LONDON, ONTARIO, SATURDAY, SEPTEMBER 24 1904

The Catholic Record.

LONDON, SATURDAY, SEPT. 24, 1904.

GROTESQUE DESCRIP-SOME TIONS.

Commenting upon the grotesque descriptions of Catholic ceremonies the Casket says that the prize for fine writing must be awarded to the Highland Journalist who, describing a High Mass sung by Prior Vaughan at Fort Augustus, wrote as follows : "At this point in the proceedings the very reverend gentleman turned around and reverend gentleman turned around and observed in stenterian tones: 'Dominus Vobiscum.'" We think, however, that the Chicago reporter's description of Cardinal Satolli officiating "wearing a tonsure on his shoulder and carrying a thurifer on his head" is still in the lead. The New York Sun announcing that Archbishop Redwood of New Zealand "occupied a place on the altar" is also in the running.

THE PRESS.

A few years ago some Canadian quilldrivers worked themselves into a white heat of indignation over "yellow journalism." They did it very nicely, though it reminded us of that oftquoted passage from Scott: "O Geordie, jingling Geordie, it was grand to hear Baby Charles laying down the guilt of dissimulation, and Steenie lecturing on the turpitude of incontin-At that time we called upon them for a definition of "yellow journal," but got no reply. The news papers, however, that fling mud at political opponents, and use personalities in lieu of argument ought to first cleanse their own journalistic raiment before looking abroad for objects to criticize.

If our youth, as they would have us believe, are lacking in reverence for authority they have done not a little towards it. And to our mind the newspapers that employ gibe and taunt and clownish witticism against those who hold responsible positions are not only "yellow" but are calculated to bring the press into contempt,

AN INCIDENT.

Some years ago a medical friend of ours who has a sheaf of stories gleaned here and there during years of work was assigned to a dispensary staff in a Canadian city, He tells us :

"Needless to say my ministrations were confined to the poor. Consultations at the dispensary and visits to the sick in the tenements gave me few spare moments. My first visit to a tenement of the spare moments of a revolution to ement was somewhat of a revelation to me. I had of course seen pictures of such buildings, but had always suspected that the colors were laid on too generously by some over-zealous social reformer. But the reality disabased me of that idea. shambling building of some five stories cut up into little rooms, bounded by factories and advertisement boards: odoriferous with a stale smell of smoke dinners : dirty and de caying, a breeding ground of disease, flaunted its foul head unashamed before civilized eyes."

And little objection was made to it as an abode for human beings! Social workers protested; but some of those people, though good enough for a spurt, are easily tired. A valorous reporter "wrote it up" in vigorous fashion. The landlord, however, collected his rents and could always get, on the strength of a "pull," a certificate as to the sanitary condition of his

"The tenement people taught me many a useful lesson. Their patience and resignation and content despite the grind of poverty puzzled me at first. But I understood it in time. To come to my story: One day I was summoned to an old chap who had a bad attack of to an old enap who had a bad attack of typhoid fever. Later on I got a sketch of his career from some of his in-timates. To be brief, after serving under two flags, and not without distinction, he came home to live with one of his sons. Unfortunately, however, the son's wife was of the nagging kind: the son himself made no move to protect his father from insult, and the old soldier wandered into this tenement to live by the charity of the poor. This s rather a rough draft of an incident nat affected me deeply at the time. Perhaps I was over young and inexperbut for weeks I seemed to see that old veteran, lonely and neglected, just this side of starvation, eating out his heart with longing for a word from

And there are other fathers and mothers, too, going down into the valley unheeded by their children !

cure for improper and undue anxiety about earthly things is to cultivate faith in God. Not a sparrow falls to the ground without His notice. If God clothes the fields and is solicitous for the good of birds, will He not care for and provide for His children?

REV. FATHER DOYLE

THE NOTED MISSIONARY TO NON CATHO-LICS, ARDENT ADVOCATE OF TEM-PERANCE AND ABLE EDITOR ABOUT TO TAKE CHARGE OF THE APOSTOLIC MISSION HOUSE IN WASHINGTON.

N. Y. Daily News, Sept. 13. Rev. Alexander P. Doyle, the eminent Paulist, is to leave New York, where he has been stationed for many years, to become Rector of the Apostolic Mission House at the Catholic University,
Washington, D. C. Father Dayle is
one of the best known priests in the
country. He has conducted missions in
all parts of the country and has done a great amount of literary work as well. He is the editor of The Catholic World, formation of the work of missions to non Catholics, which is given under the direction of the Catholic Missionary Union, of which Father Doyle is secretary-treasurer. Only on Friday night last Father Doyle was made the second honorary member of the California Society of New York, an honor conferred only on those whose deeds and life have

reflected glory in the Garden State.

The great ideal of the Paulists is to bring Catholic truths and Catholic doctrine before the non Catholics of this country. The other religious orders of the Catholic Church, which devote the best energies of their taented members to the mission service, such as the Passionists, Assumptionists, Jesuits, Repemptionists, Dominicans and others, almost fully cover the fill of missions to Ca'h)lics-missions for the arousal of renewed interest in the faith and for the performance of some measure of special prayer and sacrifice to express the ardor of the Catholic people's belief. The Paul-ists also give many such missions to

Catholics.

But it is especially to non-Catholics that the need of trained missionaries is feit. When a missionary addresses himself to audiences composed of per-sons many as whom have been reared in violent opposition to Catholicism, some of whom feel that the Supreme Pontiff is anti-Christ, it is essential that the missionary be well trained, a calm controvertialist, when controversy is required, a deeply learned theologian, a master of Catholic history and well versed in all the beliefs of Protestantism in order that he may make satisfactory replies to the multitude of questions that eager inquirers after truth may ask, or that evil disposed antagon-

may ass, or that evil dispose acting in the state of the to devote themselves to the missions to non Catholics, was instructed to carry out his favorite project, the favorite project of the Paulists, to build and equip a suitable school for the training of such mission-aries. It was a gigantic task, but the energy of Father Doyle, who seems to grow more potent the more he is asked to do, was equal to the task. By his efforts the sum of \$75,000 was raised and the building called the Apostolic Mission House was dedicated last April on the grounds of the Catholic University at Washington, the day before the Knights of Columbus endowment fund for the of Columbus endowment fund for the Chair of American History in the Uni-versity was publicly presented. The Mission House opened and under the superintendency of Rev. Father Elliot, of the Paulists, began its work of train-

ing missionaries. The Mission House begins its Fall and Winter season in a few days. Fathers Elliot and Doyle will both be ratners Elliot and Doyle will both be there. The work will go on without cessation. Zealous and intellectual priests, deemed by their Bishops well fitted for missionary work, will be received and specially trained in everything that the missionary work demands. Their living expenses will be paid during their training, and at the paid during their training, and at the end of that they will be sent forth to various parts of their dioceses and will various parts of their dioceses and while enter upon their apostolic work of preaching the word of God to non-Cath-olics. Their expenses will be paid for five years after their entrance upon this great missionary work, the total personal expenses of each being limited to \$500 a year. Thus the missionary work will soon be continuous, and in the South especially, where the Catholics are few and poor, the apostolic work of reaching the non-Catholics will

be unceasing and vigorous.

It will be Father Doyle's work to assist in this training of the missionary priests and also to raise the necessary funds for the maintainance of the stu dents and those who have completed their studies and are engaged in the active field work. It is a tremendous task, but he enters upon it with all the vigor that his robust personality can bring to it. He will have the good wishes of the numerous friends he has made during his years of service in New York, where he has been an in-

teresting public figure.

He has been prominent in the Cathoolic Total Abstinence Union, serving as secretary for five years. In the Paulists parish he has had charge of the Temperance Guilds. He has been a prominent worker in the Knights of Columbia, greatly ciding in beinging of Columbus, greatly aiding in bringing about the public demonstration on the occasion of the presention of the Chair of American History fund at Washington last April. He is Chaplain of New York Chapter and a member of the Advisory Board of the Columbian Assembly, Knights of Columbus bodies in this city. He carries to Washington not only the affection of thousands upon thousands of New Yorkers of Catholic faith and a beautiful emblem

from the Knights of Colombus given to him at a meeting on Sunday but also the sincere friendship and respect of men of all creeds who have known of his loyal devotion to the missionary service, his intense belief in American ideals and his vigorous personality,

BY WATERS OF A FAMOUS WELL.

A wonderful cure has just been re-orted from the little Welsh town of

Holywell.

The patient is James Plunkett, a builder's laborer, of Manchester, who became almost a helpless cripple after falling fron some scaffolding twelve months ago last December. He was treated at the Ancoats Hospital with contemporary Figully he made a piloty species. out success. Finally he made a pil-grimage to St. Winifred's Well, Holy-well, with his crutches and his right leg five inches shorter than the left. He was dipped in the well and given

course of baths, and was soon able to discard his crutches, which are now to be seen in the crypt of the well. His injured leg began to resume its proper shape and he was enabled to place it to the ground.

At present Plunkett is still an in-mate of the hospice on the hill above the well. He now walks with the aid of a stick, having only just the suspic

on of a limp.

He has been home and the change in his condition created excitement in the district of Oldham road, where he lives. -Associated Press Report.

THE CHURCH THE WAY.

A St. Louis writer says a prominent man of the city by the Mississippi has undertaken "to clean the Augean stables of that boodling municipality." Truly a stupendous task and seemingly altogether beyond the possibilities of an individual! But the effort is worthy of commendation. The one-man strug-gle toward reformation, however, sel-dom is of lasting effect. Still he who is honest and sincere in his purpose may accomplish much.

One of the very worst features of present-day society is the apparent lack of backbone. In every walk of public life corruption stalks unabashed. The boodler, the grafter, the giver and The boodler, the gratter, the giver and accepter of political bribes viciously plys his nefarious trade with comparatively few to say him nay. In national state and municipal affairs the man with the "pall" is in the ascendancy. The all-important question is: "What is there in it?" The golden calves of Lerobean are again set up and the is there in it?" The golden calves of Jeroboan are again set up and the people worship as of old. The ancient species of idolatry is becoming deplorably prevalent. Men do not say, as did the prophet: "Though thou shouldst give me the half of thy house I would not go with thee, nor will I taste anything in this place, for the Lord has expressly forbidden me to do so."

The Church of Christ sees with sorrow the downward tendency of mankind

the downward tendency of mankind and raises her prophetic and inspired voice in warning. She would do away with the selfishness and corruption that are driving men to sin and death, and tenderly bring them back to right

living.

In one of his great encyclicals Pope

The probability of a Leo said: "The whole essence of a Christian life is not to take part in the Christian life is not to take part in the corruption of the world, but to oppose constantly any indulgence in that corruption. This is taught by all the words and actions, by all the laws and institutions by the very life and death is so years saint-like and above the institutions, by the very life and death of Jesus Christ, the Author and Finisher

And again: "To fix the gaze on God, and to aim earnestly at becoming like Him, is the supreme law of the life of

To carry out these views would be to produce men of unswerving integrity in public and private life-men with convictions which they are willing to follow out; men of benevolence and videst charity; men of devoted patriot-

ism without demagoguery.

We need a return to simpler methods, less extravagance, less dollar wor-ship, and more than all clse the acceptof Christ as our model. All these the Church urges. Pope, bishop and priest continually put them before the people. To heed the voice means re-Catholic Union and Tsmes.

Go to Mary.

Our confidence in the Mother of God must be ever on the increase; like our love, it must know no measure. It must fill us with an assurance that des-pite our unworthiness and past ingratitude, this tender Mother cannot and will not refuse us anything, especially in what appertains to salvation and sanctification. Oh, that we only knew the depth and tenderness of her love for us, her solicitude for our every in terest, her intense desire to aid us Never, never doubt her willingness to listen to and hear the prayers addressed to her. Go to her, feeling that a favor able answer is awaiting, and do no grieve her heart by your want of childlike confidence,

There is nothing to gain, and every thing to loose, by despising the example of Nature, and making arbitrary rules o life for oneself. Our liberty, wisely un derstood, is but a voluntary obedience to the universal laws of life.—Henri

Frederick Amiel. Has it ever occurred to us when sur rounded by sorrows, that they may be sent to us only for our instruction, as we darken the cages of birds when wish to teach them to sing?

CONVERTS THAT COUNTED.

Of the London banker, Bertram Wodehouse Currie, Gladstone said, "He was so entirely first among the men of the city that it is hard to measure the distance between him and the second place." It was he who saved the Bar-ings in the crisis of 1890. On his re-WONDERFUL CURE REPORTED port, the Bank of England advanced over fifteen millions to Lord Revelstoke and his partners. He was a friend of Grote, of Mill, and of Glad-stone, who held one of his Cabinet Councils in one of the Currie country houses. The year before his death, in 1896, he became a Catholic.

In 1860 came an event in Bertram Currie's life of which he himself wrote: "In Bavaria, walking in a pine forest I spoke the fateful words, and performed what I can truly say, at the distance of of thirty-six years was the most sensible act of my life. I will say no more, except that for sweetness of disposition It is of and for soundness of judgment I could not name her equal."

The person thus referred to Caroline, daughter of Sir W. L. Young. How largely and early something of the character her future husband was to prize so highly was forming in her was shown from such a fact as this: was shown from such a fact as this:
When at the age of twelve, she first
entered a Catholic church, at Woodchester, "there was a sense of longing
satisfied, something that I had been
craving for, and had at last found,"
she wrote in 1895, in her "Side Lights
of the Oxford Movement." Her mother
ninged her faith to Archdeacon Manpinned her faith to Archdeacon Mann ng, but did not follow him into the Church. Of Manning's distinguished convert, Aubrey De Vere, they saw a good deal during his visit where they were also guests, "and he was always ready to speak of the peace and joy which were found to be in the Church."

Meeting him gradient of the Christian document. It is the primer of Catholic faith.

Hence it is a book which should be treasured by every Catholic—a book. Meeting him again on a visit to the De Vere's in Ireland, they were delighted by his copious readings from the works of Newman, some of whose passages got transferred to the scrap-book of Caro-

transferred to the scrap-book of Care-line, then sixteen years of age. In 1853 the Youngs were visited by Father Manning. "You may go on for long as you are," he said, "clinging to a person, to a theory, to a book; but come at last you will, in spite of yourselves, drawn by that Unseen Power."

Among the persons so clang to by Miss Young was Archdeacon Robert Isaac Wilberforce, whose book "On the Holy Eucharist" had been to her a message of love, but he, too, left his Archdeaconry and joined the Catholic soon did another friend, the Rev. Mr. Dean, giving up his liv-ing at Lewknor, and his Fellowship at All Souls'.

In a visit to Italy in 1855, they met Wilberforce, now preparing for the priesthood. Northcote, already a priest, William Palmer, just back from Russia, and recently received into the Church, Aubrey De Vere, and, in a second stay in Rome, Dr. Manning, who paid them many little visits. The future Cardinal even then strongly disliked dancing, almost the one thing on which Miss Young wholly disagreed with him. He was then grieving over the death of Wilberforce, and Miss Young had lost two brothers in the Crimea. "He talked about sorrow so very beautifully I quite longed to be alone with him and to tell him a great deal about myself. If he were but still is so very saint-like and above the world."

It was in London that she made have final act of faith. She went to the Oratory and asked for Father Faber. "I could not feel that he was a stranger," she said; "two of his books, 'All for Jesus' and 'Growth in Holiness,' had made me wish to know more about the Saints, and about that science of the Saints which is so little understood outside the Roman Church. She wished to be received at once, and Father Faber saw no objection, and gave her conditional baptism. I found myself again in Brompton Road, I asked myself what had happened. The shops and the cabs, and the omnibuses were the same, but how changed was I!"-Martin Mahoney in Boston

CATHOLIC REVERENCE COM-MENDED.

Pilot.

"If there is one thing that we Protest ants can learn from the Catholics it is reverence for the Church," the Baptist Commonwealth, Philadelphia, says.
"To the Catholic the Church is a sacred place, the house of God-the place where the believer meets his God. How different our Protestant feeling! Theoretically, the church the house of God, and we admit that it is the place where one should meet God. Practically, it is the meeting place of a religious organization—the place where the varied activities centre—the place not so much of wor-ship as of work. The auditorium itself, rely one of the various rooms of the building, is the place where one goes twice a week to hear a man. admit it or not, this is the way the

church is very largely regarded. It must be so. If we felt the sacredness of the place as do the Catholics, if the church has for each one of us the place where one meets God, surely we would not permit socials and entertainments, and all sorts of meetings to be held in the room set apart for worship! Sure-ly we would not see the whispering and

ertly about our attendance there on the Sabbath ?"

As a matter of fact the great difference between the Catholic and Pro-testant church edifice is that Jesus Christ, Our God and our Saviour, is really and truly present on our altars. Without this Divine Presence a Catholic church would be as bare and empty as a Protestant church, and there would be little of that deep reverence which the Baptist paper now notes and commends.—ED. Sacred Heart Re-

BOOK READING.

Quite frequently the Catholic press finds it necessary to issue a note of warning on the reading of books. Nor are the admonitions ever untimely, for it is often through this channel that the mind is poisoned and faith

departs.

It is quite essential, therefore, that only good books should be read. It is equally striking how few of a religious character ever occupy the time of our

character ever occupy the time of our Catholic people.

There is one, however, which all Catholics, regardless of age, will find quite profitable—one with whose contents they profess perfect familiarity, but concerning which they have forgotten much of what they once knew. This is the catechism.

This is a much-neglected book among adult Catholics: yet what book have

adult Catholics; yet what book have we which can be read with greater profit, containing as it does in concise form the doctrines which our Lord came upon earth to teach to mankind? As we learn from its title page, it is an abridgment of the Christian doc-

Hence it is a book which should be treasured by every Catholic—a book with which none should be ignorant. It is the one book of all others whose lessons should never be forgotten. It contains the most essential knowledge, and therefore demands that all should acquaint themselves thoroughly with its contents. That many have only dim recollections of this essential knowledge is the most potent argument for again finding time for its careful perusal.—Church Progress.

A HEROINE IN EXILE.

Day after day we read of the terrible struggle in which the Church is en-gaged, over yonder in France. Two years ago the socialistic, liberalistic government of that unfortunate country began turning the French religious orders out of their homes. About a fortnight ago it was stated that at least 12,000 French nuns were applying for employment in domestic service. When the edict of expalsion went forth it was declared that there were too many

was declared that there were too many of them and frequently it was added that they were useless as builders of advanced social order.

But were they? A number are today at the front in Manchuria taking care of the Russian and Japanese sick and wounded. Others are caring for care of the Russian and Japanese sick and wounded. Others are caring for lepers in China, others are teaching negro savages in Africa, others are teaching heathen Indians in South America. Some came to this country; many went to Canada. Here is an Associated Press dispatch which tells how "useless" was one who found refuge in this country: in this country :

"Springfield, Mass., August 30.— Sister Gohn of the Little Franciscan Sisters of the Sacred Heart was burned to death to-day while trying to rescue her patient, Mrs. Fred Passino. An oil stove exploded in the Passino home where the sister had been acting as nurse. Instead of saving herself sh ran to the aid of the sick woman.
The fire department rescued Mrs. Passino and her baby, but Sister Gohn was dead when her body was found. She came to Springfield eleven months ago from France

In ungrateful France this little Sister was a useless nun; in her exile among strangers God put work into her hands and she stood before Him a heroine and she stood before Him a heroine and a martyr. In an hour of terror she did not prove a coward. She showed the "greater love" and laid down her life to save others. Blessed little Sister, she was not useless in the moment of supreme sacrifice! If such are the women the socialistic liberals have turned out of their native land, cursed and deadly and damnable is the New Day they are laboring to usher in.—New World.

PEN PICTURES OF POPE.

It seems as if Pope Pius X, must be It seems as if Pope Plus A. must be one of the men for which restless latterday humanity, tired of sham and unreality, is calling. A man courageous enough to practice what he preaches, of goodness strong enough to lean upon; to ease their burden of growing doubt and hopelessness which their philos ophers and teachers create, but cannot satisfy. "His feet are beautiful indeed upon

the mountain tops;" but his heart is of the people and with the people; and his gospel is the simple "gospel of goodness" to which the world's people must needs turn wearily, as slowly but surely they find that powers, governments, diplomacy and science are alike impotent to discover the antidote for the world's unrest. Speaking recently to some young priests and seminarians who were presented to him, the Pope of goodness said: "Above all things be good! Goodness is the one thing all-import ant; for it includes the rest." Good there! And may it not be added — if favorite themes. But to the good Pope we feel thus about the church as a place of worship would we feel differ- "Pius in name and heart") goodness day we realize its loathsomeness, that

comes first of all! Again, speaking to the world in his first most beautiful and Biblical encyclical, our Holy Father, in stating the earnest wish that learning, science and research may ever ac-company and support religion, yet bids his young priests cleave above all to the spiritual duties of their grand minthe pastoral charge he himself loved best and exercised the most willingly—the care of souls which followed his gloricus life-work of preparation for the world-embracing charge now fallen to his lot.—Marie D. Walsh, in August number Men and Women.

FOR MUTUAL BENEFIT.

BY CARDINAL GIBBONS No man was created for himself. The most powerful man cannot say to the poorest man, "We neel thee not." If a man be as powerful as Alexander and as rich as Croesus he cannot say to his poorest husbandman, "I need thee not." If you journey to New York you will see one of those ocean leviathans at its dook idle onick without strength.—a dock, idle, quiet, without strength — a hulk. The crew, officers, stokers and scores of other humble workmen, came aboard. The captain touches a button and the great thing glides into the water and rushes to the ocean like a monster of the sea, bearing its burden of treasure and men.

This is the union of labor and capital, and without this union the world must be like the hulk of that quiet, silent leviathan. All I have said goes to show that the strongest man is weak without the help of his neighbor.

Whatever be your power you are but a link in the chain of human society. Take the influences of the moon on the tides and its pale white light that we receive as a blessing. Are not these but portions of the sun's rays? Everyone should co-operate with one

another and no one should stand aloof.
Cain said, "I am not my brother's keeper." If Christ had put forth that dectrine we would to day be groping in darkness and the shadow of death. You are your brother's keeper, and he has a claim upon you. You cannot imitate Christ by performing miracles as He did, but you can perform miracles of grace and blessing which rejoice the heart of God, give pleasure to others and thereby bring pleasures to your-

When you cause the flowers of joy and gladness to grow in the hearts of others you have performed the crowning miracles of a good life.

The S gn of the Cross at the Gospel.

From the Pittsburg Catholic. Question.—What do Catholic say at Gospel when they make the sign of the cross, and why is it done?
Answer.—Catholics at the reading

of the Gospel in the Mass make the sign of the cross, upon the forehead, lips and breast to indicate that they beand breast to indicate that they be-lieve in words of the Gospel, profess them in speech and treasure them in their hearts, thus evidencing that mind, will and outward action are in-fluenced by the reading. No set form of prayer accompanies the act, unless voluntary, or is prescribed.

A PLENARY INDULGENCE.

WHAT IS IT ?-A QUESTION OFTEN AN-SWERED, YET SOME DO NOT UNDER-STAND.

From Truth.

I know that you have often been asked this question, but I do not understand, and I trust that you will forgive my ignorance. I often read of a "Plenary Indulgence." Would you be kind enough to tell me what it means? kind enough to tell me what it means? Answer.-A plenary indulgence is temporal punishment due to our sins, by the Church of Christ using the power and authority of Christ using the power and anti-given her in these words of Christ:
"Whatsoever thou shalt loose upon earth, it shall be loosed also in neaven." (Matthewxvi., 10; xviii., 18.)
That the Church of Christ has exercised this power from the very begin-ning is evident from II. Cor. ii., 10. Now there are three things to be conin regard to mortal sin : ilt, the eternal punishsidered its guilt, the eternal punish-ment due to it and the temporal punishment due to it. The Catholic Church teaches that after the guilt and the eternal punishment of the sin have been remitted there still remains that temporal punishment for which we our-selves must satisfy either here on earth selves must satisfy either here on earth or in Purgatory. And then there are slight sins which do not rob us entirely of the friendship of God, but yet they require some satisfaction. This, then, must all be done by our own personal satisfaction in time. We can make this satisfaction by good works, prayers, etc. And in order to induce us the more to make use of these means satisfaction and to give more merit to them, the Church uses her authority in attaching indulgences to particular prayers or good works. That is, she grants a remission of so many days or years, or sometimes of all the temporal punishment due to sins that have been repented for and forgiven, if all the conditions laid down are fulfilled and the person is in the right disposition. A plenary indulgence, then means the remission of all the temporal punishment due to one's sins on dition he has repented of the sins and has obtained forgiveness and does all that the Church requires for obtaining the indulgence. So that if one were to die immediately after really obtaining a plenary indulgence he would go straight

No matter how many years we may have been practicing the spiritual life, the day

THE BLAKES AND FLANAGANS.

BY MRS. JAS. A. SADLIER. CHAPTER VII.

THE SISTERS' SCHOOL-A GLANCE INTO TIM FLANAGAN'S HOUSEHOLD.

As we have taken a passing glance at the female school, governed by that most pious young lady, Miss Davison, it would be neither fair nor courteous to overlook that of the Sisters of Charto overlook that of the Sisters of the ty. It is almost needless to say that these good ladies are invariably char-acterized by their feminine gentleness and Christian modesty—the spirit of the Order, actuating and regulating the their actions, leaves little room for individual peculiarities. All have be-fore them a common model for demeanor as well as for conduct, so that in every one is manifested more or less of the divine sweetness and modesty of the Virgin Mother. Of the Sisters who taught St. Peter's female school at the time of which I write, I will only particularize two: one was perhaps forty-five or fifty, and the other a fair young the second year of monastic life. Sister Magdalen, the elder, might well have passed for the mother of sweet, Sister, Mary-Teresa, and the latter always treated her with the deferential respect of a daughter, for, independent of the difference in point of age, Sister Magdalen had many other claims on the respectful consideration of her companions. She was a woman of excellent understanding with a strong and vigorous mind, well fitted to grapple with the most abstruse subjects, if such had been her taste her natural abilities had been seconded by all the advantages of education, her family being one of the first in her mative county. Had she been a Protestant, she would have been "a strong minded woman," beyond all doubt; she might have taken the lead at public meetings, edited a daily newspaper meetings, edited a daily newspaper in some of our great cities, delivered public lectures, and written huge volumes on metaphysics or philosophy. But being a Catholic, as I have said, and born in Ireland, she was brought up by the isters of Loretto, and her mind was imbued with the old-fashioned Catholic notions regarding feminine modesty and Christian humility. She was taught to consider human learning as a mere accessory to the grand science as a mere accessory to the grand science of salvation; very good and very useful in its own place, but never to be made the primary or fundamental object of education. So instead of blazing forth, "a burning and a shining light," on meaching the age of maturity, Sister Magdalen thought proper to take the Magdalen thought proper to take the very unworthy step of retiring from the world with all her natural and acquired graces, and all the rare endowments of er mind to live a life of seclusion and of mortification amongst the humble ters of Charity. There, her talents and her virtues were hidden in "the bosom of her God," and devoted to Him in the service of His creatures. In the community, Sister Magdalen was only distinguished from her Sisters in religion by her still greater diffidence and hardline in the second seco and humility; in the school-room she was characterized by

Her speech where dazzling inte Was softened by Christian mee

and by the sick-bed of the poor and estitute, Sister Magdalen was indeed a ministering angel. Such was "the triple crown" which that singularly. gifted woman had chosen for herself. Her young assistant in St. Peter's was very beaut ful in person, and as pure in mind and heart as are the celestial spirits; but her intellect was of no high order, which deficiency gave Sister Mary-Teresa but little trouble, she knew enough to teach so long as she knew enough to teach he little ones. Dear Sister Magdalen knows enough for all of us, and the higher branches are in her hands.' even this was more inferred from the young Sister's manner than from her words, for Sisters of Charity speak but little of themselves,

rarely as possible.

The two little Flanagans were as yet under the care of Sister Mary Teresa, and though she, of course, made it a rule to show no partiality, yet she could not help feeling a peculiar in-terest in both children, but especially in little Susan, who was the youngest child in the class. Ellen Flanagan, or —as she was generally called, Ellie—was at times a little refractory, and liked to have her own way, if she could at all manage it so, but Susy was as gentle as the breath of summer, and was fond and so endearing that help Sister Mary-Teresa could not loving her more than all the rest. But that was nothing strange, the other children said, for dear little Susy was the pet of the whole school, One morning, about a week after the

social meeting at Tim Flanagan's, the two little girls went very early to school, hoping to get in before any of the others, in order to have a look in a certain big black which lay on Sister Magdalen's This book, or rather these pic tures, had been running in their heads ever since one memorable day, some two or three weeks before, when Ellie had been called up before that grand tribunal where Sister Magdalen pre-sided, to answer for some grave misdemeanor—grave it was in that school where all was innocence and childish gh in other more worldly would have amounted to n thing. However, while Billie stood listening to the mild admonition of the good Sister, her sharp eye caught sight the pictures aforesaid; the grand tidings were speedily communisated to Susy, and ever since, "Sister pictures," had been the chief subject of their conversation of their conversation when alone to-gether. Eilie would "give anything n the world to see those pictures, and Susy "had a great mind to ask Sister Mary-Teresa to show them." "No, no," said Ellie, "don't ask

her; let us try and get in very, very early some morning, and then look at them so nicely before any of the girls come."

But alas! for Ellie's fine scheme the nuns were already in the school-goom, engaged in preparations for the

duties of the day. There were also two or three of the girls, sisters of the wo'r three of the girs, sisted of whom was about the age of Ellie Flanagan.

"Now, you see, Ellie," said Susan,
we're too late after all. Isn't it too

bad, and we coming so very early?"
"What is the matter with my little Susy this morning?" said the soft voice of Sister Mary-Teresa. "She looks as though there were something

Don't tell her?" whispered Ellie. "Yes, but I will, Ellie—I know Sister Mary-Teresa will get leave for us to look at them. It's all about that big black book, Sister, that's over there on Sister Magdalen's desk."
"Oh indeed? and what about the

on indeed? and what about the big black book, my child; does it make you afraid, or what?"
"Oh! no, Sister," cried Susy, en-couraged by the Sister's affectionate smile; "Ellie says it's full, full of pictures, and we do want to see them, but we can't get a chance, for you see we came this morning ever so early and here's you and Sister Magdalen and all the rest in before us. If we could only look at them pictures, Sister, Ellie and

"Well, Susy, suppose I show you the picture, will you and Ellie, promise not to look round the room any more when you're at your prayers?"

It is needless to say that the promise was cheerfully given, whereupon the smiling Sister took the two children with little Mary Smith, and showed then "every one of the pictures" in the mysterious black book, to their inthe mysterious black book, to their infinite satisfaction. The book was no other than a volume of Butler's Lives of the Saints, an old Dublin edition, embellished with numerous engravings, and Sister Mary Teresa told the children a little story or two in connection with the pictures, the two older girls drawing near when they heard of the stories. Susy was quite taken with the infant St. John in the desert, with the lamb, and the Sister had to tell her more than once how he retired to the wilderness in his early childhood to serve God in solitude and in mortification. Numerous were the questions asked, and patiently did the gentle teacher answer them all, until the bell rang for prayers. By this time most of the girls were in and listening to the stories, but in an instant all were on their knees facing towards the were on their shees head of the room over Sister Magdalen's seat. The morning prayers were said aloud by Sister Mary-Teresa—they consisted of the Lord's Prayer, Angelical Salutaion, the Creed, and the Angelus, end ing with a short offering of the actions of the day to God and a little prayer for the faithful departed. The whole took up about five minutes. Then came the catechism, divided into two classes, heard respectively by the two nuns, already mentioned. With all due respect to the more advanced pupils and their accomplished teacher, we will remain with Sister Mary-Teresa and ner infant class, consisting of about

twenty children.
"Well, children!" said the Sister, seeing them all properly settled in their places," whereabouts are we to-

day?"
"There, Sister," said the first girl, Sally Doyle, stepping forward and pointing our the place in the book held by the nun.

"Very well! repeat the seventh

commandment, Sally!"
"Thou shalt not steal!"
"Very good! What is forbidden by this commandment !—Go on, Alice!"
to the next girl.
"It is forbidden to take, to receive,

to keep, or to covet anything belong-ing to our neighbor, either publicly or privately, without his knowledge and

"Very well, indeed, Alice! Now tell me, Mary Smith, if you were to take a sixpence from one of your com-panions without her knowledge, would you thereby break this seventh com-

"Yes, my dear, it would be a very great harm—almost as great as if you took it from me or any one else. You know, my dear children, the commandment says positively thou shalt not steal—it does not say, thou shalt not steal from any one except your father and mother, but simply thou shalt not steal, so you see there is no exception. If you take anything from any one without his knowledge and consent, you violate the seventh commandment of

Well, then," said Ellie Flanagan, "my cousin Harry broke this command-ment whon he stole money out of his father's drawer to go to the theatre—

didn't he, Sister?"
"Hush, hush, Ellie dear!" said the

nun quickly, "you are now breaking another commandment." "I! Sister," cried Ellie, with a face as red as a coal, while all the others oked their eager inquiry, for none of em understood how Eilie could have them understood how sinned by such simple words.

"Can any of you repeat the eight commandment for me?" said the nun mildly. Ellie herself replied, "Yes, I can. Thou shalt not bear false witness

against thy neighbor." "Very good. Can you tell me now, Ellie, what is forbidden by the eighth commandment?"
Ellie could go no further, but Mary

Smith answered for her: " all false testimonies, rash judgments, and "Very well, Mary, as far as

goes. Now tell me what else is for-den by the eighth commandment?" it goes.

"Backb.ting, calumny"—
"And detraction," put in Alice
Brady, seeing Mary likely to break
down; 'also all words and speeches hurtful to our neighbor's honor or re

putation."
"Right, Alice, quite right.—Do you now perceive, Ellie, how you broke the commandment, by speaking as you did, regarding your cou see you are forbidden by this commandment not only to tell lies, but even to tell the truth when it might injure

your neighbor's character in any way. o you understand me, children?"
"Oh, yes, Sister," cried several of
ne girls, but Ellie hung down her the girls, but Ellie hung down ner head, and looked as though she could

hardly keep in her tears.
"Ellie, my dear," said her kind "Ellie, my dear," said her kind "Ellie, my dear," said her kind teacher, "you must not feel hurt at what I have said. I scarcely think you have said in this matter at all, behave sinned in this matter at all, cause you spoke through ignorance. You did not know that it was a sin to

publish the faults of another?"

"No, indeed, Sister, I did not," said Ellie, looking up with a brighter face.

"Well, then, I may venture to tell you, my dear child, that you committed no sin, but, remember, you can never the control of the committee of the control of the committee of the control of the committee of the commit have that excuse again. You now un derstand how the eighth commandment is broken, and will, I trust, be careful observe that holy precept for the

All the children answered in the affirmative, and thus ended the Cate-chismal lesson of that morning. About a quarter of an hour was thus passed, and who may calculate the amount good effected during that short tim who may tell what precious fruit it brought forth in after days and years —how many thefts, how many prevari-cations—how much calumny and detrac-tion it prevented?—how many a griev-ous would it saved the hearts of parents and friends, ay! even the loving heart of God!—Ah! surely it is a pitiable thing to hear Catholic parents complain of so much time being lost in Catholic schools in teaching and learning the Christian doctrine!—Time! What is time, but the ladder given us to ascend to God? If we use it not for that purpose it will be turned the other way. and lead downward with double velo city to the abyss of never-ending woe. If our children are not taught their relative duties to God and man, and to their own souls, all else that they may learn its worthless trash, without any real value either for this world

A day or two after this practical lesson, Tim Flanagan happened to make some remark in reference to Mile's misconduct with regard to his children. It was in the evening, just after supper, when all the family were assembled in the little sitting room, or rather kitchen. The young people were conning over their lessons for the ensuing day, and Mrs. Flanagan sat knitting her stocking while Tim read aloud Gobinet's famous 'Instructions for Youth.' All of a sudden Tim laid down his book and heaved a heavy sigh.
"What'st he matter, Tim?" said Mrs.

"What'st he matter, Tim?" Flanagan, with affectionate solicitude. "Nothing at all, Nelly, only I was just shinking of them poor children of Mary's. They get no Christian instruction at school, and though their mother does all she can to make them read good books at home, they're gotting now that they won't read them, do what she will. Novels are the whole good go with them now, it seems, and she doesn't like to be telling their father

"God look on them this night," sighed Mrs. Flanagan, "I could cry for them from my heart out, indeed I

"They say, father, that Harry makes fun of the priests and nuns now," said Edward, "just as if he wasn t a Catho-lic at all. Mathew Grace says he heard

him at it with his own ears."
"Take care, Ned," said Ellie, eagerly, "take care of the eighth com mandment. "What does the child mean ?" said

Tim, opening his eyes wide, and fixing them on his daughter.
"Why, father, Edward is saying something bad about cousin Harry, and Sister Mary-Teresa told us the other

day at Catechism, that that is breaking the eighth commandment."

The father and mother exchanged glances. Their hearts were full of joy and gratitude, and for a moment neither

spoke. At last Tim reached out his hand; "come here, Ellie—God bless you, my child; but it's you that has the great memory all out. I'm reached out his God be good to my uncle, Father out." O'Flynn, or my poor father, if they you may not all out. I'm could only see me any day these last wandment ?"

Yes, I would, Sister; but I wouldn't take a sixpence, or a penny from any one—unless my father or mother. Would it be any harm, Sister, to take it from them?"

Yes, my dear, it would be a very one will for that!" new doll for that!"
"And me, father," cried little Susy,

"won't you buy me one too?"
"There now," said the delighted father, "see what I have brought on myself. I'll see, Susy; I'll see what I can do. Make haste and learn to read about it," said Tom, unwilling to hreak about it," said Tom, unwilling to hreak wysen. I'll see, Susy; I'll see what I can do. Make haste and learn to read your prayer-book, and then I'll get you a doll if there's one to be had in New York city. Go over there to mother the see what I about the great wedding they had?"

"Oh, yes, mother, you told me all about it," said Tom, unwilling to hreak off too suddenly from his dignified parent, yet anxious to get." York city. Go over there to mother, little pussy, I think she mother, little pussy, I think she has something in her pocket for you. If you have your lessons learned, Ned, go and get that "Life of St. Patrick" that you have, and read some of it for Tom and Johnny."
With such teachings as this at home

and at school it was quite natural that of five years, the young Flanagans should up grow than a hundre in the fear and love of God, a blessing she counted or to their parents, and to each other. Weeks and months rolled over their heads, their bodies improving in health and strength, and their minds in all the knowledge useful and necessary for them. One after another the four children made their first Communion, and received Confirmation at the hands of the good Bishop Dubois, then titular Bishop of New York. Little Susy felt it hard that she could not be confirmed. or go to confession, or receive the Holy Communion when here sister did. Her other tried to console her by telling her that in a couple of years more she

night begin to prepare. "A couple of years, mother;—how long is that?—isn't it a very long

" No, no, Susy dear, a year is only twelve months, and two years will not be long in passing. Don't be thinking about it, Susy, and it will pass all the sooner. Your turn will soon come-never fear but it will. Try and learn your catechism as fast as you can."

"Can't anybody make their first

"No, my child, because you couldn't understand what you were about nnless

you knew your cateshism, well, well, as you say yourself."
"Well, mother, I'll try hard to have

it again, a couple of years."
"Or sconer, if you can," added her
mother with a smile, "go now and play
with dolly awhile—that's a good child."
Meanwhile, Edward got a situation
as clerk in the establishment where his

father was employed as a journeyman leather-dresser. He had got a good solid mercantile education, "and that solid mercantile education, "and that is all he wants," said his father; "he knows quite enough to work his way decently through the world, and I have no fear but he'll do that, with God's help. He's smart and active, writes a first-rate hand, and is able to keep a set but he'll do that, with God' of books for any house in the city. knows grammar and geography, Mr. Lanigan tells me, as well as any boy Lanigan tells me, as well as any boy can know them, and, what's best of all, he knows his duty to God and the world; so I'm not much afraid but he ll do well. He has a better chance than I had," added Tim, "for I knew neither book-keeping, grammar, nor geography when I started to push my fortune, nor doesn't yet, for that matter; but, never mind, I'm getting along well enough without them, thanks be to

This was said to Daniel Sheridan, who had, of late, become a "bosom crony" of Tim's, owing to the increasing estrangement of Miles. Daniel had bound his son Mike to a carpenter, "just to keep his hand out of an ill-turn:" said Dan, "I wish to goodness he was anything like as far on with his schooling as your Ned is; but the short and the long of it is, that he wouldn't and the long of it is, that he wouldn't learn do what we would, so we thought there was no use in tryin' to cram les-sons down his throat. Thanks be to God for it! he's not a bad son, though he's a poor hand at the learning; to be a wild harum-scarum fellow as he is, it a wild harum-scarum fellow as he is, it wouldn't be easy findin' a more dutiful son. To be sure he's fond of kicking up shines, and keeps us all in hot at times with his antics, but for all that, a word from me or his mother will cool him down the hottest time he God knows I'd rather see him as he is, than to be like Harry Blake, for all he's at college, and talks like any gentle-man. But what of that, Tim dear, when he won't bear a word from father or mother, and never bends his knee to a priest, I hear, from one year's end to

he other—Christ save us!"
Peter Sheridan and Thomas Flanagan were learning Latin, on Dr. Power's recommendation. They were both of a studious disposition, and both desirous of becoming priests. Their parents were well pleased with their choice, and declared on both sides that they spend the last copper they had to push " if so be that God gave them along, them grace to perservere."

Tom Reilly and his wife had latterly

set up a little grocery-store in a shop not far from Tim Flanagan's. Tom was not far from I'm Flangals.

verging on sixteen when he left school
at his own request, telling his motion
that he was as far on as Mr. Lanigan
could put him. Of course his mother
believed him. "And besides, mother," said Tom, "it's high time I was doing

something for you and myself. I'm bound to make a fortune, you see, mother, and you've been toiling and saving so long to keep me at school that I must try and do something for

you in return."
"God bless you, Tom," said the proud mother, "it's you that will do something for me. It was low days with me, Tom dear, when I took to sick-nursing, but sure, necessity has no law. Them days are gone by now, and with God's help and yours, able to raise my head with the best of them. Indeed, myself fancies—God orgive me if I'm wrong !-that even Mary Blake began to look down on me these last days, since Miles got to be a trustee, and Harry went to col-lege, not to speak of Eliza going to grand boarding school with the two Miss Thomsons; but, as I said before, it's a long lane has no turn, and may be my turn will come next grandfather put up for her and my father, she had her twelve good head of cattle, and came home riding in her side saddle. She did indeed, Tom!—

parent, yet anxious to get away if possible. "Don't you think mother, it would be well if I went to look after

would be well if I went to look after those things we want for the store?"
"Well, I think so, Tom, and I sup-pose you'il be wanting this penny of money." Rising up, she went to her Rising up, she went to her cupboard, and opening a little tin box. took out her precious store, the savings It amounted to no less than a hundred dollars, and that sum she counted over and over again, into Tom's hand. After the second reckoning, she gave it up, finding herself two

dollars astray.
"There, Tom, count it yourself, "There, Tom, count it yourses, your eyes are younger and sharper than mine, and besides, you're a better wholar than I am. None of us was very bright at the learning, except my uncle Phelim and poor Father O'Flynn-God be merciful to them all! They say my great-grand-father, by my mother—that was old Terence O'Shaughnessy—was a very Terence O'Shaughnessy—was a ver cute, well-discoursed man, and read power, but myself doesn't know. Well

is that all right, Tom, dear?"
"All right and straight, mother. This is the beginning of my Mind that, now !" Well, I hope so, dear-I hope so

God enable you, poor fellow!"
With all his pertness and self-conceit, Tom Reilly was a good lad, dutiful nd respectful to his mother, and well disposed to earn a living for himself and her. He was a little weezened and hard featured to be sure, and rather small in stature; his manner too, was anything but prepossessing, but still ntrived to make himself respected, and had early got the name of being care and and industrious. In money matters he was somewhat toe close for a boy of his age, but as the chief object of his savings was

o secure comfort and independence for to secure comfort and independence for his mother, no one had a right to blame him. He was scrupulously regular in attending Mass, and made it a point to go to confession and Communion once a quarter, including the Christmas and Easter duty. Dr. Power had been heard to say (as Mrs. Reilly often boasted,) that Tom was an honest, upright young fellow, and could not fail to do well. Poor Tom had to take the world on his shoulders very young; but world on his shoulders very young; but world on his shoulders very young; but his mind was so constructed that he scarcely felt the load a heavy one. Business was Tcm's chief pleasure, and after he had got fairly underweigh and entered fully into the spirit of the thing, he used to say that he could hardly live without it. A regular, old man was Tom in his peculiar turn of mind, having little of the buoyancy or elasticity of youth, and much of the elasticity of youth, and much of the sober caution of age. His heart alone

had the freshness of youth, and no stranger could imagine what a depth of

feeling was hidden beneath that dry,

cold surface.
Tom Reilly and Edward Flanagan

were nearly the same age, and, not-withstanding their dissimilarity of disposition, they were always very good position, they were always very good triends, and were generally seen together. Edward was a fine-looking young fellow, giving promise at sixteen, of great muscular strength, with a well-proportioned figure, and a frank and open countenance, full of gaiety and good-nature. Though not of a very studious turn, Edward Flanagan was fond of reading, that is, provided was fond of reading, that is, provided the book were not too large, nor too dry. History was his particular forte, time he reached man' by the and by the time he reached man sestate he had acquired a very fair knowledge of its principal details, both in ancient and modern times. He had read what was to be read of the history of the United States, and had a du respect for the memory of Washington, together with a proper estimate of the honor of American citizenship, but somehow he hung with more intense interest over the changeful page of Ireland's story. Her great antiquity, her former glory, her manifold misfor-tunes, her unequalled fidelity to the faith of Christ

"Thro' ages of bondage and slaughter' and her wonderful agency, from the to last in evangelizing the nations; all these made a deep and indelible im-pression on Edward's mind. Much of his leisure time was spent in such read-ing, and he could sit hour after hour pondering over the strange fortunes of the land of his fathers. Dr. Power had early noticed this fondness for Irish literature, and he took care to

good priest loved the boy for his Irish beart, for he himself, amid all the mul-plied avocations of his office as Vicarieneral of a young and struggling dio-, and all the harassing cares of his ministry, still fondly cherished the memory of his own dear land. He

supply him, from time to time, with the

best works of the best authors.

nemory of his own dear loved to revert in thought "To that Green Isle where centuries have given Genius, and truth, and learning, vainly vast, To call her olden glories from the tomb— To strike her harp once more 'thio' Tara's Halls'— Halls'—
'o see again her Red Branch prowess bloom
Or wake the anthem thro' the abbey's walls'
—J. Augustus Shea.

But Dr. Power had other good reasons for liking Edward. He was so frank and so generous, so gay and good-humored, that it was impossible not to like him, and better than all that, he was truly religious. He had taught the Catechism in St. Peter's, areas since he was fifteen. Thus, the ever since he was fifteen. Thus, the teaching of his worthy Pastor, the ever since he was fitteen. Thus, the teaching of his worthy Pastor, the example of his good parents, and the bent given to his mind by his ancient master, had all borne good fruit. Edward Flanagan was just what an Irishman's son ought to be, no matter where he is born or educated.

TO BE CONTINUED.

THE STOLEN MISSAL.

There was excitement in the Scriplibert where there was usually no sound save the rasp of a quill or the scraping of a knife. And no wonder—the great Missal, at which Brother Angelus had peen working for ten years was fin-

The scibarii, who copied the sacred texts, and the correctors, who com-pared them, the monks who cut the parchment, and those who made the lines, and those who bound together the finished pages, to say nothing of the abbot and the prior, the sub-prior and the librarian, the only ones of the com-munity besides the workers admitted Scriptorium, were all in gentle delight over the fruit of Brother Anpatient toil. gelus' Angelus, be it known, was the only one in St. Willibert who could do all things pertaining to a Missal himself. His hands had printed the ornate Gothic letters, illuminated the initials, and adorned the margins with miniatures, and made the designs for the cover, and now it was all done at that.

The transcendent beauty of the ished work, so moved the good Abbott Gelasius that he bade Brother Angelus ished work, so moved the add a line at the end, saying, "Who-soever steals this Missal is shut out from the communion of the Church." morrow the splendid book was placed on a desk at the right of

the altar. It was fastened to the desk by a little chain and left for the edifiation of the brothers and of the faithful who might see it.

All the brothers were present at this solemn act and then they left the church one by one to congratulate Brother Angelus.

They were hardly gone when a pale, sickly-locking young man stepped up to the desk and began turning the pages of the Missal. Every few moments he exclaimed at the marvel of the work in the way of a man who understands that at which he is looking. Suddenly he took out parchment and began to copy arabesques, flowers, and began to copy arabesque, hours he figures and so on. For two hours he worked breathlessly, then his hand dropped wearily. "I would have to dropped wearily. "I would have to have it before me and then it would take me more than a year to imitate it," he said disconsolately.
Otto, that was the young man's name,

was a clever copyist and illuminator. He worked very hard and indeed made a comfortable living for himself and his mother until she became sick of some chronic trouble that not only took much money for medicines, but hindered her son at his work, because of the care he must give her. Yet he illuminated by; day and wrote in the evenings and was thus a model of filial self-sacridee. One day a fever attacked him, and his body, wasted by self-denial and overwork, could not self-denial and overwork. chronic trouble that not only self-denial and overwork, could not resist is. There were now but few hours in the day when his trembling hands could hold either quill or brush.

It was at this time that the Jew dealer Jonas, came to him and asked him to make a Missal for a wealthy patron who wished to present one to a convent. It was to be done in a year and Otto was to receive twenty pieces of gold for his work. That was well of gold for his work. That was well enough, but how was he to live during the 4 year and care for his mother, especially when he himself was weak and hardly able to walk.

Six months had passed and he had finished but ten leaves. He had no money left and six months, leave for

money left and six months, long for suffering, and short for work, stretched before him. Distressed as he was, he he could conjure up no ideas for his work. Then he heard that Brother Angelus had finished his Missal and he went to look at it, hoping that it would inspire him with new ideas.

The thought of the book had haunted him all day, and now, at twilight, he had come back for another look. The bell rang out and the monks came in for compline. Otto slipped behind a pillar. But why did he hide instead of leaving the church with the gathering darkness?

The brothers had long gone out of the church and no one but the Abbot himself was left. He knelt with bowed head in his oaken stall, so motionless that he seemed a part of the carved

wood.

A slight noise caught his ear, but he paid no attention. Perhaps some young novice had come back for a last prayer. Yet why did that faint and hesitating shadow creep along the wall in front of him? At the desk it paused and stretched a hand towards the Missal, and then drew back again suddenly. Yet it seemed that the demon of temptation triumphed. For demon of temptation triumpned. For the hand went out again then hesitated again. Then a little pull the frail chain broke, and clasping the precious book, the shadow turned and fled wildly from the church.

wildly from the church.

The Abbot rose and went up to the altar steps and prayed. "O, Lord, dying Thou didst pardon the penitent thief. Have pity, too, on this poor sinner and lead him back to grace. Am I without sin that I should try to bring without sin that I should try to bring him to justice? Lead Thou him back, I pray Thee, Oh, Lord, in Thine own

way."
In the morning the Abbot went into the Scriptorium. "Brother Angelus," the Scriptorium. "Brother Angelus," he said, "you will have to make me another Missal."

"Brother Angelus bowed in silence and began anew his ten years' work.

When Otto arrived with his treasure his mother received him lovingly, glad to think he had come home at last.
"If she but knew," he whispered to
himself as he waited on her.

With the eye of a critic he looked at the work, the beauty of which was even greater than he had thought. "Alas," greater than he had thought. "Alas," he said, "I am but a copyist now though once I was proud of my own designs. Need has reduced me to this. Did I not promise my father when he died that I would take care of mother? And must I not do so? And I did not really steal. When I have made the copy I shall return the book. In the meantime Brother Angelus has no meantime Brother Angelus has no cares. He has time for his work and his thoughts. He does not need to worry about his next meal. Oh, misery, misery! I shall ask Jonas to pay me a little advance on this work."

Otto had been turning to the pages of the Missal and now came to the ng anathema. The book sank from his trembling hands. he thought of taking it back to St. Wil-liberts and confessing his guilt to the Abbot. No, how could he? His mother was dying, and he must have noney! All night long he

wakefully. In the morning he went to Jonas seeking an advance; but Jonas was firm. No money until he had the work n his own hands. Several days passed in direct misery. Otto finished some illuminations of the "Our Father" and almost gave them away for a few ready coins. Then, when that money was gone, he went back to Jonas carrying the Missal itself.

"Here is your book," he said; give me my twenty gold pieces."
The Jew looked thoughtfully at the Missal.

"Hm!" he said "When I promised you twenty gold pieces I thought it would take a whole year, but now that you are through in so much less time, I cannot give you that much." "Give me eighteen then and let it go. My mother is very sick."

"You are in a hurry, young man; but in truth, I am not obliged to pay you the money at all until the time of contract expires, and that would nake six months longer."

Otto looked at him speechless with onsternation. " Come again tomorrow, and we shall

see. I want to look the work over." Otto went and Jonas, wrapping up he Missal, hurried to St. Willibert's the Missal, hurried to

and showed it to the Abbot.
"Do you think this work is worth eighteen gold pieces?" he asked.

The venerable old man smiled. Yes, I am sure it is: the book is clearly written and richly ornamented. You will run no risk in paying eighteen gold pieces for it. If you should buy it, come to see me again. Perhaps I might take it from you for this mon-

The next day Jonas said to Otto : "I can offer you sixteen gold pieces, but no more, for I have shown the book to one who is a good judge of such work, and he said that at that price I would be making very little on it. You have done a great deal of work for

me and I knew your father. So I will give you sixteen pieces."
"You showed the book to some one?"

asked Otto, quickly.

"Do not have any fear. It was to a sensible and kindly man, the Abbot of St. Willibert's." What, to him? What did he say?"

Jonas looked at him queerly. All a word," he said then.
Otto gave a long sigh. "That is noble," he said, and picking up the Missal, turned to go out without another

word.
"Don't you want your money?"
"No," said Otto.
"I'll make it eighteen—twenty,

Jonas called after him, but Otto did not even turn his head. Straight to St. Willibert's he went and asked for the Abbot. Gelasius listened to Otto in silence until he had listened to Otto in silence until he had told the whole story of his misery and his temptation, and begged that the Abbot deal with him as he deserved.

Then the Abbot said kindly: "I saw you take it and felt that God would find his own way to send you beak. Now your first duty is to your

back. Now your first duty is to your mother; and your task and your pun ishment, too, shall be to make a copy of the new missal for me. In this way it will always before be your eyes. Its words will teach you and its presence remind you of your act. While you work at it you will receive a gold piece from the monastery every month."

"Oh, my father!" cried Otto. "What happiness and what mercy," and he fell on his knees belor the dold Abbot.

" " " " " " " " " back. Now your first duty is to your

Three years later he came back again. "I have no mother any more," he said,

Then the Abbot took his hand and led him into the Church. "Put the Missal back in its place with your own hands now, my son."

The next morning the Abbot Gelasius entered the Scriptorium holding a young man by the hand. "Brother Angelus," he said, "make place for Otto beside you, for he has be you, for he has become one of us. Hereafter he will help you."

SAVING THE CHILDREN.

SEEKING THE SPIRITUALLY HALT AND MAIMED IN FORGOTTEN BY-WAYS.

Any work which makes for the spiritual progress of the Church and the well-being of her children, receives the commendation of all right-thinking people; and when the work is in the nature of an innovation, destined, as it would seem, to prove of incalculable benefit in saving to the Church thou-sands of souis, it deserves a record in the annals of the world's best mission-

Such a one is the plan which has such a one is the pian which has just been given its initial trial by the originator, a Jesuit missionary of great zeal and religious acumen, whose years of experience in the mission field have given him reas insight into the causes. given him rare insight into the causes which yield so many fallen-away Catho-lies. His plan, stated briefly, is to give a series of summer retreats to children in a locality where there is no parochial school, or where, for various reasons, the parochial school has been a failure. It is his desire to pursue the work in adjoining parishes, or counties, so as not to scatter his forces, and to thus inject a Catholic spirit into the infidel atmos-

The retreats do not last above three days, closing on the fourth with holy Communion. During these days the exercises of St. Ignatius can be given exercises of St. Ignatus can be given to the little ones, so that at the end the Ten Commandments, the precepts of the Church, Benediction, Mass, de-votion to the Biessed Virgin and the Guardian Angel shall have been in sisted upon. The retreat being an unusual event in the lives of such children, far removed from Catholic schools and a Catholic atmosphere, is sure to make a deep impression on their youth-The retreat being an un

ful minds, where the lessons so incul-cated sink deeply.

Catholic writers have said, and they are no doubt right, that the Catholic population in this country to-day should be upward of 40,000,000. As to should be upward of 40,000,000. As to the leakage which has cut that figure down to 12,000,000, opinions differ, but it can safely be said that the settlement of Catholics in remote dis-tricts and the rearing of their children in distinctly anti-Catholic atmospheres is a strong contributing factor. The plan under discussion is designed to offset the Protestant and irreligious influence of such communities, by putting a little Catholicity into the chil dren who have no Catholic schools and poor Catholic parents, so that the infidel education which they must take, or get nothing, will sap out their relig-

Unlike corruption which begins at the top and works downward, upright. ness must begin below and work up-There are those who fancy they can invert the laws of nature and the laws of God, and after having spent seven or eight years in training the children as though they were infidels, expect that when they reach the teller's desk the counting room they will turn out to be honest, God-fearing American citizens. It is a fallacy the inherent weakness of which the great American public is but now beginning to see. Catholics have, in many instances, lifted up their ignorant voices in favor of this system because they never knew their religion, and no one desires what he knows nothing of. But the exig-encies of the times, and perhaps a little bitter experience in their own families, are rapidly educating even these "liberal" Catholies, who are beginning to appreciate the advantages of a religious training in moulding the character of the value.

of the young.

The idea which has taken such a the idea which has taken such a hold of the fancy of this Jesuit missionary that he gave up his vacation this summer to the inauguration of his mind some years ago when he spent his Christmas vacation ministering to the spiritual wants of an Irish colony in the Northwest, who had not had Mass on Christmas day for nearly

twenty years, and where the hundred and flity children had never even seen a Catholic Sister. He said then that no argument or accumulation of arguments had ever influenced his judgment in favor of a parochial school as did the feeling which took hold of him when he tried to give them a proper concep-Otto gasped.

"That it was worth sixteen gold pieces."

"And nothing else; nothing about the illuminator?"

Jonas looked at him queerly. "Not gasted the parents the parents themselves the parents them a proper conception of even the rudiments of their religion. Of course good Cathelic parents can do much to supply the parents themselves them a proper conception of even the rudiments of their religion. Of course good Cathelic parents the parents themselves the parents the p have been so long removed from Catho-lic influences that their ideas of relig-ious instruction for their children seldom extend beyond the teaching of their prayers. To encounter such children as these is what makes the heart of the missionary yearn for years to spend in training them up in the way they should go. Bright lads and lasses they are, too, in these re-mote districts, destined, some of them to take high places in the world's en deavor, and but for the grace of God, to drift away, far away, from the Cath-olic faith of their fathers and moth-

This is a field for splendid effort—a field of wonderful possibilities where the missionary with the proper qualifi-cations can work untold good. Follow-ing the example of the zealous Jesuit, it would be a fine thing for all the reliit would be a fine thing for all the religious orders to take up. After even a few years' trial the results would begin to justify the effort expended. For the right man, one who is fitted to handle children, it would be a labor of love, the like of which the Master Himself did not disdain when He said, "Suffer little children to come unto Me."

BROOKLYN HOLY NAME RALLY.

ADDRESS BY BOURKE COCKRAN

N. Y. Freeman's Journal, Holy Name societies, representing Holy Name societies, representing about seventy five parishes in the Borough of Brooklyn, Nassau county and the westerly portion of Suffolk, held a grand rally in Westbury, L. I., last Sunday. The programme included a parade, the delivery of an address by congressman, W. Burke Cochran, sing ng, a business session and a lunched to the dignitaries at the rectory of St. Brigid's parish, which had charge of for entertaining the

arrangements for entertaining the clergy and societies.

Dean Farrell, rector of St. Brigid's, who introduced Congressman Cochran, said it afforded him great pleasure to welcome the men of the Holy Name so incide whose leads branch was organization whose leads branch was organization. cieties whose local branch was organeleties whose local brauch was organ-ized just one year ago. It was always, he said, the hest men of the parishes who join the Holy Name societies, for they were the men who recognized that they had a duty to perform for their fellows, the duty of good example and helping the needs of their souls.

Great applause and cheers were heard as Mr. Cockran arose to speak. He ned bis remarks by saying that he did not know how they could better occupy the hour than by considering the significance of the rally and the part Catholics must play in the develop-ment of the republic. There was no more inspiring thing, he said, than the disposition of Catholies to organize societies for carrying out the truths and principles of the religions, as expounded to day from the pulpits. He referred to a visit to the late Popo Leo, who was instigator of the Holy Name Society, and of plans the late Pontiff had for the development of the order, and results to be obtained.

and results to be obtained.

"Here in the United States," said
the speaker, "is the field for accomplishment of our greatest results, and one of these accomplishments will, I believe, be the conversion of the United States to Catholicism within the coming century. By this conver-sion, I do not mean a change in govern-ment, but the preservation of it. Our overnment is the product of the Ca olic Faith, founded not by any ancient halls of fame, but on the shores of Galilee, when our Lord and Saviour is this declared that all men were created equal, which is the basis of our government, combined with the declaration that all men are free, which was last gift of God upon a favored people, who, through His favored people, who, through His agencies, formed our government!
"The reason this country is not

"The reason this country is not catholic to-day is because people are not absolute in their faith. Persuasion is necessary, and as Catholicism is the bulwark of democracy, the application must be vigorous to accomplish results."

The greater took up the question how

The speaker took up the question how the speaker took up the question how accomplish the results and said that absolute fidelity to purpose, for which the society was organized, was essential. By rightful daily living the Holy Name Society members could set an example which would inspire and attract those who had a keen eye for practical results and recognized the value of a

results and recognized the value of a religion by the fruits it produced in the daily lives of those who professed it. Drunkenness and profanity were touched upon as two serious evils which Catholicism in this country suffered from. Mr. Cockran said these works setting and the Holy Name. were serious evils, and the Holy Name Societies were organized to combat against them. He was glad to see men against them. He was grad to see men coming to realize that the practices were degrading and wicked. He said that not even the Mohammedans, who had not the enlightenment of our race, took name of their god in vain, but al-

ways reverenced it. Charity and piety were dwelt upon, society members urged to more in this regard, which would be for the betterment of the Church and coun-

The speaker said he would never be lieve that where there was a fallen lieve that where there was a failer mamber of society whose rescue was attempted by Christianity he could not be saved. "Seek and ye shall find," said he; "knock and it shall be opened."

made the same progress in the future as in the past he looked to see poverty of the extreme type disappear, a higher moral plane established, more equal distribution of possessions, longer lives, greater and more fevent faith in God, which would all redound to the glory of Him, the Church the country and its

THE POISON OF EVIL LITERATURE

Two Catholic papers, since the pres Two Catholic papers, since the pros-ent century dawned upon us, not four years ago, and was dedicated by the then reigning Pontiff, Leo XIII., "all to Jesus Christ," have contained some remarks in which we find room for con-

sideaable reflection. Says one:

"Catholics should be dissuaded from ventilating their grievances in Protestant newspapers, and they should love the Church, study her history, and side with her. Finally, they should not read lax books or papers, but should safeguard their faith as they would their chastity, and aim at heir would their chastity, and aim at being humbie, obedient, and docile."

Says the other : "Probably there is no people in the world more calumniated than the French, and more misunderstood. And unhappily, their literature, the most brilliant in the modern world, seems to be leagued with the devil in presenting false views of the French and the French people. . M. Zola, whose books are on the Index, presents a society in which there is no restraint.

Notwithstanding all this, however, we have been not a little surprised to notice the calm familiarity with which some of these unpleasant French authors are named, and commented on by youthful writers in some of our youthful contemporaries—our college magazines. What praise of men whose works, we should like to suppose, they had never seen! What vaunted knowledge of their clever short stories, their incisive style, their magic power.
Yet report has it that during
the Berlin Congress, the presthe Berlin Congress, the pres-ent German Emperor expressed to Jules Simon, and in "unstinting language," his disgust at Zola's methods and their popularity. Simon says that he their

nis disgust at Zola's methods and their popularity. Simon says that he tried to defend his countryman by saying that Zola was "an incomparable story-teller and an excellent observer." To this the Emperor replied: "I know very well that he has many strong points; but, unfortunately, it is not to these that he owes his success, but rather to the immoral and filthy things with which he poisons his writings. Now it is just Zola that France at this moment prefers to all other writers. He it is who arouses such an enthusiastic admiration, and this gives to us foreigners the right of forming a very strong opinion on the subject of the state of morals in France."

Moreover, report also has it that the largest number of such books is not really sold in France, but to buyers in

other lands! A distinguished author, just before he passed into that world where things are viewed in a clearer and sterner, a truer light than many a literary stu-dent views them here, left an article, published after his death in a leading New York periodical, wherein he said a few words that bear now with tremend. ous force on this sort of reading only too prevalent to-day. In them a voice of deep warning speaks literally, as it were, from the valley of the shadow of death, to ears that will heed. He is writing of a certain French poet over whose verses he had been linguing. whose verses he had been lingering until late one night; and, with extraordinary frankness, he lays bare his soul to the public, concerning the influence of those fascinating lines of word-music on his own heart and mind word-music on his own heart and mind
—an extraordinary revelation, caused,
perhaps, by a higher than his own, in
order that, after the death whose nearing thread he guessed not, he might
warn us with a courageous and daring valor that few would care to emulate

in a tree-top hammock-bed. The part we wish to draw attention to

is this: "It was rather late, eleven o'clock or past, when I mounted to my hammock. . — 's poems, those strange red roses of evil, with their ineffable fascination and their melodious and yet serpent-like movements, had held serpent-like movements, had held me like a lamp in tent, filling me with a hideous yet delicious poison. The poet of evil strikes like a serpent hidden in a spray of tropical bloom. His lines are forked tongues, his words are faggs and yet how sweet and beau are fangs, and yet how sweet and beau-tiful! I lay awake a long while under the spell of what I had been reading.

The words of an English writer on "Character" occur to mind just here: are they too strong? People to whom these books are really distasteful must be foolish, indeed, needlessly to inflict on themselves the annoyance of such reading; if such reading is not distastefel, the readers are not pure, and need to abstain." No wonder a Catholic paper has said: "As many Catholic parents are not sufficiently educated to exercise proper control over the books exercise proper control of the read by their children, some arrangement ought to be made in every city parish whereby priest or teacher would be enabled to keep a watchful eye on the literature taken by Catholic children from public libraries. We have been surprised and shocked to see immoral novels and other bad books, even such as are on the Roman Index, read by Catholic children in the family circle, the parents being absolutely ignorant of their character, and utterly helpless as to how to stop an abuse which they felt themselves power less to control."

Yet how are we to account for another Catholic paper that, in its literary corner, asks its readers questions on one of the worst of England's poets

— for instance, "What poet has for instance, "What poet has written a life of him that is virtually a defence of his shortcomings?" and again: "Name some of his poems that you have read. What do you find the characteristic note? In what rank among the English rank among the English poets would you place him?" Is there, indeed, no need of an "Index Expur- Nothing in what text? The Greek

gatorius" if the consciences of men and women can not avail to sting them into avoidance of evil in literature? Ought books of this nature to be placed in the hands of our young people, to be by them, commented upon, praised an quoted ?—Sacred Heart Review.

ENGLISH VERSION OF THE BIBLE (CONTINUED.)

N. Y. Freeman's Journal.

Mr. Jones: "Certainly we have original manuscripts of the bible."

Certainly we have not. We have remote copies of the original manuscripts but they are not reliable.

Mr. Jones: "The duly authenti cated copies made from duly authenticated copies of the autographs are properly called originals."

but they are not original manuscripts for the simple reason that they are

They are not originals, and therefore cannot be properly called so. They began as copies and they remain copies or transcripts. You speak of authenti-cated copies of authenticated copies. Where are these copies, and who authenticated them? And who authenticated the no longer existing copies from which your "authenticated" copies were copied? All this talk of authenticated copies comes with bad logic from a Protestants who by his rule of faith—the Bible alone—must reject tradition and the authority of the Church. Aside from the Church authority and tradition where is there any proof that the now non-existent copies were correct copies of the originals; or where is your evidence that the existing copies are correct copies of the

isting coperations ?
on-existent ones ?
Extant legal docu-Mr. Jones: "Extant legal docu-ments and medical papers are correctly called original documents, though it be known that they are but copies of authenticated (?) copies of the originals which have been long since worn out and disappeared."

How can they be correctly called or-iginal documents when it is known that they are but copies of the originals? Mr. Jones: "The former, that is the copies, are recognized as original, and o honored by the highest courts of the

When a copy of an original document in the absence of that original duly proved to the satisfaction of the court to be a correct copy, the court ccepts it as a copy, not as an original ocument, which the court knows to be

Mr. Jones: "You certainly know this, and knowing it you are too broad man and ripe scholar not to consider

We are broad enough to know that no ourt ever knowingly received a copy of document as the original document to counsel as the original, the state of the copy only when it is duly verified, not as the original, but as a true copy of it. The court always disguishes between similarity and

Mr. Jones: "The old axiom still Things that are equal to the same thing are equal to each other."
Our oldest manuscripts are therefore equal to the first originals, and are themselves original."

Even if we were to grant you-which we do not-that the copies were complete and correct, they will still be copies, and not the originals. You confound similarity with identity. The old axiom is true, but your application of it is incorrect. Let you make a perfect copy of your neighbor's draft for a thousand dollars, signature and all, and present it to the bank. When your neighbor discovers it he will soon teach you that things that are similar are not identical, that the copy is not the original, and that things that are like the

same thing are not the same thing.

There is a weight, an authority attached to the phrase "original document" that is not attached to a copy that is not attached to a copy or transcript. give the latter the full weight of the life.

With the descriptive part of the is to prevent this abuse of terms that we insist on the distinction between an

Mr. Jones: "I dispute ness of your translation of Acts 1. 18 as given by Jerome: Et hic quidem pos-sedet agrum de mercede iniquitatis et suspensus,' etc. If you had used the word praecipitatus, instead of 'suspensus' I would not so much object. But pray, from what original source did Jerome draw 'suspensus'? There is nothing in any of the accepted original Greek texts that I have examined to warrant it. From what Greek manu-script did Jerome receive it?"

St. Jerome answers your question by stating in his De Vivis Illustribus, "I brought the New Testament (of the Vetus Italica) into accord with the original Greek." And in his dedication to Pope Damasus, prefixed to the four gospels, "The four gospels have been revised by collating old Greek manu-

scripts Here it must be noted that in the year 392 St. Jerome in his letter to Pope Damasus, calls the Greek manuscripts which he issued "old." Those manuscriptures therefore dated not only beyond the fourth century, but beyond any manuscript of the Greek Testament now existing. St. Jerome therefore had an advantage over you in having more an cient Greek manuscripts to consult than are within your reach. The Vetus Italica which he was revising was older than any Greek manuscript known to us of to day. Dr. Westcott, an eminent Protestant authority, says of it: "This translation (the Vetus Italica) was fixed and current more than a century before the transcription of the oldest Greek manuscript. Thus it is a witness to a text more ancient and caeteris paribus more valuable than is represented by any other authority, unless the Peshito in its present form be excepted."

Hence we conclude that, as St. Jerome's honesty and Greek scholarship have not been questioned, he found be fore him in those old Greek manuscripts valid reasons for the word "suspensus" -hanged-in reference to Judas, found in Acts 1—18. It is a word that clears
Matthew and Luke of contradiction.
You say "there is nothing in the
text to justify your insertion of 'susnews."."

The Business Man gh swiftly his business keeps bringing in wealth, He groans, "What's the use, for I've now lost my health. My friends were more careful. Abbey's Salttook each day, And they are still young, while I'm old and gray."

When success depends on health, one can't afford to take risks with his digestive organs. A man can't think of business and biliousness together.

Many a serious error in judgement has been made because the brain has been befogged by an upset stomach or a torpid liver.

ABBEY'S SALT, taken in the morning keeps the blood cool, sends the business man to his office with active brain - and the mental and physical power to grasp every problem.

Abbey's Effervescent Salt Brings A Wealth of Health

www....

text before you, or the earlier Greek text that was before St. Jerome? His being the earlier, nearer to the originals of the sacred writers, is by all the rules of critical judgment more reliable than yours.

A Poet's Prayer.

Robert Louis Stevenson was a true bohemian, in that he found enjoyment always in the little things of life. Not exactly contented—the artistic nature debarred him from that, but looking at life in a half-humorous, half-sarcastic light, he could even make a joke of his own aspirations. The following little note, characteristic of the poet, was found among his papers after his death:

DESIDERATA.

I. Good health.
II. Two to three hundred a year.
III. O du lieber Gott—friends!

ROBERT LOUIS STEVENSON. The first was denied him, the second earned despite illness, and the third he won by the sheer magnetism of a brave, undaunted spirit.

HEALTHY BABIES.

Healthy babies are always happy abies. If the stomach and bowels are ept right the little ones will be healthy and happy. Baby's Own Tablets are the best thing in the world to accon-plish this purpose. The Tablets are the favorite prescription of a doctor who for years made the ailments of little ones a specialty. They are used in thousands of homes, bringing health to little ones and comfort to mothers. The Tablets reduce fever, break up colds, expel worms, check diarrhoea, cure constipation, promote indigestion, allay the irritation of teething and bring sound healthy sleep. Ask any mother who has used these tablets and she will tell you there is no other medicine so safe and effective. Good for the new born baby or the well grown child, and guaranteed to contain no opiate or harmful drug. Medicine dealers everywhere sell the Tablets or you can get them by mail at 25 cents a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.

Many sinherit weak lungs, and as disease usually assails the weakest point, these persons are continually exposed to attacks of cold an pulmonary disturbances. The speedy use blockle's Anti Consumptive Syrup with found a preventive and a protection, strengthening the organs so that they are not speed to be a proper than the property of the property

Mother Graves' Worm Exterminator is pleas ant to take; sure and effectual in destroying worms. Many have tried it with best results

Timbers of oak keep the old homestead standing through the years. It pays to use the right stuff.

"Men of oak" are men in rugged health, men whose bodies are made of the sound est materials.

Childhood is the time to lay the foundation for a sturdy con stitution that will last for years. Scott's Emulsion is the right stuff.

Scott's Emulsion stimulates the growing powers of children, helps them build a firm foundation for a sturdy constitution.

Send for free sample.

SCOTT & BOWNE, Chemists, Ontario. Toronto, 500. and \$1.00; all druggists.

Educational.

BELLEVILLE BUSINESS

COLLEGE LIMITED We teach full commercial course, As well as full shorthand course. Full civil service course.

Full solegraphy course. Our graduates in every department write for catalogue. Address

J. FRITH JEFFERS, M. S. ASSUMPTION · COLLEGE

BANDWIUS, ONT. THE STUDIES EMBRACE TER CLASS I ICAL and Commercial Courses. Twints actuding all ordinary expenses the per all near the barrioulars apply to man. For the particulars apply to may, D. Gusennes, O. C. B.

ST. JEROME'S COLLEGE BERKIN, ONT. CANADA. (G.T.R.)

Commercial Course with Business College features.
High School or Academic Course — Preparation for Professional Studies.
College or Arts Course — Preparation feet Degrees and Seminaries.
Beard and Tuition per Annum, \$140.00.

For Catalogue Address-REV. JOHN FEHRENBACH, C. R., Press

THE FALL TERM AT THE NORTHERNA M Ausiness obegen

will begin on Thursday, Sept. 4th. will begin on Thursday, sept 4th.

The large new wing now being built to the College, will be completed and furnished during the holidays and will be opened on that date. The Northern is the only business college in Causda owning a college building. The new wing will provide accommodation for 150 more students. Send for circular describing our courses of study which are, Business Course, Shorthand and Typewriting Course, Preparatory Course, Address;

C. A. Fleming, Principal, Owen Sound.

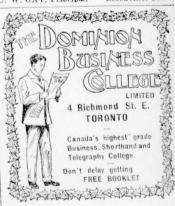
O CENTRAL STRATFORD. ONT. The largest and best Commercial School in Western Ontario.

Brock ville Business College

WEFTY-FIVE YEARS OF CONTINUED SUCCESS HAS MADE THIS COLLEGE A LEADER in SHORTHAND and BOOK-KEEPING, Send for Catalogue, Address W: GAY, Principal: Brockville, Ont-

Catalogue free. ELLIOTT & McLACHLAN,

Principals.



AT NORTHERN BUSINESS COLIFGE.
Owen Sound, Ontario.
The Telegraphic Department is in charge of an operator of years of experience on the regular telegraphic lines. The equipment is the best that can be purchased, just the same instruments as are used on the regular lines by the large companies in United States and Canada. The course includes Telegraphy Penmanship. Letter Writing and Spelling. For full particulars regarding any of our courses address, C, A. FLEMING, Principal, Owen Sound, Onta-

The Catholic Record

Published Weekly at 484 and 486 Richmond street. London, Ontario. Price of Subscription-82 00 per annum.

REV. GEORGE R. NORTHGRAVES. Author of " Mistakes of Modern Infidels." THOMAS COFFEY. Publisher and Proprietor, Thomas Coffey.

Messra. Luke King John Nigh, P. J. Neven and Miss Sarah Hanley are fully authorized to receive subscriptions and transact all other business for The Catholic Record.

Agent for Newfoundland, Mr. James Power of Sh. John.

Agent for Newfoundland, Mr. James Power of Sh. John
Rates of Advertising—Ten cents per line each insertion, agate measurement.
Approved and recommended by the Arch bishops of I bondon, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, the Bishops of London, Hamilton, Peterborough, and the clergy throughout the Dominion.
Corresp indexe intended for publication, as well as that having reference to business, should be directed to the proprietor and must rea'n London not later than Monday morning.
When subscribers change their residence it important that the old as well as the new address be sent us.
Subscribers when changing their address should notify this office as soon as possible in order to insure the regular delivery of their paper.
Agents or collectors have no authority to

Agents or collectors have no authority to stop your paper unless the amount due is paid. Matter intended for publication should be mailed in time to reach London not later than Monday morning. Please do not send us poetry. Obitusry and marriage notices sent by subscribers must be in a condensed form, to insure insertion.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA.
Ottawa, Canada, March 7th, 1900,
the Editor of THE CATHOLIC RECOR
LONDON, Out: Dear Sir: For some time past I have read our estimable paper, THE CATHOLIC RECURD, ad congratulate you upon the manner in high it is published.

your estimate paper, and the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore with pleasure, I can recommend it to the faithful, and wishing you success. faithful,
ssing you and wishing you success,
selieve me to remain,
Yours faithfully in Jesus Christ,
† D FALCONIO, Arch, of Larissa
Apost. Deleg.

LONDON, SATURDAY, SEPT. 24, 1904

THAT PARKHILL INCIDENT AGAIN.

A correspondent censures us for what he terms a flippant paragraph on Parkhill which appeared in our columns a short time ago. We are sorry that our plea for Parkhill as a resort for the nerve-racked should be dubbed flippant. It was not a prose picture, but it was well-meant, and bore to our eyes the hall-mark of earnestness. It might have been so fashioned as to extort ap proval from our friend, but unfortunately a Parkhill quill-driver, disturb ing us at our work, marred what might otherwise have been a flawless piece of workmanship. He informed us-but why repeat the tale. To be brief, a Parkhill boy attended a flax "bee," and also attended to the beer jug, and returned home "very sick" as they phrase it in Parkhill. Whereat his father is indignant, the authorities are loquacious. But if, as we were led to believe, the law was violated at the flax "bee," why were the violators not punished? Why was the case dropped? Are these gentle humourists who have undoubted talent in the art of dispensing beer to boys abroad yet within the confines of lovely Parkhill? Has the irate parent regained his self-composure? All this is very flippant, but if it may provoke our correspondent to dissociate us from the impression that Parkhill law makes the way smooth for the transgressor we shall be pleased to publish his communication.

TRUSTEES AND TEACHERS.

The report of the Mosely Educational Commission on American schools has occasioned comment in various quarters. In a previous issue we endeavored to show why it might be read with profit by Canadians. One quotation to which we referred at the time, to the effect that "Woman teachers must be for most purposes relatively inefficient: and as teaching is an occupation in which more than other imaginative power, individuality, insight and original inality are wanted, it is important that men rather than women should exercise the predominant influence," seems to linger in the memory of some of our readers. For reasons which we can but guess at, they take a great deal of pleasure in repeating that quotation. Now as staunch defenders on paper of the man as a school-teacher they ought to place their championship of him beyond all cavil by making him a teacher in reality. And the way to do this is to offer him a decent salary. The notion that a man, after years of preparation for the profession of teaching, should be satisfied with a wage that ensures but a bare livelihood, is enter tained only by the severely economical trustee. We laud the teacher as one of the important members of the commun ity, and then we haggle about terms and browbeat him when pupils-spoiled oftimes in the home-are boors or kind of teacher it is due oftimes to short-sighted parsimony. Leaving the teaching field in the possession of the young and immature bodes no good to any section of the country, but it is the direct result of the policy that aims at getting something for nothing.

We commend these words to our near-

Mosely Commission, says:

by critics.

A CAUSE OF MENTAL DYSPEPSIA.

Professor Armstrong, a member of the

ican schools of every grade, and there is danger that the work of education may be over-organized. In consequence education is a fetter rather than a help.' That opinion has been held for years.

"Over-teaching is the bane of Amer-

Or as a business man told us recently: that the "coming man" from school or college works well enough, but he seems to lack the power of thinking for himself. This individual, of course, is talking of his employees. There is a twist, he went on, in his mental machinery. He is all right when there is a question of dates and things that are dead, but he is useless when it comes to solving a life business problem. Mental dyspepsia is his trouble. The man who fronts the tape for his life's run must depend for victory on something better than a miscellaneous collection of facts and dates and bits of information badly assorted and un-

digested. With fads of every hue-appliances to facilitate the progress of youth-literary chit-chat, yclept English Literature, a multiplicity of text books which foster mental anaemia, the teacher and his charge-the crammer and the crammed-are to be pitied. If more attention, says Professor Armstrong, were paid to teaching principles and their applications, less to mere facts, many of the difficulties with which the student's path is now strewn would disappear, and he would do effective work : if the meaning of one tenth of the facts we now lay before the student were properly taught, the remaining nine-tenths might safely be jettisoned. Similar advice was given by the Angelical Doctor to the students and masters of his time.

TO OUR YOUNG MEN.

Why are so many of our young mer unmarried? They answer the query in different ways, but some of them will not dissent from the opinion as expressed by Lord Burleigh, as follows:

"Thou shalt find there is nothing in life so irksome as the female fool; pretty in face it may be, but silly, empty beaded, lazy idle, and as incapable of serious thought and sustained exertion as mercury is of the temper of steel.

There are some women who answer to this description. But the strong woman is still on the planet. She is in every parish, and it would be a blessed thing were some of our men to acquire a modicum of her piety and common sense. She is as intelligent at least as they are, better educated as a rule, and she may be pardoned for not seeing anything attractive in the young man whose mental pabulum is supplied by the "sporting" column in the daily prints. Again, the suit of some of the individuals who set store on the quotation given above would not be tolerated by a self-respecting girl. To begin with, many of them are in poverty, which is due to indolent and shiftless habits. But why do the successful persist in remaining single? Well-let the successful make answer. It is sure to prove interesting reading. The chattering anent female extravagance, etc., to account for non-marriage, is merely a ruse to divert one from the real reasons. And it may be that the young man who examines these reasons may not have much heart for loquacity on this question.

WORN-OUT ARGUMENTS STILL IN VOGUE.

An assault on religion is very easy to the man who knows where to go for his ties no use to cavil or quibble on this weapons. Voltaires are always avail-question at all. Let us admit frankly able, though out of date, and one may seek assistance for the blatant blasphemers who have striven to rival him. The author of a book recently put on the market did not forget the fact, and has with the assistance of a publisher of, note, contrived to let the public know what he thinks of religion.

Religion, of course, is not harmed by rhetoric or sentimental twaddle. Its force is unimpaired by verbal artillery. But what astonishes one is the insist ence of the author in inviting us to follow after shadows and phantoms and to accept him as a teacher. But the infidel of the type that re-echoes hackneyed phrases is not deficient in conceit. And he beats the scientific drum

in the same old way. Science, of course, has its uses, and the men who work therein have no time for quarreling with their God. In fact since the significant admission of Tyndal and Spencer anent inability of science to pierce the mysidiots. If our schools lack the right tery beyond the phenomenal order of things, the scientists who know their business confine themselves to physics.

> Rev. Father J. C. Sinnett, V. G., has been commissioned by His Lordship Bishop Paschal of Saskatchewan to collect funds in Canada to aid in missionary work in the North-West. There is pressing need of this work amongst the settlers who are constantly coming into the country. They are, as a rule, very hard task to supply their spiritual wants. | trine? poor people, and the Bishop finds it a

stances are very poor, but after that they are generally able to supply funds themselves in support of the Missions. Father Sinnett has lately given Jubile Missions in Renfrew and Arnprior, and we are pleased to be able to state that he meets with warm encouragement wherever he goes, the good work he has on hand commending itself to priests and people alike.

FREE vs. UNITED.

The case of the Free Church vs. the United Free Presbyterian Church of Scotland continues to be discussed throughout both Great Britain and Canada with undiminished vigor, notwithstanding that six or seven weeks have elapsed since the decision of the Judicial Committee of the House of Lords, the highest Court of the British Empire, has pronounced in favor of the small body of Free Kirkmen who refused to enter into the union with the United Presbyterian Church to form what is now called the United Free Church. It is remarkable that most of the Protestant religious and semi-religious journals take sides against the decision of the Court as unjust and unprogressive.

The Law Lords who sat in judgment on the case were five, of whom thre were in favor of the decision given,

and two against. Lord McNaughten, one of the dissenting Lords reasoned thus : " Is the Free Church, as the very condition of her existence, forced to cling to her subordinate standards with so desperate a grip that she has lost hold and touch of the supreme standard of her faith? Was she from birth incapable of all growth and development? Was she (in a word) a dead branch, and not a living Church? This I think is the real and only question.' This is the view of the case which the majority of those who believe the decision arrived at to be unjust take. It is admitted that the Free Church before going over to the Union held it to be the duty of the State to support the Church. By the union, this doctrine was practically set aside, as it is not the teaching of the body to which the Free Churchmen attached themselves, and it was the agreement that all members of the new Church should be free to accept or reject this doctrine. Of course, after a few years, this doctrine, as well as that of election (of which we shall also say a few words) will be eliminated together.

In the matter of election also the Free Church majority set aside its former adhesion to the Westminster Confession. Thus the Rev. Dr. Lyle of Hamilton in a recent sermon explained that

"Four or five years ago the majority of the greatest minds in the Free Church had come to the conclusion that the old doctrine of the sovereignty of the Lord had not been rightly represented in the Westminster Confession Too much stress had been laid upon the divine decree, and too little on the infinite love of God and its saving power. of Declaration, the change the Act which enjoins that salvation is for every man, and that no man he lost because of the decree of God, but because he will not accept Jesus as his Saviour. The House of Lords by its decision declares that the Free Church has been unfaithful to her trust by declaring that every man can

saved, and because she has shaken off the narrow bonds of Calvinism.

"If the Free Church had acted in any other way, I think she certainly would have been unfaithful to her trust. that we have changed, and for the better. We are not a dead Church."

This rev. doctor asserts also that there is nothing in the Scriptures to say that the Church should not adapt herself to present conditions and sur roundings, and there is nothing in the light of history to say that the Church must be the same now as in the be ginning. The Church has been ever changing from the better to the best.'

In another place this rev. gentle man said:

" Has the Church no right to reform her doctrine? Must the Church go the State and get permission and legi lation to sustain a new doctrine? the Church no right to modify her form of life or any of the doctrines she holds Must she in her polity and doctrine b he same yesterday, to day and forever unless the state gives her permission t alter them? I think that every right thinking person will agree with me in declaring that the Church has every right to modify her doctrine on Church matters, and that the state is no supreme in this."

It is conceded, therefore, that the Free Church in forming a union with the other party to the agreement positively changed its doctrine; and the Rev. Dr. Lyle assures us that the Canadian Presbyterians have changed their creed to the same extent, and that they have all very properly " shaken off the narrow bonds of Calvinism."

But is it true that the Church of Christ has the right, according to Holy Scripture, to change or reform her doc-

We fully admit with Rev. Dr. Lyle

any doctrine or discipline on the Church; for the state has never received from God any such authority. But we would remind him and other creed makers that a question of doctrine is one which regards what Christ has taught mankind, and commanded His Apostles to teach to all nations, and that there is no authority in Pope or Church to change His teaching.

A doctrine of the Church is a truth revealed by God, and as no power on earth can change the truth of God, none can suppress a doctrine thus revealed: so, according to St. Paul, there are teachers of various degrees in the Church as instituted by Christ for the express purpose of perfecting the Church that we may not be " children tossed to and fro, and carried about with every wind of doctrine, in the wickedness of men, in craftiness by which they lie in wait to deceive.' (Eph. iv. 14.) The same A postle assures us twice in Gal. i. 8. 9. that "though we, or an angel from heaven preach a gospel beside that which we have preached to you," he is to be anathematized.

Here we must remark that in matters of discipline, which are subject to the laws enacted by the Church itself, the case is different. A legislator may change or modify his own decrees.

A Church is instituted for the pur pose of leading men to God through the truths she teaches in the name and by the authority of God. It follows that if a so-called Church changes these truths, she violates the purpose of her institution, and we do not see any good reason why the Law Lords should not take this view of the case, as they have done by awarding the property of the Free Church of Scotland to those who remained firm to the old Free Kirk doctrines, who are the only persons left to maintain the principles which that Kirk was instituted to propagate and maintain.

It must be noted that the Law Lords did not, on behalf of the State, claim to dictate what doctrines the majority should believe, nor did they arrogate to themselves any right to control their faith; but their decision amounts to this that money subscribed for the teaching of a certain creed must not be used for the maintenance and propagation of a creed opposed thereto.

The Rev. Dr. Lyle's pronouncement gives us light on another matter.

We know that the Presbyterians of the United States recently changed their creed by practically abolishing the old Calvinistic teaching on election. We were aware that this teaching had become unpopular also in Canada, but we were not prepared for the statement made by the rev. docter that the Canadian Presbyterians, who have not revised their creed, have actually practically rejected this repulsive belief. The rev. docter wishes this fact, however, to be openly proclaimed. Yes; it should be openly proclaimed if it be true. It is a very great anomaly that this doctrine should be still taught from the Catechism to children, and proclaimed in the Confession of Faith, if it has been actually abandoned.

But what are we to think now of the proclamation of the Edinburg Assembly of August 27th, 1647, which is regarded as inseparable from the Confession that the Confession is ' now to be modified by the elimination of its most distinctive teaching?

While treating this subject, we should mention that the Small Free Church, which has come into possession of the temporalities, has made an offer to hand over to the seceders for a time a portion of the property which they cannot use, including churches and manses where there is not at present a Free Church congregation which refused to enter the union. This offer is to terminate with June 30th, 1905, but the provision is annexed that churches shall not be used in the meantime to teach dogmas contrary to those of the Free Church. Nevertheless it is distinctly stated that the Free Church reserves the full right to follow up formally the whole judgment of the House of Lords.

The United Free Church may not accept these terms, and it is said that it may seek legislation which will put it into possession of a large part of the assets.

A UNITED HIERARCHY.

Premier Combes has now definitely announced that it is his intention to bring forward soon in the Chamber of Deputies a Bill providing for the dis establishment of the Church in France He has been moved to this by the clamors of the Socialistic party, on whom he depends for his present majority in the Chamber, though the more moderate Republicans do not wish to push matters to this extreme. Recent occurrences, however, have convinced him that he must go to this extreme in order to satisfy the Atheistic party. He is besides all the more angry at the Pope because he has been beaten in the dispute regarding For two or three years their circum- that the State has no right to impose the two Bishops who were supposed of time, will survive the trials to which be

by him to be rebellious against the Holy Father, on whom he relied as the nucleus of an anti-papal French Church, if they would rise in schism, and sustain the Government in its opposition to the Pope's authority. It was at first given out that three

Archbishops and a considerable number of Bishops were ready to uphold the Government in opposition to the Pope. We declared from the beginning that we did [not credit this story, as it was sent by cable, and the result has justified our prediction that further news would prove its fallacy. The large number of Bishops said to have been implicated in an act of disobedience to the Pope dwindled to two, and indeed these two really showed themselves at first as being somewhat weak, inasmuch as when called to Rome to give an account of their administration, they took refuge under an order from M. Combes not to obey. These two were Mgr. Geay, Bishop of Laval, and Mgr. Le Nordez of Dijon. But when the Pope, in spite of M. Combes' prohibition, insisted on their coming to Rome, the Bishop of Dijon made his submission at once, and left France for Rome; and not only has he done this, but at the desire of the Holy Father, on September 5th, he resigned his Bishopric into the Pope's hands. Mgr. Geay has also resigned his episcopal charge, the resignation having been sent in to the Pope and the Ministry of Public Worship on September 2nd. Thus it has been demonstrated that the whole episcopate of France have sided with the Pope in his present difficulty with the Government; and there will be no schism. The French clergy, we are sure, will be found to be

they will serve. M. Combes in announcing his intention to continue his warfare against religion, said:

equally faithful should the occasion

arise for them to manifest which master

"The religious power has openly torn up the Concordat, and it is not my intention to try to mend it. The risk of France losing her position as the protector of Eastern Catholics is quite an insufficient motive for giving up our intention to separate the Church and State which circumstances have obliged me to make part of my programme.'

He then endeavors to belittle the enefits which the protectorate over Catholies throughout the world has brought to France while she was the oldest daughter of the Church. "It was," he says, "quite natural that the oldest daughter should feel herself to be the protectress of her younger sisters, and consider herself to be bound to aid, support and sustain these children wherever they were threatened with danger. But now France has long ceased to regard her-Church. Besides, the younger sisters have now grown up fully, and have become of age, and are not pleased when France undertakes to regulate their affairs. I repeat that France gains nothing by holding the protectorate.'

That M. Combes did not believe what he was saying when he spoke thus is evident from the hurry he was in to demand reparation and compensation from China as soon as it was known that a Belgian Bishop and two of his priests had been murdered recently in itself, and is always published there- a new Boxer rising. In fact the highave testified that agreeable to the Word of God," if it is France has gained prestige in the eyes of Moslem and Heathen nations through the protectorate, and to such an extent that rival nations were jealous of her position in this respect. Should France esign this office, Germany would be glad to take it up, for she would then become the great civilizing force of the East instead of France, which has hitherto been regarded in this light.

> Catholics have looked upon the brutalities of M. Combes' regime, we have almost lost confidence in their rousing themselves to action to maintain religion in spite of the machinations of the Atheistic party; yet we do believe that they will still take the action of brave men to undo what the Premier has done towards infidelizing the country. The hierarchy and the clergy have shown themselves united, and we believe they will still stir themselves and their people to action in the maintenance of religion ; but this may not be till the next elections, when we believe the good sense of the people will show them the evils of irreligion, and bring them to put an end to infidel govern-

Nevertheless we are satisfied that the abolition of the Concordat will not be nearly so disastrous to religion as M. Combes thinks. It will leave the Church untran melled by the State's interference, and she will no longer need to seek the approbation of the Government for Episcopal appointments. There may be, and no doubt will be for a time considerable trouble and perhaps a good deal of suffering before the Church can fall in with the new conditions which disestablishment will entail; but the Church, with which Christ has promised to remain to the end

she may be subjected, and will come forth from them in the end stronger and more vigorous than ever for being freed from the trammels which bind her at present to an irreligious govern-

M. Combes in stating that "the religious power (the Pope) has torn up the Concordat states what he knows to be a falsehood. The provision that the commands of the Pope are to be subject to the approval of the Government before being enforced, is not a part of the Concordat at all. The Concordat is an agreement between the Pope and the Government-but there is no agreement where there is only one party thereto, and this is the case with the so-called Organic Articles which have this provision. These Articles were never agreed to by the Pope, having been issued solely on the authori y of Napoleon I. The Pope has always rejected them. It is a poor cause which thus rests upon a deliberate falsehood. The Pope could not give up the rights which come to him from God and which belong essentially to his sacred office of Head of God's Church.

Throughout this dispute the Holy Father has comported himself with great forbearance, seeking always not to add fuel to the flame by rendering railing for railing, while M. Combes has attempted to browbeat him into submission to his will. It was proper that Christ's representative and vicar should imitate the meekness of his divine Master. But he could not be bullied into bargaining away the prerogatives of the Headship over the Church of God which Christ committed to St. Peter and his successors. The triumph is with the Holy Father in the severe ordeal through which he has passed.

Here it is right to remark that we are not to conclude hastily that M. Combes' triumph is assured, dark as the prospect appears when viewed solely with our material eyes. It does appear as if the days of persecution are already bearing fruit in increasing earnest piety among the people of France. It was a common saying among the ancient Christians that the blood of martyrs is the seed of Christians, and the same may be said of persecution, even when it does not go so far as the making of martyrs by the actual shedding of their blood. Persecution purifies those who endure it patiently, and the general faith is thereby nourished and strengthened. This is even now the case, as is evident from the vast numbers who have this year performed pilgrimages to the sacred shrines throughout France, and especially to Our Lady of Lourdes. It is our belief that the best results will follow from these facts, and that the effects will be visible in the determinself as the oldest daughter of the ation of the people to have a thoroughly Catholic Government to take the place of the present men who entertain a most diabolical hatred of God and His Church. Thus Almighty God will bring forth good out of evil.

KENSITITES AGAIN AT WORK.

Despatches from London indicate that the anti-Ritualistic agitatation by the interrupting of public worship, in tiated by John Kensit, the vendor of obscene literature, who was killed while addressing a large crowd against Ritualistic practices, is being revived by the followers of the dead agitator. This agitation has been for some time quiescent, but on Sunday, Sept. 11th, in the middle of the service in Westminster Abbey, there was a loud expression from the transept, whereby the kneeling congregation were startled and a dangerous rush was made for the doors. It was then discovered that the interruption came from a number of large firecrackers which had been exploded by a From the apathy with which French Kensitite present, who had probably several accomplices. The culprit however, escaped, though detectives are endeavoring to locate him.

A panic was prevented through the presence of mind of the Rev. Canon Duckworth, who assured the people that there was no danger. It is expected that the faratic who thus disturbed public worship to the imminent danger of the lives of the congregation will be discovered and punished. It is believed that a label which was found on the exploded fire-crackers will lead to his identification, and perhaps to the discovery of his accomplices.

A PRIEST'S UNKNOWN INFLUENCE.

The pastor of a parish is often tempted of despond. "What is the use of my ife?" he will ask himself. "Here I sacrifice myself, and my people go on in their way in spite of my example, my preaching and my exhortations in the confessional. There is no stability in them. There is no improvement. Surely, something's wrong. It may be in me. Truly I am an unprofitable servant."

But this thought is a wile of the evil one. For every good priest is a light on a hillside. He will never know how often he is seen, how frequently he is thought of, how many times his indu-uence keeps members of his flock from sin. If he could know this he would comforted and, instead of thinking himsel courag of self story ly thr Arriv claime Francof ou who s a seri stren

An A FI

Th for whice kind high

and hon mar

loi fro

himself useless, would take renewed courage to lead his life of loneliness, of self-denial, of piety.

He would do well to remember the story of St. Francis, who one day said to a young monk: "Let us go down to the town and preach." So they emerged from their monastery, walked demurely through the city and returned home. Arrived at the door, the young monk claimed:

"Father, I thought you said that we were to preach in the town?"

'And did we not do so?'' replied St. neis. "Did not the sight of us and of our holy habit remind the people who saw us of God, of the shortness of who saw us of clody, of the neces-life, of the vanity of riches, of the neces-sity of penance, and of the joy of Heaven for which we have given up all that the world holds dear.

And isn't the example of a good priest a sermon day and night to all who know him? And does not the thought of him strengthen the strong in well doing and often stimulate the weak to resist their evil inclinations?—Catholic Columbian.

FATHER DAMIEN, HERO.

A FITTING TRIBUTE TO ONE WHO WILL-INGTY GAVE UP HIS LIFE FOR HIS FELLOW MEN.

Nicholas Senn, M. D. "Nothing is more delightful than the light of uth."—Cicero.

There are heroes and heroines, men and women, who in times of danger do not hesitate to sacrifice their lives in attempts to save others. Heroism consists in acts of unselfishness and courage of the highest type, under con-ditions of impending danger, or calling for a degree of self-sacrifice from which the average mortal instinctively shrinks. Untimely death and self-imposed deprivations of the comforts of life for the benefit of others who are danger of distress exact from roes the highest and noblest qualities of man-undaunted courage, selfish charity and unconquerable love, sellist enarity and unconquerable love, and boundless humanity toward mankind. Such a combination of the highest virtue is, indeed, rare, and when found entitles the hero to profound respect, highest admiration and permanent gratitude of all nations, and more especially the one benefited his sacrifices. The world looks to battlefield as the arena for the ex hibition of heroism in its truest, grand est and noblest sense. Military bero-ism has from time immemorial been immortalized in song and prose. Heroism in war signifies courage and patriotism, but lacks humanity and the greatest of all virtues, charity. The soldier knows that his bravery will be recognized, and that in the event of his survival he may confidently ex-pect that a grateful nation will reward him for his valiant services.

Sudden, painless death in the heat and tumult of battle is, in itself, an honor, a sufficient inducement for many to seek it when imbued with the justness of the cause for which they fight and stimulated by the fire of a burning patifolism. Heroism in the cause of humanity, stripped of the excitement and glories of war, brings out the best attributes of man. Heroism rendered at the altar of humanity, with no expectation of renown or reward, among the sick and dying, under conditions attended by vastly more danger to life and health than the risks of war gives testimony of the highest type of a

Such a hero was Father Damien, the subject of this sketch. During his life devoted to the welfare of exiled lepers, his motives were often misunderstood noble soul experienced many a pang and when he was maligned, as was not infrequently the case. We can say of

Glory comes too late when paid

only to our ashes."—Martialis.
Father Damien is no stranger to the medical profession. His heroic labors the banished, maimed and disfigured lepers of Molokai, and his glorious death fron the disease he fought so courageously, have made him a hero in the estimation of the medical proion and in the eyes of the entire world—a hero whose name will live long after the disease he fought and from which he died will have become extinct. As a humanitarian his memory will go down to the future side by side with that of Henri Dumont: as the leper hero, it will never die. whole life of Father Damien from the cradle to the grave was an exemplary one, and his work was characterized by unselfishness and an ardent devotion to his manifold and trying duties. How it was possible that statements to the contrary could have been made during his lifetime is a mystery that admits one explanation—he, like nen, had enemies whose other men, had enemies whosenvy was aroused by the marvelous suc cess in everything he attempted. His entire career as a priest and friend of the lepers breathes a spirit of true, earnest Christianity which those who knew him best never questioned. The malicious attack of his character were made by men who were too cowardly to leper settlement and observe his work among the thousand unfortunates whose pains he soothed and to whose spiritual needs he ministered with an unparalleled zeal and untiring devotion, whose dying he consoled, and whose dead he buried in coffins and graves often made by his own hands. As a true minister of the gospel, he served his God and leprous congrega-tion with a devotion and faithfulness that knew no limits, by day and night,

Father Damien's name in the world was Joseph de Veuster. He was born at Tremelo, near Louvain, Belgium, Jan. 3, 1840. His parents were honest hard working, devout peasants, who raised a family of seven children, four of whom entered the service of the Church — his older brother, Pamphile, and the sides of the children in the service of th and two sisters. The earliest desire of his boyhood was to become a priest, in which vocation his older brother prewhich vocation his older brother preceded him. The parents being poor,
he struggled with the greatest difficulties to realize his desire. He finally
entered the college of the Fathers of
the Sacred Hearts of Jesus and Mary,
and entered holy orders at the age of
nineteen. The splendid health which

in sunshine and storm.

he enjoyed throughout his long student life was gained during his boyhood days, spent in hard work on the farm. The cloister life made him abstemious, and exhibited an irresistable attraction for the rigors of austere penance. Early piety and a tender affection for his parents, as shown in all his letters laid the foundation for a successfu priestly career. When he entered the cloister he was the very embodiment of health, strength and activity. En

dowed with great mental power and applying himself closely to his studies, his progress was rapid, and when he left the institution he was well prepared for his chosen life Although serious, he was not ascetic. In a letter to his parents dur-ing his theological studies, in commenting on the uncertainty of life, he says in The thought of the uncertainty of to-morrow must, no doubt, cause bitter grief to a sinful soul; but for us, Chris-tians or religious, who look on ourselves as exiles here below, and who long only for dissolution of our body that we may enter our true country, there is, it ap pears to me, only joy and blessedness in the thought that, each moment we get nearer to the last hours of our life His splendid health, his love for an abstemious life, and especially his burning desire to serve his Lord and his Church where he could accomplish the most, awakened in him during his early novitate days an ardent desire to consecrate himself to missionary work in the Islands of the Pacific. I have no doubt but this desire was often included in his daily prayers. The prayer was answered than he possibly could expect. Maigret, vicar apostolic of the Mgr. Maigret, vicar apostolic of the Hawaiian Islands, made a request for sisters and brothers to assist him in his missionary work. His brother, Phamphile, was selected, but took typhoid fever, and Danien begged to take his place. He was then only in minor orders, but the request was granted. What a source of pleasure it must have been for young Damien to learn that he was permitted to enter on work in one of the roughest of the Lord's vine-yards so early in life! He made the long journey in a sailing vessel from Bremen to Honolulu around Cape Horn, and was ordained priest on his arrival, the age of twenty four. On foot and horseback, across mountains and valleys, from place to place, he brought to the natives the glad tidings of the gospel, and by his great modesty, genial manners and a willingness to assist them in their worldly affairs, soon won their confidence, respect and love. The name Kamaino, the Hawaiian for Damien, soon became a household word

terment of the unfortunate inhabitants of the leper settlement. Before Father Damien came to the settlement the gov ernment, after establishing segregaernment, after establishing segrega-tion, only concerned itself in the ten-poral well-being of the unfortunate outcasts. The many Protestant min-isters in the islands never dreamed of extending their work to where it was most needed. The Catholic Church correlect to colored its field Church, ever alert to enlarge its field of usefulness, and to reach the poor, miserable unfortunates, and bring them of usefulness, and to reach within its fold, came to the rescue of the outcasts. Occasional visits to the settlement to render the much needed spiritual assistance were made by Father Raymund, Albert and Boneface

throughout the islands. His first sta-

tion as priest was in Hawaii Island, but it

was destined that his life should be sac

rificed in the spiritual and worldly bet-

from 1871 to 1873. A lay brother com-pleted a little church in 1873. At a meeting of priests hold at this time in Mani, presided over by the Bishop, it was decided to supply the settlement with a resident priest. The Bishop called for a volunteer. Every one of the three priests assembled was ready

Father Damien emphasized his claim for preference in the following brief, forcible speech: "My Lord, remembering that I was placed under the pall on the day of my religious profession, thereby to learn that voluntary death is the beginning of a new life, here I am ready to bury myself alive among these unfortunate whom are personally known to me." Such language could not fail in secur-ing for him the cherished position. He ing for him the cherished position. He sailed directly for the settlement, where he landed May 10, 1873, penniless, and even without a change of linen. The only available shelter he found to protect him from rain and the found to protect him from rain and the burning rays of the sun was a hospitable pandanus tree, in the shadow of which he lived for some time. The very presence of this saintly priest had of itself a marvelous effect on the morals of the exiled. In a letter to his provincial two days after reaching the settlement, he after reaching the settlement, he writes: "You know my disposition. writes: "You know his for the poor I want to sacrifice myself for the poor The harvest is ripe." The lepers. The harvest is ripe." eroism of this humble priest made a deep impression not only on the lepers but the entire population of the islands He commenced to work with a will. The time left between his priestly offices was occupied in improving the worldly condition of his charges. Beside his cierical daties, he did the work of a carpenter, mason, gardener, etc. It is said that he made more than 1,500 coffins for his dead out of the rough boards furnished by the government. On an average he officiated at two hundred funerals a year, where he often was priest and sexton at the

same time. He built little frame houses among them—one for himself, with only two small rooms. I found here a wooden bathtub made by himself which gave testimony to his skill as a carpenter. No leper ever entered this, the plain est of all houses in the village. A chair, table, bed and a few plain pictures representing Bible scenes and the life of saints, his saddle and bridle, well worn, and a few religious books were about everything he left behind him at the time of his death. He built another church, doing most of the work himself, and took great pleasure in rendering its interior attractive by the

oand playing national and sacred songs ember of the band was a leper

Let those Protestant ministers who complain of small salaries listen to how Father Damien managed his financial adairs: "I have not a penny of income—yet, nihil mihi deest, I want for nothing. I have even alms to give away. How is this to be explained? That is His secret, Who promised to give a hundredfold to those who gave up all to Him." What better be furnished of his childlike, could Christian faith? When Father Damien took charge of the leper settlement he tained 600 lepers, 80 of whom were very ill in the hospital. Vice ran high. The poor exiles sought solace in the excessive use of a domestic alcohol, held dances, card playing and sensualities of all kinds. This is the way in which Father Damien proceeded to im-prove the morals of the people : "Kindness to all, charity to the needy, a sympathizing hand to the sufferen and the dying, in conjunction with a solid religious instruction to my listeners, have been my constant means to introduce moral habits among the lepers." It is no wonder that under this kind of precept and teaching the influence of Father Damien the influence of Father Damien increased from day to day in improving the bodily and moral condition of his people. Protestants, entirely neglected by their preachers, and non-believers, soon felt the effect of the religious teaching and example of the only spiritual adviser in the settlement and were not slow in embracing the Catholic faith. This is what one leper had to say of Father Damien, and he was only the spokesman for all: "We are especially satisfied with our pastor. He overwhelms us for all : with his solicitous care, and he himself builds our houses. When any of us is ill, he gave him tea biscuits and sugar and to the poor he gives clothes. He makes no distinction between Catholics and Protestants." On the occasion of a visit of the princess regent to the settlement, one of the Honolulu papers, in referring to Father Damien's work, commented on it in the lowing most beautiful language: "This young priest, Damien by name who has consecrated his life to the lepers, is the glory and boast of Hawaii. He resuscitates the saintly heroism of the bloody arena of the ages of old-nay, he does even more. ages of old—nay, he does even more. Would it not be a great favor to be thrown a prey to the wild beasts rather than to be condemned to live in the poisonous atmosphere of a leper settle-And Damien - Damien, the soldier of Christ—has lived now several years in the midst of the banished lepers of Molokai!" Are there any more witnesses to be heard to that the charges made against Father Damien by a jealous Protestant minister who never saw the leper settle ment were utterly without foundation? I believe not, for "by their fruits ye shall know them." The spiritual and worldly care of the poor lepers remains to day in the hands of devoted priests, brothers and sisters of the Catholic I could not finish this brief sketch of the leper hero without re-ferring briefly to one of his faithful co-

During my visit to the leper settlement I became very much interested in man of medium size, spare build, dressed in a blue cotton suit decidedly worse for long wear, a pair of chear spectacles hanging loosely over nearly the end of a sharp pointed nose. He was the master of the school for boys and leader of the band. His facial expression, bearing and attitude were enough to indicate that he was a tireless worker. It was Brother Dutton, so long associated with Father Damien in the care of the lepers He showed us the different institutions and spoke most enthusiastically, but in great modesty, of his work. In speaking of Father Damien tears filled and his lips trembled. He had not visited the little house in which Father Damien lived since his death, although separated from his school only by a narrow street. The man's whole soul seemed to be in his work, and I presume the great grief caused by the loss of his beloved priest prevented him from entering the little house where they had spent so many hours together in consultations and prayer for fear of increase of mental anguish. Nobody knows the early history of his life. He never speaks of the past. It was rumored that he was disappointed in love during early life, but no proof to this effect has ever been furnished. It is known that he served during the civil war, and that for gallant service he was promoted from the ranks to major. He was a Protestant, and joined major. He was a Protestant, the Catholic Church twenty-one years age, and has been a most devoted member of that Church since. A friend has this to say of him: His superb sac-rifice in going to Molokai was made from no weak or unworthy motive. He was supremely grateful to Almighty God for the gift of the true faith, and simply wished to make the best return in his power, and so, like the brave soldier he had long proved himself to be, he quietly made the decision to devote his life to the most laborious and, humanly speaking, the most distasteful charity in the whole range of the Catholic religion." Soon after Father Damien's death Brother Dutton distance of the Catholic religion.

laborers who shared with his master the

heavy burdens of his early missionary

A HEROIC BROTHER.

day.

ork, and who remains at his post to

tion took away this hope, and he remains at his post, free from the loath-some disease after an uninterruped service of twenty-three years.

How many faithful, devoted and unselfish servants the Catholic Church

mien's death Brother Dutton covered some sores on his legs.

finally believed that he was suffering from leprosy, and was bappy in the thought that in a short time he would

have the great privilege to die of the same disease as his master and join him in heaven. The doctor's examina-

again on earth. When he consecrated himself to the cause of the lepers did so with the expectation that would sooner or later share the fate of his flock. It was his desire and hope that he might be spared for a long time for the benefit of the cause he precaution to escape contagion by ex cluding the lepers from his house and by observing the utmost cleanliness of his person, and by inculcating the same as far as he could on the inhabit ants of his leper villages. With all care, however, he could not escape the unusually prolife sources of contagion in performing his priestly functions especially in administering the more especially in administering the sacraments and extreme unction. The manual labor of the roughest kind which he did for the lepers, to make them more comfortable, could not fail to produce frequently cuts, punctures and abrasions, by which the danger of inoculation was greatly increased. What he had feared occurred before he had expected it. After twelve years of ceaseless self-sacrificing toil among the lepers he discovered accidently that he had himself become a victim of the terrible disease. In his sermons he always addressed his congregation. "We lepers." Now he could say so in truth. In taking a foot bath evening in hot water he noticed that he had blistered one of his feet without having felt any pain. He knew only too well what this meant—the first symptom of the anesthetic form of lep-The physician who examined him later confirmed what had become to him already a conviction. In writing at this time to the Bishop, he said:
"From henceforth I am forbidden to ne to Honolulu again, because I am come to Honoidiu again, because I am attacked by leprosy. Its marks are seen on my left cheek and ear, and my eyebrows begin to fall. I shall soon be completely disfigured. I have no doubt whatever of the nature of my illness, but I am calm and resigned and very happy in the midst of my people. The good God knows what is best for my sanctification. I daily repeat from my heart, "Thy will be done." It was very fortunate, indeed, that Father Damien contracted the macular instead of the tubercular form of the disease and that the palmer side of fingers and

to perform his spiritual functions until a few days before his death, which So ended the precious life of one of the greatest benefactors of the human the hero of charity! The great est heroism of Father Damien was ex-hibited during his illness, as he persisted in working with hands and heart until a few days before his death. What could touch the human heart more than to see a leper priest render manual work and spiritual consolation to a congre gation of lepers, the blind, leading the blind, the lame supporting the lame His heroic death has silenced the vil tongues. The surviving lepers can not be conforted; they will carry their grief over the loss of their faithful shepherd to their graves. The entire population of the Hawailian Islands—in fact the whole world—mourns his death. He has gone to his well earned reward. His mangled remains sleep under the shadows of the pandanus tree which first sheltered the robust, devoted young priest awaiting a glorius res

hands remained clean, permitting him

urrection.

Volumes have been written in praise of Father Damien. Monuments have been erected to his memory, charitable institutions have spruug up to immortalize his heroic charity! but immortalize his heroic charity, but if that humble priest could speak to his admirers he would say, "I have only done my duty, praise God. Send greetings and extend a helping hand to my leper friends."

A New Phase of An Old Contest. Tde battle now beginning between the Church and the French Republic is merely a new phase of a very old contest. When Gregory VII resisted Henry IV of Germany; when Pius IX resisted Bismark, it was because the State claimed a control over the B which the Church could not allow. Whatever attempts may be made to cloud the question, this is the real point at issue Are bishops, as bishops, responsible to the State or are they responsidle to the Church? The Iron Chaucellor boasted that he would never go to Canossa; but the day came when he was glad to do so. Combes is not a stronger man than Bismark.-Antigonish Casket.

Browning on Father Mathew. An interesting batch of hitherto un-published letters adressed by Browning to his friend Mr. Domett in New Zea land was sold at auction recently Among the letters is one in which mention is made of Father Mathew. The appearance of the Irish Apostle of Temperance upon a London platform is Temperance upon a London platform is spoken of by the poet as the most interesting event to him of a London season. This, said Browning, was a return to elementary Christian teaching, for the goodness of the Capuchin was so apparent and so communicable that you wished to be good by merely seeing and hearing him. Browning himself sat on the platform, and among the audience, within the sphere of this infectious sanctity, sat-Carlyle.

Night-thoughts are deepest. The sense of immensity, the darkness, shutting out all those myriad sensible objects that fret and distract the mind, the silence, always unbroken except by thing sounds of winds or waterfallsall these help to cast back the mind on itself, and by concentrating its faculties, to intensify thought and sub-due emotion. Could this be the reason, apart from the leisure it afforded, why the Son of God found strength and re spite by spending the night in prayer in the solitude and mountains?—Rev. P. A. Sheehan.

The new hell which passion or unbe lief has evolved is simply no hell at all. The same old wily Father of Lies who grinningly blinds people now will yet laugh at their destruction if they heed not the Christ-taught truth in time. —

AUGUSTINE AND HIS " SUC-CE: SOR.

A Cleveland (O.) paper, in noticing the visit to this country of the (Pro-testant) Archbishop of Canterbury

says:
"Dr. Davidson is the ninety-fifth Archbishop of Canterbury. There is no dignity so antique as that of his office. St. Augustine was the first holder and his successors have been among the greatest men in England. In addition to an official residence within the Cathedral at Canterbury, and a stately palace in London on the bank of the Thames, the Archbishop possesses a stipend of \$75,000 a year, derived from a fund of \$40,000,000, well invested. The Church is not supported, as many suppose, by the tax-payers of England."

As to this last assertion, it may be corrected—for it needs correction—by quoting the following, which we find in a recent issue of a London paper, is answer to a question from a correspond

ent:
We have stated many hundreds of times that the so-called Church of Eug land is supported by a tax levied on property known as tithe. She has also received from the State the Church fabrics and glebe lands which belonged to the Catholic Church, and which were transferred to the religion created by statute as the time of the great dissen in the reign of Henry VIII. The tithe tax varies, but it yields on an average about £5,000,000 a year. The Church received grants from the State of several millions a year for its schools. The tithe is levied on the land, and enforced in the courts of law.'

Strange that the Cleveland editor should be ignorant of this, which is so well known to all persons possessing even but a moderate knowledge of Eng-The Church to which lish history. Archbishop Davidson belongs is the Established Church of England. How "established"? Established by law of the State, and, as such, supported by funds derived from State - authorized and State - enforced taxation. branch of that Church which exists in Ireland was the law established Church there and was financially supported by the tithe — a tax levied upon landed property — until it was disestablished and disendowed by the Act of Parliament passed in 1869 during the administration of Mr. Gladstone. There is a Society in England, the object of which is to have similar legislation passed in respect to the Church of England; that is, to have it deprived of its status as the State established Church and of its financial maintenance by a

State tax.

With regard to the assertion or suggestion that Archbishop Davidson is the successor of St. Augustine, the Cleveland paper is in need of further correction, if, as is obvious, it means to imply that the religion of the present Archbishop is the same as that of Augustine. Of course, it is nothing of the gustine. ort. The religion of Augustine was the religion of the Pope who sent him the religion of the Pope who sent him to England and made him Archbishop of Canterbury. All history tells us— even history written by Protestants— that Augustine was sent to England by Pope Gregory, and, of course, Pope Gregory would not have sent a Protest-ant, even though there were such in existence at the time, which there weren't. Nor would he have sent weren't. any person of a religion different from his own, and his own—that is, Pope Gregory's religion, was the same as that of the present Pope, Pius X. Pope Gregory believed in the same sacraments and the same form of worship that Pope Pius believes in. Pope Gregory and Augustine said Mass just as Pope Pius and all Catholic Bishops and priests do to day, and they (Gregory and Augustine) believed in the seven sacraments, and in the invo-cation of Saints, and praying for the faithful departed, and honoring and praying to the Blessed Virgin, and, in short, in all the practices of the Cath olic Church as we have them in every Catholic church or chapel in the world at this present time. And of course Augustine and all his successors in the See of Canterbury for many centuries believed in and obeyed the Pope as

head of the Church. How unlike all this to the belief and practice of Archbishop Davidson! Augustine could to-day revisit Canter-bury in the flesh he would find the religious associations and belongings o his ancient See vastly different from what he and his forty Benedictine onks left them thirteen centuries ago. -N. Y. Freeman's Journal.

A GRAND TESTIMONIAL TO A VETERAN TEACHER.

Notre Dame University honored veteran teacher with a magnificent gold medal bearing the inscription of "Notre Dame University to John Davis" as a recognition of the venerable teacher's labors in the cause of Christian educa tion. It was awarded to him by the University on the occasion of the celebration of his Golden Jubilee at Monroe, Michigan, on Tuesday, September 6th.
This grand testimonial from the
the Catholic University of the West the Catholic University of the West was a much appreciated gift by the many of his former pupils, as well as the venerable Jubilarian. The veteran teacher was so overcome with surprise and astonishment at the reception of

cally unable to express his gratitude, except with tears. Mr. Davis' old boys will never forget Notre Dame's magnaminity. They will ever gratefully remember this valuable testimonial which the President and Faculty of America's great University bestows on a humble but valiant colaborer in all that Notre Dame stands

his beautiful token that he was physi

There seems to be a growing impres sion among our young people that pleasure and dissipation are synony-mous. Parents would do well if they occasionally asked for an accounting of the hours spent away from home by those over whom they are set.

Think twice before you speak or act once and you will speak or act the more wisely for it.

LETTER FROM THOS. O'HAGAN.

To T. J. Murphy, Esq , Barrister, London. Grenoble, France, Aug. 31, 1904.

Dear Mr. Murphy :- Just now a good deal of history is being made in Europe, and unhappy France is a large contributor. You, of course, are aware of the rapture of France with the Vatican. but in my opinion this will result in food for the Catholic faith in France.

So many factors have contributed to the present condition that a brief letter would be all too short to give you even an idea of the evolution of events.

The causes are political, social and religious. The greatest mistake that the Church has made in France—I nean the Church Monarchical-was in not paying heed-practical to the advice of the late Holy Father, Pope Leo XIII., when he coun-seled the Episcopate and people of France to accept the Republic and do everything in their power to make it veritably Christian. Unhappily for France, she is divided, and this division is working her destruction for the adage. 'A house divided against itself must fall" is not yet too old to be a truth

plainly realizable. The very worst element have now hold of the Government in France—an element not only devoid of fith and religion but surcharged with hostility to the Catholic faith. When Gambetta coined the expression "anti-clericalism" he little dreamt that a day would come when his successors, casting from them all semblance of justice and honor. would so better his sentiment and in-struction as to make France a laughing

stock in the eyes of Europe.

I must confess that I have found moral life and practical faith low in France as these twain go together, for it goes without saying that when the altar is robbed of its celebrant and the cloister of its monk and nun-when men defy the law of God-it is the tritest truism to say that with the breaking away the plain of moral life must lower. In the face of these evils the Catholic Party in France seem to be dazed and powerless. They do not meet the situation as did the Catholics of Germany when Bismarck entered upon his career of persecution. Just now the trains are crowded with pilgrims in France whose objective point is Lourdes. is all very well, but to my mind it is not pilgrimages to Lourdes that the French Catholics are in need of to-day -it is practical organization such as the flery and astute little Windhorst effected when by dint of courage and judgment and tenacity he led the Centre Party of Germany to victory.

However, this condition — unhappy condition—in France will pass away. French character is full of painful con-The history of France witnesses to this. It also witnesses to the fact that French genius and French ife and French progress must at times find evolution in violence-in a word, that the French people, who are en-dowed with supreme gifts and qualities beyond all others, must at times lose their head in order that they may again find it.

The Parisian mob may erect a statue to the goddess of Reason, but despite all successes the French mind is too logcal to cut loose forever from Eternal Tauth.

Either the downfall of the Combes Government or a Revolution is among the impending events in France. Let ope it will be the former.

With kind regards to your family,
I am dear Mr. Murphy,

Truit-a-tives

have all the medicinal properties of fruit, in a highly concentrated form. Not like them for curing Indigestion, Constipation, Headaches, Sick Stomach and Kidney Troubles. At druggists. 50 cents a box.

THE HOME SAVINGS AND LOAN COMPANY LIMITED

In business as a Savings Bank and Loan Company since 1854.

HEAD OFFICE:

78 Church St., Toronto

BRANCH "A"

522 Queen St. W. Cor. Hackney

Assets \$3,000,000.

Interest allowed on Deposits from Twenty Center upwards. Withdrawable by Cheques.

Office Hours:

9 a.m. to 4 p.m. Saturdays 9 a.m. to 1 p.m.

OPEN EVERY SATURDAY NIGHT

7 to 9 O'Clock.

JAMES MASON, Managing Director

Sacred Heart Review. THE TRUTH ABOUT THE CATHO-LIC CHURCH.

SY A PROTESTANT THEOLOGIAN.

CCCXIX.

When the editors of the Presbyterian Witness remark that, so far as they know, the Pope has never yet expressed himself in favor of the religious free-dom of Christians as such (although he energetically affirms the religious free-dom of the Jews), the connection shows that they mean this as a reproach. But is it a reproach ?

As we have seen, if this is a reproach, it is one that almost certainly falls upon the Witness itself. We can not believe that the editors allow that an evil religion is entitled to freedom merely by covering itself with the name of Christian. Were not the Anabaptists of Munster rightly punished for their murderousness and their libidinousness? Was not the Family of Love rightly suppressed under Eliza-Love rightly suppressed under Eliza-beth and James? Mormonism teaches that the large indulgence of sexual de-sire, if it issues in offspring, raises a man to the rank of God, and that there is no other God than such as have acquired Divinity thus.

This hideous tenet can never be overcome by argument. It issued from the corrupt heart of an evil man; it is maintained by corrupt and evil impost-ors; it is spreading with polluting rapidity among the lower orders of our own country and others. What same man will claim for any one a right to man will claim for any one a right to teach it? The question whether the propagation of such a tenet should not be forbidden, and the prohibition enforced by the sword, is surely only a question of expendiency and practicability. Such penal legislation can never be forbidden in the name of Christian froedom.

Christian freedom.

I notice that a Mormon has just written a book in which he declares that his utmost charity can hardly persuade him to own us for brethren. The suade him to own us for brethren. The vile and impudent wretch! We his brethren! He might as well call us the brethren of his father the devil. There is war between us to the death, and if the Christians of our land are so nerveless, have so little moral energy, that they will not put down polygomous Mormonism, by whatever means are found necessary, they will deserve all that shall befall us when the cancer shall have spread from Canada to the

The doctrines of the Oneida Perfec tionists are far fouler than even Mor-monism itself, for they allow the indulgence of appetite under conditions that shall guard against the multiplica-tion of life, and distinctly identify love with lust. Yet when this community, daunted by the indignation of its neighbors, announced that it had abandoned the premiscuousness to which it had given the name of "complex marriage," there were religious papers which made haste to assure it of the sympathy of Christians in carrying out the other parts of its social experiment. The fact that it retained the putrid abyss of religious belief, of which its there were religious papers evil practices were but the expression, was to go for nothing! The community remained, in principle, rotten to the core, but, because it had been for the time being frightened out of the exer-cise of its belief, it was to be gathered within the circle of Christian sympathy and helpfulness !

What peculiarly emphasized this precipitate embrace offered to these Per-fectionists was, that, not far from the same time, the same paper had been using most scornful language towards a religious community, whose doctrine and practice of Christian morals are confessedly, and eminently, above re-proach. Yet it maintains that Christ may revive early gifts and functions of the Church, and as this might throw the influence of certain religious editors into the shade, it is berated in terms which stop little short of accusing its leaders of downright dishonesty, although they are known to he was of though they are known to be men of minent personal worth.

To be sure, they believe that the coming of the Lord is at hand, and the paper in question is scandalized that we should be thought to need Christ particularly in these happy days. Let him wait, it signifies, until send for him. Indeed, there are certain religious editors who seem to be as uneasy over the prospect of the Lord's second coming as Herod's sanhedrin was over the news of His

In fact, this paper seems to think that we hardly need even the Saviour's teachings. It says, for instance, that it was all very well for Him to oppose divorce in His day, but that His day is not our day, and that we have a right to go our own gait, without overmuch concern about His opinions and injune-

However, I understand that this paper has pretty much ceased to call itself a religious paper, and we are not now concerned with the teachings of

irreligious papers.

Even Luther taught that concubinage, while not to be commended, is only a venial sin, worse than permitted polygamy, but something that need not polygamy, but something that need not interfere with a man's justification. Now was it wrong for the civil authority to put down such an opinion? And as Luther maintains that his doctrine of justification had ruined public moral-ity, would it have been wrong for the Emperor Charles to put down Luther-

anism if he could? This has nothing to do with Charles' severities in the Netherlands, for these were mainly directed against Calvinism, which is a system of a widely different tenor, as Mohler points out. It seems farther from Catholicity than Lutheranism, but ethically it is a good deal nearer. It is sad folly for Calvinists to allow their system to be identified with Luther's Lutheranism. Modern Lutheranism seems to be quite a

different affair. However, both the systems began by denouncing Catholicity as evil, and false, and idolatrous, and unscriptural and pernicious, and worthy of being persecuted to the death. Now, as Hallam remarks, European society had been for ages identified with Catholicism, religiously, morally, and civilian. ism, religiously, morally, and civilly.

Then, not to say that the spirit of those ages ill-endured religious dissent in any form, how could Catholic Europe be forbidden to strain every nerve defend itself against this disintegrating and ferocious assault? No more than Christendom can now be forbidden to strain every nerve to guard itself against dissolution under the assault of Anarchism. Already this danger has led our own nation, for the first time, to restrict the propagation even of abstract opinion. This is a sad necessity, but we can hardly dispute that it may be imperative, if rightly restrained and balanced.

Therefore we cannot say that opinions, either religious or political, are always to be allowed. They may be so harmless as to deserve no attention, or so strong as to make attempts at sup ression futile. Again, they may b langerous as to make it worth while to dangerous as to make it worth while to throw everything into the breach in the bare hope of checking them. Cath-olicism did not succeed in reclaiming all Europe to itself, but it did succeed in saving much, and in reclaiming much. How can we censure it, espec-ially when we remember that it was contending against a power which called

contending against a power wine teacher for its extirpation by the sword? Luther gave the watchword at the be-ginning. "Bathe your hands in the blood of the Pope and Cardinals." Lord Macaulay was a decided Pro-testant, but he is fair-minded enough to give simply a vivid picture of the mighty struggle, without dealing out praise or blame on either side. He treats it as what it was, an inevitable conflict between two irreconcilable

forces. Now how could the Pope proclain the right to exist of a religion which denied his right to exist, which would know him only as anti-Christ, and which called for his blood? Even now how can we expect any such formal declar-ation from him? Protestantism has mitigated its animosity towards him, but it has not abandoned it, and only exceptionally treats him as a legitimat power. Where Protestants do, they meet from him a thoroughly benevolen reception. Nay, without asking how they felt towards him, he allowed English and American Protestants

English and American Processing to worship at his capital city of Rome, long before he lost his temporal authority. When a Prespective asked Gregory XVI. for leave to build a church in the city itself, his Holiness smilingly answered You should have built it without asking me. No one would have interfered. Now that you have asked, I am obliged to request you to build your chapel outside the walls." This information was given to me during Gregory's reign, by a gentleman who had just e from Rome.

It seems to me therefore that the Pope has come just as near affirming the re-ligious freedom of Christians as such as can be reasonably asked of him, seeing that he must of necessity view Protest-antism as a lamentable defection from truth and from rightful authority in the

CHARLES C. STARBUCK. Andover. Mass.

SAURAMENT OF BAPTISM.

In closing our review of the Sacra-ment of Baptism there are several matters to which we desire to direct attention. These relate to the kinds of baptism, who are authorized to administer, it the ways of administering it, the names be given those baptized and the obligations of godparents.

Those who have not forgotten their catechism will recall three kinds of baptism; namely, baptism by water, by blood and by fire. Only the first, how-ever is a sacrament. The other two simply supply the place of the sacra-ment when it cannot be administered. Martyrdom is baptism by blood, while the fervent desire to receive the sacra-ment is called the baptism by fire.

becomes apparent the obligation rest-ing upon all lay persons of knowing how to baptize. This we have heretohow to baptize. This we have hereto-fore pointed out.

Next as to the valid ways of admin-

Next as to the valid ways of admin-istering the Sacrament of Baptism. These are three: namely, by pouring, by sprinkling and by immersion. Ac-cording to the rites of the Church in this part of the world, however, the

The next matter deserving consideration is the name to be given the one baptized. In this day of foolish fashions admonitions in this particular are quite opportune. Among a certain do class of parents there is a growing de-sire to name their children after distinguished persons or to give to them names found in the popular novels of the day. Such action is frivolous and keeping with the spirit of the

sacrament. Baptism, as we have seen, makes us children of God and thus distinguishes us from those who are not Christians. Many of the names chosen after the fashion, however, are anything but indications of a Christian, contrary, some are of heathen origin. The names of God's most glorious servants found in the list of saints and on sanctified scroll of the Church should be sufficient. Who selects there

from will make no mistake.

Finally as to the selection of godparents. This office is one of very
grave responsibility. Upon those who
assume it is imposed the solemn duty
of instructing the child in the Catholic from will make no mistake. religion should parents neglect, or death prevent them from doing so. Such being the case two conclusions follow. First, that god-parents should always be Catholics; secondly they always be Catholics always be Catholics; secondly they should be such Catholics as are able to comply with the requirements of the obligations they assume. On this point we do not wish to say more than that the opportuneness of these catecheti-cal reviews will no doubt manifest itself to a great many readers. Those who find themselves wanting should hastily and eagerly supply the deficiency.-Church Progress.

Self conquest is the greatest victory.

PIVE-MINUTES SERMON.

Eighteenth Sunday After Pentecost.

PRESUMPTION OF GOD'S MERCY. Unless you have believed in vain .- (1 Cor. v. 2)

Dear Brethren: The Apostle appears to be of a different mind from some of us, who seem to think that there is no such thing as believing in vain. Do not sinners rest quite secure in their wickedness just because they believe in the true religion? Do they not feel sure of salvation because they know how to be saved? Is not the blessed privilege of the holy faith the secret reason of many a person's delay of repentance? It is against all such of repentance? It is against all such that St. Paul stands when he speaks of a vain faith; and our Blessed Lord himself when he says that pagan Tyre and Sidon shall rise up in witness against those who had the true religion and need it only to profit themselved. and used it only to puff themselves up with spiritual pride.

with spiritual pride.

To be guilty of an unused faith is the high road to eternal loss among Catholics. Some poor souls will be lost because, though born in error, they have refused to fellow the light of reason into the Church. But we shall be lost, if at all, because we have believed in vain. Some outside of the Church shall be lost because they have sinned shall be lost because they have sinned even against the simplest precepts of nature's law. But we shall be con-demned for believing all that Our Lord demed for believing all that our bold revealed and making it vain by our wicked deeds. A vain faith is like the background of a picture: the eye catches and dwells on the objects in the foreground, but these could not be seen clearly but for the tints in the back-ground against which they are drawn. So what we do will one har drawn. trasted with what we know; the strong light of faith will only cause the black filthy sias of our life to be more fully revealed to the Judge.

Have you never seen a blind man whose eyes seemed perfectly good, clear, and bright, and yet utterly blind? There is such a kind of blindness; some men really have eyes and see not, because the nerve is dead, and see by and walk by and live by; to know His law and live up to it; to know our sins and to confess them with true up and down the earth. It sorrow—in a word, to practise what we know that we ought to practise. But some become like the idols of the nations you read of in one of the Vesper psalms: "They have eyes, and see not; they have ears, and hear not." Wicked Catholics perceive the right way; they hear of the dangers of the wrong way, and go right along with this knowledge, and neglect prayer and Mass, blaspheme and fight, get drunk have been in past year other their faith will save them. Brethren, their faith is vain: their ope of eternal life is not reasonable or ell founded; the beauty of the truth they possess is like the cold beauty of a corpse, which makes one shudder only ore from its incongruity with the

putrid decay so surely approaching.

Yet how rich a treasure is the true faith! What a comfort to know the truths of religion! What a privilege to know our Lord and Saviour Jesus Christ, and to be in communion with Him, His Blessed Mother, His glorious saints, His holy Church! What a per saints, His holy Churen! What a per-versity, then, to use all this as a burglar uses his rope-ladder; a means of making a criminal life more secure. But it cannot be. It is a delusion. There is no means of making a criminal life secure, except by turning quickly away from it, detesting it, confessing it, and, by the light of faith and the strength of charity, leading a good life.

WHEN A CATHOLIC VOTES.

That was a notable address which the Honorable Charles J. Bonaparte delivered at the commencement exercises of Notre Dame university As to the authorized ministers of the sacrament these are Bishops and priests, although in cases of necessity any lay persons can also baptize. Here taken from his address: "True, the church has no politics; she knows nothing of candidates or platforms, of administrations or policies, of tariffs or currencies. She is mute on every ques-tion as to which honest men honestly differ, and no more tells her children what ticket they shall vote than what food they shall eat or what clothes they shall wear. But as she demands that they eat with temperance, that they dress with decency, so she requires them to vote with an unclouded judgment, with an undrugged conscience, with the good of their country as their motive, with the fear of God before their eyes. Just so far does the Church go in tating" to her children "how to vote. In so much has religion something to do with politics. Electors are respons ible for the use they make of their franchise. Their elector's oath oblige them to cast their ballot according t the light of conscience. As represent-atives are responsible for the laws they make, so are electors responsible for the men they choose to make and exe-cute the laws. Men of experience, en acquainted with the law, and above all possessed of Christian principlesthese commend themselves to a who is a Catholic. Needless to say Catholics realize their obligations toa word those who act justly in dealing with all questions touching the Church. More than this the Church does not ask. She can hardly be satisfied with

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Youge Street, Toronto. References as to Dr. McTaggart's profession-tending and personal integrity permitted

Sir W. R. Meredith, Chief Justice.
Hon. G. W., Ross. Premier of Ontario.
Rev. John Potts, D. D., Victoria College.
Rev. William Caven, D. D., Knox College.
Rev. Father Teefy. President of St. Michael's
College, Toronto.
Right Rev. A. Sweatman, Bishop of Toronto.
Hon. Thomas Coffey, Senator, CATHOLIC
RECORD, London.

Dr. McTaggart's vegetable remedies for the iliquor and tobacco habits are healthful, safe, inexpensive home treatments. No hypodermic injections; no publicity; no loss of time from business, and a certainty of cure. Consultation or optrespondence invited

You can try it. FREE.

THE PRESENCE OF JESUS.

BLOOD."

Everything about Jesus, the merest accessory of His Church, the faintest vestige of His benediction, the very shadow of His likeness, is of such surpassing importance that for the least of these things the whole world would be but a paltry price to pay. The gift of being in the true Church is the greatest of all God's gifts which can be of His Church? Unbearable thought

But even inside the Church there are wandering Cains, impenitent sinners who have gone out from the presence of God and wilfully abide there. They have lived years in sin, and the chains of sinful habits are heavy upon them They have resisted grace a thousand times, and it looks as if the divine inspirations were weary of whispering to hearts so deaf. Nothing seems to rouse the nerve is like the soul of the eye. So with our faith: God gave it to us to all. Their conversion must be a per-They are living portions of hell moving up and down the earth. It is only by God's mercy, and through the merits of Jesus, that we are any better than these obdurate sinners. Yet we rightly thank God, even while we tremble at the possibility, that He has prevented our falling into such a state. What then if we were like to these? What if we were numbered among the hardwere now even what we ourselves may have been in past years, before the and debauch, and steal, yet having all the time full assurance that somehow or out to us, and we had the grace to lay hold of it and let it draw us safely to the shore? Yet if we were any of these, heathens or heretics, or obdurate sinners, we should still be far better off than if there were no Jesus in the world; for all these classes of men are

> Father Cahill, Oblate of Mary In maculate, writes from Portage-du-Rat to Archbishop Langevin of St. Boni-

evangelization.
"If Catholics knew the good that is

"I shall not be able to get along without a young assistant priest; he will be obliged to learn the Santeaux to succeed me in visiting the distant mis-sions on the Lake of the Woods, the most beautiful lake in the world.

THE WAYS OF DOING THINGS HAVE GREATLY CHANGED .- NO BRANCH O SCIENCE HAS MADE GREATER ADVANCE-MENT THAN THAT OF MEDICINE-THOUSANDS OF LIVES PROLONGED B

"Few things have developed as rapidly during the past quarter of a century as the science of medicine," said a well known practitioner recently:
"And undoubtedly the most striking

Every mother who sends us her address Nestlé's Food

FATHER FABER IN "THE PRECIOUS

greatest of all God s gifts white can be given out of heaven. We cannot exaggerate its value. It is the pearl beyond price. Hence also the woefulness of being out of the Church is not to be told in words. I doubt if it is even to be compassed in thought. What, then, if we had so far lost Jesus as to be out yet not without some sweetness, as it makes us feel more keenly how indispensable He is to us, and what a merci-fal good fortune He has given us to

blessed by Jesus, are visited by His grace continually, and are for His sake surrounded by hopeful possibilities of which they themselves are not aware How unspeakably dreadful then our life would be without Jesas, when to be a heathen or a heretic is a misery so terrible!

AMONG THE INDIANS OF MANITOBA.

face:
"You will be happy to learn that I have had the consolation of baptizing a group of little savages in the chapel of our school of St. Anthony of Padna. Their family, which belongs to the house of 'Dalles,' was received by the Protestant minister, two years ago, but they never professed any religion for the simple reason that they knew nothing. As the Protestant teacher of the Dalles was recalled, the school has been closed, and we have thus been able success of this medicine has induced success of this medicine has induced to receive several pagan children of this mission.

"We are preparing three little we are preparing three fittle pagan girls to be baptized at Easter. Then all our children will be baptized. Little by little the school of St. An-thony of Padua is doing its work of

being done in our schools for savages they would manifest more zeal in help ing the missionaries in charge. of clothing, we get very little.

IN MODERN DAYS.

MODERN DISCOVERIES.

phase in its progress is in the treatment of the blood. In the old days it was thought that opening a vein and letting the blood out was a cure for most diseases. The utter fallacy of that theory was discovered after a while. Then the symptoms of the disease were treated and the blood disregarded. That also has been shown to be a wrong practice, for, though driven away for a ime, the symptoms always return if cause is not removed, and the disease is worse than before. It is the root of the disease that must be attacked, and the most important develop-ment of modern medical science has been in discovering that, in most diseases, this lies in the condition of the blood. If the blood is thin and poor, the nerves and vital organs cannot receive their proper nourishment, the system becomes run down and in a condition to invite disease. Build up

That Dollar of Yours.

Is not very much by itseft, but fifty of them, that is, less than one dollar a week, would pay for a policy of endowment insurance for

Then-If you died during the next twenty years, your beneficiary would receive \$1,000.00.

Or—If you lived, you would receive \$1,000.00 yourself, which, together with the accumulated surplus, would make a total return largely in excess of all premiums paid.

An endowment policy makes an excellent investment for small savings and you will never have a better time to secure one than now. The older you get the greater the premium. Let us have an opportunity of talking the matter over with you.

NORTH AMERICAN LIFE

HOME OFFICE: TORONTO, ONT. JOHN L. BLAIKIE, L. GOLDMAN, A.I.A., F.C.A. Managing Director. W. B TAYLOR, B.A., LL.B., Secretary.

AND STILL IT LEADS

as applied to the gain in net amount of assurance in force in Canada for the

Five Years ending December 31st, 1903

The MUTUAL LIFE

OF CANADA.

. still maintains its stand at the

Head of all its Competitors

among Canadian Life Companies, as shown by the Government Reports.

the blood, restore the worn-out nerves and you remove the cause. When the cause is gone the disease will vanish." An instance of the truth of this is given by Miss A. M. Tuckey, Oxdrift, Ont., who says: "I do not know what would have become of me had it not been for Dr. Williams' Pink Pills. My lood seemed to have turned to water and I was troubled with dizziness, head-aches and general prostration. I tried everal medicines but instead of getting several medicines but instead of getting better I was gradually but surely growing worse. I became so weak I could no longer work, and it was while in this condition I was advised to try Dr. Williams' Pink Pills. After using the pills for a few weeks I began to gain strength; my appetite returned, the headaches and dizziness vanished, and before long I was enjoying as good health as ever I had done in my life. I cannot thank you enough for the good cannot thank you enough for the good the pills have done me, and I hope they will long continue to help other suffer-

Indigestion, neuralgia, heart trouble, antenia, kidney and liver complaints, rheumatism, the functional ailments of women, and a host of other troubles are all a disease of the blood, and that is why they are always cured by the use of Dr. Williams' Pink Pills, which act success of this medicine has induced some unscrupulous dealers to offer pink colored imitations. You can protect yourself against these by seeing that the full name "Dr. Williams' Pink Pills for Pale People" is printed on the wrapper around every box. Sold by direct from The Dr. Williams' Medicine Co., Brockville, Ont., at 50 cents a box or six boxes for \$2.50. medicine dealers or may be had

A LINIMENT FOR THE LOGGER — Loggers lead a life which exposes them to many perils. Wounds, cuits and bruises cannot be altogether avoided in preparing timber for the drive and in river work, where we and cold combined are of daily experience coughs and colds and muscular pains cannot but ensue. Dr. Thomas Eclectric Oil, when applied to the injured or administered to the ailing, works wonders.

administerer to the alling, works woulders. THE MOST POPULAR PILL.—The pill is the most popular of all torms of medicine, and of pills the most popular are Parmelee's Vegetable Pills, because they do what is asserted they can do, and are no: put forward on any fetticious claims to excellence. They are compact and portable, they are easily taken they do not nauseate nor gripe, and they give relief in the most stubborn cases.

HEADACHE AJAX HARMLESS HEADACHE

IS CAUSED BY INDIGESTION K. D. C. and K. D. C. Pills are guaranteed to CURE in trouble or money retunded New Classom Free Samples. N. D. C. CO., Ltd., New Classom Boston, Many Pictorial

Prayer-Book for Children

Mass and Way of the Cross Illustrated. POST-PAID, 10 CENTS.

Catholic Record Office LONDON, CANADA.

Binder Twine

Call and see our Binder Twine. BEST and CHEAPEST ever brought into London.

The Purdom Gillespie HARDWARE COMPANY,

118 Dundas St., London, Ont.

SOUR STOMACH, FLATU-OTHER FORMS OF DYSPEPS!

Bees-Wax Candles.

WILL & BAUMER CO. have been on the market and their excellence is attested by the ever-increasing sales. "PURISSIMA." "L'AUTEL." STANDARD." "WHITE WAX."

Stearine Candles—all grades

EIGHT DAY OIL, the best that the market affords. Sold in 5 gallon cans imperial measure. Our goods are for sale only by relia

The Will & Baumer Co , Syracuse, N. Y.





Ambrose KENT & Sons 156 Yongest Toronto pleas is the Alex

CHA

himse

succe

I hav

found I eximind

The

and and est green con house kn re per ing

CHATS WITH YOUNG MEN

The man who spares no pains to make himself a closely knit bundle of good habits will usually be found ten times as hard to down in the battle of life as he who has drifted along relying for the dublons relying for success upon the dubious nervous or-ganism provided him by nature and accident.

Genius.

Men give me some credit for genius. All the genius I have lies in this: When I have a subject in hand I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. Then the effort which I make, the people are pleased to call the fruit of genius. It is the fruit of labor and thought.—Alexander Hamilton. Alexander Hamilton.

What's the Use in Waiting?

Nothing is ever gained by postpon-ing duty. Disagreeable situations, and even trouble itself, accumulate a sort of interest, and there is more of it to be liquidated the longer it is shirked. Den't borrow bother, but den't dedge it. Face it, and have the difficulty out early in the game. Meet duty also promptly, and it will never be irk-

To be a Recognized Force. The honest ambition of every man should be to do something, to do so some one thing if possible better than anyone else can do it, to be a repreman in a community, to be an active force in the intellectual force that surrounds, supports and give li to material progress and prosperity.

Moulder of Character. Moulder of Character.
The inspiration of a single book has made teachers, preachers, philosophers, authors and statesmen. The first good book read by one, has often appeared before him through life as a beacon, which has saved him from many a danger. On the other hand the dedanger. On the other hand the danger. On the other hand the demoralizing effects of one book has made to the demoralization of the demoral to the adults, now in prison, trace the inning of their downfall to the eading of a bad book.

Our Estimate of Ourselves. We are our own best advertisements, and if we appear to disadvantage in any particular, our standard in the nate of others is cut down. The great majority of people who come in contact with us do not see in at our contact with us do not see in at our homes; they may never see on stocks and bonds, or lands and houses; they know nothing of us, unless it be by reputation, but what they see of our personality, and they judge us accordingly. They take it for granted that they received a sample of our general appearance is a sample of what we are and what we can do, and if we are slovenly in dress and in per-sonal habits they naturally think that our work and our lives will correspond. They are right.

The Whole Secret What is the secret of riches? Sav-

Why do men wish to be rich? Chiefly because of the feeling of independ-

when does one's financial independence begin? When he commences to have—that is, when he carns more than

The late Collis P. Huntington says that in his first year of work, he earned \$84 besides his clothes and board, and he saved every cent of it. He was always very proud to refer to this fact.
"At the end of the year," he once said,
"I was as much a capitalist as I have ever been since. Start two young men upon the road of life. If one earns \$75 the first year and saves \$50, and for while in the second instance the twenty years will have produced no growth, in the other the habit of economy and of saving the pennies becomes the most finely tempered and useful tool in his possession, and the growing capital is a servant which from a child grows into a giant for his master's ad-

vantage. remarkable with what unanimity rich men recommend saving as the pathway to riches. As a matter of fact, the means is better than the end; for the habit of saving (if it is not carried to excess—of which there is sometimes danger), promotes every domestic and social virtue—prudence, comfort, peace of mind and good citizenship. These, after all, help to make life more worth living than the mere accumulation of wealth. All may not become rich, but all may save. And this higher blessing, like all the best blessings of life, is not beyond the reach of the poorest man.—Catholic

Helpful Thoughts

It is the things we do under adverse circumstances that show the metal of which we are made.

He that respects himself is safe from others; he wears a coat of mail that none can pierce.—Longfellew.

Odd moments well applied will turn failure into success and open the way for happiness and life.

The best things are nearest-breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes certain that daily duties and daily bread are the sweetest things in life.

No one knows what he can do until No one knows what he can be duton the tries. The germs of success are in every nature, but hard work is required in order to mature them. It has been said that genius is infinite patience. He who fixes his eyes on a certain goal, be it ever so high, and makes for it with all his strength, is pretty sure to rise above the diffi-culties that beset his path. This is

happy influence.-E. V. B. Alexander. Hard Work The Secret of Success

The young man who receives from kind and loving parents the opportunity of a high school or college education is more favored than perhaps he knows or appreciates. Education is a splendid weapon wherewith to fight the battle of life, and he who possesses it has an im-mense advantage over his less favored fellows who have to face the world, as

tellows who have to late the world, as it were, unarmed.

Yet the boy who has had few or no opportunities for schooling need not be discouraged. Every community can show men who have wrested success from life under the most discouraging circumstances. The college-bred youth has not the whole field to himself, by any means. In every walk of life, and in every profession, men have life, and in every profession, men have succeeded whose early education was obtained not in school or academy save the school of hard work and the acad

amy of the world.

The late Wilson Barrett, the eminent English actor, playwright, and manager is an example of one who rose to a foremost place in his chosen profession despite the handicap of a youth which knew little or no schooling. His death the other day makes his example apropos-At the age of thirteen we find him hard at work in the office of a wholesale corn merchant, who paid the lad six shillings a week. Out of this sum his parents allowed him two shillings and sixpence with which he was expected to clothe and feed himself. He had only a bed and sup-per at home. His hours of labor were from seven in the morning until ten or eleven at night, with a half hour's rest for breakfast and another half-hour for lunch—the larger portion of which time he employed in reading whatever he could lay hands upon, especially anything about plays or the stage. Every cent that he could spare Every cent that he could spare from his tiny weekly stipend, or could gain in any extra way, he spent on books. His duties at the corn merchant's were numerous and varied. He would carry money to the bank on foot and convey grain to a purchaser with a horse and cart, and more than once, when about fourteen, he actually lugged sacks of corn or flour for certain distances, the sacks often weighing two and a half hundred weight. About this time, when he used to have to go to the wharfes for flour, the men, seeing him do men's work, put hindrances in his way, drove their teams into him, and jerred at him. But he did not mind them. He kept on at his toil in all weathers, although sometimes so thinly clad that he had his hands

When young Barrett was fourteen he begged his master to let him leave work at 8 o'clock for one evening in each week in order that he might attend evening school at a charge of twopence. This request the merchant granted to him for about six weeks, but granted to him for about six weeks, but at the end of that time, finding that the boy was too much missed, he withdrew the permission. And this was the extent of the schooling of Wilson Barrett. Despite all this, however, he made a name and a place for himself in the world. And it is pleasing to record that in a profession beset with unusual dangers and temptations his name was never associated with any scandal such as darkens the fame of so many actors. darkens the fame of so many actors

Wilson Barrett's case is only one of many. We cite it here not to inspire all our young men to be actors, but all our young men to be active, says simply to show how persistent and pitient effort will succeed no matter how unfavorable and unfriendly the conditions of a boy's early years may be.—Sacred Heart Review.

OUR BOYS AND GIRLS STORIES ON THE ROSARY

BY LOUISA EMILY DOBREE. The Crowning of Our Lady in Heaven

THE PROVING OF JOSIE.

Mr. Wilcox made no favourites with his children and Josie knew that, whereas her sister was her mother's her fathers affections for them both was quite equal. If it were not se even she could not have found it

But that was all over now, and Josie, though she shed so few tears at his sudden death that her mother thought her heartless, grieved for her father with deep sorrow, missing him in every way so much. Mrs. Wilcox did not understand Josie, and, it must be confessed, did not make much effort to do so, Veronica was to her so much more

attractive and sympathetic.

Before Josie left the church that night she drew out a chain she always wore round her neck and kissed a medal of Our Lady which was on it. It had been blessed by the Holy Father, and Mr. Wilcox had brought the back from Rome, whither he had it back from Rome, whither he had gone on a pilgrimage. She remembered

his giving it to her, and her asking him
—she was a child of ten then—if it would really help her to wear it, and his explanation reminded her of some words she had come across a few days before and which I will quote here: "We always try the path of least

resistence . . . we are ever the too ready dupes of any one who pretends to have found some trouble saving method of salvation; something we ing method of salvation; something we can get through with once for all and have done with it; some substitute for vigilance and tiresome perseverance and bitter mortification. We clutch eagerly at a miraculous medal and a girdle, an infallible prayer, a scapular, a novena, a pledge, a vow—all helps if rightly used as stimulants to greater exertion, greater vigilance and greater rightly used as stimulants to greater exertion, greater vigilance and greater prayerfulness; but, if adopted as substitutes for labour, for the eternally necessary and indispensable means, no longer steps, but the most hurtful superstitions."

The act of bissing her model that

The act of kissing her medal that ro-day is going. Do in it all the good possible, for if it goes away blank of merit, it will have that record for eternity.

Cheerfulness is a small virtue, it is true, but it sheds such a brightness around us in this life, that neither dark clouds nor rain can dispel its

she found a stranger sitting with Mrs.

Wilcox and Veronica.

"This is Miss Linton, Josie, who wrote to say she was coming this evening—in that letter you forgot to

"I am so sorry, mother," said Josie in a gentler voice than that in which she had expressed her regret the first

Miss Linton was an American lady whose youthful face contrasted very much with her white hair. Josie shook hands with Miss Linton, who thought how different the sisters were. She had known Mrs. Wilcox many years ago

and had lost sight of her since.

"If I had not gone to luncheon at my friend Mrs. Bray's at Richmond the other day, I should never have heard of you and all your happenings," said Miss Linton. "I wanted to come right away and see you, but I had to go to Brighton for two days, so wrote that I'd come to night, and when I got no answer I thought I'd just come all the

"I am so delighted to see you," said Mrs. Wilcox, who had told Miss Lin-ton all about her widowhood, loss of fortune, and search for work while Josie was in church. "You can understand now how anxious I am to get work. I must earn something, we cannot go on

as we are doing, and the girls must have some more schooling."

"Yes, I see clearly how you are placed," said Miss Linton, "and if you asked my advice I should say come right away with me to Siena. I am asked my advice I should say con-right away with me to Siena. I am going there next week, for I have an apartment there, and I'm going to work hard all winter, I can assure you, and it has just struck me that it would be ever so much better for you than being ever so much better for you than being here in London, which is just over-crowded with people wanting work."

"I should love to go back to Italy," said Mrs. Wilcox, "for part of my youth was spent there, and I have always longed to return. Why do you say Siena? What chance should I have of work there?"

"Two questions, my dear lady, that

"Two questions, my dear lady, that are easy to answer; I wish everything was as easily explained," said Miss Linton, with a half sigh. "I suggest Siena to you because it's a very cheap place and one of the few in Italy where you can live all the year round. August is rather hot, but there's generadjust is rather not, out there's generally quite a lovely air all the time. I wouldn't propose your going there on the chance of work, but that, strangely enough, I have a friend there who has written to ask me to get a governess for her little girl, just to teach her

English." But would she want me to live in

the house ?' " No; that's just the question that you could settle easily; she had rather have some one who could live out and give only half the day, and the pay she offers is not at all bad. You see for that you don't want any certificates and diplomas, only just your own lan-guage, and I daresay you know a little Italian, as you say you have lived in

Italy."
I used to know it a little when we lived in Milan, but a few it's very rusty. It sounds most delightful, Miss Linton; I hardly dare think that such good fortune should come so unex-pectedly. I had almost given up

hope." Well, you see, it's the unexpected that happens," said Miss Linton, "and she wants a Catholic, so that you will suit in that respect. Her name—my friend's name, I mean—is the Marchess Amide: She is a widow, with one little girl, and it will be just the thing for you, for as you have half the day to for you, for as you have had the day to yourself you can easily get other Eng-lish lessons and the girls can go to a convent. I know a nice little apart-ment next door to me. Now, you think it over and let me know; you are

coming to luncheon to morrow."
"I need not do so, I can decide at once," said Mrs. Wilcox. "I think once," said Mrs. Wheox. "I think money would go further abroad, and I should be able to get lessons, as you say. I am too thankful for words, Miss Linton. Won't it lovely, girls?" "Oh, mother, too lovely," said Veronica. "I should so like to see a

Veronica.

new country. "And this girl, what does she say?" And this girl, what does say a saked Miss Linton, turning to Josie, whose eyes were shining with unexpressed joy. To her Italy was a dream she hardly had dared hope would ever be realized, and visions of pictures and sculptures, churches and lovely scenery and shrines passed quickly through her mind.

"I should like it so much," she said shyly. "I was reading about Siena lately, and the cathedral must be very beautiful."
"Certainly it will be delightful to

live with beauty round us after this dreadful suburb," said Mrs. Wilcox. "I have always heard that Siena is very quaint and picturesque."
"The country round is charming,"
said Miss Linton. "Well, if you de-

said Miss Linton. "Well, it you decide to come you'd best tag on to me, as I am starting in ten days. The Marchesa left the decision to me."

So it was all settled, and the next

days were very busy ones."

It was, indeed, a change from A—, with its sooty trees and smoke-dark ared with its sooty trees and small read, with its cheap shops, its noise and depressing ugliness, to be in the lovely medieval town, with its many palaces, its exquisite coloring, quaint streets, picturesque bits at every turn, and its girdle of mountains, beautiful in all changing lights. Above all, on the summit of a hill, was the tiger striped cathedral, its pillars of black and white marble, emblematical of purity and humility of her to whom the church is humility of her to whom the church is dedicated: its wonderful pavement, and gorgeous library, where the Pintoriccio's frescoes are as fresh as when they were first painted. Josie, who loved all things beautiful, enjoyed it all extremely in her silent, somewhat re served way, and she felt a little thrill of pleasure when she looked up at the facade of the Duomo, all white and gold and black, under the bluest of skies and black, under the bluest of skies and saw the brilliant mosaic of the coronation of our Lady, and she said to herself that it must remind her of that

which she hoped never to forget.

In a very short time the girls and
their mether had settled into a tiny

apartment which was next door to that of Miss Linton. Mrs. Wilcox spent her mornings with her pupil, and after a while she got some more teaching to do at the same convent to which the girls went. For a time at least do at their difficulties seemed to be smoothed away, and Mrs. Wilcox, though not an improvident woman, did not cross bridges till she came to them, and felt now she need not be anxious, at least for the present.

One Sunday afternoon, a month after their arrival in Siena, the girls and their mother sat in their little drawing-

TO BE CONTINUED.

ADVANCED CLASSES IN CHRIST-IAN DOCTRINE.

The love of Christian Doctrine, proposed as the special intention for our prayers by the A postleship this month, is an object to be referred to more than once in these columns. For what is much needed in our day is not alone a knowledge of Christian Doctrine but a real love for it. We need them both.

What more ennobling, what more beautiful, what more truly instructive, what indeed more necessary, than to know of God and of the things of God?
All else is transitory; these are eternal. Of these facts, too, we are

eternal. Of these facts, too, we are certain that they are really true.

Herein may be found the value of "advanced classes" in Christian Doctrine, as kept up in some parishes among the young people who, as children, have finished the small Catechism and have been confirmed. Such classes are of the greatest possible practical value in strengthening, broad-ening and developing that knowledge of the Church's teachings which the study of the small cathechism in Sunday-school has given them. instruction is in the form of lectures delivered by the priest, and it so systematized and arranged that a four systematized and arranged that a four years' course corresponds to the course given at Catholic colleges and academies. In an advanced class such as this Sisters might be present to keep account of attendance and the like; and the students could have special seats reserved for them among the parisingners at Mass, thus among the parishioners at Mass, thus giving much edification by their regular and reverent attendence. In our day when there is so much darger of young when there is so much danger of young people being led astray by false notions, it is easy to see how important becomes special endeavor on the part of their elders to see that they have a clear knowledge and real love of Christian Doctrine, and may be able to import it to others. may be able to impart it to others What a blessing for parents, priests and Sisters, to know and feel that they have done their part in keeping our people, up to the age of eighteen or ninteen, in systematic solid training in the old eternal truths, and instilli into their minds a love for all the things that God commands and loves.

A BEACH INCIDENT.

Heart Review.

The recent sad accident at Atlantic City in which Life Guard Davis met his death in a heroic effort to save others was marked not only by the noble work of the beach physician and the life guards to resuscitate Davis, over whom they worked unceasingly for over an hour and a half, but here, as is usual, the Catholic priest was in evidence, alert to the duties of his holy calling. Shortly after the crowd had gathered around the dead or dying man, a tall and commanding figure in clerical attire approached the lines, spoke a few words to a policeman and ssed down the beach to where the physicians and life guards were labor-ing to save a life. While some of the ing to save a life. While some of the more thoughtless of the crowd were actuated by idle curiosity, and still others sought their pleasure and pasttime, even shouting and throwing balls in the presence of the shadow of death, the priest, who had spoken to several of the guards and to the physician, and no doubt learned that the dying guard was a non-Catholic (as he was), stood with hat in hand in a naturally reverent attitude, which was not unnoticed even by the non Catholics, who viewed the scene from the beach, the board-walk and the steel pier, beside which the accident occurred.

IMITATION OF CHRIST.

OF THE DAY OF ETERNITY, AND OF THE MISERIES OF THIS LIFE.

When shall I enjoy a solid peace, eace never to be disturbed but always ecure, a peace both within and withut, and a peace every way firm.

good Jesus when shall I stand to behold Thee?
When shall I contemplate the glory

of Thy kingdom? When wilt Thor be all in all to me? Oh, when shall I be with Thee in Thy kingdom, which Thou hast prepared for Thy beloved from all

eternity?
I am left a poor and banished man in an enemy's country, where there are wars every day and very great misfor-

Comfort me in my banishment, as mage my sorrow, for all my desire is fter Thee; and all that this world offers for my comfort is burdensome to

I long to enjoy Thee intimately, but annot attain to it.

For a sex (says the Tablet) that has nly six sacraments at its service(being excluded from Holy Orders)a Swiss girl who died the other day at Zurich may be said to have achieved an experience per-haps unique. On her deathbed, which was attended by a prelate, she was bap tised, was confirmed, made her First Communion, was married to her attendant lover and received Extreme Unction.





riome Dyeing.

You can dye perfectly and quickly at home now, in the modern way, with Maypole Soap, without disorder or uncertainty about the results you'll get.

Maypole Soap is sold in all colors-they are absolutely fast and they are brilliant. It dyes to any shade. Leading Druggists sell it.

Book all about it-free by applying to the Canadian Depot, 8 Place Royale, Montreal.

Made in England but sold everywhere.

Maypole Soap

GOLD DOLLARS CHATHAM INCUBATOR?

AT FORTY CENTS EACH Yes, better than it would to purchase Gold Dollars at forty cents each.

You can get one of the CHATHAM 100 EGG INCUBATORS with BROODER to match for \$10.00 in 1905; \$10.00 in 1906 and \$11.00 in 1907, without interest. These machines will hatch and take care of as many chickens as ten hens. Ten hens will lay sufficient eggs during the time that it takes to hatch and brood their chickens to pay

during the time that it takes to hatch and brood their chickens to pay each yearly payment on Inenbator and Brooder. Making a moderate estimate of the number of times that the above machine may be used, in each year, as four, you have forty dollars as the earnings, over and above what you would get from the old way, take off ten dollars which is the yearly payment for machine, and you will have left thirty dollars earned on the expenditure of ten—which is gold dollars at twenty-five cents instead of forty cents each. This is only one of the many cases of profit attainable from the use of the CHATHAM INCUBATOR. Head quarters for this district

No. 9 Market Lane,

LONDON, ONT.

Noble Thoughts.

As a contrast to the light and flippant one in which too many young men are vont to speak of the other sex is the oble tribute from an eminent clergy-

man, who says: "I am more grateful to God for the sense that came to me through my mother and sisters of the substantial inhood than for almost anything else in the world."

It is the glory of Christianity that it sanctifies all suffering and makes it sub-lime. The Church, as it has been relime. The Church, as it has been re marked, attaches a value even to un conscious suffering, in the celebration of the feast of the Holy Innocents. In the scheme of God's provident goodness nothing is lost, but every sentient thing which is sacrificed to the machinery of the universe benefits the world and never lost sight of .- Rev. D. J. Staf-

Why go limping and whining about your corns when a 25 cent bottle of Holloway's Cern Cure will remove them? Give it a trial and until not regret it.

ford.

Cucumbers and melons are "forbidden fruit" to many persons so constituted that the least indulgence is followed by attacks of cholerad psentery, griping, dec. Those persons are not aware that they can indulge to their heart's content if they have on hand a bottle of Dr. J. D. Keltoga's Dysentery Cordial, as medicine that will give immediate relief, and is a sure cure for all summer complaints.

is a sure cure for all summer complaints.

SIGNALS OF DANGER.—Have you lost your appetite! Have you a costed tongue! Have you an unpleasant taste in the month! Does your bead ache and have you dizziness! If so. Your stomach is out of order and you need medicine. But you do not this needleine. He that prefers sickness to medicine must suffer, but under the circumstances the wise man would procure a box of Parmelee's Vegotable Pills and speedily get himself in health, and strive to keep so.

Thorold Cement and Portland Cement

For building purposes of all kinds including Churches, Schools, Houses, Barn Walls and Floors, Silos, Root Houses, Cisterns, Pig Pens, Hen Houses and Sewers, Tile, Abutments and Piers for Bridges, Granolithic Sidewalks, in fact, for all work that it is possible to do with cement.

WHOLESALE IN CAR LOTS ONLY.

Estate of John Battle THOROLD, ONT.



Church Bells in Chimes in Peals or Singly. None so satisfactory as McShane's McShane's BKLL FOUNDRY, Baltimore, M4, U. S. A PROFESSIONAL.

HELLMUTH & IVEY, IVEY & DROMGOLE -Barristers. Over Bank of Commerce

DR. CLAUDE BROWN, DENTIST, HONCES Graduate Toronto University, Graduate Philadelphia Dental College, 189 Dundan ST

DR. STEVENSON, 391 DUNDAS SEL London. Specialcy-Surgery and X. Ray Work, Phone 510.

JOHN FERGUSON & SONE

The Leading Undertakers and Embalmace: Open Night and Day Talaphone—Honse 373: Factory

W. J. SMITH & SON

UNDERTAKERS AND EMBALMERS OPEN DAY AND NIGHT. PHONE 588

D. A. STEWART essor to J. T. STEPHENSON) Funeral Director and Embalmer GEO. E. LOGAN, Asst. Manager.

Sole agent for The Dotroit Metallic Casket Oc. Open Day and Night. Established 1883. TELEPHONE NO. 459 104 Duudas St.

The London Mutual Fire INSUBANCE CO. OF CANADA.

RSTABLISHED 1859 TORONTO, ONTARES FULL GOVERNMENT DEPOSIT

osses Paid Since Organization, \$ 3,250,003,4 ossess in Force, 66,000,003,50 688,600,10 Hon, John Dryden, Geo. Gilling President, Vice-Prot H. WADDINGTON, Sec. and Managing Directe L. LEITOH. D. WEISMILLER. Inspectors

O'KEEFE'S Liquid Extract of Malt



Your Dector will tell
you O'Keefe's Liquid
Extract of Malb is the best, for he knows how it is made and what it is made from.

If you need Malt Extract and want the boot, insist upon getting

for doubt as to the use-fulness of Malt Extract

in weakness and nervous

insist upon getting W. LLOYD WOOD, Wholesale Druggies, General Agent, TORONTO.



SOUPERISM IN ROME.

The London Spectator charged as intolerance the Pope's complaint of the Protestant proselytizing that has been carried on in Rome and when shown how good a right the Pope had to combine the combine of the combine plain, inasmuch as the method of turn-ing the Romans into Protestants was by appeals to reason and conscience, but by taking advantage of people's poverty and distress, and bribing them fly doles and jobs. The Spectator fly doles and jobs. The Spectator answered that such practices are de-nied by the Protestants, a d are general, vague and un ubstant at d. In answer The Tablet's Rome corresndent cited such specific facts as

On the titular "feast" of the Protestant "Chiesa Venti Settembre," from its windows and roof are rained down on the streets stripes of paper with mottees abusing outrageously priests, monks, nuns, and even the Pope. When the Garibaldean procession that makes it a point to boo and execrate in passing any Catholic church, reaches the Venti Settembre conventicle it waves banners joyously and fills the air with evvivas, which the Methodist gentlemen and ladies from the windows and roof answer back with exultant

Roberto Palazzi, a native af Nemi, with his wife and four children, having come to Rome to look for work, failed so long to find any that he found himself and his family facing starvation which some neighbors noticing, said to him: "Go to the Metodisti; they will give you money and work. You him: "Go to the Metodist; they will give you money and work. You will only have to say that you will join them. He went, but found that his wife and family, too, would have to join, and only when they had abjured Romanism would he get the work and money. His devout wife was horrified at the proposal, and seeking the aid of a nun found through her some sufficient relief for their distress without the sin of apostasy. Such cases might be cited

Free night schools used to be another graft of the Methodists to make the pupils proselytes. But a more suc-cessful one, having fatter bribes, is the institute Crandon, a school and boarding school for middle class girls. The fees are very low, or nil, and the Methodist promise to try to find a position for every pupil. They prom-ise, too, to respect the Catholic faith and to let her frequent the Catholic church services. The principal, Miss Vickory, said, at the opening of the Institute's new quarters, that since it began not a single Catholic had become a Protestant. But it is well known that the boarders have had to attend Protestant conferences and services and religious conversations, and the same Miss Vickory had the preceding June written thus to the Methodist Conference: "The task of giving a religious turn exclusively Protestant to the boarders has been made difficult by their families, especially by the Catholic mothers; still we witness a steady increase of a great broadness of idea, a true sympathy for the Gospel, an awakening in the study of their consciences. All of them have shown a keen interest in the confer ence of Father Miraglia, and have he religious discussions with him which have had the effect of eradicating many prejudices against the evangelical re ligion together with a number of super-stitions peculiar to the Catholic Church." [This Miraglia is an apostate priest who underwent the mummery of an episcopal consecration at the bands of the notorious Villatte, and was condemned to fine and impris onment for an indecent libel on a Catholic priest.) "Every day we have an explanation of the Bible, and prayer in common, and every Sunday the Rev. Dr. Bettrami has faithfully directed the private service in the school. Four of the boarders, sincerely convinced of the truths of the gospel, have been accepted as members of our Church but this does not represent the full results

of our efforts. Finally, the Methodists do not deny that they take into their orphanges the Catholic children of poverty - stricken mothers and make Methodists of them One of these children, Guistina Caval leris, having been rescued from the and placed in the Catholic hospital, was one day visited there by two of the Methodist concerns 'Sig norine." To the surprise of the nun in charge, she repelled their caresses and refused to touch their oranges, "because," she said, "it would not be right to speak to them — they have de-ceived me once already." So far the Methodists are, however, models of fair dealing and charity as beside the Baptists.—(Rev.) Martin Mahoney.

A METHOD OF RESTORING LIFE IN THOSE APPARENTLY DEAD.

In several articles on "Real and Ap parent Death in Relation to the Holy Sacraments" we said: 1. That in newly-born babes there is no sure sign of death except incipient putrefaction.

2. That in adults, besides putrefaction, possibly cadaveric stiffness may be assumed as such a sign. 3. That in cases of sudden death by drowning, hanging, lightning, electric currents, apoplexy or even cholera, although the main signs of life-breathing, blood cirmath signs of life—breathing, blood clir-culation and heartbeating—are no longer perceptible, life may continue for hours and days. 4. That in case of death by consuming diseases, life may be assumed to continue from one to three-quarters of an hour and even longer after death has apparently set

As there is a possibility of bringing all such patients back to life, a physician in the first place ought to make efforts for that purpose; but as physi-cians are not always on hand, and as

it some twenty times a minute and keep at it for an hour to three hours or even longer. In order not to injure the tongue, a piece of soft cloth ought to be wrapped around it, or better still, a pair of pincers made expressly for this

purpose ought to be used.

From experience it seems that this new method of working the tongue has a better effect than the old way of work-ing the arms up and down, though the old way is not to be despised. A line-man in the writer's neighborhood, who had come in contact with a live wire, was brought back to life after twelve

ours' work in the old style.

As the technique of these rhythmical tractions of the tongue is so simple, it should be known by everybody and should be known by everybody and practiced upon every one who has died suddenly. In any of the above mentioned cases no interment should take place before this method has been applied for three or more hours. The work is of course tedious; but why should there not be in each community one of the recently invented instruments that perform the rhythmical tractions of the tongue automatically. The in-strument is not costly, as Dr. Laborde showed before the Academy of Medicine at Paris on Jan. 30, 1903, and it requires but one man to set it in motion and watch results. Thus a corpse and watch results. Thus a corpse might be treated for a whole night or even for a whole day to make sure of

Should sudden death overtake one of our beloved ones, we ought to refuse to let burial take place before the application of at least one of the above ods has shown that death has surely set in. And it should be noted that a treatment of at least three hours should be employed. "The corpse to be revived," says Laborde, "should be treated as a sick patient to be restored to health."

The lineman mentioned above was oberated on by deputy sheriff. A friend of the unfortunate man rushed in and attacked the sheriff and wanted him to discontinue. But he kept on and saved the patient's life.

Let therefore no one think it unbecoming to try so revive an apparently dead person; or that it is useless to call a priest. Every priest in such circumstances is bound either by charity, or if a pastor by justice, to administer the last sacraments so long as there is even a bare possibility that the patient may derive benefit therefrom. "Sacramenta

propter homines."
Father Ferreres, S. J., in Razon y Fatner Ferreres, S. J., in Razon y
Fe, to whom we are mainly indebted for
the subject matter of this paper,
winds up his long but interesting article on real and apparent death by expressing the wish that some one more
competent than he would publish a
book on the subject and that its are book on the subject and that its conknown everywhere. tents be made Such a book would be a godsend; but besides a learned treatise on the sub-ject, we should also welcome a short plain instruction for the people at a sufficiently low price to find a ready sale among the masses.-The Review,

INFALLIBILITY NOT IMPECCABI-LITY.

A respected subscriber (Lancaster) A respected subsection (character) is troubled by a controversialist who rakes up the early troubles of the Church, in its long struggle with secular princes, in order to find flaws in the glorious record. To us he appeals on the subject. If he have any means on the subject. It he have any means of getting hold of Ranko's History of the Papacy, he will find some very useful evidence on the issue. The moral character of several Popes was not above reproach, but taking the long line of Pontiffs-more than 250-the suprising thing is that there were very few to whem blame is justly attrib-utable. They were all men, and therefore liable to the weaknesses of the race; but rare, indeed, are the examples of those who did not realize their exalted office and the sanctity that attaches to it by reason of its divine institution. As regards those Popes he names, much calumny has been written. Luitprand, a virulent writer of the Middle Ages, Sergius III. of many sins of which other contemporary historians declared him innocent. Flodoard and Deacon John represent him as a kind and active Pontiff, and a restorer of ecclesiastical discipline. Innocent III. had been a loose liver in his youth and had married, but on the death of his wife he reformed, entered the ecclesias tical state and won the general esteem so that he was elected Pope. The same objection might be urged against St. Augustine as against Pope Innocent. It was his success in effecting a reconciliation between the ancient εnemies, the powerful lords of the Colonna and Orsini, that caused him to be styled by the "Father of his country." Alex ander VI. was a man of bad character before his election, and it is said brib-ery was the means used to procure that election. But his enemies have

cleared his name of many things falsely laid to charge and shown him to have been at least a great statesman.

There is no better argument to be ound relative to this much misunderstood question than that contained in Archbishop Kenrick's monumental work. "The Primacy of Peter." The kernel of his contention is contained in

painted him in colors so as to spoil the effect of their own work. Roscoe,

an eminent Protestant historian, ha

the following passage:
"We need not be surprised that daring and licentious men, under such circumstances (namely, the attempts of petty tyrants in Rome and elsewhere to rule the Apostolic See) were sometimes seen to occupy the highest places in the Church; but we must admire the overruling providence of God, which preserved the succession of Chief Pas-tors and gave from time to time bright the tongue traction method by which those apparently dead may be brought back to life is exceedingly simple, we give it here for the information of our readers. Dr. Laborde's instruction pilot had no power or care to direct her course, whilst wave on wave dashed says simply this:

Open the mouth of the apparently dead person by means of a knife-handle or a small stick. Then grasp the tongue with thumb and forefinger of the right hand. Pull out the tongue and release

storm be still and all was calm and AN OTTAWA IRISH CATHOLIC.

A QUESTION OF FIGURES.

Whatever the Broad Church wing of the Protestant Episcopalian Church may think about it, it is a fact that the High Church element, both in that Church and in the English Establishment, is well pleased at any tendency in their communions toward the conventual or monastic ideal of religious

life. Indeed, some of the more advanced of these good people seem to think that their Churches are already very well provided with religious orders, and this thought establishes them more firmly in the belief that they are truly Catholic. Here is the Lamp, for instance, our sturdy and esteemed Episcopalian contemporary which valiantly bears the banner of Papal supremacy far in advance of its own co-religionsts, waxing warm with hope for the Anglicans over the signs of conventual life among them. It tells how Dr. Neale "dotted England, India, America and Africa, with the brown habit of the Sisters of St. Margaret." Now Episcopalians, Anglicans, "the hurch, "the English Church," the

Church.

American Church either or both, are very shy of numerical statistics concerning the number of individual in their new "religious orders" that "dot the globe." An Anglican Direc "dot the globe." An Anglican Directory says that there are in England "four orders of men, so far as have been brought under notice; and we have ourselves counted up about thirty orders of women including deaconesses: In the United States, too, there are four orders of men. The individual statistics, however, may be inferred (and we are left to infer them) from our knowledge that the "order of the Holy Cross" at the end of twenty years numbers "six professed monks." The "Cowley Fathers," England, have however, at the end of perhaps forty years, branch houses in Bombay and Poona, India, in Capetown

South Africa, and in Boston, Mass. St. Mary's Sisterhood, New York, was founded in 1865. The "Clewer Sisters' in England founded in 1851, sent a branch to the United States in 1881. Numerical statistics are, nevertheless, mainly lacking, although in the case of Clewer, more than two hundred Sisters are given as the community at the end of more than half a century. As to the St. Margaret's Sisters, "whose brown habit," so the gallant little Lamp pathetically and chivalrously asserts, "dots the four quarters of the globe,"—they are to be found in Great Britain, Colombo, Ceylon, Kandy, Polwatta and Boston; but their nun bers are not stated.

Now the Catholic Sisters of Mercy, founded in Ireland in 1827, were intro-duced into the United States in 1843, and they number here nearly 3,000. The Lagies of the Sacred Heart, who came here in 1818, number 2,811; the Sisters of the Good Shepherd, intro-duced in 1843, are now 1,176; the Felician Sisters, founded in Poland in 1855, have in the United States alone, though they came here only in 1874, the surprising number of 448 Sisters. Sisters of St. Agnes, founded at Fond du Lac, Wis., in 1870, have 275 Sisters. The Benedictines arrived in 1852 from Europe, and have now 1,930 nuns in

the Church's field. As to the Sisters of Charity, founded in 1809 by the saintly Mother Seton, a convert from Episcopalianism, the number of her spiritual daughters, who in one place or another trace their noble calling to her as their spiritual mother, may be safely placed at 5,093, exclusive of those in Canada. A religious congregation, moreover, bearing the name of Sisters of Charity of the Blessed Virgin Mary, founded in Phila-delphia in 1833, has now 1,295 Sisters. The Dominicans of various kinds number 3,116; the Franciscans of various kinds, 6,558; the Notre Dame congre gations, 5,115; the St. Joseph, 4,106. The visitation nuns number 730; while the Anglicans venture to claim to themselves "one Visitation, Church of England convent, under the exact rule of St. Francis de Sales "!

In the United States the Catholic Church has 1,102 Ursuline nuns; and busides all these now mentioned, there are between 60 and 70 other religious orders of women in our country and 45 of men. The Catholic Church is not afraid of statistics in reckoning up the numbers of her devoted sons and daughters who have consecrated their lives to Almighty God in the service of His needy children. We might men tion that the Benedictines alone number 992; the Jesuits, 2,136; the Christian Brothers, nearly, 1,000.

"Thirty-six years ago at Cowley the religious life came back to England,"
—so was it said lately of the Anglican "revival." Thank God, the religious life has forever existed in His one true Church, and shineth ever more and unto the perfect day.-Sacred Heart Review.

Keeper of the Truth.

Christ wished all men to be saved and to be brought to a knowledge of the truth. His Church exclaims: I live from century to century. I have the gift of infallibility; and by the power of the Holy Spirit abiding in me, I have the ability to say what is of the divine deposit of truth and what is not. The spirit of the Catholic Church is possessed with jealous care of God's truth, and defends it like a lion. When questions arise, and there is a necessity for divine teaching, God raises up extraordinary men to do the work.

Rev. A. B. O'Neil, C. S. B., for many years Prefect of English studies at St. Joseph's University, has accepted the position of associate editor of the Ave Maria. The New Freeman rightly says that as a writer of prose Father O'Neil has few equals in this country and as a poet he has received his mead of praise.

Amongst the most prominent Irish Catholics barrister, who has been appointed solicitor o the Improvement Commission. The Ottawa Evening Journal of 19th inst. contains the

barrister, who has been appointed solicitor of the Improvement Commission. The Ottawa Evening Journal of 10th inst. contains the following sketch of his career:

One of the first acts of the Ottawa Improvement Commission was the appointment of Mr. Charles Murphy as their solicitor. Mr. Murphy is a native of this city. He received the preliminary education in the Separate schools and Collegiate Institute, and after wards graduated with the degree of B. A front Ottawa University where in his final versity mere in his final versity and the metal presented by Pope Loo Mill for the best thous in Pollosophy. White Mr. and won the metal presented by Pope Loo Mill for the best thous in Pollosophy. White Mr. and after many and varied. To his efforts were mainly due the establishment of the Deating Society, the bodding of the Annual St. Patrick's Day beauting to the Variety football team, and theory and the Variety of the College of the Variety of the College of the Variety of the Society of the Variety of the Wr. A. F. McIntyre, K. C., and upon the completion of his solicitor for a number of leading companies acceeded in building up a fine general practice. In addition to his private citentee he is solicitor for a number of leading companies and mercantile firms and he has for seversity ears settled as honorary solicitor for the Children and Society. From boyhood Mr. Murphy has been an active Liberal Federation. At the Ottawa Liberal Convention in 1990 he was proposed for nomination as one of the party camidases, and atthough not seeking the bonor he was the appointment was requested the nonresson of the Outstria Liberal Federation. At the Ottawa Liberal Convention in 1990 he was proposed for nomination as one of the party camidase

A GOOD APPOINTMENT

A GOOD APPOINTMENT

Mr. Matthew J. Butler, C. E., LL. B., of Montreal, who has received the appointment of assistant chief engineer of construction of the Grand Trunk Pacific Railway, is a County of Hastings boy. He is a son of the late Mr. Tobias Butler, of Doreronto, and a brother of Mr. E. J. Butler of this city. H is forty-city of the street of the Grand Trunk Pacific Railwarded as an origoer, from the Toronto University, and also passed his examination in law at Unicago. Ho is a momber of the Canadian Society of Civil Engineers, and the American Society of Civil Engineers, and the Company construction of their chain of the Pacific Company, and designed and superinted the construction of their plans which cost \$3.000,000. He also designed and superinted the construction of their plans which cost \$3.000,000. He also designed and superinted the construction of the Engineer very other of the Construction of the Engineer of the Montreal Engineer of the American Society of Construction of the Engineer of the Construction of the Construction of the Engineer of the Construction of the Construction of the Engineer of the Construction of the Cons

At the last regular meeting of Branch 124, Biddulph, a resolution of condolence was unanimously adopted and presented to Bro. P. O'Shea on the death of his father; also to Bro. Hubert Benn on the death of his brother, William. May their souls rest in peace!

Resolutions of condolence were adopted at the last regular meeting of Branch 82, Kings-bridge, and presented to Bro. Steven Martin's father. R. I. P. The resolution was signed by W, Whitby, Rec. Sec.

A. O. H.

The A. O. H. Division No. 1, Hamilton, Ont., at its last regular meeting passed a resolution of condolence—moved by Bro. Jos F. Carroll, seconded by Bro. Michael McK-nna—for the family of their late brother, Wm. Dudley, R. I. P.

Death of a Religious.

The Congregation of the Sis.ers of St. Joseph of the House of Providence, Dundas, earnestly recommend to the prayers or our readers the soul of Sister M. Angelica Dreak, who departed this life on Sept. 19, after having had the happiness of receiving all the rites of our holy mother the Church. The deceased Sister was in the thirty-eighth year of her age and the twenty third of her religious life. May she rest in peace!

THE QUESTION-BOX ANSWERS. BY BEV. BERTRAND L. CONWAY, C. S. P.

Catholic Book Exchange. Fether Bertrand Conway has collected from many sources the questions proposed by non-Catholics at the mission

given by the enterprising Paulist Fathers to those earnest sockers after truth who are outside the true Fold of Christ. These questions cover the entire field of religious truth, and deal not merely with dogmas as such, but with many points of history and of church discipline. The answers are, in the very large majority of cases com-plete and conclusive. It is no exaggeration to say that every Catholic and every non-Catholic in the English-speaking world will find the book both interesting and instructive, and we trust that the leading members, both among clergy and laity, will spread the book generously and unsparingly.— Donohoe's Magazine.

For sale at the CATHOLIC RECORD

MARRIED.

McDevitt Doherty-At St John the Evangelist Church, Centreville, by the Rev. Father Minchan, Mr. Edward McDevitt, of Caledon, to Miss Nora Doherty.

Finy-Burke.—At St. Mary's church, Victoria Road, by Rev. Father O'Sullivan, Mr. Michael Finn to Miss Lizzie Burke, both of Carden.

DIED.

LYNCH—At Belleville, on Sept. Sth. Mr. John J. Lynch, son of the late Philip P. Lynch, of Belleville, aged thirty-four years. May he rest in peace!

CATHOLIC DOCTOR —We have been advised that there is a good opening for a Catholic doctor in the village of Quyon, Que. One who is looking for a location would do well to take a trip there.

WANTED A RESPECTABLE MAN AS Sexton. Should be neat and tasty, and capable of taking care of a horse and garden. A good home and easy work for the right man. Apply, giving credentials and stating salary, to Rev. Father Gnam, La Salette, Ont. 1352-1

Pandora @

"Pandora" grates are composed of three bars, with short bull-dog teeth, which grip, chop up and throw down the gritty clinkers, but squeeze the hard coal upwards.

Strong Grates

The two outer bars work on the centre one, and all

by merely unscrewing one bolt. This is a great point in a range, Most range grates require expensive experts to take out old ones and put in new grates You can do the trick on a "Pandora" in ten minutes, with a ten cent piece for a screw driver. Isn't that simple, convenient, inexpensive?

The more you know about the "Pandora" the better you'll like it. SEND FOR OUR BOOKLET.

M^cClary's

London, Toronto, Montreal, Winnipeg, Vancouver, St. John, N.B.

CHURCH FURNISHINGS

CARPETS — Special designs made for church use in Wilton, Brussels, Velvet, Tapestry and all wool ingrains.

COCOA MATTINGS-In all widths; for corridors, aisles, steps, etc. CORK CARPET-Specially suitable as a floor covering where extra warmth and noiselessness are required, as in church passages, aisles, stairways, and for infirmaries, hospitals, etc. LINOLEUMS, RUGS, REPPS FOR CUSHIONS, ETC., ETC.

134 Dundas St.

COWAN'S Good in summer time COCOA and CHOCOLATE



location or business

For information, maps, etc., write

HON, E. J. DAVIS Commissioner of Crown Lands TORONTO, ONT.

H. E. ST. GEORGE



LADIES' \$4.50 SUITS and up to \$12.00; also Skires and Waists. Send to-day for Fall styles and sample cloths. SOUTHCOTI SUIT CO., London, Can.

three are held together in one strong iron frame, which can be removed

Write for samples and A. Screaton & Co. LONDON, ONT.

Meets on the 2nd and 4th Thursday of every month, at 8 c'clock, at their hall, on Alblos Block, Richmond Street, Rev. D. J. Egan, President: P. F. Boy 8, Secretary



THE SOUTHCOTT SUIT CO , 98 King St , London, Ont

SANAK CAMBACTARIA If You Think

of changing your present

It will Pay You

to investigate the advanages offered in the way of free or cheap land, minerals, lumber, etc., in

NEW ONTARIO

CATHOLIC RECORD OFFICE.

Good Coal is a great com-

Wiseman. Paper, 30 cents.

fort. You will have satis. faction in every way if you send your order to

HOBBS

MANUFACTURING CO.

Manufacturers of

Memorial and Decorative

Art Windows

LONDON, CANADA

TWO HIGH-CLASS NOVELS

CALLISTA:

A Sketch of the Third Century, by Cardinal Newman. Paper, 30 cents.

FABIOLA.

A Tale of the Catacombs, by Cardinal

John M. Daly Phone 348. 19 York St LONDON, ONTARIO.

The C LONDON, THE DEC

VOLU

A few we the decline New Englar despite the allegiance o and was re home of the zation, it ha that it is factor amor also against of progress But the oth Tufts Colle twelfth and " Bat I c

thing more thing more something of these ear own age, ev all of us a some of the reckon as a

But ever If these ce in water history it to seek o menon of and devoti art and p children w not be dist In fact days has glimmering them to t

ception ar "All the and freed patronage indeed l testantism self of the history sh for she h ice which can repres

mindful of

these ages

THI A write descanting Church, s the great in the fac to be a C come for a lecture amuseme thropy, a political o

writer su true tha fallen int of orator semblanc them. I since reg tion of I Many an lovalty b under its light and tions.

There which h masters fortunat pronoun

YOU (

few eve in the says F place, to live find it a the hills You c mon," a tragedi society in givi the wh

love the How it, by g bor for living trine c