you? Our sang that rebel s was awful. Ju abaurdities-free

absurdities-free tion, prescience, heavens! You hang your hat or 'are' they doln have heard an ay priest is the gree But our Church things. No Pro him anything bu scholastic rhode another experie

another experie lately to hear Temple, preach mother! You they like here, calm majestic.

calm. mejestic. never heard be without affectat

coldness. "I wish I w could sit under

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" I have found a great many things; and even a larger number of interest-ing persons so far," he said with a bow and smile. "It you had had the good fortune and the better taste of being at the

better taste of being at the and the Horse Show these last days, you'd have seen still more interesting studies. domain of laten. Wen, one gentleman dinner, I sat near a young gentleman from Dublin, who also had been prose There was an immense number of clergymen there-more, indeed, than I have ever seen at the hippo-dromes elsewhere. I should say it was a curious ethnological study-that almost universal taste of Irishmen for horseflesh.

"You speak as if you had not the said being an Irishwoman," honor the great one.

the great one. "I am English—or rather Scoto-English," said Circe. "It is quite a disappointment," said the great one; but they shook hands motaphorically across the table, of the great one, when they nands motaphorically across the table, as Stanley and Livingstone, when they stepped out of the shade of the paims and bamboos, and recognized the pith, helmets and revolvers. It the only trace and visible sign of civilization that had been left them.

" That passion for horses and dogs has always been a characteristic of our people," said a Monsignor. "We must have been a nomadic race at one

I have been reading somewhat like it in one of Matthew Arnold's poems," said a lady. "I think it was ' Sohrab and Rustum."

Is he not the author of the said Dr. Wil

* Strayed Reveller ? " said Dr. Wil-son directly to Mrs. Wenham. She looked at her interrogator blankly for a moment, then colored a wild black formed, then answered : little, then frowned, then answered : Tt. I never read modern poetry.'

was a bad hit, but she and passed

was a bad hit, but sne and passed through many campaigns. "By the way, Mrs. Wilson," she said blandly, "I understood that your boy was in Dublin. I did hear some ladies enthuse rather too markedly about him a few days hence. But how can the hoy help being so handsome?" the boy help being so handsome?" Jezebel !" said the doctor, be can

tween his teeth. And it is quite a series of con-

statue of the Virgin slowly expand to guests," said the woman of the world, tarning to Barbara; "you, little witch, mesmerized that young fool, at the Denison's the other Kendal By the way, doctor. look out for

" It was not a matter to be spoken of at a public dinner table," she whis-pered; "but you must really take me We are the most incredulous of mortals, up, and bring a poor lost sheep into the true fold." except when facts swim into the sunlit domain of faith. Well, one evening at

"With great pleasure," he replied. Ah, Circe! Circe! A great enchan-tress you may be with budding Apollos

and young Adonises, who have not yet put on the calm of the eternal gods " your sweet eyes, your low re hnt plies " and passionless priests into porkers, Circe

She tried her wiles on more yielding material, and ascertained in twenty minutes from Barbara, (1) that her father was really anxious for a title; (2) that her brother had left Dublin (2) that her pectedly, why and where-rather unexpectedly, why and where-fore Barbara did not know; (3) that Barbara was thoroughly ashamed of evening dress she was wearing, and had striven successfully to cover it with all kinds of webs and woofs of lace (4) that she had a great dread o Father Elton, who was so clever, and a great love for the purple, and a grea love for certain uncouth, bare footed mediavalists down there in bare street that was generally festooned with all manner of human integuments and that was only held together by the Caryatides, who, with arms akimbo, sustained from morning to night its creaking and rotten postels and archi traves; (5) that Barbara's little soul had no other ambition or craving for pleasure except a quiet hour after hard day's work, down there in the dimly lighted church, where the great lamp swung to and fro, and there silence, but for the rattle of old Norry' beads

And the woman of the world, calling up her own history, and the many secret histories that were locked up and sealed in the cabinets of memory looked this young girl all over, and looked through her eyes and the lines of her mouth, and satisfied herself that there were no secret corridors and avenues there. Then the woman of the world, wondering at this curiosity, put a few other leading questions, which glanced harmlessly off the armor of a statue of the virgin slowly expand to life-size : I saw the flesh-color come into the cheecks and neck; I saw the eyes open widely and looked down with in-finite pity at me. I was entranced, (ascinated, mesmerized. I pressed my

heads in our generation. But now, " he said coaxingly, "do you not really dread us? We have pushed you back behind the ramparts, and are just forming en

the ramparts, and are just forming en-echelon for the last attack." "To vary the simile," said Father Elton, smiling, "tell me, did you, a city man, ever chance to see the rocks following the sower in a ploughed Yes, yes, to be sure," said the

doctor "Well, you know, we are the rooks Every French gamin is taught to say them.

Quoi! quoi! after us in the streets. But, as you are well aware, the careful and thrifty rocks follow the track of the sower to nick up the scede be be and thrilty rocks follow the track of the sower to pick up the seeds he has dropped, and assimilate them. They are not afraid of the sower. And they laugh, actually laugh, at the hat on the pole and the streaming rags, which are supposed to frighten them." "I cannot wall follow you." said the

sive.

" I cannot well follow you," said the slow doctor.

"Well, my dear sir," said Father Elton, "we are the rooks. You are the sowers. Every fact you drop from the Elton, " bag of science, we assimilate it for our own use. You may label it 'Poison' if We laugh and pick it up. you like. We laugh and pick it up. Your scareerow — the end and final judgment on all religion and revelajudgment on all religion and revela-tion,--we look at it boldly, cackle at it contemptuously, and fly away. " I see," said the doctor, laughing. "But some day the sower will get mad

and string up one or two of you." "That would be unscientific," said the priest. "And above all other things, the rooks have faith in the philosophy and imperturbability of the

ive.

seed sower. To string up one or two of us would be a retrograde proceed-ing; and science is easentially pro-"But the whole tone of you gentle

men in matters of controversy appears to me to be distinctly apologetic. There is a rubbing of the hands and an ction of deprecation observable in all literature that seems to say : "For God's sake, don't annihilate us altogether !"

I cannot speak of Irish controversies," said the preacher, breaking in suddenly, "but for us in England let me say that we hold our heads as high as any philosophers or unbelievers. Perhaps, Doctor, you mistake courtesy

for want of courage." "Well, no," said the Doctor. in his

congenital belief in the Protestant mind that we are opposed to the natural sciences, and that we dread

Yes, and you encourage that belief by your artificial enthusiasm. 'You do protest too much, gentlemen.' What you want is a Christian Pascal, just as What we want another Swift, to heap scorn upon all anti-Christian philosophy in

very shape and form." "But we shall be called 'aggres

"And why not? After nineteen centuries of a career, marked in every cycle and century by miracle, surely our time has come to hold up to the eyes of the thoughtful the ragged vesture and the pasteboard idols of the idols of the world. 'These be thy gods, O Israel !' Believe me, my dear Father, that our want of aggression and determination is the main cause of our want of larger success. Give back blow for blow, and scorn for scorn. Vinegar cut through the Alps for Han-nibal; milk and honey would not have

Tertullian was not canonized,' said the preacher.

"No; and he was justly refused can-onization. But will any man contend that Tertullian did not do more, by his fierce invective, to undermine the strength of Pagan and Imperial Rome the than any of his meeker brother apolog-

"Well, but you must admit, Father Elton, that our Church enjoys far larger liberties under the English flag than under any foreign power, even though nominally Catholic." "Certainly. But what then ?" "Well, then, it behoves us to be

patient and circumspect." "Yes. Obey the higher powers.

That is our teaching. But I am not speaking of the higher powers. I am speaking of the lower, infernal powers, through science, literature, and a vulgar and venal press, use every and if he did, he would lose all his opportunity to defame us and hold us piquancy." "But the recognized author" ies, sit

said " Most happily, no! Canon. "The vast number of our clerzy are amiable, industrious, re-spectable members of society; strictly observant of the laws of their-ha-Church; and obedient and-ha-re-spectful to constituted forms of Gov-

" Because if you had a few thousands, or even hundreds, of that species with his intelligence and vivacity, you need not have been whining for your Catho-lic University so long," said the doctor. "I can't see for the life of me what

these clergymen dabble in science for ? It is bad enough to have 'priests in It is bad enough to have 'priests in politics,' but 'priests in science,' mono-polizing our every department, and possibly anticipating our discoveries, would be intolerable,'' said Dr. Wilson. "That man, now, seems to have been reading up all our scientific authori-ties. Did he quote Shaler and Eimer, Calthree 2"

Calthrop ?" "Ay, and seemed to know them well. After all, it touches their own depart ment; and I must say that I brought that unpleasant discussion on myself. But I confess your good clergyman is o me a greater surprise than anything have seen on this memorable visit. How ltttle we know of each other !

"Mrs. Wenham thinks very highly of nim," put in Mrs. Wilson, diffidently. 'I heard her say to Barbars : "That him is a man to hold souls in leash.

"That's woman's way," said her husband. "They like a master. They are ambitious to rule; but they loved being ruled. No woman can bo an autocrat. She must have a higher

autocras. Sne must have a higher power to worship." "Did you say, Bessie," asked the Canon, " that that — ha — excellent clergyman visits at the— ha — Vice-Lodge and lunches at the regal

Castle ?" "There is no doubt about it, Canon," she replied. "He is even a favourite with Lady C-----, who consults him on many points."

'Then I presume he suppresses - ha -his rather advanced andversive principles ; and probably pre-sents the teachings of the Church in

an-ha-attractive guise." "Depend upon it, he does nothing of the kind," said Dr. Calthrop; he is not a man to water down his principles, and if he did, he would lose all his

"He is "but qui who has p age. Som ease, for i rebel in h story told possession arrived w the local cleared early on] landlord's there." "What

moving hi "I am Wilson.

the ha - representatives of the Queen, how can they listen without - ha - em-phatic protest to such disloyal prin-

how can they have a whole without a but phatic protest to such disloyal prin-ciples ?" asked the Canon. "Oh, these eccentricities are quite tolerable, and even amusing." said the Doctor, "to Englishmen. It is only when we see such principles reduced to practice by silent and steady organ-tration that we bring down the whip." ization that we bring down the whip." "But the language, sir !-" said the

Canon. "We never mind talk," said the Doctor ; " it is the silence we dread." And the Canon thenceforward was

dumb. "There's a letter from Louis by the "There's a letter from Wilson, ad-"There's a letter from Louis by the evening mail," said Mrs. Wilson, ad-dressing her husbaud. "A modest request for twenty pounds?" asked the Doctor, lifting his black eyebrows. "No, indeed. You can read it. There's nothing of that kind in it." And the filial letter ran thus :--

is your a closer of the mattyres are just swarm-ing on the coch hillides or in the deep valleys of the Alps. or leaning over the gunwales of their yachts in the Mcditerranean. or flabing in the Norway rivers. But there is a preity large crowd of country counts in the streets, very open as to their mo ths, but very close as to their pockets. They move in equads and seem to be in a condition of chronic panie. You can imagine how duil all his is i Nothing to do. Hot streets, blazing skees, no society, Well, all the We had a meeting of the pro Taphaelites on Monday evening in which, before parling for the long holidays several arrangements were made. I am booked for a lecture on 'Turner' some time in January. We had also a garden party up the river at Uskhoime. A select few of the rabble of artists, poets, musicians, etc., met at the house of Lady L-, whom you already know as patroness of the arts. She asked me to come. I pleaded headache, sunstroke, several cragge ments. No use, I had togo. It was delight-dui. Slightly barbarlo, but rather novel and quite fit for 'blase' people. But these things don't suit me. I am working hard. I have got permission from the Resident Surgeon to attend St. Thomas' every day. I go through every ward and every case In succession. It is weary work. But I have an axe togrind. By the way, tell Barby I am 'not' neglecting the 'one thing pocessary. I was at veceptrast the asthedraion Sunday evening 'me mits' mass ardul. Just a 'polyourri' of medwina' and that rebel song that so shocked und. Have song that rebel song that so shocked und. Have song that rebel song that so shocked und. Have song your hat on the splitter's there d'. Have havens I' You could cut it with a kifter and have your hat on the splitter's there d'. Have have heard an acquainiance tay the a syona priest is the greatest greenhorm in edition. Each of the application priest is the greatest greenhorm in diverse thing. No Protestant could take any with thi manyling but contempt after hearing this scholastic rhodomonica.

coldness. "I wish I were a theological student, and could sit under his chair,"

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Then, his attention to his

criticism," continued the Canon. "And then his witty, indeed, rather too free-ba-remarks on preaching !

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something for Mrs. Wilson. ke him a Mon-Why, he's not

boobies of bargglers? Why round men into rsa?" said her Why

onvinced than of the Church, not having adion of respectawho holds such lergyman is-ha y, and—even—eas."

like him in Irehrop. said o !" number of our industrious, ociety ; strictly ot and-had forms of Govof the order, but summoned some few sturdy parishioners; and when the landlord's men had arrived, they were confronted with a regiment of rap-parces. They were unprepared, for this had never occurred before. They had always been allowed to thresh their corn on the chapel floor. They had to retreat, and inform at head quarters that there was an insurrec-

tion; and then..." "And then?" said Dr. Calthrop, deeply interested. "And then the landlord asked the

priest to dine; and ever afterwards there was a cover laid for the priest in the mansion; and he actually got permission to hang up a bell in an extem-

porized turret." "It seems to me," said Dr. Calelectric bell roused her from ner throp, "that we English will begin to throp, "that we English will begin to "Rose, darling, have you been "throw long ?" day of general judgment." "I'm airaid we'll hardly be disposed

to continue the acquaintance then," said Dr. Wilson. "We'll have to part company that day, if not before." Dr. Calthrop laughed.

" But the little affectations of the Canon date from that event," said Dr. Wilson. "He became a man of peace, and is one of five or six of his profession in Ireland who believe in landlords -and the Utopia, where the lion lies down with the lamb. Hitherto he has been justified. His parish is a para-dise. He has a considerable private income, and it all goes to improving the condition of his people. The other here here a contract. cabins have become cottages. The old manure heaps are swept away. Flow

ers, vegetables, new breads of poultry -everything novel and progressive he has introduced. No one dare oppose has introduced. No one date oppose him. He is an autocart, or rather a patriarch. His very mannerism affects the people strangely. When he stands at the sltar on Sunday morning and says, 'Ha!' you would think Moses had come down from the mountain, so reverential and awed are the people. He doesn't boast: but what the Jesuits did in Paraquay, he is doing in his own parish." "I'm so glad you told me. I'm

really proud to meet such a man," said the gaest. O si sic omnes! "But like all his class, who are not

entirely absorbed in their sacred duties, he must twine his tendrils around something. And he has chosen Louis and Barbara instead of a dog or a horse.'

"Iam not surprised at his affection for his niece," said Dr. Calthrop; "she is the gentlest and sweetest girl I have ever seen. I have never seen a hawk and a dove in close company till to-night, when I saw that woman sitting near her at the dinner table." "Ay!" said Dr. Wilson, and his voice would have broken sadly but for

"I which I were a theological student, and could sit under his chair," "The young cub!" said the father. "I think," said the Canon, "that that is-ha-an admirable letter. It manifests distinctly four or five-ha-features that are very consoling. It is clear that our dear boy is moving in-

clear that our dear boy is moving in-ha-excellent society. That distin-guished lady who-ha-had the good-ness to invite him to her garden party said Dr. Calthrop. "Look here, Calthrop! You cannot understand. It is all the d-d literal-ness of this religion of ours. 'Go sell ness to invite him to her garden party must have seen something more than usually attractive in Louis. Then, his devotion—to—ha—study—clinical, is it not, doctor? What zeal and per-severance it needs to remain whole

all thou hast and give to the poor; — ' Consider the lilies of the field;'— ' What doth it profit a man?'—' Deny thyself, take up thy cross, and follow Me.' This is what we are ever heardays in the-ha-dreadful wards, in momentary-ha-danger of contracting ing; and these young featherheads be-lieve it all and take it letter by

ha-religious duties. Vespers are not -ha-obligatory in our church, Dr. "It "It sounds very like the Gospel, "It sounds," said Dr. Calthrop. "Of course. But this is the nine-Calthrop; but you see how early-ha -impressions and careful Christian -impressions and careful Christian training mould the—ha—entire future career of our boys. What is that, Bessie? The music was—ha—" "Gorgeous!" said Mrs. Wilson, con-'I am sure that is-ha-excellent

lief as that, amongst the army of rabid and unscrupulous Orangemen here in Dublin? He would be in the work-

drank the concoction charitably called coffee which filled his cup, he beamed in an unwonted manner upon his fel-lows, even trading jokes with the old professor, of whom he usually fought uncompromisingly shy.

Rose Emerson presented a charming picture as she waited for Conor that November evening. Gibson might have passed her with no desire to re-produce her in black and white, but a painter of Madonnas would have claimed her for his own. As the fire-shine polished the ebony of her hair, and sort of a cluster of enables and sent off a cluster of sparkles from her gold brown eyes, she smiled into the flames, and a rosy flush diffused her cheek and brow. A peal of the electric bell roused her from her

waiting long ?'

"No, Conor, dear; just a little while. Come, sit by the fire and 'fess up.' I'm convinced that there is an abnormal weight upon your brain. Something remarkable must have hap. pened by the look of your face, my man, What is it ? Tell me, there's a man, What is it ? Tell me, there's a good chap." Conor laughed indulgently at her as

she stood where the firelight enveloped her fn its soft radiance, and replied : ' Yes, little sweetheart, something has happened. It is good news, but every-thing is so quiet and dear in this bles sed Inglenook I don't like to talk busidess just yet. Stand there a minute and let me look at you."

What a scrutiny i Lovers' eyes are keen and far from blind, but as he gazed at the beautiful girl who had honored him with her pure love there was not a fault to be found in her. "If I am to do the graven image

"It I am to do the graven image act much longer, I shall need a sup-port or a pedestal," she laughed. "It's very flattering, but not a bit comfortable. May I please be seated sir ?

Yes, sweetheart." Conor responded, in a graver tone. Somehow, it w always difficult for this young Lishm Somehow, it was to be merry with his sweetheart. Her wit was keen and her langhter very dear and wholesome, but "this thing called love" was so serious with him that he was inclined to become overgrave when in her company. To night was no exception. "Come sit by me here, sweetheart.

I want to show you something." Obediently she went to him, and, sit-ting side by side, they read the letter. "Hurrah for Mr. Conor Shean! I knew it was in you, my boy," cried Rose. "Tell the honorable president are to be had at cnce. I always knew those Enterprise people didn't half appreciate my boy. Bat-Conor-dear --you will be twenty-five miles away from-home?" of the Master Safe Company that you from -home.

"I know it, little girl; but I'll make a new home down there and you'll be the general manager. If I 'make good good with the Master people, we can be married in six months."

give me time." "Time ?" What would you have to

do ?" " My dear Mr. Shean, you are ex-

tremely clever in the business of manu-facturing safes and locks. You could tell to the hundreth fraction of a cent tell to the hundreth fraction of a cent how much iron is a pound, or steel is by the ton. You could draw an exact picture of a vault or a screw-door safe, but you don't know ' beans ' about a woman's wardrobe or the making of it. I am not sure but that it would re-quire six months to give you a detailed list of the things I shall have to do be-tore I can prossibly go to the altar with a single and the second state of the second state of the things I shall have to do be-tore I can prossibly go to the altar with a single and the second state of the second sta fore I can possibly go to the altar with you as your bride. You can come up each Sunday, though, and I will tell you in instalments.'

Copperhead Bank deal if we can, and I

want your help."
"All right, sir. What can I do?"
"Well, you see, it's like this," said Beck, exhibiting something so near akin to confusion that Conor was sur-prised. "The Enterprise people have already made their bid."
"We come the people have appointed." want your help. "Yes ?" was Conor's non-committal

answer. 'And you made the specifications, I believe. Now, I want you to draw up a duplicate of that bid, as near as you can, from memory." Conor's face, whose expression had at first been one of surprise, now re-

flected the dull red of anger. "I cannot do that, sir."

"I cannot do that, sir." Beek, misunderstanding hiw, went on: "I do not expect you to reproduce it verbatim—just the main specifica-tions and the figures, you know. We can then make ours sufficiently lower to swing the deal our way. Understand ?" "Me Beek I understand nerfectly Mr. Beck, I understand perfectly, but I cannot do such a thing. I was a paid employee of the Enterprise Safe Company when I draughted those specions and made the bids, and I cannot divulge their business."

Beck stared at the young Irishman in amazement. Such effrontery had never before been dreamed of in his presence. This young strip of a fellow's daring not to put his brain, or time, or concience at his disposal was simply be-

yord belief. "What! Do you mean to say you refuse to give me those figures? Why, man, this is the biggest safe deal of the century. We have got to have that order. Fifty thousand dollars profit at least, and ycu practically have it in your power to help us to it."

"I cannot betray confidence, sir." "Tut tut, fellow! Suppose we should offer an inducement — two or three thousand would be fairly good price for a few typewritten specifica-tion sheets, eh ?"

tion sheets, eh ?'' "A good price for typewriting, Mr. Beck, but my honor is not for sale." Bafore Beck could make any reply Conor turned on his heel, opened the door and passed out. Beck's proposi-tion to divulgo the bids had in itself here hed excerde but his tesemption been bad enough, but his assumption that he could be induced to sell the information was too much for the pride of a man of Shean's calibre. He went immediately to his room, gathered up his belongings and left the building, too angry and humiliated to remain a

moment or say a word to any one. Beck's first impulse after Conor's hasty departure was to touch the elec-tric button which would call him back, but his finger paused in mid air. "No; I'll let him think it over. He will get over this foolishness in a day or two. He was confoundedly impudent, but it won't pay to take too much notice that for the present; we need those specifications first." * * *

When Shean found himself in his own apartment that evening, his first in-tention was to write his flance a straightforward statement of the facts. "What unmitigated assurance ! I His second thought, however, forbade haven't said yet that six months would this, for it brought him the heartbreaking conviction that not even to his promised wife could he, with honor, betray the import or the results of his

interview with his employer. After long reflection and the most serious moral conflict of his life, he at last wrote :

arisen, and which I may say were not of my own making, I cannot honorably retain the position another day. To "I suppose so," said Dr. Calthrop, smoking leisurely. "Now, there's the beauty of your religion," said Dr. Wilson. "It fits you like a dressing-gown-ease, beauty, lasticity. You can sit, stand or lie. You can be anything you like-Tark, Jew, or Atheist, Freemason, Agnostic tell you more would be to divulge a

pressed together in a determined line, bespeaking a strength of purpose that naught on earth could shake, and his firm chin accentuated the expression of his lips. But poor Rose was not given a glimpse of this picture. There was naught in the gray clouds of the morn-ing or the steady fall of a late Novem ber rain to put good cheer into her wounded heart as she read his missive the next morning. Sensitive as a de-licate flower, high-spirited as a deer, his letter broke her heart, but nettled his letter broke her heart, but hettled her temper, and without due reflection she wrote him his reply. After a day of fruitless endeavor to secure work. Conor returned to his lodgings and found the dainty envelope

whose contents would mean so much to whose contents would mean so much to his aching heart. He did not open it in the public diaing room, but, histly eating a bit of supper, hurried to his room. Then he broke the seal. No moment of his life had ever been filled with such intense emotion. He vibrated between hope and despair a hundred times in that pregnant mehundred times in that pregnant mo-ment. Mad with desire to know her verdict, faint with fear lest it should not be favorable. At length, after an eternity of mental torture, he unfolded the portentous sheet and read :

"Dear Mr. Shean : Your surprising letter has just reached me. I do not hesitate to say that I am cruelly disappointed in you. A man who cannot trust his sweetheart would be very un-likely to make a trustworthy husband, It is well I discovered this unguessed weakness before it was too late. As you have willfully thrown away the chance of your life in a business way. I cannot entertain the thought of marrying you. Very sincerely and sorrowfully, "Rose Emerson."

"ROSE EMERSON." As he read the lines deepened on his face. As a bright and happy landscape, bathed in the glory of the sun, sud-denly enters into the shadow of a pass-ion shead as the face for of the rough the subing cloud, so the fine face of the young shine and good cheer, grew gray and cold under the shadow of his first real sorrow. "God help me !" he muttered, as the letter dropped from his hand, "O Rose, how could you?" Then, more gently, for he loved her at that moment more than he ever had before : " Poor Rose ! Dear, little, misguided Rose. And I can't tell you, dear-oh, I-can't. And I can't tell you, dear-oh, I-can't. And after this letter I cannot write again. Yet I forgive you your scorn. Oh, I wonder if it is always so hard to do right." Then, as though the thought held in itself a grain of comfort, he smiled faintly, and, pulling his great frame together, began to pace the floor. "Well, thank God, I lost her for doing right, and not through any dis-graceful act. I am a man and can work, but-she, poor little girl, how she will suffer because she thinks I do not trust her! My God, I would trust her with my life, but not with another man's secrets. They are not mine to tell."

Two young girls, Rose Emerson and Marie Beck, sat in the latter's dainty boudoir talking. During their board-ing-school days they had been room-mates, and were still fast friends. Rose ad come to spend the week end with

Marie. " Rosie, dear, now that the first flush of greeting is over, you look pale. What is it, child? Too much work getting ready for the wedding, I suppose. By the way, where is that young knight of yours ? My father told me three or four months ago, that he had resigned at the office, and you have been as silent as the Sphynx in your

letters. Rose's pale face went scarlet, then white, and tears she fain would have

hidden sprang to her eyes. "O Marie, I don't know where he is. We are not engaged any more; he

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home a year instead of this one short still surged through his brain ; his lips Marie was wiser than to push her

point just then, but resolved to try again. * *

After weeks of endeavor, John Beck ucceeled in locating the young Irishman. He had said no word to his daughter, but had begun at once a quiet investigation. At length he learned that, failing at every point to get suitable work, because he could not give the names of his former employers as reference, he had accepted an humble position as bookkeeper in a wholesa.e grocery. It was there Beck found him bending industriously over

his ledger. "Good afternoon, Mr. Shean." At the sound of the familiar voice Conor raised his head with a start of surprise.

"Don't say a word, young man, until I have explained all: then talk." Conor smiled involuntarily and listened while Beck told the story of Rose's visit, Marie's appeal and his ong search.

long search. "I have come here, Shean, to tell you that I am ashamed of myself, and I want to ask your pardon. I don't de-serve it, but I ask it, anyway." Shean's hand went out at once to the addee more than the search of the addee more than the search of the addee more than the search of th

the older man.

"Mr. Beck, I forgive you freely." "Thank you, Shean. I will see to it that I deserve forgiveness. We lost the Copperhead job, as I suppose you have heard, but I have made up my mind that a young man who could throw up a good place without anything in sight -give up his sweetheart-rather than betray an old reprobate like myself. and then go to work at the bottom of the ladder again is worthy to hold the best place I can give him. The super-intendency of the draughting room in yours if you say the word. I want you back at the office, and if I am not mis-taken, that little girl wants you, too, though she didn't say so," he loyally added. "I shall tell her why you left me, and I venture to say the result will me, and I venture to say the result will be exactly to your liking. Will you come ?'

Conor's eyes were moist as he replied :

"God bless you, Mr. Beck; of course, I will." * * * * * * * *

A month later Conor, who had as-sumed his new duties, but had not yet received any word from Rose, was asked to dine with his employer. The servant who answered his ring showed him into a small reception room and left him. In a few moments the por-tiers were drawn timidly aside and— Rose Emerson entered the room.

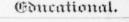
Before he could utter a word she ex-claimed : "Conor, Conor, will you forgive me? I couldn't understand it -but-1-do now." And, woman like, she burst into tears.

"My precious little girl I have noth-ing to forgive," he replied, as he gently clasped her to his heart.

By and by when coherent speech be-came possible, Rose lifted a tearful but very happy face to her lover's and

whispered : "Conor, dear, this is only June first -perhaps--" "Can it still be the twentieth ?" he

answered, the light of a great hope leaping into his eyes. Her only answer was an adoring smile.—Lida Keck-Wiggins in Extension.





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life of me what e in science for have 'priests in in science,' mono-department, and our discoveries, said Dr. Wilson. ms to have been scientific authori-

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he does nothing of r. Calthrop ; he is down his principles, would lose all his

ized author i les, si

But, then, young men, young men! And his solicitude for the Churchthe annearance she-hathe public! How lamentable that they will not turn out-ha-better types from our colleges ! Mark the-ha--distinction between this-ha rude young Celt and that refined and polished clergyman-named, Bessle?" "Dr. Vanghan, Master of the Temple!" said Mrs. Wilson, again

anlting the letter. Dr. Vaughan, Master of the aple 1" echoed the Canon. "And does Louis-ha-describe this "Dr. Vaugh Temple !" echo clergyman's eloquence ?'

"Calm, majestic, well reasoned, well-delivered," said Mrs. Wilson, reading.

delivered," said MIR. Wilson, reaching. "'Calm, majestic, well-reasoned, well-delivered," echoed the Canon, leaning on each word with emphasis. "I should say that such a-ha-discourse was most creditable and - ha - reable.

spectable." "What would you think of Louis becoming a theological student?" said Dr. Wilson.

The Canon saw the sarcasm, and winced. "I should say, indeed," he replied,

"I should say, indeed," he replica, "that at this period of his career it would be—ha—inadvisable to change. But I am—ha—quite sure that what-ever profession Louis adopts, he will maintain the honor-ha-of our family,

sans tache." "Come, Calthrop, and have a final cigar," said the doctor. "I say, Wilson," said Dr. Calthrop, as he pinched off the end of his cigar,

as he pinched on the end of his Cigar, "you'll forgive the comparison; but your good brother-in-law reminds me strongly of the 'Father of the Mar-shalsea, or Casby."
"He is neither," said Dr. Wilson,

"but quite an ingenuous, good man, who has put on a little mannerism with age. Some think it the result of disfor it is certain he was a red-hot ease, for it is certain ne was a termine rebel in his youth. There is a curious story told of him. When he took possession of his parish, he had scarcely arrived when he got a message from the local magnate to have his church cleared of pews, benches, and seats early on Monday morning, for that the landlord's corn should be threshed

there." " cried Dr. Calthrop, re

What's digar. "I am speaking of facts," said Dr. Wilson. "The priest took no notice

Jew, or Atheist, Freemason, Agnostic, Socinian—but no one minds. You can rob, steal, swindle and sit down calmly rob, steal, swindle and sit down calmly the following Sunday and hear that such have no place in the Kingdom of Heaven. I call that delightful. But let one of our musty, barefooted friars say, with certain emphasis next San-day: 'Come, rise up, and follow the footsteps of blood,' why, every little girl is dying to start at once for China or Lange and cot her little neek

or Japan, and get her little neck chopped off by some pig-tailed savage. And this will be the way with Barbara. And this will be the way with balants. Instead of a few balls and parties, and then a decent marriage, she will be-come a 'servant of the poor,' or kit-chen maid to a parcel of lunatics.'' "And your som — has he similar

And your son - has he similar notions ?

"Will sow his wild oats, I suppose." " And then ?' "And then depend on his uncle for

a dispensary. TO BE CONTINUED.

THE HONOR OF CONOR SHEAN. As Conor Shean entered his board ing house, he found a letter on the hall table where his landlady deposited the boarder's mail each day. With a sur-prised lift of his eyebrows, Conor noted the business card of a safe and lock company which was a formidable competitor of his employer. Tearing

open the c. " Dear Sir : the envelope he read : Dear Sir : " A few months ago it

was my privilege to examine a number of specifications and drawings made by you. I was impressed by the neatness you. I was impressed by the neathless and exactness of your work and the great care it evinced. By the death of one of our draughtsmen, we stand in need of the services of such a man as yourself, and should be pleased to know whether a consideration of \$150

know whether a consideration of \$750 per month would interest you. "I shall not ask that you keep this matter in confidence. The Enterprise is a competitor of the Master Company, and I want you with us if I can secure you. An early reply would oblige "Sincerely yours "John BECK." "Pres. Master Safe Co."

" Pres. Master Safe Co.'

As Conor ate his modest supper and

"My dear Conor, you wax danger-ously near profanity. I am sure I couldn't think of a wedding before six months, but-I-might make it in seven-"

"Good! Seven months from to-day that would make it June 20, wouldn't it?

"Oh, what a lightning calculator you are! But-well-pes, I will be-come Mrs. Conor Shean at 8 o'clock in the morning on June 20th."

Two months had passed since Conor Shean had taken a table in the draughting-room of the Master Safe Company. He had gone to work with the twin incentives—love of his work the twin incentives love of his work and love of a girl. The combination is not always good, for the work some-times gets too hard, or the girl con-trary; but Conor had so far found trary; but Conor had so far found smooth sailing, and two months of the smooth saming, and two monitors of the seven were gone. Rose had given him such generous installments of informa-tion about the amazing business of getting ready that he fostored a wild hope of her being able to "make it" in five. He had not yet summoned the courage, however, to offer the suggestion. To him the whole categsuggestion. To him the whole categ-ory of intricate knowledge about locks, bolts jand architraves, to say nothing of the cheerful sound of "hammers closing rivets up," was infantile com-pared with Rose's knowledge of feminine folbles, French seams, shirrings, and pinkings, and puffings; pip-ings and gorings; medallions, inser-tings and edgings; roffles, tucks and -his brain whirled sometimes, but he passed bravely through the ordeal, and always congratulated himself on his good fortunes in having won the affections of so clever a woman as his Aancee

"Buzz" purred the electric bell under Conor's table, which meant that he was summoned to the private office of the president. "Good morning, Shean," the president. "Good morning, Shean," smiled that worthy as Conor presented himself. "Have a chair." After carefully closing the door and casting a glance about, to make sure of no possi-ble auditors, Mr. Beck retured to his desk. "Shean, we are going to 'pull' that

"Marie, that was the trouble. He wouldn't tell me why; said that was that I could explain, but my honor is at stake and I cannot. Write me and

your father's business, and he couldn't tell any one, not even me. I wrote him in haste, breaking the engagement, and he has never replied. I do not know tell me you are brave enough to wait. Your devoted " CONOR." he has never replied. I do not know what has become of him." "Poor little girl, we won't talk any more about it now. Come, wash away those tears, dearle. When you are rested we will speak of this again. I After closing this letter Conor wrote

to Beck : "My Dear Sir : After the interview "My Dear SIT: After the intertion of this morning, I cannot remain longer in your employ. I regret this exceed-ingly, but my mind cannot be changed. Moreover, as I have failed when you needed me most as a 'cog in the wheel of selfshness,' I presume I shall not be missed or my resignation regretted by you or the company. "Very truly yours,

CONOR SHEAN."

All night the young man tossed upon his bed. The long hours left lines upon his brow and about his determined mouth, and heavy shadows lay beneath his eyes; but morning found him calm. his eyes; but morning touth the call. Like a young giant who had fought a long and weakening fight with a power-fal opponent, he walked out into the sunlight and dropped his letters into a mail-box near at hand. Could Rose Emerson have seen him

as he glanced at her letter before drop-ping it into the box, perhaps she would have forgiven kim, for never before had his manly young face appeared to such advantage. The struggle of the night had given it an added nobility. His gray eyes reflected a soul of im-maculate honor; his proud nostrils maculate honor; his proud nostrils me something of your own affairs. It seems as though I had been away from

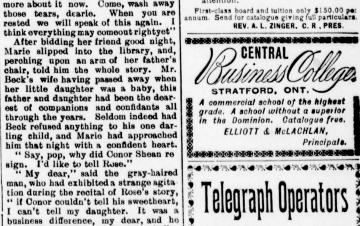
~~~ The effect of Scott's Emulsion on thin, pale children is magical.

It makes them plump, rosy, active, happy.

It contains Cod Liver Oil, Hypophosphites and Glycerine, to make fat, blood and bone, and so put together that it is easily digested by little folk.

ling child, and Marie had approached him that night with a confident heart. "Say, pop, why did Conor Shean re sign. I'd like to tell Rose." "My dear," said the gray-haired man, who had exhibited a strange agita-tion during the recital of Rose's story, "if Conor couldn't tell his sweetheart, I can't tell my danghter. It was a

I can't tell my daughter. It was business difference, my dear, and he was quite right in not divulging it."



High School Course

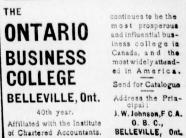
attention

College or Arts Course

business difference, my dear, and he was quite right in not divulging it." "But, daddy, don't you think you colld find him?" "I don't know—possibly. But don't worry your head over this. Come, tell me something of your own affairs. It seems as though I had been away from School, Gerrard East, Toronto.



1



ALL DRUGGISTS; 50c. AND \$1.00.



THE CATHOLIC RECORD.

The Catholic Record

4

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

Apoeled Delegander Diawa, June 1841, eso. Mr. Thomae Coffer Been a reader of your paper. I have noted the astart of your paper. I have noted been a reader of your paper. I have noted been a reader of your paper. I have noted been and the series of the series of the series of the been and with a strong catholic parts. I strend out of the series of the control of the series been there are the series of the

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

Ottawa, Canada, Marca ria, text Mr. Thomas Coffey : Dear Sir : For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good ; and a truly Catholic spirit pervades the whole. Therefore, with pleas-ine, I can recommend it to the faithful Bleesing you and wishing you success, believe may to remain.

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

LONDON, SATURDAY, AUG. 10, 1907.

THE INDEX.

From the columns of our young contemporary, Rome, it is evident that an insidious attack is preparing against the Roman congregation known as The Index. Never since its institution by St. Pius V. in 1571 was it so necessary as at the present time. Principles are attacked without regard to consequences. Intellectual culture is running riot. The spirit of independence resents subjection, and the darkness of naturalism overshadows the light of revelation and supernaturalism. Without the guidance of religion man's reason soars too high amidst the nebulous delusions of excessive idealism or sinks too low amidst the mire of debasing materialism. To pre vent either of these extremes, to enable writers and readers to keep the mean, the Church has always kept a the earliest times our Holy Mother has taken measures to preserve the faithful from false doctrines contained

in books. St. Paul condemned the writings of Hymenoeus and Philiten. Council after council acted in the same manner according to the exigencies of their time. The invention of printing demanded a special organization for the purpose, so that the Congregation of the Index was instituted. Changes were introduced by Benedict XIV. and Leo XIII. At present the Congregation consists of a number of Cardinals, of a perpetual assistant, a secretary, twentyeight consultors, a notary and minor officials. Any one may denounce a book to the Index as contrary to faith and morals. Scarcely ever is notice taken of private denunciation. When it is made by a Bishop, a nuncio, an apostolic delegate or the rector of a university the volume is almost certain to be examined. A secretary writes to the Bishop where the book has appeared to enquire whether the book has done, or is likely to do, harm. In case of an affirmative the book is examined by one of the consultors. His report is submitted to the Board and studied by them. A copy of the book itself is also given to each member of the congregation. The Secretary makes an official report upon the report of the examining consultor and places it before the Cardinal Prefect. At least ten days are allowed for examination of the reports submitted to them. They meet the Secretary presiding. The Consultor who has first made the examination reads and explains the report. A general discussion follows, each one expressing his opinion. The Secretary draws up a report which includes the views of each of the consultors as well as the report itself. This is submitted to the Cardinals of the congregation, of the Associated Press feed the who meet about ten days afterwards in plenary session. They take the greatest care in order to ensure a just verdict. They examine whether condemnation is opportune and whether such correction can be made in the book as would render it fit for publication. In January. And it is rather a motley nearly all cases nowadays the books condemned by the Index are the works caperoned steeds, stubborn cab horses of Catholic authors. The reason is that other works are covered by gen- neighborhood. Religion, however, eral rules. The case is very different when the author is a Catholic, a layman or priest of renown and learning. Their errors are especially calculated to do harm.

create antipathy to one of the most responsible therefor. important organs of the Holy See. It originated in Germany and was especially intended for German and English-THE SYLLABUS. speaking countries. According to the documents published it is a petition to translation of the long expected Syllathe Holy Father whose committee has bus. It consists of the condemnation been formed of prominent German of sixty five propositions. Whilst laymen. It has its seat at Munster in using the term ourselves the decree Westphalia. The practical scope, as bears neither in its title or its text the laid down in the Petition, "is to colword "Syllabus." Nearly the first lect individually and by a diligent half of the propositions condemned reselection of persons, laymen of all the gard the Bible -- its inspiration, its cultured classes, of lofty and correct authors and its interpretation. False sentiments, profound believers, atviews of the assent given to faith and tached to the Church, of all countries

of German and English speech, to form a community, sealed by the petition, and then to consign the signed petition to the Holy See and to the Most Reverend Bishops; finally the Permanent Association of the signers is a League of the Signers of the Address." What the petition asks the Holy Father is : to modify the general decrees of the Index, in the sense of granting greater liberty to authors and readers ; to abolish entirely, or at least minimize, the practice of putting books on the index by name ; to remove forever from the decrees of the index the custom of condemning an author without listening to his defence of his writings. In support of these requests they make a number of false and dangerous statements. They maintain that German Catholics should be allowed to write and read with the completest liberty, and that the methods of the index are snited only for peoples in a state of intellectual infancy-that it is inefficacious against the works of non-Catholic writers, in consequence of which Cataolic writers are in bondage and a state of inequality in the battles of mind raging to day. They proclaim that and liberal Protestantism."

'the only possible basis for any restoration whatever in Christ" consists in allowing Catholic leaders of thought to examine the truth which is to be found among those who are in error. Thus does pride of intellect as well as independence of authority run through the whole movement. High above all the confusion sounds the voice of Peter, our sure and only guide.

TO A CORRESPONDENT.

A correspondent from Montreal ends us an extract which appeared in The Gazette, one of the leading dailies vigilant eye upon literature. From of that city. We give the despatch as it appeared :

Paris, July 10 .- Tails of sick cattle are the principal votive offering about this time of the year of Saint Herbob, a small Breton parish in the Huelgoat district. The Church is dedicated to St. Cornely, who has been told off to look after the interests of beasts with horns, and the place is the scene of a big annual cattle fair, which brings together a great number of deal-ers and breeders from all parts of Brittany. Business goes on from early morning until 3 o'clock in the afternoon, when every one adjourns to the church and joins in the Mass, at which the benediction of heaven on the wor-shippers' herds is implored. The custom is for breeders to cut off the tails of sick animals and lay the tails on the altar, the idea being, that this operation will restore the patient's health. The priest sells the

exercise. The only check upon the C. B. Coughlin, M. D., is in no way Norman lords and Gorman emperors was the Papacy. To it the weak looked for support, from it the nations held the sanctity of their ruler's oaths. In We have just received a French of the dogmas of faith occupy a couple of propositions. The Person of Our Blessed Lord, His Sonship, His boundless knowledge, His explatory death and resurrection are all vindicated by the condemnation of various opposing propositions. Next follow the sacraments, the organic constitution of the Church, the primacy of Peter, the supremacy of the Roman Pontiff, all of which find their champion against the novel theories of false brethren. Proposition LVII states that the Church is the enemy of the progress of natural and theological sciences. The three last propositions condemned are : 63. " The Church shows herself incap able of defending efficaciously evangelical morality, for the reason that she remains obstinately attached to immutable doctrines which cannot be reconciled with modern progress." Prop. 64. "The progress of science requires that the concepts of Christian doctrine on God, Creation, Revelation, the Person of the Word Incarnate, the Redemption should be reformed.' Prop. 65. Modern Catholicism cannot be reconciled with true science unless it be transformed into a non-degmatic Christianity, that is to say, into a large

GOLDWIN SMITH ON ORANGEISM Goldwin Smith undertakes to defend Orangeism by history and reasoning, unfounded in fact and unwarranted in logic or ethics. He says : " Such a mixture of politics with religion as Orangeism would be indefensible if there were not a similar combination on the other side. But a similar combination upon the other side, in fact, organization to protect Protestants there is. The temporal usurpation of the Papacy was answerable in the past for some of the greatest crines and disasters in history; for the Norman raids ; the civil wars in Germany ; the extermination of the Albigenses ; the atrocities of Alva in the Netherlands

the massacre of St. Bartholomew ; the persecution of the Huguenots ; and all the evils wrought by the intrigues of the Jesuits." There is quite enough history without such modern events as the Franco-Prussian war, the Autonomy Bill of our two new provinces and the policy attributed to the Archbishop of St. Boniface. The field covered by the professor is vast enough in time and space to bespeak knowledge of his tory for himself, though its titles give him no ground for ownership. We regret that a scholar of Goldwin Smith's culture and reputation should quote so indiscriminately leading events

the formative history of Europe the idleness and vice. Papacy carried on for generations a policy of firmness and justice tempered with mercy, never displaying an aggrandizing and grasping power. With many of the events quoted by Goldwin Smith the Papacy was no more involved than in the war between the United States and Spain. But even supposing the Papacy out and out political, and theocratic in its constitution, what parallel is there between it and Canadian Orangeism? Has the Papacy transgressed the civil liberties of our people ? Let it not be claimed that because Catholics turn to their prelates for guidance in questions of education and laws relating thereto the Papacy is tramping on the lion's tail. Goldwin Smith knows as well as any one that education belongs much more to the Church than to the State. If Protestantism-whatever that may mean-is going to look for its defence to Orangeism, it is sunk very low. To justify an institution we should turn to its history and examine its principles. In neither one nor the other will a great historian or philanthropist find consolation or encouragement. Orangeism began in darkness and feud. Its pages are red with blood, hatred and bigotry. Pretending to champion liberty it forges chains for its Catholic fellow citizens. One word more. We claim that Professor Smith is ethically wrong. He strives to palliate Orangeism because the Papacy is political, whilst he deplores the mixture of religion and politics on either side. Two wrongs never make a right. We repeat our denial of the parellelism. But even if they were along the same lines the existence of the one is no excuse for the other. Give Catholics fair play, equal burthens, equal rights, protection for their conscience in religion and education-the political ghost of the Papacy vanishes. Catholics as a people, their prelates as their guides, have never in all Canadian history transgressed their rights or sought to enchain their non-Catholic neighbors. There has never been any call for an

against the grasping demands of Catholics. Orangeism has no reason for continuance. Nor should it find a defender in one whose learning ought to outweigh his prejudice.

CHILDREN'S AID SOCIETIES. IV.

In our previous articles we have noted the great power possessed by the Children's Aid Society, the methods by which this power is exercised and the care taken to ensure the proper treatment of children who are taken from their parents and placed in fosterhomes

This work, under the supervision of titled them to reward and honor. Throughout the length and breadth of the Neglected and Dependent Chilthe land hundreds, if not thousands of dren's Department, is thought by some young men and women have gone forth to be the most important in which the to enkindle or increase the desire for Government of Ontario is engaged. It is wise, salutary and necessary that of history, with many of which the the ordinary works of the Government Sarely there is no mission more noble, should be carried on. It makes for the comfort and convenience of the people a golden harvest, and none that inin Canada, should, forgetting the histhat roads should be opened to places story of Orangeism, look to it for separadifficult of access, that canals and rail. The diplomas which they received on tion of religion from politics-or turn roads should be built, that the farmer to it for any encouragement for the should be taught new and improved future. Let us say a few words upon methods of doing his work and guardone or two of the historical instances ing against the pests which at times different avocations in life. But here which he has mentioned, and the part threaten to destroy the fruit of his taken in them by the Papacy. First, labor, that good laws be established 'the Norman raid." Anglo-Saxon and properly administered, but of what feeling runs high with our respected avail is all this unless the people are professor; for this event is better worthy? known in history as the Norman Con-Society has in self defence estabquest than the Norman raid. What lished courts of law where it is inusurpation the Popes exercised in this tended that justice shall be adminisor any other of the Norman raids. tered between man and man, and where piracies or conquests, is an assumption the criminal shall receive punishment on the professor's part. Between for his crime and, for the safety of the Pope St. Gregory VII., or Hilderest of the community, be placed in brand, and William the Conqueror, confinement and there for the time there passed correspondence upon being be prevented from doing further Peter-pence. This, Gregory considered harm to his fellows. While in confineas feudal prestation, so that he rement every effort is made to reform the quired through his legate Herbert not character of the criminal. He is subthe payment of money but as a consejected to the best influences that can quence of that payment the performbe brought to bear upon him, but it ance of homage. To this the King recan easily be seen that the best inturned a respectful answer, agreeing fluences under the circumstances can to pay the money, but absolutely renot be of much effect. Too many of fusing the act of homage. Nor was it the same kind mingle together in our further pressed. William continued to prisons and their influence upon one correspond with Pope Gregory, and another offsets the good influence that refused to receive a legate from his may be brought to bear. The better rival, the anti-pope Guibert. So far plan is to catch the criminal before he as Pope Gregory and William the Concommits crime, that is, when children queror are concerned the latter showed are being reared in an environment a keener love of power and a more exwhich will probably cause them to detended usurpation in church and state velop and graduate into the idle, useless, than did the former. We have only to criminally inclined class. This environsuggest William's feudal tenure, the ment should be changed, or if that cantreatment of Papal documents and the not be done the children should be rereplacing of Saxon churchmen by Normoved and placed where they will have mans to show the autocratic and usurpa chance to become honest, industrious ing government which was introduced citizens. Tye bane and chief pre-dis-

AUGUST 10, 1907.

life is to be found in having one's time from our idea of ascent, seems to be fully occupied with useful labor is a directing its flight upward, when, being difficult one for those to learn who are as it is subject to the laws of gravitareared under favorable conditions. It tion like other material bodies, it is is almost impossible of acquirement by actually falling. The insincere man those whose parents are exemplars of has no power on which he might rest. Not all the cases of child-neglect or vicious training of children come from our large cities. A proportion comes from small towns and villages. Nearly every town has one or more cases that calls for vigorous action by a Children's Aid Society or some similar body. In the most of these cases the parents of the family work a little and are suspected of stealing a good deal. The children are trained to beg and in time to steal and their dwelling place is the resort of all the loose characters in the neighborhood. The respectable people of the community are slow to act for fear of incurring ill-will and the result is that the children are not taken charge of until they have gone so far in the footsteps of the parents that they have to be sent to a reformative institution. It is perhaps the easier course to disown responsibility and say "I am not my brother's keeper," but is it the wiser ? Civilization is to-day so complicated, the different members of society are so inter dependent that the act of one affects directly or indirectly all the others. Lack of sanitary precautions in the laborer's dwelling on a low, marshy ground invites contagious disease, which may in turn invade the home of the wealthy dweller on the high land, where the air is fresh and pure, and all science has been enlisted to procure immunity from disease. Similarly the evil which exists and which we do not see has its effect on all, even on those who appear to be furthest removed from it. No one has said that the son of the good man will not be affected by conditions which exist outside his own home. Therefore, all ought to join and take even a selfish interest in trying to make gen eral conditions as good as possible. We would like to see Catholics take deeper and more active interest in this work than they have hitherto done. Many cases of Catholic children have been dealt with in the past by Children's Aid Societies. That ought to be sufficient reason to enlist their interest, and the work in itself, apart from

for his soul is at war with itself, fearing lest his insincerity be found out. We have innumerable examples in all the walks of life to prove that the insincere generally come to grief. On the contrary the sincere man generally succeeds, for he stands upon a rock with an Almighty power behind him. To be sincere is to be honest, and honesty expresses the totality of all natural if not of supernatural virtue. To be honest in our duties toward God, our neighbor and ourselves is one of the chief means to obtain that success of which we speak. Bat it is not enough to be sincere ; a man must have power, aim. and method also. Power of mind and body is necessary in order to attain complete success; they should work harmoniously together, otherwise nothing but failure can be expected. For the cultivation of the physical powers exclusively will produce an athlete or a savage ; of the moral power only, and an eccentric enthusiast is the result ; of the intellectual solely and the number of cranks and bores will be increased. As faith and good works, according to the inspired writer, must go hand in hand, if they would be of any use to eternal life ; so must mind and body if we desire success ; the symmetrical and harmonious development of both is the object of all education and culture. We are living in a world of men, not spirits ; a world in which physical activity and strength are as much needed as the activity of the mind. Brain and brawn are not antagonistic to each other, and the college which has not the cultivation of both in its curriculum cannot claim to be a thorough educator. We have within us an immortal, active principle, from which all power springs, and which is continually urging us on to action. We know that with this immortal, active principle, there is a conscious power inseparably united in the breast of every human being ; this power we cannot allow to slumber, if we would be men and succeed. We cannot afford to neglect or hamper it in any way, lest religious considerations, ought to have by so doing we trample on our own ambitions and dwarf our every faculty. More than the gift of speech does this power remove us from the brute crea-AN ADVICE TO SCHOOL GRADUtion ; it is it that fills our souls with ATES ON HOW TO SUCCEED noble aspirations, and urges us on to their falfillment ; it is it that makes us

cast away that fear which brings failure and misfortune ; it is it that enkindles the fire of energy in our soul, and fans newspapers, daily and weekly, and also it into the flame glow of will. Before a number of periodicals have been full it difficulties fade away like mists beof notices, articles and orations on fore the sun, and it is only by letting school, college and university educait have full sway in those things that tion. The scholastic year has come to are according to law, and by submittan end, and the commencement day ing ourselves to its leadership, that we placed the crown of merit on the brows can ever hope to arrive at the goal of of those whose scholastic labors enour ambition.

> If there is one thing more than another that conduces to failure, it is indecision, instability of mind in undertaking certain enterprises or in selecting an avocation in life, on the

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tion have fitted you, and, havi it, stick to it, for

"Steedy's the word that wins lad, Grit and sturdy grain ; It's sticking to it will carry you thr Roll up your sleeves again." Consecrate all the energy of

and body to the work which undertaken, aim at the high within your sphere of actio young man or woman who hi self or herself to a star is m to escape the bumping which ceive who are content to h day by day, and year after ; fosses of drudgery. But if power and aim are necessar cess, so also is method ; it i first law. St. Paul writing inthians, says: "Let all done decently and in order, a fit and proper manner, an regularity. Indeed, no better than Saint Paul the importance of having meth work; and it would seem his special mission to regul in order the churches of he did more to accompli than any of the othe "Order and system," s "are nobler things th However that may be, power in themselves, for th savers, and preserve the mind and body, and pr irritable and irksome fe result from irregularity Many a man is now in t in prison, and in the poor ging out a miserable exi had he developed the pos lie dormant within him b systematic training, mig come a leader of men, an honor to his race. Hist us out in asserting that have wrought great t whom the world has plac of fame, were with but fe orderly and systematic men. Disorder breeds fusion begets ruin, men cial and physical, the s of the unsystematic man trary the methodical ma duties decentiy and in apostle advises, knowing by so doing he will hav conscience, but a co which is a continual fe before his mind the S "let no low descendi unworthy action done; crastination as he would poison, for it is not of time, but the destru character also. The s cannot squander his t for it is next to the there could be waste system reign. Hence systematic man alway and gives of his best, highest success. If the women who have just the school-room into t and unsympathizing w the most of life, the their minds to do so,

Against this congregation a plot is discovered which aims at its abolition. desire to say that the official report exclusion of the clorgy. As purpose superintendent of the present superintendent, ing in its effect than usurping in its lesson that the only true happiness in only failing; he is like a balloon, which, fession for which nature and educa-

tails, and sometimes makes as much as \$350 out of them. The service ends Papacy had only indirectly to deal. with a solemn procession around the church." Still more do we regret that he, of all men

Our correspondent wishes to know the true account. We regret that we are not thoroughly acquainted with the grain of truth which we expect lies amidst all this straw. There may be some mediæval custom of praying for the cure of sick animals, which still prevails in a few of the Breton districts. The despatch reeks with absard errors not worthy of contradiction, and which are a blotch on the intelligence of a respectable journal. When the Gazette speaks of tails as votive gifts it should know better. No Catholic makes a votive offering of anything as a part of a sick animal. The idea of an afternoon Mass shows the ignorance of the originator of the despatch. Bat the climax is reached in the asser tion that the priest sells these tails of sick cattle. The buyers must have more money than sense. To what purpose could they be applied ? The whole story is one of those frequent attempts with which the inventors and officials hungry curiosity of prejudice. There is in the Roman Ritual a special blessing for animals suffering with disease. In the city of Rome the blessing of horses takes place on the feast of St. Antony, the Hermit, in the month of gathering, participated in by richly and heavy beasts for the mountain prompts the whole ceremony.

WE PUBLISH in this issue of the CATHOLIC RECORD another letter on the subject of deaf mutes and salvation, which will be read with interest. We

by the Conqueror. The power which the Popes exercised in England and in referred to was issued by a former

knowledge amongst their fellow beings. choice of which depends whether the dark cold clouds of misery or the silnone so desirable, none that reaps such very clouds of happiness shall hover around our homes. This vacillating volves such grave responsibilities. disposition is generally born of fear or education : of fear, because we have no commencement day were given to them confidence in our own ability ; of eduas a sign, not to be contradicted, of their fitness and ability for their cation, since, with broader views and greater theoretical knowledge, we view the avenues of life stretched out bewe recall the prophecy of Simeon fore us, numerous and bright, just like in the Temple as he received the rays of the sun when they dance the Child Jesus in his arms. He upon the waters. This wavering dissaid : " This child is born for the ruin position when carried too far becomes and resurrection of many." So too the

their sympathy as citizens.

REV. P. J. HENDRICK.

For the past month or more the

IN LIFE.

a disease which undermines all the diplomas, which were given to successenergy of our mind and body; it ful students on graduation day by lovfritters away the precious moments ing hearts and willing hands, may, and given to us by heaven in order that we undoubtedly they will, for history and experience confirm the assumption, might climb the rugged cliffs to inturn out to be for some stepping stones fluence, honor and greatness. Many, to honor and greatness, and for others especially students, acquire such a strong habit of hesitating that it is ima veritable Niagara of destruction. Of possible for them to decide for which the thousands who but yesterday they are best fitted.

severed the link which bound them to Now one profession looms up before their college homes, some will by their their minds and opens to them its kind words and noble actions be a treasures, its honors, emoluments and blessing to their day and generation, dignity ; and now another and another, while others will pass on and off the until they become incapable of decidstage of human life unnoticed, without ing on any avocation whatsoever. the least particle of influence on the Thus exhausted and discouraged they world, possessing nothing but the give up all hope of a definite life work maddening recollections of a wasted and drift through life to the grave in life. These failures are found in every utter misery and despair, deprived of walk of life, from the humblest clerk to all those things that make life worth the highest official in Church or State. the living. The only remedy for this There must be a reason for this as well unfortunate state of mind, or, as we as for all things under the sun, and the have called it, disease, is not to conmind, naturally inquisitive, is forced to seek the cause of so many failures. sider the Edens of this or that profession, or the Calvarys of this or that Different men may seem to give differother, for indeed every profession has ent reasons for failure or success, but its Edens and its Calvarys, but to to our mind they all virtually and sublook over the whole situation, keeping stantially agree. In order to succeed before your eyes all your resources it is asserted by some that sincerity, such as your ability, tendencies, power and method are necessary, and special inclinations for a certain prowith this opinion we heartily agree. posing cause of most of those who find The insincere man may apparently be fession and in many cases, the weight gaining success, but in reality he is of your purse. Then choose the pro-

impress on their min words of the great son : " Will strongly firmly, will constantly you will execute, in and successfully."

determination of will

neither method, aim, I

with all the sincerity

we repeat to them,

SACRED HEAR LONDON

The aim of the Re red Heart is to give education which will fill worthily the p Divine Providence of The training of c

vation of manners sidered matters of p and the health of object of constant physical exercise is The course of s thorough English

desired, the prepart trance and Junior tions. Special advantag

learning French The Musical Course examinations of th tory. Terms and o board, half-board may be had by an vent or addressing THE N

A Tip to the The Catholic] cally taking up to by Irishmen in this A. O. H. — of Iris pays a tax to Eng Register of Kansa Register of Ransa ever, that the bo ther, and extend whisky that pay ment. "The diff and wealth, afte surprise you," say It is well to co of this " Irish " ocean trip. It is York, largely fr chemical works.

AUGUST 10, 1907.

tion have fitted you, and, having chosen it, stick to it, for

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"Steedy's the word that wins lad, Grit and sturdy grian : I's sticking to it will carry you through it, Roll up your sleeves again."

Consecrate all the energy of your mind and body to the work which you have undertaken, aim at the highest honor within your sphere of action, for the young man or woman who hitched himself or herself to a star is more liable to escape the bumping which those receive who are content to be dragged day by day, and year after year in the fosses of drudgery. But if sincerity, power and aim are necessary for success, so also is method ; it is heaven's first law. St. Paul writing to the Corinthians, says: "Let all things be done decently and in order," that is in a fit and proper manner, and with due regularity. Indeed, no one knew better than Saint Paul the value and importance of having method in one's work; and it would seem that it was his special mission to regulate and put in order the churches of the East, for he did more to accomplish that fact than any of the other Apostles. "Order and system," says Ruskin, "are nobler things than power." However that may be, they are a power in themselves, for they are timesavers, and preserve the energy of mind and body, and prevent those irritable and irksome feelings which result from irregularity and disorder. Many a man is now in tattered rags, in prison, and in the poor-house dragging out a miserable exisience, who, had he developed the possibilities that lie dormant within him by efficient and systematic training, might have become a leader of men, an ornament and honor to his race. History will bear us out in asserting that all those who have wrought great things, those, since the passage of these acts have whom the world has placed in its halls grown up in the homes of freemen. of fame, were with but few exceptions, orderly and systematic men and women. Disorder breeds confusion, confusion begets ruin, mental, moral, social and physical, the sad inheritance of the unsystematic man. On the contrary the methodical man performs his duties decentiy and in order, as the apostle advises, knowing full well that by so doing he will have no stings of conscience, but a contented mind which is a continual feast. He keeps before his mind the Socratic precept "let no low descending sun see an unworthy action done;" he shuns procrastination as he would the deadliest poison, for it is not only the thief of time, but the destroying angel of character also. The systematic man cannot squander his time or energy, for it is next to the impossible that there could be waste where order and system reign. Hence it is that the systematic man always does his best, and gives of his best, and that is the highest success. If the young men and women who have just gone forth from the school-room into the cold, selfish, and unsympathizing world, would make the most of life, they must make up their minds to do so, for without this determination of will there can be

IRELAND AS IT IS TO-DAY. Father O'Flanigan, a brilliant Irish priest of Loughlynn, County Roscommon, has been in the United States for the past two years, endeavoring to create an interest in Irish industries.

This statement of the case of Ireland given to a reporter of the Philadelphia get up Bulletin, is so concise and interesting that we copy it in full, as we are sure our readers will peruse it with plezsure :

"To understand thoroughly this vast subject we must start at the beginning and trace the history of Ireland's heroic fight for civil and religious her coal, was the cry raised in Ire-No fight for the earliest times to-day. No fight for ireedom was ever waged against such fearful odds as has been within the past decade that we have been able to see a little light. "Ireland had no form of freedom

whatever, and, therefore, the first and most important thing to fight for was religions liberty. This fight was be gun for Ireland by Daniel O Connell and resulted in the emancipation of the Catholics, or eight-tenths of the popu-lation, in I829. In 1869 this fight was practically won by the act of dis-establishment whereby the so called 'National Church' (the Church of two tenths of the population) ceased to exist

"The next fight to be waged was for a proper system of land tenure or the overthrow of fendalism. Michael Davitt, who died a year ago, did more than any other man to destroy this blight which had cursed our fair island

blight which had cursed our fair Island for generations. "That struggle is not over yet by any means, but its great battles have been won and they have been decided clearly in favor of the Irish people. England acknowledged her defeat by the land acts of 1870 and 1881. After 1870 the neasants received compensa-1870 the peasants received compensa-tion for all improvements on their land and after I88I the power of fixing rents was taken out of the hands of a court of arbitratioe. The effect of these two acts changed the entire basis of Irish social life. The youth of Ireland born

grown up in the homes of freemen. "The young Irishman coming to full manhood to day is a different type of man from his brother of a generation ago. In former generations Ireland had to rely for her patriots upon men who were naturally born heroes, a small handful who seemed to rise above

their surloundings almost miraculously, whereas now she can rely on the rank and file of her sons. This explains the extraordinary activity in Ireland dur ing the last five years -- the language, musical and literary movements, and above all, the industrial movement. The ultimate aim of the purchase act

The ultimate aim of the purchase act is to change the land system in Ireland to that which is in practice in this country, viz, a peasant ownership. Of course the financial side of this act is a gross injustice to Ireland since prices are enormously inflated, whereas the social side, as represented in its aim, is beneficial to a revolutionary extent. Its financial side, however, is so per-nicious that it threatens to bankrupt With the religious and agrarian

struggle largely won the next step in advance was the struggle for local government; that is, the popular control of county and city rule. Since 1898 by the 'ocal government act this

1808 by the robar government when has been partially won. "Meanwhile, the struggle for these rights has been so intense that we have been losing enormously from an indus-trial point of view. Let us take as an index the trade with the United States. In 1881 the sale of goods of Irish manu-facture in the United States reached

" There was a time in the history of Australia when popular feeling com-pelled storekeepers to put out the sign: No British goods on sale bere,' and a policy leading in the same direction is to day making rapid headway in Ire-

THE CATHOLIC RECORD.

land. "England crompromised with Austra lia by giving her Legtslature power to get up her own tariff laws. It is not too much to expect that her interests will compel her to make a similar hid by yielding similar powers to Ireland. "Neither is this the first time in the history of Ireland that such a move-ment for the redress of inhuman wrongs

her coal, was the cry raised in Ire-land in the eighteenth century by Dean Swift and his followers. Its ultibeen Switt and his followers. Its ulti-mate result was to give Ireland a period of freedom and prosperity that lasted from 1782 to 1800. This time-we hope to see it equally effective and more bridger

nore lasting. ¹⁶ It is a fact, a fact well recognized ¹⁶ It is a fact, a papel who are not by all fair minded people who are not biased, that Eogland never governed nybody well but England.

"For the last five or six years there have been many zealous work rs emhave been many zealons work is em-ploying themselves in the field of ac-tivity at home in Ireland. It is my privilege to devote myself entirely to the American side of the question. the American side of the question. The United States buys each year from Eagland \$12,000,000 worth of woolen goods alone. Our Irish woolen mills are newer and for that reason more up-to-date than the English mills. Their product is better and as cheap, but we have no consuls here to look after our nave no consuls here to look after our trade, and our young industries cannot devote as much capital and attention to a foreign market as the old and long-established houses of England. But our patriotic societies, once their interest is sufficiently aroused, can do more for us than the consuls of any country, and I am glad to say that many of the Irish societies in the United States are taking up this work and pushing it with zeal and some

"The Athlone Woolen Mills, two years ago, sold \$28 000 worth of its product in the United States. The product in the United States. The same mill has secured large orders for the supply of cloth to the German army and there are many more mill. in Ireland quite as up to date as the Athlene mill

Athlone mill. "If we are able to appeal to such a good business man as Kaiser Wilheim, there is no reason why we cannot sell some miliion dollars' worth instead of some thousands in the United States.

ROMAN NEWS.

We are indebted to the Philadelphia Catholic Standard and Times for the following interesting account of recent

events in the Eternal City : events in the Lternar Orty ? When a few hundred bad-living of young men marched through Rome the other day, rejbicing over the election of several Liberal (') candidates, and ill-treated a camerata of Propaganda students, whom they chanced to meet, they did not advert to the probable consequences of their rowdyism, both to themselves and the Italian Govern-ment. It was all quite safe to shout, "Death to the Pope!" and "Long live Masonry!" but to roughly handle foreign subjects is a different thing. However, they were too well fortified at the time by candidates wine, and now the Government will likely have to satisfy for their maudlin acts, since the students have, it is reported, laid the matter before their respective con-suls. When a few hundred bad-living

suls. We need scarcely inform our readers that the Propaganda College holds students of all civilized, and some neither method, aim, nor power. Hence with all the sincerity of a well-wisher we repeat to them, and ask them to impress on their minds and hearts the words of the great American, Brown-son: "Will strongly, will nobly, will firmly, will constantly, and fear not but you will execute, in due time, bravely and spacessfully." its high-water mark, amounting in that year to \$68,000,000 worth. From 1881 students of all civilized, and some semi-civilized, nations. In a camerata of a dozen one often finds America, France, Ireland, Australia, Germany, China, Japan and South Africa (by to be kept, that Irish imports from the the first year, since the records began this is not due to American tariff con-this is not due to American tariff con-ditions alone, because during the same tan little body, for these young men be raised about ones ears by any out-rage committed upon such a cosmopoli-tan little body, for these young men retain all the rights and privileges of their national flags while in Italy. The this is not due to American tariff con-ditions alone, bec.use during the same period the exports from Scotland in the United States continually in-creased. We have from now on a fair chance to attend to the Industrial side of Ineland, and as a result the tide in greatest interest is shown as to the course to be adopted by the several chance to attend to the file is chance to attend to the file is of Ireland, and as a result the tide is turning our way again. "But a bigger question than the ex-ports to the United States is the ques-tion of Ireland's home market. In 1904 we imported \$425,000,000 worth of manufactured goods. We paid for these in raw material and food stuffs. In the past England crushed our in-dustries by direct legislation. In more recent times she crippled we them even more effectually by the secret methods ef the trust and the secret methods ef the trust and the is combine. Unlike the United States, we if have no possible remedy because our En-legislation is enacted in the Parliament ina-of the so called United Kingdom, where the are in a permanent minority of ore inacourse to be anopted by the botten consuls. THE AUTHOR OF "A HYMN TO SATAN." When Giosue Carducci, the great Italin poet, whose demise half Italy is still lamenting, was yet in the heydey of his career he wrote, "I don't want yon marbles, Seraveza, to make me a monument." However, he knew only too of Ireland, and as a result the tide is



Not one person in a thousand knows that Fruit is really a wonderful medicine ?

Not rare fruits-but the common, everyday fruits that you can buy in the fruit shops.

APPLES act directly on the kidneys-increase the flow of urine. ORANGES are excellent for the skin. FIGS and PRUNES are splendid bowel laxatives and liver tonics.

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For Headaches and Backaches-for Indigestion and Disordered Stomachfor Irregular Bowels-for all Kidney and Biadder Troubles-for Skin Eruptions-Fruit-a-tives are without an equal in the world.

50c. a box-6 for \$2.50. Sent on receipt of price if your druggist or dealer does not have them.

and better and are lifted nearer to the Christ,-the most perfect of men - (model of a true gentlemen.

	You can gain buying from u everything in the line of Fire
Fireproof	proof Building Materials fo
Materials	Exteriors and Interiors. Fre Catalogue for the asking
The PEDL.	AR People 1861. (30



ently put in charge of St. John's church and Blantyre School.-Toronto Globe.

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He is a successful man who radiates the sunshine of cheerfulness and help-ful encouragement among his fellow-men, in whose presence men feel nobler

105 is the motto for us, as for Bayard. "I

' cried Blanche of Castle to as in ' said St. that too often lead to the mortal

OTTAWA, Ont. FRUIT-A-TIVES LIMITED, Contest

streets in honor of their hero, did they would rather see you dead today, than to know you had committed a mortal in," cried Blanche of Castile to St. recall the battle of Mentana? While the French rifles mowed them down the French rifles mowed them down outside the walls of Mentana, General Garibaldi fled for safety into the town, leaving the poor fellows to their fate. And when they were finally defeated, their leader and hero was discovered concealed in a confessional of one of the churches. Just fancy General Garibaldi, athelst, free-thinker and "hero of two worlds," hidden in a con-feesion box 1 than commit a mortal sin," said St. Louis himself. But it is the "little sins; and against these little sins let as wage perpetual war. Let us pray against them, ngnt against them, hate and despise them. Jesus Christ is worthy of our stainless armor and of our unswerving service. Where duty calls, there let our feet press forward.

fession box ! And the other day in London, when English statesmen gave a luncheon to the Italian Ambassador in connection the Icalian Ambassador in connectors, did with the Garibaldi celebrations, did they recall the occasion of his visit to that city so many years ago? He was feted and lionized as an arch enemy of the Catholic Church. But amid all idle foolish word-one little wrong story read."-how can these things comport with the service of Him Who is given us for our perfect pattern, and Who, in all things, pleased God? In all things to please God :-here, then, is the secret : so to have God bethe Catholic Church. But amid all their orations the English Government sent him a hint that he was an un-desirable visitor to the country. Then Guerant Gasibald withdrew quietly. then, is the secret: so to have could be fore us, our royal Leader, the One most loved of all loves, -that our con-stant high endeavor shall be to please Him. When the temptation to "small Giuseppi Garibaldi withdrew quietly, and, as John Bunyan would put it, "he went his way and they saw him no more."

"LITTLE SINS."

the silhover illating fear or have no of eduews and we view out beust like y dance ing disbecomes all the ody; it moments that we fs to in-Many, such a it is im-

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SACRED HEART ACADEMY, LONDON, ONT.

The aim of the Religious of the Sac The aim of the Keligious of the Sac red Heart is to give to their pupils an education which will prepare them to fill worthily the places for which Divine Providence destinos them. The training of character and culti-vation of manners are therefore con-idered matters of primary importance.

sidered matters of primary importance, and the health of the pupils is the object of constant solicitude. Active physical exercise is insisted upon.

physical exercise is insisted upon. The course of studies comprises a thorough English education; also, if desired, the preparation for the En-trance and Junior Leaving Examinations.

Special advantages are offered for Special advantages are onered for learning French and Needlework. The Musical Course fits pupils for the examinations of the London Conserva-Terms and other particulars for tory. Terms and other particular board, half-board or the day school, may be had by applying at the Con-ventor addressing,

may be had ressing, vent or addressing, THE Mother Superior, London Ont.

A Tip to the Whisky Boycotters. A Tip to the Whisky Boycotters. The Catholic press is enthusiasti-cally taking up the proposed boycott by Irishmen in this country—led by the A. O. H. — of Irish whisky, because it pays a tax to England. The Catholic Register of Kanasa city suggests, how-ever, that the boycott be pushed far-ther, and extended to all brands of whisky that pay a tax to any Govern-ment. "The difference in your health and wealth, after a few months, will surprise you," says the Register. It is well to consider too, that much It is well to consider too, that much of this " Irish " whisky never made an ocean trip. It is manufactured in New York, largely from the product of the

chemical works.

he had lived ? On the above-mentioned merits a monument was erected to his memory after his death a few months ago. to crush the competition of Ireland by law at a time when there was no other serions competitor on the horizon it is law at a time when there was no other serious competitor on the horizon it is only to be expected that she will try to crush Ireland by the refusal of proper legislation to day, when her markets all over the world are sore pressed by the competition of the United States and Germany. Ireland, poor, is a dumping ground for the sur-plus output of England's factories : Ireland, thinly populated, is a huge farm from which overpopulated Eng-land can draw cheap food stuffs. "Whether a ship goes out from an Irish port laden with cattle, eggs and butter or returns laden with shoddy and machinery, the gain on both sides is England's, for Ireland, with an in-creased population, could consume her own cattle, eggs and butter, and could manufacture her own cloth and mach-inery, whereas England would then have to search at the ends of the earth for some other country to take Ireland's place. But if Lealand consume herator However, the other morning Pietra-santa awoke to find that some vandal or other had, during the night, shattered the memorial, whether to quiet Carducci's spirit or satisfy his own

Carducci's spirit or satisfy his own ideas is not yet known. MEMORIES OF GARIBALDI. Now the commemoration of the cent-enary of Garibaldi has come and gone with so much noise and show in Italy, it will be interesting to recall a few memories connected with the hero of lower Italian life. We wonder did the "modern Romans" who cheared so frantically last week at

who cheered so frantically last week at his name remember the intensely rabid hatred which Giuseppe Garibaldi bore hatred which Giuseppe Garibaldi bore lowards the meekest and gentlest of men, "Pio Nono," who now, by his own orders, sleeps out among the poor in San Lorenzo? The greatest enemies of Pius IX. had no charge to bring against him except that "he was too good," and still "this sacerdotal vampire !" was one of the gentlest epithets applied by Garibaldi to the Pope King.
Or, when the surviving red shirts marched ploddingly through the Roman
each in his or her station, that all men should say of us: "There goes one to be trusted always and every. where; to whom cheating under any form is hateful, and whose soul is 'the soul of honor' in every thought, word' or act." Does any great evil come in a moment? Does any great evil come in a moment? Or is it the "little sins" that lead on to it, as the subtle sands fill in the dyke? "Without fear and without reproach" have to search at the ends of the earth for some other country to take Ireland's place. But if Ireland cannot protect herself by legislation she can do what Australia did under similar circumstances; she can pretect herself by her present noiley of supporting her own products on patriotic grounds.

personal service and the personal love of a man for Jesus Christ teaches him higher things than this mean service of the hireling. A true Christian avoids a venial sin because God dislikes a manie lie, because it is a flaw in the a venial sin; because it is a flaw in the gift he offers God, it is a weak spot in

gift he offers God, it is a weak spot in his armor as a Christian; it is a some-thing that he *ought not* to do. Such a man says—not. "I am guiltless of mortal sin;" but he says, "I wish to serve God wholly;" he says, "I will do my duty, little or great," Such a man ranks as a faithful servant, who would distain to make one penny unjustly, distain to make one penny unjustly, whether his business is to take our

whether his business is to take our fares on a trolly car, or whether he is cashier of a bank, Such a man's soul revolts at the words "a petty theft," "a white lie," "a bit of mere gossip." These things are beneath him,—but not for pride's sake, but because he loves Jesus Christ beyond honor or dis-benor on good or evil repute. Oh. loves Jesus Christ beyond honor or dis-honor, or good or evil repute. Oh, the glory of such a man before the angels, he who thus does angel's service, true, and thorough, and unfaltering, all his days! We ought to banish from us forever all thought of littleness and barter in our daily living, we who serve no less a Master than St. Paul served, that apostle who counted all things loss, so he might win Christ. things loss, so he might win Christ. It ought also to be the desire of every

Catholic man and woman among us, each in his or her station, that all

thing, and it stands in its own category to be detested, shunned, repented in tears and blood, needing a sacramet of its own to pardon it. That, let us put aside for its own sever reckoning; and let us consider today a so-called "fittle sin," a "venial fault." What should we think of a soldier today a who only tried to avoid court-martial? What of a sworn knight, who only sought to avoid distinct disgrace? What of a sworn knight, who only sought to all men say of eye-service and lip-service, the service of fear and of a niggardly or cowardly heart? The personal service and the personal love of a man for Jesus Christ teaches him

'Jast one little lie-one little theft-

one little idle foolish word-one little

Him. When the temptation to "small sine" comes, even to one little evil word, one idle word, one unkind jest,-

te

FATHER DODSWORTH'S DEATH

DUE TO BLOOD-POISONING FROM BROKEN ANKLE.

Death carried off on Sunday night at St. Michael's Hospital, Rev. Father Cyril Dodsworth, C. S. S. R., of St. Patrick's Church, the result of blood poisoning after a fracture of the abkle caused by stepping into a hole on com-ing out of the church at Blantyre, St. John's parish, East Toronto, on the 3rd

of December last. Father Dodsworth was born in Eng-Father Dodsworth was born in Eng-land on July 7, 1844. His father, who was a Duke's youngest son, became an Anglican elergyman, but left the Church of England for the Roman Catholic Church at the time of the Tractarian movement. Father Dods worth was at the time fourteen years of age, and, entering the Congregation of the Most High Redeemer, May 7, 1860, taking his vows at St. Frond,' became ordained as a priest in Witten, Holland, ordained as a priest in Witten, Holland, October 14, 1870. He was employed as a missionary in England, then spent eight years in the West Indies, finally, in 1892, came to Toronto, being pres-

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Principle of Heating The Down Draft Principle in fur-naces is the latest device in warm-air from the living room above are drawn to the top of the fire. There all the impurities in the air are destroyed, with the result that a much more healthy air is produced than by any other furnace. The gas in the fuel is burned, and as the gas produces the most intense heat, that benefit also is derived. This is not the case with direct-draft furnaces where the gas is sent up the chimney ad the heat lost. Every particle of heat is extracted from the fuel and less clinkers and less ashes are produced. The Down Draft method of heating

The Down Draft method of heating reduces your field bill from 10 50 50 per cost, a fact which should make you want to become acquainted with the merits of this fuel-saver. This you can do at once by sending for a catalogue. Every furnace has our celebrated friagular grate burs which clear the free easily and economically; and damper, chain, and a usomatic damper, chain, and a usomatic multi fon ay sertiarts on ying ron you want by a the free parts of the second state free easily and economically and damper, chain, and a usomatic damper, chain, and a usomatic for you want pan, check damper day sertiarts on ying for you want be a the 3

The DOWN DRAFT FURNACE CO., Limited GALT - ONTARIO - GANADA

Beautify Your Church

THE THORNTON-SMITH COMPANY, leading Church Decorators of Canada, have already under contract for 1907 several of the leading Churches of Ontario. We have lately added to our staff, Mr. John Turnbull, of Edinburgh, one of Sociand's foremost artists and winner of the Master Painters' Travelling Scholarship of Great Britain. Send photographs of interiors of Churches, and colored sketches, showing different styles of decoration, will be submitted free of charge. When in the city visit our show-rooms and see our large assortment of imported wall papers, fabrics, curtains, etc. The Thornton-Smith Co., 11 King St. w., 7 pronto

128 Oxford Street, London, England.

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FIVE-MINUTE SERMON. Twelfth Sunday after Pentecost.

THE SUCCESSFUL CHRISTIAN. "A certain man went down from Jerusa'em to Jerico, and fell among robbers."-(St. Luke x 30. ANGLICAN CONTINUITY.

little was the arrogance of people who undertook to teach

of England that they were not the rep-resentatives of the old religion of old England. Was there ever such a con-

spiracy against the logic of historical facts? So long as those families had in their possession archives dating from

as the most precious of heirlooms, it

seemed to him to be waste of time, not

seemed to him to be wate of time, do to say a libel on history, for members of any other Church to proclaim that those families were merely followers of a modern "Italian mission." They all knew that a certain bird was credited

with invading and appropriating the nest that another bird had built for it

self and for its brood. Continuity of

tween the birds released so. In target to see what good purpose was served in reading into history what only came in-to being with the invention of the con-tinuity theory. Anyhow, the old Cath-olic families of this country knew for a

fact that their ancestors professed and practiced before the so-called Reforma

tion the same religion as they did to

AS NOW, SO OF OLD,

there were pilgrimages of homage to the Pope, there was the Mass from their chaplain, there was the belief in the

Real Presence, there was regular Com-munion, and regular confession, partic-

ular devotion to the Blessed Virgin, prayers for the dead, visits to the shrines of saints and veneration of their

relics. He was beginning to believe that if Catholics had the monopoly of

that it Catholes had the monopoly of nothing else, they had at any rate the monopoly of humor. He was at a loss to know how the Catholics of England to-day differed from the Catholics of England in a day gone by. Would it not be better to take history as they found it? Did it not speak clearly and

found it? Did it not speak clearly and

tound it r Did it not speak clearly and eloquently enough in its cathedrals, minsters, and abbeys, in its universit-ies as well as in its guilds and its ecclesiastical ornaments, of what was once the definitely professed religion of

The preacher said he could fully

olicism was one thing and Protestant-ism another. Why this present comm-drum about names? Father Vaughan

was no breaking away from the fact

this country?

day.

THE OLD CATHOLIC FAMILIES

This man described in to day's This man described in to day's Gospel, my brethren, is a type of man-kind. Suppose any one who had determined to climb a mountain, and had made all his preparations, were to say, after he had gone for a few hundred feet, "Oh! this is too hard work; I will go back." Do you not think his neighbors would haugh at him ? Yag. "Surely." they would say. "here think his neighbors would laugh at him? Yes. "Surely," they would say, "here is one who has no energy; he never will amount to much!" So it is with the world. The man who surely mounts to the pinnacle of fame or wealth or honor to which he aspires is called great, and has the respect and admiration of the world. Success is the measure of the world. Success is the measure of the world's estimate of man's efforts in this age, and he who does not succeed must, so far as this world is concerned, go to the wall. If this is so in the world, how much more in the Christian life! Who is the successful Christian? He who is sober, pious, and good, or he who is intemperate, profane and wicked? Who is the successful Christian? He who is constantly climbing the ladder the Conquest downward, which showed that to day they were still practising the traditions which their Catholic forefathers had handed down to them the protocologies of heir comes it of well-doing, or he who falls back as soon as he sets his foot on the first mung?

The very first thing we notice in the parable in to-day's Gospel about this man is that he had turned has back on Jerusalem and was going down. It is evident that one must go either up or down on the road to heaven; one cannot stand still.

not stand still. But notice, my brethren, the con-sequences of this backward journey, as he went further away; at last he fell among robbers, So it will be in the Christian life, if men do not keep their ing little venial sins deliverately, go-ing down, down, and before they know ing down, down, and before they know where they are nortal sin his taken them. They have fallen into the hands of the robber chief, satan, and he has despoiled them of their treasure and has left them in the hope that they may die before help comes.

There is but one way to avoid this fate, and that is by keeping one's self free from sin; by preserving ever a high standard of right and sticking to it. Don't get started on the down-ward track, for it is too easy to go on it, and the end is disastrous if you are not stopped. By the aid of prayer, with the help of the Sacraments, and all the other assistances which the Church provides and suggests, climb to the top of the mountain of perfection and reach heaven as your everlasting reward. Never turn your back on heavon to go down hill, lest when ac-counts are squared up at the last day your lot may fall with the unsuccessful

THAT TIME IS NOW.

Whenever a Catholic -a Chris tian of any denomination — gets stung by the red adder of Socialism it it is notable how soon he becomes critical of the Christian religion an its attitude toward the Socialistic cult.

common assertion of Catholics A think themselves Socialists is who that the Popes, the Cardinals, the Archbishops, Bishops, and priests who have condemned Socialism really do not understand it or they would never denounce it.

One hears this over and over ; ut really it is ridiculous. The but really it is ridiculous. The Popes, Cardinals, Archbishops and Bishops referred to are admittedly scholarly men and deep thinkers. It they do not understand it it must they do be a most involved and amazing puzzle and unworthy the world's attention.

annot thoroughly understand

THE CATHOLIC RECORD.

find yourself at the end of the journey of life slowing up alongside the right of life slowing up alongside the right arrival platform." Life was a journey from earth to heaven, and who could ITS THEORY IS REFUTED BY THE FACTS. Rev. Bernard Vaughan, the famous Jesuit pulpit orator, in a recent lecture discussed the theory of the Anglicans, who claim that their church is the dirarrival plating. In the way building from earth to heaven, and who could hope without a divinely appointed guide to find his way thither? No doubt they all had the guide book, and precions it was; but it admitted of too many different interpretations to be in the hands of the living authority with the right to explain it. In other words to him the inspiration of Scripture im-plied necessarily an infallible inter-preter. Catholics declared that Christ Himsolf was responsible for their alleg-iance to the Pops as the legitimate suc-cessor of St. Peter, the Divinely-ap-pointed principle of unity and stability to the Church of Christ. ect continuation of the Church of the Apostles. He said that to him there Apostles. He said that to him there was something almost humorous in peo-ple trying to make out that the Catho-lic Church in England was the Protest ant Church by law established, and yet he had received letters by the score assuring him that, by following the Pope, he had put himself outside the pale of Christ's Church, and that the true successor of St. Augustine was his Grace of Canterbury. He wished he could invite St. Augustine to stand be-tween the Archbishops of Canterbury and Westminster and say publicly which of the two he recegnized as his Catholic brother. What entertained him not a little was the arrogance of people who

THE PASSING OF A SOUL. For the CATHOLIC RECORD.

She looked very frail and pitiful as she lay there in bed, the faintest color tinging her cheeks, her hair straying over the pillows in tangled profusion; she was something it pained one to see, like an injured bird or torn up flower. All winter and spring had she lain ill, with now and then a flicker of vitality, (which served to buoy up false hopes) but day by day growing steadily weaker. At last the end was near; she was passing swiftly, passing out into the great unknown, and she knew it not. It was late in July. The warm sun filtered through the drawn blinds in a filtered through the drawn blinds in a yellow glow, making more ghastly the poor wan features. The sounds of the city, diminished by distance, were heard faintly in the room—bells tink-ling musically, the ramble of a distant carriage, the merry shouts of children at play. Outside the window a bee hummed inquiringly to know were it well to enter; on second thoughts he buzzed noisily into the room and set to work industriously on a vase of flowers standing near the bedside. The world was full of life and joy on that hot July afternoon; "it was good to be here" self and for its brood. Continuity of breed was not generally recognized be-tween the robber bird and the bird that had been ostracised. There was the same relation between the Church rob bers of the sixteenth century and of the Church builders before it, as be-tween the birds referred so. He failed to ease what good purpose was served in afternoor, "it was good to be here" --or at least it seemed so, and to her who was the prey of death life seemed good, and sweet, and very precions indeed.

She must have been asleep a long while, for she awoke refreshed; it seemed ages since she had been awake before and she felt as though a load had been lifted from her. She lay there idly dreaming, a thousand fancies fli-ting through her brain, with a delicious feeling of peace and well-being. But it was hard for her to fix her thought are shown and hor reamber year. It was nard for her to hx her thoughts, she could not remember very clearly where the was or how she came there. Ah yes! of course she recol-lected all now, it care to her in a flash. She had been sick, very sick indeed ! And so long! She thought for a while she was never going to get better. And so long! She thought for a while she was never going to get better. Those awful nights—oh, the torture of them! When she coughed and coughed, hour after hour, a ceaseless racking cough, until her lungs seemed torn asunder and every part of her body folt like one great raw sore. How she used long for the morning! How end-less the weary hours of darkness used seem! Then she would have given all she ever saw just for one hour's sleep she ever saw just for one hour's sleep or even respite, but it was denied her. Oh, it was cruel, cruel, what had she ever done to be treated thus? And then, embittered with agony, she would give way to paroxysms of anger against herself, against those worn out from at-tending on her. She was sorry, of course, now, for having been so angry; in fact, she could scarcely understand it, she felt so gentle and self-satisfied to day. It may not woll who who said The preacher said he could fully understand the position of those who said they were glad to have got rid of all Catholicism, and that England if anything was Protestant pure and sim-ple, but he could not stand humbug, pretence, and nonsense being palmed upon them as authentic history. Cath-clicism was one thing and Protestant to day. It was not really she who said these cruel, bitter things that stung like a lash, but a poor mite tortured with life-weariness and death fear, who was not really responsible. But now all that was over, the suffering and all that was over, the solutioning and pain were gone, the awful cough had disappeared, charmed away no doubt by summer suns and July breezes, and all she had to do now was regain her strength and make up to her dear ones then went on to deal with the Papal claims, and he contended that there

Would it be advisable for her to go in-to the country for a few weeks? Would she be strong enough to put in an appearance at a long talked of party? Such children are we, so utterly are our fancies beyond control, that at the most solemn moments triles besiege us, and the holiest and most frivolous ideas course almost simultaneously through

our busy brains. As her thoughts wandered thus idly As her inoughts wandered thus idly from one topic to another, a door opened softly somewhere, a whispered colloquy tock place, followed by a stified sob. . "Sirking fast; end not far off now," she heard, as in a dream, and she wondered dimly what they were talking about. A placid curiosity excited her interest; she

would lize to know what was meant without the exertion of inquiring. She had not sufficient energy to ask queshad not sufficient energy to ask ques-tions now, there were so many to be asked, and she was so weary, so utterly, inexpressibly tired ! Of course that was only to be expected after such a long illness; she was not equal to much yet, but every day would bring increased strength when all the ques-tions could be asked and answered at leisure. Her mother came and kissed leisure. Her mother came and kissed her with twitching lips, leaving hot tears on her face. Strange that mother tears on her lace. Strange that mother should be crying, she thought, and wandered what was the matter, but was too tired to ask. Next Sunday, please God, she would be down stars to dinner and could find out all about to dinner and could find out all about it then. Her sisters came in red-eyed and weeping. What could be the mat-ter? Had they heard any bad news? Again she wondered and wanted to ask, but weariness overcame her. A delic-ious, perceful languor, sweet and cling-ing, was chaining all her senses. Her lips were moving, but she could make no sound: her hearing was getting no sound; her hearing was getting dulled; the eyelids she strove so bravely to keep open drooped steadily in spite of her. She felt herself being spite of her. She telt herself being lulled to sleep by sweet sounds and soothing motions, but it was a sleep such as she had never known before. She fancied herself gliding along a benetichten sound before being betoen be beautiful river, whose wavelets sparkled in the sun, and rocked her gently, and sang a lullaby to her as they hastened by. Her mother and sisters kept pace

by. Her mother and sisters ke with her on the bank, making s her and encouraging her. But she felt no fear. Why should she? Were they not with her, and was she not day-dreaming in her own home? Amidst the rippling of the water she heard as from a great distance :

Lord have mercy on her. Christ have mercy on her. Holy Mary pray for her. All ye holy angels and archangels pray for us.

And now the rushing of the water in-creased, it roared and foamed around her, the waves tossed her roughly and buffeted her from side to side, no lorger buffeted her from side to side, no lorger could she see her dear ones or hear the friendly voices. She was puzzled, very puzzled, but, above all, tired and anxious to be at rest. There now ! already the noise was dying away, the waves had fallen, and she was gliding calmly into port. She saw through half open eyelids a shore of enchanting beauty, an inland sea studded with islands, overhead the spotless blue and the glorious sunshine flooding all. She islands, overhead the spotless blue and the glorious sunshine flooding all. She was perfectly satisfied and happy. She felt herself reaching Home. By a great effort she raised herself, her eyes opened quite wide, she stretched out her poor wasted arms, "Oh Mother !" she said quite loudly, one long drawn sigh of relief escaped her. She lay back and was still. back and was still.

WILLIAM P. H. KITCHIN. A NEEDED CORRECTIOM.

The Catholic Sentinel of Portland Ore., says : "Centuries of Protestant bigotry and misrepresentation have fastened in the English language the astened in the English language the word Jesuitism, with an opprobings meaning of cunning or deceit. A deep injustice has been done a society of men who, taken as a whoie, have led singularly apright and blameless lives, and who have been conspicious from the foundation of the society to the present day for their devotion to learning and to the cause of the education But here was a strange thing. She of the young. It is a gross calumny on the Jesuit order to accuse its members of holding to a system of questionable morality. Catholics have become pretty well hardened to this calumny, however, and are not ordinarily very much moved thereby, but yet Catholic readers of the Oregonian were pained to see in that paper's editorial columns on Tuesday such expressions as 'pois-oned with Jesuitism,' 'victims of Jesuitism.' The spirit which dictated such expressions as these is unworthy a newspaper of the Oregonian's stand-ing and pretensions."

AUGUST 10, 1907.



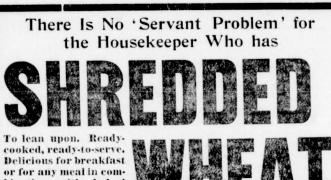
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AUGUST 10, 1907.

CHATS WITH YOUN Canvassing as an Educa

I have seen a green, diffi wark college student, right farm, so completely changed periences in book canvassi the vacation following his year that you would scarcel cognized him. Confidence assurance had taken the place assurance had taken the pla ity and self consciousness, vassing tour had proved a t discovery. He had developed and the very discovery tha sell something had increased in himself. Before he started out ca

Before he started out cal was a very poor conversat cause of his great timidity experience; but when he i college in the autumn he interestingly. His work him to talk a great deal of tate his oni ions clearly a state his opi ions clearly a and to try to be interesting

His experiences had ta great deal about human in had found that every per approached in a different different avenue; that what vince one person might n influence upon another. been forced to study per to read them, that he might approach different types women in different ways, ing to his pecaliar temper It is really remarkable

a canvassing experience spirit of self reliance an ependence. There is no no depending upon the ad The canvasser must st

alone. There is nothing that the initiative, the resource inventiveness in a man canvassing. Like travel off the hard angles and t ers of those who have no vantages of society. Canvassing gives a gre

for studying human nati is no other education lik great thing to learn to 1 develop sharp discrimin scter, to be able to meigh their motives.

The successful canva great student of the avenues to the mind, for are reached in eractly One must be reached th ical argument; another the influence of sugges ing to his emotions, Some are reached by an pride, their personal vi The canvasser must l tibilities of people, mus proachable point, what He must learn the po impression. He will that if he makes a ba first it will probably

time than he can get just to overcome this just to overcome this pression, and to get started. He will the some people it is next erase the first bad clings tenaciously.

Any kind of salesman Any kind of salesmall is especially desirable have been reared in who have not had the mingling with all sort

of people. If a certain amou were obligatory in al higher institutions lieve it would be a g students, because it is sourcefulness and would show them a si which a college course It is well known th

who pay their way vassing develop a re power which studen are paid by their velop.-Success. Suco The habitual loit anything to pass. whom you see loung for the weather to for the weather to go to work, break begin — get stuck Ability and willin the two great con It is useless to chine in a vacui be full of electricit draw no spark unti ine. The beautiful the artist's brain, said in a certain marble block that but he must bring his hands to bear work hard and lon any practical resu in a good m promptness and sh ities and take adv the tide. A great luck is nothing m It is the man who and his hands ou 66 T mi succe claims the disap sees another cat If he had been he might not hav thing more than we must know ho the emergency. ment, which nev the fact of defea d begins the likely to insure orator has made in his maiden chant loses or up another and inventor fails in at last rewal triumph. Some novelists wrote beginning. The trade, and could first-class work ship was over success is not Western Watch Klep : To be cheep going well with The thing is to vantageous ci

One cannot thoroughly inderstand Masonry without being initiated, or the philosophy of Nietzsche without being crazy as Nietzsche. Is this true of the Socialistic aberration ?

It is a fact, however, that no student of Socialism may dare to deny that Karl Marx Bebel, La Salle, Liebknecht, Herron and other Socialis tic leaders declare that under Socialism free-love will obtain.

And it is also a fact that if St. Jerome, St. Augustine, St. Gregory the Great, St. Thomas Aquinas and other Great, St. Thomas Aquinas and other doctors of the Church openly taught that free love would obtain as a result of Catholic teaching millions of Catholics would march out of the Catholic Church, Why don't those "Catholics and Socialists" march ont of the Socialistic camp ?

It is a fact, moreover, that Bebel Liebknech, Labriola and other leaders dealare that a real Socialist must be an atheist. if Catholic Popes and be an atheist. this, doctors of the Church taught Catholics would fling aside their re-ligion as worthless. Why do not ligion as worthless. Why do not "Socialist Catholics" fling aside Social ism as something infamous and danger-ous? Why are they not consistent?

How can any man look his wife in the face and dare to proclaim himself a Socialist when he knows that the leaders of Socialism state that it stands for free-love ? How can he look into the eyes

of his little children when he knows that the leaders of the movement he espouses teach that under Socialism such children shall be taken from father and mother and turned over to the tender mercies of the Social State ?

How may he kneel down by his bedside to pray when he knows that the leaders of the movement with which he has allied himself-Babel, Lieknecht, Labriola and similar -de-

clare there is no God ? There are burdens - God knows There are burdens — God knows there aro burdens — and there are terrible wrongs and injustices : but no man can right them by advocat. The lines is reduced to a minimum. ing a cause that teaches that there is no God, no heaven, no hell, nor any moral law. It is a time for aor any moral law. It is a time for honest, God fearing workingmen to think, and think the truth.—Syracuse Gabbello Sun. Catholic San.

that the Gospel story taught them that Jesus Christ had appointed blessed Peter ever living in his successors as the principal of stability and unity to Wir Chrest, These mbo were international stability and stab His Church. Those who were interested in explaining away the texts re-ferred to make a hideous mess of it. For not only St. Matthew but St. Luke no less had left it on record that Christ had promised an efficacious prayer for Peter who was always to be the confirmer of his brethren, holding them in unity in the household of faith-the Church. Farthermore, in the first gos Church. I attraction of the last the work of the first gos-pel as well as in the last they work re-minded of Blessed Peter's position, and if they wanted more from Holy Writ they had it in abundance in the Acts. But he still maintained that whatever non Catholics choose to think of the Papal claims, they could not shut their eyes to the fact that up to the sixteenth century our countrymen recognized the Pope

CHRIST'S VICEGERENT ON EARTH. Father Vaughan said that he had once had a long controversy with a railway guard upon the Petrine claims. One dark night shortly afterwards that same guard, covered with mud, with his clothes torn, called upon him. He had been in an accident on the line; the pointsman's signal had failed them. "Well," said the preacher, "now I will show you the difference between our positions. Both of us have a time-table which we recognize to be infail ibly true; but you pay no attention to the pointsman, because you go simply by the book. The inevitable consequence of such a practice must be, sooner or later, an accident. I call that Protestantism. We, too, have an infallible guide book; but, in order to secure ourselves against accident on the line, and in order to make certain, when the journey is done, of slowing surely and safely into the everlasting terminus, we have a signalman on th line called Peter the Pointsman. With the Book for purposes of general guid ance, and the Pointsman in the signal-box to interpret difficult passages and to meet unforeseen circumstances—to

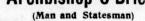
safely, she was going to live and be herself again. God was good; He had been very good to her indeed.

but here was a straige timig. She puzzled for a long while over it, and still could make nothing of it. The priest seemed very grave these last few days, when all danger was evident-ly over. He insisted on giving her the last sacraments, but then he was always nervous and frightened and fond of looking at the black side of things. heaven; how there our real existence begins; life is a more day dream which lasts a short space and is gone; heaven lasts forever. In heaven there is no pain or sin; no misunderstandings or regrets; no tears, or partings, or sad good byes; all are united forever, and in heaven we know our own. Our fac-ulties too, far from being impaired, are strengthened and made more perfect. Does not even this earth, with its myriad things of interest and mystery, form an inexhaustible object of knowl edge, infinitely greater than men have hitherto been able to compass? Yet Yet earth is not even a speck of dust com-pared to heaven, where God dwells in light inacessible and communicates to each creature as much light and knowl. edge and happiness as it has the power Such things, and many of receiving. Such things, and many more she could not remember, he told her about heaven, and finished with : "Little girl, you will reach heaven before me, and mind, do not forget me when you have got your crown." She laughed then, she smilled incredu-lously now It was really absurd to think an elderly man would outlive her. What a surprise he would get on seeing those Sandays at Mass all rediant with renewed youth and vigor. Then she began to ask herself what she would wear her first Sunday out?

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Anecdote of the Holy Father.

We heard recently a pretty anec-ote of His Holiness and a little boy. The Holy Father as is well known, has at love for the little ones, a great love for the little ones, especially little boys, and they with a child' nerring instinct, know at once that they are dear to him. Marchese Fran-cesco Patrizi, whose wife is an Ameri-can lady, has a dear little son of five years old whose many scrapes have earned him the nickname of "Buster Bayer". The cithar der several chil Brown." The other day several chil-dren with their parents had a private audience with His Holiness. Little Bernard knelt down and kissed the foot of the Sovereign Pontiff, as he had been told he should do, and then with a sudden impulse he jumped on the Holy Father's knees, threw his arms around his neck and kissed him on both cheeks, and Pius X. folded him close in his embrace. "Why did you do that Bernard ?" he was asked aftera control perman ?" ne was asked after-wards, and he looked up at us with big innocent eyes. "Because the Holy Father looked like mother does when we are good."



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AUGUST 10, 1907.

CHATS WITH YOUNG MEN.

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osident.

assurance had taken the place of timid-ity and self consciousness. His can-vassing tour had proved a tour of self-discovery. He had developed initiative, and the very discovery that he could sell something had increased his faith Before he start.

Before he started out canvassing he was a very poor conversationalist, be-cause of his great timidity and lack of experience; but when he returned to college in the autumn he talked very interestingly. His work had forced him to talk a great deal of the time to state his opi ions clearly and pointedly and to try to be interesting and convinc His experiences had taught him a

great deal about human tature. He had found that every person must be approached in a different way, from a different avenue; that what would convince one person might not have any influence upon another. So he had been forced to study people, to learn to read them, that he might be able to approach different types of men and ing to his pecaliar temperament. It is really remarkable how quickly

a canvassing experience develops a spirit of self reliance and manly inendence. There is no leaning here, no depending upon the advice of others must stand or fall The canvasser

There is nothing that will bring out There is nothing that will bring out the initiative, the resourcefulness and inventiveness in a man quicker than canvassing. Like travelling, it grinds off the hard angles and the rough corners of those who have not had the ad vantages of society. Canvassing gives a great opportunity

for studying human nature, and there is no other education like this. It is a is no other education into the sharp agreed thing to learn to read people, to develop sharp discrimination of char-acter, to be able to measure men, to

weigh their motives. The successful canvasser must be a The successful canvaser must be a great student of the approaches, the avenues to the mind, for no two people are reached in exactly the same way. One must be reached through cold, logical argument; another is reached by the influence of suggestion, by appeal ing to his emotions, his sentiment. Some are reached by an appeal to their pride, their personal vanity.

The canvasser must learn the susceptibilities of people, must find their approachable point, whatever it may be. He must learn the power of the first impression. He will soon discover that if he makes a bad impression at first it will probably take him more time than he can get in the interview just to overcome this unfavorable impression, and to get back where he started. He will then learn that with some people it is next to impossible to erase the first bad impression. It

clings tenaciously. Any kind of salesmanship employment is especially desirable for those who been reared in the country, or have not had the advantages of mingling with all sorts and conditions of people. If a certain amount of canvassing

It a Certain amount of canvassing were obligatory in all our colleges and higher institutions of learning, I be-lieve it would be a good thing for the students, because it would develop resourcefulness and inventiveness; it would show them a side of their nature

would show them a side of their nature which a college course could not touch. It is well known that many students who pay their way in college by can-vassing develop a remarkable practical power which students whose expenses are maid by their parents do not do.

if enomies appear triumphant, if there is sickness of self or those dear to one, then is it indeed a virtue to be cheer-Canvassing as an Educator. I have seen a green, diffident; awk-wark college student, right from the farm, so completely changed by his ex-periences in book canvassing during the vacation following his freshman year that you would scarcely have re-cognized him. Confidence and self-ssurance had taken the place of timid. a dollar do the work for two has to be solved, then the man who can still be cheerful is a hero. He is a greater hero than the soldier who faces the canon's mouth. Such cheerfulness is arms of evil, and makes the sheets his home and the gang his family, or else drives him in upon himself, into un-communicated imaginings and feverish desires. It is the modern story of the man whose house was "empty," and precisely because it was "empty," the kind that we need to cultivate To acquire this self command we need man whose house was "empty," precisely because it was "empty," there entered "seven devils," to keep him company. If there is one thing that a boy can not bear, it is himself, to guard against giving away to irrita tion about little things. If we can maintain self control in small matters, we shall have less difficulty in mainthat a boy can not bear, it is intesting. He is, by nature, a gregarious animal, and if the group which nature gives him is denied, then he gives himself to any group that may solicit him. A taining it when great matters are to be met. If we meet with irreparable losses, we must readjust our lives to fit the new conditions. There is no great evil so bad but that it might have been worse. Let us congratulate ourselves lovelessness and homelessness, then he that the worst is not yet. There is truth in the saying that "every cloud has a silver lining." Though it may G. Peabody.

for a time look so dark we can see no glint of the silver, yet we know it is there .- Our Young People.

Opportunity Everything.

The most ordinary occasions will furnish a man with opportunities or suggestions for improvement, if he be but prompt to take advantage of them. Professor Lee was first attracted to the study of Hebrew by finding a Bible study of Hebrew by manning a block in this language in a synagogue, while working as a common carpenter at the repairs of the benches. He became possessed with a desire to read the book in the original, and, buying a ont of our troubie.' book in the original, and, buying a cheap, second hand copy of a Hebrew grammar, he set to work and soon learned the language himself. It has been well and wisely said: "One needs only to know the twenty four letters of the alphabet in order to learn everything that one wishes. Application and perseverance and the diligent improvement of opportunities

will do the rest .- The Guidon. OUR BOYS AND GIRLS.

The Charm of a Pleasant Voice.

It is said that during the early history of Egypt only written pleadings were allowed in the law courts, lest the judges on the bench might be influenced judges on the bench might be influenced or swayed by the eloquence of the human voice. In announcing the verdict, the presiding judge, with an image of the goddess of Truth, merely touched in silence the person on trial. "Shut me up in a dark room with a mixed multitude," says Thomas Went-worth Higgins, "and I can pick out the gentle folks by their voices." Considering the marvelous power of

gentie folks by their voices." Considering the marvelous power of the human voice is it not a shame, almost a crime, that our children at home and in the Public schools should not have their voices well trained? Is it not pitiable to see a bright promis-ing child getting a good education and ing child getting a good education and yet developing a harsh, course, strident, nasal, disagreeable voice, which will handicap his whole career? Think of what a handicap this is to a girl! But in America one finds boys and girls graduated from schools and colleges, institutions supposed to have taught them how to make the most and best of life, instructed in the dead

best of life, instructed in the dead languages, in mathematics, in the sciences, art, and literature, and yet with voices harsh, coarse, nasal, gress. Forget evil imagination. Forget the slander you have heard. Forget

repellant. I know brilliant young ladies, who have been graduated with degrees from universities, whose voices are so discordant and harsh that a person with

the meanness of small souls. Forget the faults of your friends. Forget the misunderstanding of yesterday. For-get all malice, all fault-finding, all in-juries, all hardness, all unlovely and distressful things. Start out every discordant and harsh that a person with sensitive nerves can scarcely carry on a conversation with them. What is so fascinating, so charming, as the human voice when properly modulated, when properly trained? It is a real treat to listen to a voice that enunciates clearly, flings out the distressful things. Start out every day with a clean sheet. Be lovely, by loving. words clean cut, liquid, and musical, as from a divine instrument. words clean cut, liquid, and musical, as from a divine instrument. Is it not surprising that the human voice, that divinest of instruments, which was evidently intended to be the sweetest and most perfect in the world, should be totally neglected, so that, instead of being sweet and musical, it should be coarse, nasal, rasping, and as disagreeable to the ear as a buzz-saw or the filing of a saw mill. I have heard female voices in society which were so high keyed, which rasped so terribly upon the nerves, which so offended the sensibilities, that I have been obliged, time and again, to leave the room in which they were. I know ladies with beautiful faces, with divine forms, who fascinate you until they open their mouths to speak. Then the charm is dissipated in a fash. Success. The habitual loiterer never brings anything to pass. The young men whom you see lounging about, waiting for the weather to change before they begin — get stuck before they start. Ability and willingness to labor are the two great conditions of success. It is useless to work an electrical machine in a vacuum, but the air may draw no spark until you turn the mach-ine. The beautiful statue may exist in said in a certain sense to exist in a marble block that stands before him, but he must bring both bis brains and work hard and long in order to produce any practical result. Success also de product and skill to seize opportun-Then the charm is disspaced in a hash. The nasal voices hissed between the teeth, high-keyed, sibilant, so grate upon the sensibilities that you cannot see the beauty of face or figure. All else is lost in this disagreeable voice any practical result. Success also de-pends in a good measure upon the man's promptness and skill to seize opportun-ities and take advantage of the rise of the tide. A great deal of what we call Inck is nothing more nor less than this. It is the man who keeps his eyes open and his hands out of his pockets that succeeds. "I missed my chance," ex-claims the disappointed man, when he sees another catch the ball and "go II he had been as elect as the the jargon. A pure, low-keyed, trained voice, which breathes of culture and refinewhich breathes of culture and refine-ment and gives out clean-cut words and sentences and syllables with per fect enunciation, a voice which ex presses the very sonl, rising and fall-ing in sweet undulations that captivate is a divine accomplishment possible to meet passage aspecially women. in." If he had been as alert as the other he might not have missed. But some-thing more than alertness is needed; we must know how to avail ourselves of is a divine accompliament possible to most persons, especially women. There is no one thing which marks the degree of good breeding, culture, and refinement so much as a beautiful, thing more than alertness is indeceed. we must know how to avail ourselves of the emergency. An elastic tempera-ment, which never seems to recognize and begins the work over again, is very likely to insure success. Many a great orator has made a terrible breakdown in his maiden speech. Many a mer-chant losses one fortune only to build up another and a larger one. Many an inventor fails in his first efforts, and is at last rewarded with a splendid triumph. Some of the most popular novelists wrote very poor stuff in the beginning. They were learning their trade, and could not expect to turn out first-class work until their apprentice-ship was over. One great secret of and refinement so much as a beautifur, cultivated voice. I know a lady whose voice has such a charm that wherever she goes everyone listens whenever she speaks, because they cannot help it. Her voice simply captivates you. Her features are plain, almost to the point of ugliness, but her voice is so exquisitely divine that the charm is absolutely irresist-ible, and is indicative of her highly cultivated mind and charming char-acter.-Success. acter.-Success.

lost money, if business prospects fail, bad books, or his bad habite; it is the on Sunday and keep up the Friday abstinence, but in respect for your re-ligion, at least, if not for the safety of bad books, or his bad nabits; it is the peril of homelessness. I do not mean merely homelessness, having no bed or room which can be called one's own, but that homelessness which may exist your scul, be consistent. Get it not your scul, be consistent. Get it into your head that there is a command ment among the ten which very em phatically obliges us not to use God's name loosely. Protestants who hear but that homenessness which may exist even in luxurious houses—the isolation of the boy's soul, the lack of anyone to listen to him, the loss of roots to hold him to his place and make him grow. name loosely. Protestants who hear Catholic men who are regular church goers cursing and swearing cannot help feeling puzzled, and the deterrent effect of such bad example is not to be This is what drives the boy into the arms of evil, and makes the streets his easily measured. We are taught and we believe that

Christ is ever-present on our altars. When we pass the altar we bow the knee. We are taught and we surely ought to feel that too much honor can-not be given the name of our Maker. Our very Catholicity calls for such veneration. We might as well say we are true adherents of one political party while taking bribes from another as to recklessly violate one of the commandments and still claim to boy, like all things in nature, abhore a vacuum, and if his home is a vacuum of Catholies. It was said of a venerable gentleman

who passed to his reward some who passed to his reward some years ago that in a conversion about p ofanity be said, with a brogue-for he came from the Green Isle: "Sure, I couldn't twist my tongue into a curse." This man lived his life through without the his home. - Professor Francis A Chicago bootblack, with his kit on his shoulder and a package of newsuse of profanity and was liked by all who have spoken his name. He com-manded admiration and respect, and papers under his arm, stopped at the call of a man with a club foot. He worked away at the man's shoes, giv-ing them as fine a polish as he could, his family possesses many blessings as an inheritance. We are told by Holy Writ (Leviticus,

and when the ob was done the man threw him double pay, saying, "No change I made you more work than most folks do." We are told by Holy Whit (Leviticus, 24, 15 16), "The man that curseth his God shall bear his sin; and he that blasphemeth the Name of the Lord, dying let him die: all the multitude shall stone him, whether he be a native or a stranger." most folks do." Quick as a flash the little fellow handed him back half the money, say-ing with eyes full of earnest syn pathy, "Oh, mister, I could not make money or a stranger.

An awful harvest is garnered by the man who cannot open his month ex-cepting to emit foul oaths and profa-nations; better for him that he had not There are plenty of good reasons why boys should not contract the habit of smoking, and various ways of stating them. The editor saw a prac-tical statement of that kind a few days been born, for an outraged God will exact full reparation for this useless, serseless affront.—Buffalo Catholic Union and Times. ago and he quotes it for what good it may do, in spite of the fact that it is

OUR MARCELLAISE.

may do, in spite of the fact that it is not new. A man who had more time than the editor can spare made a cal-culation showing that three cigars a day, at a cost of ten cents each, for forty five years, say, from age twenty to sixty-five, would amount at 6 per cent a compounded annually, to the When Napoleon was crossing the Alps, emulating Hannibal, his men were worn out and weary long before they attained a point whence they could look down on the fair fields of Italy. When they were ready to sink down in despair, to resist every appeal of the man who next to Carnot was the world's organizer of victory, Napoleon ordered the bands to play the Marsellaise. The effect was instantaneous. Vast, nudreamed the Save the money, boys, and your health at the same time.-Our Young People. A girl can not be too careful about ber character, for, like a snowy lily, thé least blemish tarnishes its beauty. was instantaneous. Vast, nudreamed of reserve forces were awakened. Some girls do not really mean any harm, but they seem to lack a delicate The army as one man bounded for-ward. The Alps were as the plains of

narm, but they seem to lack a delicate sense of propriety, and frequently in-vite criticism of an unkind nature. They laugh loudly, make acquaint-ances too freely, and consider reti-cence a requisite best suited for our grandmother's day. The girl who is slow to make acquaintances is, genward. The Alps were as the particulation of the Lombardy. So in our souls are vast reservoirs of love. The voice of God, God's word or those of God's min-ister, like the music of the Marsellaise, must move us ; then on, on, on over every obstacle, up over the high places in the pathway to grandmothers day. The girl who is slow to make acquaintances is, gen-erally speaking, the best sort of a girl. When you got to know her, you feel her worthy and place her on the list of your friends with a feeling of placeon, on, up to God .-- Cathvirtu

olic Columbian. ure. A little dignity is an excellent thing. It checks the familiarity of others and affords a superior attitude of mind. The gi.l who is truly up to date in her ideas follows the dictates of good form. ROYAL Thus she proves herself to be well bred and smart, shielding herself from the unpleasantness that is sure to come YEAST from a careless demeanor .- Church Pro-

Pius X. to Possible Convert. The Sun (New York) publishes the llowing special despatch from Rome,

WHEN YOU ASK FOR

SURPRISE

HARD SOAP.

INSIST ON RECEIVING IT.

date of July 15 : Among the persons whom the Pope received in audience this morning he received in audience this morning he noticed an Anglican elergyman, who was recognizable ouly from the style of collar he wore. He was kneeling and implored the Pope's blessing. A small crucift hung around his neck. "A chamberlain informed the Pope

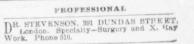
"A chamberlain informed the Pope that the clergyman has tendencies to-ward Catholicism. The Pore patted him

paternally on the shoulder and smilingly said be hoped that upon his next visit he would be wearing besides the collar a sassock.

"The Sun correspondent is informed that these simple words of the Pope are likely to result in the clergyman's con-version to the Catholic faith."



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The Importance of a Good Home

first-class work until their apprentice-ship was over. One great secret of success is not to be discouraged.-Western Watchman. Kep a Cheerful Mind. To be cheerful when the world is going well with you is no great virtue. The thing is to be cheerful under disad-vantageous chroamstances. If one has

PRAISE YE THE LORD. How can we account for the fact-

What To Forgt.

meanness of small souls.

Forget

Forget

for it is a fact—that there are many men who claim to be practical Cath-olics, who go to Sunday mass regu-larly, abstain from meat on Friday and are most vehement in their reli-gious ideas, while at the same time continually breaking one or more of the continually breaking one or more of the

coutinually breaking one or more of the commandments? The second of the ten command-ments, we believe, gets worse usage than any of the others. The habit of cursing and swearing has come to be a sort of language in itself. And still the second commandment is about as plain and emphatic in its wording as tongue can speak it, and it tells us we shall not take the name of God in vain. We are supposed to give honor to our Creator and to adore God when we go to mass; and we are honoring the

We are supposed to give note to our Creator and to adore God when we go to mass; and we are honoring the memory of Christ's death when we abstain from meat on Friday. So that, does it not seem as if a man who sits down to his Friday meal and refuses meat while he is cursing or swearing about something or other—probably about his injured Catholic dignity in being offered meat on Friday—is either o trying to pretend to his God that he is living up to his religion or that he has simply got into the babit of complying with the Friday obligation and does not realize its meaning? And when a man leaves his church after mass and immediately indulges in brofanity outside the church door—and bits or all know is no etaggeration—he

profanity outside the church door-and this we all know is no eraggeration-he is surely ignorant of his reason for going to church or is guilty of blas-

It is a lamentable fact that many It is a lamentable fact that many Cat'olics in all lay fields of labor are noted for their habit of profanity. They know it makes their fellows chuckle to hear their jaw-breaking oaths. How brave they feel when they repeat these great feats of ex-pression 1 And still a child or even a narrot could reaform inst as well.



JAMES MASON, Gen. Mgr.

ANNUAL For 1907 Profusely & beautifully illustrated Price 25 Cents CONTENTS His Eminence Cardinal Gibbons-Reminis-cences of the Cathedral of Baltimore Illustrated. Katherine Tynan-Queen's Rose. A Poem. Marion Ames Taggart-The Island Priest. A charming story. Rev. Morgan M. Sheedy—The Blessed Virgin in Legend. Illustrated. Jerome Harts-In the Niche at the Loft story. P. G. Smyth-A Breath of Irish Air. A graphic description of interesting spota in Ireland. Illustrated. Grace Keon—The Blessing of St. Michael. A touching story in this author's best style. Rev. Martin S. Brennan, H. M. Sc. D.-What Catholics Have Done for the World. Worth the attention of every Catholic. Mary T. Waggaman-Adrift. The story of a wandering soul. Rev. W. S. Kent, O. S. C.-The Suffering of Souls in Purgatory. Illustrated. Anna T. Sadlier-in the Dwelling of the Witch. A tale of the days of persecution. The Blessed Julie Billiart. Proj fusely illustrated. Maud Regan—A Hole in His Pocket. The story of a devoted priest. Some Notable Events of the Year 1905-1906. Illustrated. Every Child Should Have its Own Copy. Little Folks' Annual For 1907 Stories and Pretty Pictures Price IO Cents Catholic Record. London. Canada CATHOLIC RECORD, LONDON, CANADA

8

A LECTURE ON THE FRENCH SITUATION.

In the Immsculate Conception church, Stratford, Ont., Sunday evening, July 28, a lecture on the conditions in France was delivered by the Rev. J. E. Copus, S. J. of Creighton Univer-sity, Omaha, Nebraska, to a very large audience. The lecturer gave a lucid explanation of the French Concordat of Napoleon. He explained the con-ditions that led up to the Revolution and the subsequent agreement between Flus VII, and the Little Corsican by which the Catholic religion was re-introduced into France. After ex plaining the meaning of the Organic Article, he traced the progress of the Church from the time of the first spoli-ation down to the present time, and gave a lucid explanation of the dis-ruption of the Concrdat recently. The revolutionists seized ecclesiastical properties valued at 400,000,000 frances in the beginning of the last century, and the present infidel Government of France, in its effort to abolish God the prometry, has again seized the prometry of the Church to the ex-In the Immsculate Conception church, France, in its effort to about to the area from their country, has again seized the property of the Church to the ex-tent of 100,000,000 francs. The lecturer discussed the Separa-

tion bill and the cultural associations bill and paid a glowing eulogy to the French Bishops and people for their solidarity, and the firm front they have shown to the enemy, and also gave

solidarity, and the firm front they have shown to the enemy, and also gave some explanations why the French people, nominally overwhelmingly Oatholic, are spparently so apathetic with regard to their Church. In some telling passages he quoted the sayings of members of the French cabinet, showing that the whole move-ment is animated by the hatred of God and religion. The promised working-man's pension fund has proved a fraud and a delusion, and nothing but disaster and dishonor has followed the expulsion of the religions of France from their own country. After explaining the manner in which the concordat was broken by the French Government, and the condi-tions actually existing at the present moment the elequent speaker expressed a hope that the French Church, now being free from Government trammels, being free from Government trammels, would experience a second spring and blossom forth with that spiritual vigor which in former ages won for her the glorious title of the Eldest Daughter of the Church.

The lecture was listened to by the The lecture was instead to by the large audience with great attention, and many gained a clear idea of the difficult and complex question. The lecture was one of the best that has een delivered in Stratford for many years.

SENSIBLE ORANGEMEN,

There are two kinds of Orangemen now in Ireland-the old organization, whose principles may be summed up in the cry or motto "to hell with the Pope," and whose favorite exercise on Pope," and whose favorite exercise on the anniversary of their patron saint, "the glorious, pious and immortal King William III," used to be, and when-ever and wherever they safely can still, is, insulting and assaulting Ca holics and wrecking Catholic churches and convents. This institution and the character and practices of its adherents are well described in a book, "Ireland and the Empire," published a few years ago and written by Mr. Thomas W.

and written by Mr. Thomas W. Russell, a Scotchman and a Protestant, who has spent most of his life in Ireland and who for many years has been and is at present a representative in Parliament for one of the electoral dis-

Farmament to one of the energy at the second at the tricts of the Ulster Co. of Tyrone. His plotare of the Orangemen of the old no-popery brotherhood, still numerous in and around Beifast, cannot there are be abalanced as inspired by Cathfore be challenged as inspired by Catholic prejudice, and it is a striking pi-ture: "Who," he wrote, " are these people who fight these squalid battles on the streets of Belfast in the name of the streets of Belfast in the name of the streets of Belfast in the name of their parents. How many children read Protestantism? Protestants forsooth ! If the truth must be told they rarely en If the truth must be told they rarely en-ter a church door; they never subscribe a sixpence for the furtherance of any form of religion; they bellow on the streets about the Pope and about the Protestant religion. The public-house is their temple; the publican is their great high priest. They preach a gospel of hate and of hatred that would disgrace a core of sexage. This is the snirit a race of savages. This is the spirit which disfigures the great northern capital (Belfast) and discredits the entire province. Its grosser exhibitions are almost entirely confined to Belfast, Portadown and one or two similar centers, but the spirit of the thing is everywhere throughout the province. It takes innumerable shapes, but ha-tred of popery and of papists is everywhere Such is the older order of Orangemen as presented to the view by a Protest ant writer, who knows them well. This This kind of Drangeman hates the idea of Home Rule for Ireland or any demo-cratic or popular reform of Government oratic or popular reform of Government in Ireland, almost as much as he hates the Pope. But recently there has come into existence an "Independent Order of Orangemen" whose principles and pur-poses are very different. The promoters of this organization take pride in being Trishmen, and they declare for and Trishmen, and they declare for and claim government by the people in Ireland. One of their leaders—their Grand Master we believe— is Mr. Lindsay Crawford, and the manner of Orangeman he is may be judged from his speech at the celebra ion in Belfast speech at the celebra ion in Belfast on last 12th of July. He was quite emphatic in marking and insist-ing upon the line of cleavage between the two organizations. He said they must be straight and definite on the great issues that divided them from the old Order. It was the side of progress as opposed to reaction, and they stood for a living positive creed as opposed as opposed to reaction, and they stood for a living positive creed as opposed to the purely negative creed of official Unionism. While leaving room for di-vergencies of opinion as to the best methods for obtaining reform in the Government and administration of Ireland, they were all agreed that Castle Rule was played out, and that drastic reforms were imperative, if their coun-try was to emerge triumphant from the difficulties that beset her path. They did not profess to be agreed as to how the criminal. Keep them from the reforms should be effected, but there perusai of the sensational newspapers.

were general principles of reform on which they could agree in regard to the betterment of Government in Ireland. They were agreed that the Government of Ireland-what was known as Castle of reland—what was known as Castle Rule — was bureaucratic, and ana-chronism in the opening days of the twentieth century. They were further agreed that bureaucratic must give place to democratic rule, that the Government and administration of their country must and administration of their country must be brought into harmony with the demo-cratic spirit of the age. It was here that Indep-ndent Orangeism renounced the hopeless and impossible creed of offi cial Unionism. The old Order stood for the feudal principle of privileged class rule—for the divine right of a governing class to lord it over the com-mon people. The Independent Order stood for equal opportunities for all— for the overthrow of privileged class rule, and for the inalienable and di vine right of the whole people to gov-ern.

Strange Orangeism this, the reader will think who has been familiar only with the type descr bed by Mr. Russell. with the type descr bed by Mr. Russell. A speech from an Orange Grand Master on July 12 without a word in it against pope or "popery," and with much in it very closely approaching the doctrines of Home Rulers! Truly wonderful! And moreover Mr. Crawford denounced the old Order for their antagonism to the good work of the Land League. He dwelt on the humiliating part played by them against Land Reform in Ireland. dwelt on the humiliating part played by them against Land Reform in Ireland. "They expelled," said he, "every Orange farmer who dared to stard upon a Land Reform platform. They passed resolu-tions condemning as immoral and con-fiscatory, principles of Land Reform which fell far short of the Unionist Pur-chase Act of 1903. Having deluged Ire-land in blood for circs on a quarter of a land in blood for close on a quarter of a century by their refusal to legislate for century by their refusal to legislate for the rack-rented tenant farmers, they ended by swallowing the whole programme of the Land League and conceding more than the most sanguine Leaguer in the early days ever contemplated as within the range of political politics. It was hu-miliating to reflect that when the farm-ers of Ireland became trades unionists, and combined to force concessions from and combined to force concessions from the British Government, that Ulster, with a few honorable exceptions was the black legger of the land strike. And it was still more humiliating to reflect that at that period the Orange insti-tution was the dumping ground for the harrassed landlords, who at once turned harrassed landoras, who at once tarried the Order to their own purposes, turn-ing the Lodges into rent agencies, and pressing the rank and file by bribes of gold into their service as emergency-men, crowbar brigades, process servers,

and bailiffs." Talk like this from Orange platforms and principles like those of Mr. Lindsay Crawford spreading among the Orange-men of Ulster, as it is said they are spreading, might soon bring about the union of Orange and Green in a fight for Irish freedom—the dream of many a patriot Irish leader, Protestant and Catholic in the bygone time.— New York Freeman's Journal. and bailiffs."

CHILDREN WHO VISIT HAUNTS OF VICE.

Where is the father of a family who would be content to know that his chil-dren are visiting the slums of a great city, not once or twice, or occasionally, but almost every day? Could the conscience of such a parent rest quiet under these conditions? Would he not ieel that his dear ones were entering a path which leads to sin and sorrow, and path which leads to shall sorrow, and would he not make every effort to re-claim them and turn them away from scenes and examples of crime which could not but be ultimately disastrous to their souls and their reputations?

the daily papers, with their stories of sin and crime? How many, alas, feast on the sensational details furnished by yellow journalism-without conscience, without even a sense of decency! And yet even Catholic parents seem to be indifferent—to stand idly by while the souls of their children are tainted. What is the reading of many of these papers but a daily visit to the slums ? What is it but inhabituating pure souls to the vision of vice ? Many who com-placently read the sensational papers would shrink from actual contact with persons and incidents so vividly portrayed in the columns of the press. But the influence of this daily contact with sin and vice cannot but be seriously injurious. It fills the mind with images and notions that should be strangers to and notions that should be strangers to the heart of innocent childbood. It ex-cites a prurient curiosity which it is difficult to allay. It familiarizes the soul with vice and thus takes away the horror of sin, which is one of the special graces of youth. It opens up a path-way into the domain of vice and already exercises a certain sway over the facul-ties. It gradually robs the soul of inno-cence and substitutes a precocious knowledge which is the prelude of many knowledge which is the produces of many temptations. It produces a thirst for sensations which drains away the calm and peace of the soul. It unfits the mind for serious study, distorts the sense of truth and begets a habit of exaggeration detrimental in after life. It unduly inflates the imagination and detracts from the judgment. It often begats habits of secret sin. In fact, the reading of sensational newspapers, with all their disgusting details, with all their onate familiar-ity with crime, is injurious to the soul, the mind and the body of children. Con-scientious parents will guard their children from this curse of childhood. They will exercise the most exacting scrutiny over the literature which is to fall into the hands of their children and mould their young impressionable souls. This is indeed a serious duty for Chris-This is indeed a serious duty for Chris-tian parents, and yet many of them, otherwise of tender conscience, seem to be blind to this responsibility. Keep your children from a daily visit to the haunts of vice and sin; from soiling their souls in the slums; from learning the vices of the rich and the ways of the criminal. Keep them from the parasal of the sensational newspapers.

ROME SPEAKS. **RUME SPEAKS.** The Holy See has at last taken action in regard to the pernicious doc-trines taught by Abbe Loisy and olter writers, who, whilst professing to be Catholics, have been propagating views which, if they gained general accept-ance, would mean the annihilation of Christianity itself. The syllabus pro-mulgated on July 17, condemning these teachings, has a preamble which sets forth that Catholic authors, under the pretext of examining doctrines, explain them in the name of history in such fashion that the dogmas themseives disappear.

disappear. The preamble then proceeds to state that to prevent the spread of such errors the Holy Father ordered the Congregation of the Inquisition to note and reprove the principal errors. In obedience to these orders the Congre-gation of Irquisition has condemned sizty-five propositions. This condemna-tion has been approved by Pius X. Among other propositons that have jallen under this condemnation are the following:

following: Divine inspiration does not guaran-tee all and every part of the Holy Scriptures against error. The resurrection of the Saviour is not an historical fact, but is purely encomputed. It can neither be demonsupernatural. It can neither be demonstrated nor is it demonstrable. The Catholic Church became the head of all churches, not by divine ordin-

ances, but by purely political circum-

stances. The Church is the enemy of natural

and theological sciences. The Christian doctrine was first Ju-

daic, then Pauline, then Hellenic, then universal. The principal article of the Apostles' Creed had not the same sig-nificance for the primitive Christians as they have for the Christians of the present time. A glance at these condemned propos-tions in conduct to make us realize universal.

A glance at these condemned propos-itions is sufficient to make jus realize the destructive—perhaps we should say the annihilating—character of the teachings which have come under the censure of Rome. At the present writ-ing we have not the tex' of the sylla-bus issued last week, but hope to place a translation of it before our readers in our next issue.—N.Y.Freeman'sJournal.

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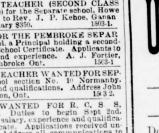
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