The Catholic Record

LONDON, SATURDAY, OCT. 6, 1906.

JUST A FEW REMARKS.

"However we brave it out we men

When we are quite sure of our good qualities the words we have quoted are set down as the outpourings of a mind melancholy and diseased. But there may be some truth in them. Life as we live it, stripped of veneer, vanity and affectation, is apt to be a tawdry sort of affair. It is a going forward and slipping backward; a medley of tears and laughter, of childish plaints and vacuous words, of changing, of ingratitude, of hate mayhap, and parting from friends, and attempts to extract from the world the happiness that can satisfy the heart. And we do not learn much from the experience of others. That wise king who lived in Israel some years ago told us that he found in all things vanity and vexation of mind. And he was no amateur in dealing with the good things of earth. Upon ourselves, however, the fact is forced, that now, as in the days of the king, life's music, however beautiful, is ever accompanied by the notes of weariness and disappointment. In this connection we think that an interesting book could be written by any man who keeps himself unspotted from the world. If he would tell us of his struggles, of his efforts to disprove in his own life the recorded experience of the ages, of his grasping at last the truth that God alone gives peace, the book would be one of absorbing interest. We have souls laid bare and scattered over printed pages, but they are oftimes dirty souls, unashamed and crazy.

As a means to keep out of the "little breed " class we might follow the advice of one who struggled, failed and succeeded. We refer to a'Kemp's, who says: "First keep yourself in peace and then you will be able to bring peace to others: first be zealous about yourself and then you will have some right to be zealous about your neighbor. There is no other way to life and to true internal peace but the way of the Holy Cross and of daily mortification. If you carry the cross willingly, it will carry you ; if you carry it unwillingly, you make a burden for your self and weight yourself still more and yet bear it you must. If you cast off one cross you will surely find another, and perhaps a heavier one. Do you imagine you are going to escape what no man ever yet escaped. But if you settle down to the inevitable, namely, to suffering and dying, things will quickly mend and you will find peace.'

A French author informs us that the knowledge of oneself begets peace. It may sometimes, but few men have little more than a bowing acquaintance with themselves. And when one's interior is made up in sets of three volumes, the quest of what we are may induce brooding, self pity and that kind of silliness that yields an abundant crop of trouble for certain people. We think that Father Tyrell is not far wrong when he says: "Know thyself is doubtless a precept of the highest wisdom, but as there is no folly like fancied self knowledge, so perhaps he is the wisest of all who knows that he does not know himself, but has learned to say with St. Peter: "Lord thou knowest all things."

PRESIDENT WHITE'S LITTLE MISTAKES.

President Andrew D. White says in "History of the Warfare of Science with Theology, " that anatomical investigation was considered a sin against the Holy Ghost and that the Bull of John XXII. dealt a terrible blow at the beginnings of chemical science. In the Messenger for September, Dr. James J. Walsh says that he has written in previous articles that both of these asser tions are false: "I have said that the Decretal of Pope Boniface VIII., which Dr. White admits did not directly forbid dissection, but was misinterpreted to express such a prohibition, had no effect at all upon the history of anatomy; that dissection can be traced in Italy during all the period in which, according to Dr. White, it was considered a sin against the Holy Ghost and that authoritative modern writers in the history of anatomy who mention the De cretal at all, deny that this Bull had any influence on anatomical studies." Dr. Walsh points out that the standard historians of chemistry are not unanimous, as Dr. White would have them, in asserting that the Bull of John XXII. dealt a terrible blow at the beginnings

of chemical science. To preclude all possible misunder-

standing, Dr. Walsh gives a translation of the Decretal of Boniface, in 1300, which should repress the efforts of those who try to read into it a prohibition of the practice of dissection. Authoritative writers on the history of medicine do not see eye to eye with Dr. White on this matter. Haeser, referred to by Dr. Walsh, says it is an error to think that Boniface's Bull. De Sepulturis, for bade dissection, since the practice was carried on without let or hindrance under ecclesiastical authorities, who universally presided over the univers ities of that day. Corradi, quoted by Haeser, expressly denies in his sketch of anatomy in Italy, during the middle ages, that the Bull of Boniface XIII. hampered the progress of anatomical study or teaching in any way. Dr.

following Boniface's Decretal. Fair-minded men will readily acknowledge that Dr. Walsh buttresses his side of the question with arguments and facts that cannot be ignored. For Dr. White, however, who may, in deference to his reputation as an historian, wish to flee from the mazes of groundless assertions, he builds a bridge of gold.

Walsh proffers testimony that dissections

were made during the years immediately

Dr. Walsh devotes some attention to Dr. Cruikshank, who, on his own showing, is deplorably out of date so far as history is concerned. Strange in this age of books and libraries that some writers delve for material against the Church into annals that are looked at askance by scholars. By approving an expression of Frederick the Great, that from Constantine to the date of the Reformation the whole race was insane. Dr. Cruikshank shows himself to be the peer of any Chicago University professor. Frederick the Great's apothegm on the causes of the Reformation, viz.: In Germany it was self-interest, in England lust, and in France the love of novelty, is conceded to be a not unfair presentment of the case. When asked to expel the Jesuits from his dominions we are not disposed to quarrel with his reply: "I know no better teachers for my Catholic sub-But when he would have us jects." believe that Dante, Thomas a'Kempis, the makers of Magna Charta, etc., were insane - well, Dr. Cruikshank should spare the dead and achieve notoriety without quoting this absurd utterance of the great war maker. Dr. Walsh shows that Dr. Cruikshank has been unfortunate in the selection of his reading. In many people it happens that the loss of faith in the eternal vorities leads to the pinning of

aith to some very fallible authorities. THE GAME OF BLUFF.

The newspapers tell us that sundry residents of Cuba are presenting the drama "Revolution." Their accounts are adorned with incidents which may or may not be true, and which may re mind us of the feverish energy of the days of " Remember the Maine."

Down around Cuba the stage is generally occupied by gentlemen who indulge in gun play without disturbing the equanimity of the outside world. But Cuba's little drama has called forth weird screeds from some of Uncle Sam's editors. Never having had any internal dissensions therselves, Cuba must be saved from internal dissension As Artemus Ward would say, this is "2 mutch." But the most amusing and amazing reason advanced to justify intervention, on the part of the United States, is that Cuba is in the hands of grafters, political intriguers and other adults who are blots on the landscape. It is a queer old world anyway, but we were not prepared to learn that the spirit of political purity yearns to take to its loving heart the graft and dishonest politics ridden isle

of Cuba. The Cubans who are so accused should borrow a District Attorney, or learn from New York, for instance that as politicians they are in the kindergarten class. The Uriah Heep stage may come later.

THE ROMEWARD PROGRESS.

Matthew Arnold's assertion that Catholicism has, on account of its unity, great future before it : that it will endure while all Protestant sects dissolve and disappear, cannot, we think, be dismissed by our separated brethren as the idle words of a dreamer. That many without the fold are tired of controversy, of sects which increase apace, tired in a word, of religious anarchy are moving toward Rome, is undenia ble. Non-Catholic writers are assisting them on the way. The example of ing them on the way. The example of those who have conquered the tyranny of environment, of education, of prejudice,

and have found peace, encourages them to journey on. And these examples are not few. According to the American Statistical Society, the persons who have embraced Catholicity since the tractarian movement, in 1850, include 445 graduates of Oxford, 213 of Cambridge, and 63 of other universities, besides 27 peers, 244 military officers, 162 authors, 139 lawyers and 60 physicians. Among the graduates were 446 clergymen of the Established Church.

THE MANUFACTURING OF FICTION.

It is strange that anything connected with the Jesuits causes a ripple of excitement in the offices of the secular When the writer folk heard that the Society of Jesus was about to elect a General they geared up the typewriter and plunged into work. They scented a mystery-they penetrated the mystery and told us about it, with a wealth of detail due to imaginative fervor. The facts, however, are prosaic enough: a few Jesuits elected the scholarly Father Wernz to the post of Superior of their Society, which seeks, above all things, the greater glory of God. But between the day, we may remark, when the knightly Loyola marshalled his souls for the fight against the world and the devil, and the election of Father Wernz, how various a history and how long a tale, if the tale were told. It quickens the blood and makes us proud that, though we wear not the robe of the Jesuit, yet are we sharers with him of the faith which they have borne to many countries and upheld and defended and died for and given all the resources of the culture. cholarship and saintliness which have always graced the society of Jesus. At another time we may go into detail on these points. For the present let us frown upon the twaddle and maunderings of scribes and pray for the priest upon whose shoulders has been placed the heavy burden of authority.

Is is needless to say that the reports of the strained relations between Spain and the Vatican, and of the Holy Father's desire to be done with life, are merely signs of how much fluent and artistic lying can be done by correspondents who know their public.

LETTER FROM FATHER MUGAN.

We have reached Edinburgh, the flower of Scottish cities. This is a beautiful city, with broad, clean, wellpaved streets, built in an oblong bowl, formed by the surrounding mountains. Midway in the city stands the famous Edinburgh Castle and fortress, built on the summit of an almost perpendic ular rocky mound, to the height of 384 feet. The castle is strongly guarded by heavy guns, garrisoned by several hundred British soldiers, polite, accom-modating. It was at different times the residence of the kings and queens Scotland, and here are still the royal apartments, richly furnished. in one of which are preserved and exhibited to visitors the crown, sceptre, ords of state and other innumerab swords of state and other induced sensigns of royalty. Holyrood Palace, the abode of James VI., afterwards James I of England, still stands an object of historic interest. It was the principal residence of Mary Queen of cots, and one cannot overcome a feeling of reverential sadness, as one passes through those silent apartments, and views the beautiful faces on the walls so long a memory of the past. We cannot help recalling the suggestive lines of the poet :

"Go, weigh against a grain of sand The glories of a throne."

The process for the canonization of Mary Queen of Scots was entered at Rome about fifteen years ago. Edinburgh is rich in public buildings and private residences, built altogether of aut stone, granite and marble. Men tion may be made of the museums of science and art, the national galleries of sculpture and painting and the mammoth banking and commercial buildings. The great monument to Sir Walter Scott towers 200 feet high. Walter Scott towers 200 feet high, while those to Wallace, Bruce, Burns and Wellington are decidedly remarkable. The great Waverly Railway station is claimed to be the largest and best in the world. It has an expanse of 45 acres, 33 of which are under mostly of glass, and it has 57 lines entering it. Its smooth, concrete, solid platforms and its perfectly arranged facilities for transportation make it the admiration of travellers. From Edinburgh to Gla gow, on the Firth of renowned the world over for its of the line and of the navies of the have been built here. The University, recently richly endowed by Andrew Carnegie, occupies an elevated position in a picturesque part of the city, and is the most magnificent and stately array of buildings we have yet seen. Glasgow may have its poverty, but we venture to say it can show more magnificence of marble and granite palaces on one acre than any city in America. Melrose is any city in America. Melrose is famous for its Abbey, the largest and most picturesque ruin left after Crom-

travellers are conducted by an expert guide over this interesting historical place, rich in relics of Scotland and her greatest poet. Of rare interest are the crucifix carried by Mary Queen of Scots at her execution; the letters and mosaics sent the poet by the Holy Father; and the manuscripts of the "Lady of the Lake" and the "Lay of the last Minstrel," and our guide

"Then from a rusty iron hook, The bunch of ponderous keys he took," with which John of Brent admitted Allan bane to the prison cell of Roderick Dhu, in Sterling Castle. Inspired by these reminiscences of the great poet, we eagerly sought out places immortal ized in his writings, passing through Abericyle, Waverly, the country of Robin Hood, until we reached the place

The stag above had drunk his fill, Where danced the moon on Monan's rill And deep his midnight lair had made In lone Glenariney's hazel shade."

The four horse coaches brought us

brough the route of the chase, from Callander past the Lake of Vannachar and the Brigg of Turk, where

"The headmost horseman rode alone Into the deep Trosachs wildest nock Where stumbling in the rugged dell, The gallant horse exhausted fell."

In the Trosachs at the head of Loch Katrine we board the tourists' steamer with the crowd of poetic travellers to the far end of Loch Lomond. The scenery of the lakes, mountains, glens, tc., is perfectly enchanting. The cap sin recites as our steamer glides along

Highest of all their white peaks glanced,

here glistening streamers waved a danced. he wanderer's eye could barely view he summer heaven's delicious blue; wondrous wild the whole might seem, he seenery of a fairy dream, he burnished sheet of living gold, och Katrine lay beneath us rolled." The steamer suddenly stops at the

place and the captain continues where The boat had touched the silver strands, Just as the hunter left his stand And stood concealed amid the brake To view this "Lady of the Lake." The spot is identical with the des

After this poetical boat ride we took the coach again and passed "Along Benledi's living side By the cavern where 'tis told Agiant made his den of old."

It was in this cavern Ellen sang her evening prayer:

"Hail Mary, Maiden mild
Thou canst hear though from the wild,
Listen to a maiden's prayer,
Thou canst save amid despair.
Safe may we sleep be neath thy care.
Hail Mary undefiled.
Hail Mary, stainless styled.
And for a father hear a child."

Our coach brought us through beautiful valley of the Trosachs.

"Through watch and ward Far past Clan-Alpines out Far past Clan-Alpines outmost guard As far as Collantogie ford" On to Stirling's gates and Stirling's towers Where indignant smiled the Douglas proud And threw the gold among the crowd."

With our companions of the coaches. we were taken through Stirling Castle by the guide, and oh the relics of former greatness! Into the hall

"Midst furs and silks and jewelled sheen, He stood in simple Lincoln grades The centre of the glutering ring— And Snowdon's Knight was Scotland's king.

THE FUTURE OF THE CHURCH IN AMERICA.

INTERESTING OBSERVATIONS BY A EURO PEAN WRITER.

In a recent issue of the Revue Generole, Brussels, M. Primbaul at tempts to answer the important ques-tion as to the future of Catholicity in America. That, he says, is the question which all Europeans ask themselves on visiting the New World for the first time. He writes : "The detractors of the Catholic

Church in America never hesitate to say that the efforts of Catholic missionaries have, in reality, been fruitless as far as attachment to the head of the Church is concerned : that the enormous pody of so-called Catholics are not Catholics, but really free-thinkers. Since official religious statistics show that indifference is very rife, they con-clude that the reign of Catholicity has passed, and that the youth of the New World has raised the banner of skeptic ism. Others say that there are so many sects in America that no single one of them can ever have a preponderating influence. It is permissible to object to all these statements on several reasonable grounds. First of all, we must be either very blind or of very bad faith to deny that North America is profoundly religious. Everything proves this, and, above all, the vast number of churches erected yearly, such monu ments being material evidence of the faith that is in the men and women of America. America is still the best nursery of new religions, a fact going to show that skepticism has little place in the American's heart. The wondrous success of the Salvation Army again shows that the people are instinctively

religious.
"As to Catholicity, though statistics show that she is but one fifth of the entire population of the United States, it is to be remembered that the Catholic body is closely bound by spiritual and material ties; that it is intellectually the fear of all other creeds. Even as to its numbers it still leads, and can therefore be called the domin ant religion in America. The public or natural powers have for it the greatest respect, and freely recognize tremendous moral influence of its pas tors and dignitaries. It is certainly the only church in America that can boast of being ubiquitous. None other can show so many

of its perpetuity in America, and is daily growing in numbers, and in attachment to the faith of its ancestors. St. Patrick has become the patron eastiful cathedrals, the finest churches of entire cities. Under his aegis are banded millions of men who, even the English admit, will yet become the arbiter of the world. It is in the Irish race that the future of Catholicity in America rests. The particular char acteristics of the race are ever renewcome when an Irishman, the descendant of some exiled immigrant, will take his place in the White House and exercise greater powers than the King of England.
"The essentially religious character
of the American and the incontestable progress of the Catholic Church in America are of great importance, for it is in the first centuries of its national history that the traditions of a people ecome fixed. The Americans are now forging their religious traditions, and them the Catholic Church is uence being certain that the tenacious spirit of its prelates will assure to it a future that in all likelihood will never

THE ADVENTURES OF A BIBLE. TYPICAL STORY OF A " CONVERSION"

be equaled by any other church in North America."

A FRUITLESS EFFORT TO SUB-STANTIATE IT. A story illustrating Protestant Bible

missionary methods comes from Mr. Samuel Young, M. P., of Belfast, who in a letter to an Irish paper thus tells of an interesting pamphlet he received recently:

There came to me a pamphlet en titled 'The Adventures of a Bible,' by Rev. I. H. Townsend, D. D., Vicar of St. Mark's, Tunbridge Wells (England), which gives an account of a Mrs. Blake, Dublin, who had been in low spirits, and was recommended by her confessor to visit a place of amuse

"Somehow, on her way, Mrs. Blake got into a (Protestant) Mission Hall by mistake, where she got a Bible, which she had never seen before. This book rendered her very uncomfortable for a time, but ultimately converted Whereupon the priest called and took the Bible from her in anger. Mrs. Blake soon wanted her Bible returned, add called upon the priest, where she saw a nun who refused her admission, but conveyed a curse from the young priest, who had been ill. However, Mrs. Blake, after some time, called again for her Bible, and was told by the nun that on her last visit she (the nun) har a lie: that the young had told her a lie; that the young priest had since died, and that before his death, he, by reading this Bible, had found forgiveness, and blessed her for the book, and that she herself had left the convent and found peace by the reading of this same Bible.

Such was the tale of the pamphlet, but Mr. Young (a Protestant himself) was anxious to know more about the extraordinary and interesting "conversions" of Mrs. Blake, priest and nun, and so he wrote to Rev. Mr. Townsend, ulars:

"Someone unknown has sent me a entitled "The Adventures of a Bible, I feel interested in these documents. Will you give me particulars? First, where did Mrs. Blake live in Dublin; priest who took the Bible from priest who took the Bible from Mrs. Blake, which Bible had the effect of enabling him to find forgiveness before his death; third, what is the name of the nun who told the lie to Mrs. Blake, and afterwards made confession and escaped from the convent? The pathetic story would have great force if I could but know the particulars."

Did Mr. Young get the particulars hus asked for? Did Rev. Mr. Townsend confirm his "pathetic story "Not on your life. giving the names? Instead, he sent Mr. Young this char acteristic "Irish Church Mission" ex

planation:
"I am glad that you are interested in 'The Adventures of a Bible.' Anything which illustrates the power of the Bible without human teaching is helpful to us. Many wish to know the par-ticulars in this case; some, like you, from sympathetic interest, others for a different reason. On this account, to save some from relentless persecution, I am obliged to keep in strict secrecy I am obliged to keep in strict secrecy the particulars which have been con-fided to me. This is a bitter disap-pointment to foes; you as a friend, and a Protestant, residing in Ireland, will both understand and appreciate the need of silence." Truly there was need of silence on

the Townsend side as to the names, but Mr. Young failed to "understand and appreciate" it. On the contrary he rote another letter to the Rev. Town-

send in the following style:
"It is curious that this magical Bible of your story should have converted Mrs. Blake, the priest and the nun when Bibles, large and small, which are to be found in every Cath-oiic family, and are sold by all Catholic booksellers, and read, too, under the care of the Church, fail to produce a similar effect. It is really very cur-ious how these three, two of whom are notable persons, could be converted, and the whole matter kept secret. It is difficult to conceive of any danger to a convert in Ireland. All such are eagerly taken up and provided for, notably two or three well known converts to Protestantism have made, and are

naking a good thing of it.

Could there be any danger to your oducation—Boston Pilot.

in the United States. Finally, to Catholicity, beyond other religions, belong the middle classes of America.

The Irish race has laid the foundation safety, or you can send particulars in a safety, or you can send particulars in a letter marked 'confidential,' which letter should be treated as such if the story

"May I point out, there being an appetite for this sort of thing, that large sums of money are raised from silly people on the faith of the truth of these secret stories, hence your re-sponsibility. Your refusal to give any explanation leads one to suspect a swindle somewhere. There was in the commercial world a law firm which had bogus houses in England, Scotland and Ireland, which drew bills on each other. No one would accuse you of aiding in a pious fraud. However, it is better to Parliament meets, in October, to bring these proselytizing frauds before the House, unless, in the meantime, I can get more light on the subject."

FOLLOWING NATURE'S PLAN.

Some who do not understand the sweet insistence of repetition, smile pitingly as they see the chaplet slip through the fingers of one who thus, by a material chain, binds spiritual gems on love's strand, as an to our Blessed Mother. But, Autocrat of the Breakfast Table says, though not as an argument in the case in question, "why should we be more shy of repeating ourselves than the spring tired of blossoms, or the night of stars? Look at Nature. She never wearies of saying over her floral pater

And, after all, love never tires repeating. A single refrain on the lips of one we hold dear never grows old; sorrow and love strike over and over again the same chords. Let us, then, not grow weary of repeating the Angel's message to Our Lady, and, as the salutation and the pleading strike their double chord, with sweet insistence they will also form part of the ence they will at last form part of the

glad pulse of Mary's heart.

During the fair October days, when we repeat the Angelical Salutation so frequently, let us linger lovingly over the words, "Hail Mary," realizing all that Pere Lacordaire meant when he exclaimed, in a sermon on the repetition of the Ave Maria in the Rosary : "Love has but one word to utter and while it is ever saying that word it

never repeats it !" If we have been faithful in reciting the Rosary during life, what consola-tion may we not expect to feel at the hour of death? When earth is fading slowly from view, we may hope to hear the echo of the Angel's Amen, as Mary Our Mother, leads her faithful children

THE NEW GENERAL OF THE JESUITS.

On September 8, the congregation of the society of Jesus assembled in Rome, duly elected a General in the person of the Rev. Francis Wernz, S. J. F., in succession to the late Father Louis Martin, who died last May. Pope Pius X, was immediately notified of the choice, which is effective only

with Papal confirmation. The new General is a native of Rothwell, Wurtemberg, in the sixty-fourth year of his age, and the forty-ninth of his religious life. He is an authority on canon law and his series on this subject of which four volumes

this subject of which four volumes have been published will perpetuate his name and service in the Church.

For twenty three years he has been connected with the Gregorian University of the Connected with the Connect as rector. He is a consulting member of the congregation of extraordinary ceclesiastical affairs.

The Very Reverend Father General,

commander in chief of the Church's "Thundering Legion," has his soldiers in every part of the world. They are not so numerous as our separated brethren imagine—not more than 10," 000 in all : but of a unity, loyalty, courage and self-sacrifice which gives to every man the strength of ten. As missionaries — incidently discoverers and explorers for the sake of the souls for whom Christ died—they have written their name large on the world's map within the past four hundred years. Their saints have greatly lengthened the calendar, and their martyrs are unnumbered.

As teachers, unsurpassed in the youth of their order, they hold their own today in all the departments of human knowledge, and have a pecu-liar faculty for winning the life-long allegiance of their pupils, as also of the people confided to their pastoral ministrations.

Ardently loved, bitterly feared and hated; praised to the heights of Heaven and calumniated to the depths of hell; persecuted too often by men of their own faith and succored not seldom by the modern good Samaritan, their history is marvellous beyond that of any other. Picked men all, and tried like gold in the crucible before they are given to the Church's strong school systems. New York has a total of 87,-500 children under Catholic care, 60, 000 of whom are in the parochial school. What consternation would prevail in the school board of that city if this multitude were turned over to them, in addition to the 66,000 for whom at the present hour they can provide only half-time accommodations! there are 48,500 children in the various Catholic educational agencies of whom about 47,000 are in the parochial schools. Louisville, although its situation has not permitted it the growth of its sister Sees, nevertheless has done as well, proportionately, for Catholic

A VICTIM TO THE SEAL OF CONFESSION.

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

After conferring with the judges, the President made a sign to the prosecu-tor, who forthwith commenced his speech. Mr. Joubert was an able forensic orator, much dreaded as an opponent. He began by speaking of the sympathy which everyone present must feel for the aged lady who had just been interrogated in the court. Even if the prisoner were guilty and she were an accomoplice in his crime, every humane heart must feel more ess compassion for her. This natura feeling must however not be indulged, nor allowed to weigh an iota in the balance of even handed justice. They were pledged to exercise judgment and n, and not permit themselves to be swayed by the impulses of the heart.

When this introduction was ended, he entered upon the cause with calmness and deliberation. The conviction, he said, had forced itself immediately upon those who conducted the inquiry, that the bloody crime was the act of one person, one who was acquainted with the circumstances and familiar with the circumstances and with the place. Hence at the outset suspicion fell upon the sacris Loser, one or two other ns whose innocence was so obvious that their names had not been men tioned in the trail, and the parish pries The behaviour of the latter at the indicial examination, at the search made on the premises and on the dis covery of the body had been such as to arouse the strongest suspicion. The blood-stained knife bearing his name, and the other things found kitchen, all pointed to him as the per-petrator of the crime. He need not speak of the spots of blood upon the assock the priest was wearing. Every loudly of the prisoner's guilt, that he must needs stop his ears with both hands, who would not hear its voice. Now, if ever, the saying of Marcu Tullius was applicable: The fact speaks for itself, and that is in itself always the strongest proof. (Res loquitur judices, ipsa, quae semper plurimum

valet.

And yet, considering the blameles antecedents of the prisoner, those who examined the case were not satisfied with this evidence. It did in fact only afford the greatest probability. They might go so far as to state the case thus: The murder was committed on the morning of the 20th February between 10 and 10:30 a.m. Now at that hour there was absolutely no one in the house except the priest; therefore the priest is the murderer. The first part of the argument is admitted both by the prisoner and his counsel; it is also confirmed by evidence. The counsel for the defence has done his utmost to prevent us from delivering the logical conclusion, and he has signally failed It has been proved that Loser on the evening before took the express train, which does not stop at any intermediate station, to Marseilles, hence it is de nstrated that he could not have been in Ste. Victoire at the time of the murder. The inconsistent and untrustworthy evidence of the barmaid at Croy Rouge therefore bears a lie on face of it. Consequently the Rev, Mr. Montmoulin was alone with the lady at the time the crime was committed and on the spot where it was committed. "The matter is so selfcommitted. evident that I need waste no more

The motive of the deed was not equally apparent, that must be acknow ledged, and inquiry failed to throw any light upon it. For his part, he said, he felt persuaded that the pecuniary embarassments of his relatives led to the deed. The alleged present of money to be expended on the purchase of books, and the liquidation of a small debt, was too improbable to be be lieved. But the question why the deed was done was one thing, and another the question by whom it was done. The answer to the latter was so transparently clear and so abundantly proved that did not doubt for a mon ent that the with him: jury would all say prisoner at the bar has so far forgotten his sacred calling, as to stain his conse-crated hands with the blood of a de fenceless woman, his own parishioner one who was a mother to the poor and a benefactress. to himself. And this he did of malice aforethought, as was shown by his having abstracted the knife for the purpose before 7 o'clock in the morning; by his having dis-missed the servant; by his having selected the most suitable spot for the execution of this sinister design. The ridiculous alternative, trumped up by the counsel in his inability to urge more plausible theory, that of tempor ary insanity was too contemptible to require a rejutation. On that plea every criminal might clude justice. "The only tenable conclusion," he said in termination of his speech, " is this: the priest Montmoulin murdered Mrs. Blanchard wilfully and in cold blood. Your verdict, gentlemen of the jury, will consign him to the penalty

deserves. The impression made by this speech. delivered in a masterly manner, migh be seen from the countenances of the jury. The audience in the stranger's gallery exchanged glances, which intimated as plainly as words could have done, that they considered the prison er's fate to be sealed. Father Mont moulin himself listened with closed eyes, pale, but perfectly composed, hi lips occasionally moving in silent prayer. When his counsel rose to answer, he looked up at him almost compassionately, as if to say: my dear sir, you have a difficult, and I fear a thankless task before you.

Mr. Meunier was a conscientiou lawyer, but as a speaker he was by no means equal to the prosecutor. His defence was carefully elaborated, but it was dull and tedious, more suited to influence the judges than the jury. began by portraying at considerable length, the early years of the prisoner, depicting him as a clever plous boy, ar

exemplary seminarist, a model priest, from whom even the enemies of the clergy in general could not withhold a tribute of praise. And now they were expected to believe that this gentle, guileless, unseith man was a thief and guileless, unseifish man was a thief and a murderer! He, who would share his last crust with the poor, was said to have robbed his benefactress of a sum which was the property of the poor, and for the sake of this money, of which he could easily have obtained possession some other way—for instance, he might have said it had been stolen from his desk in the night—he had assassinated a woman night-he had assassinated a woman most helpful to him, and moreover done most helpful to him, and moreover done so in such a clumsy manner as to cause suspicion to fall upon himself immediately! Who would be so credulous as to believe this possible? They were not in presence of a psychological problem, but of an psychological impossibility. Such a man could never have done such a deed!

There must then be another answer to the question: Who committed the crime? than that given by the Prosecutor, and any and every solution of the puzzle would appear more probable than his. The Court might perhaps think it ridiculous on his part, but in reality, he would sooner believe the extraordinary suggestion of the old servant, than believe so excellent a priest to be capable of the work of an

But it was not necessary to have recourse to the preternatural, to find a key to the enigma. The sacristan was just the sort of man to be guilty of such a deed, and the proved by the Prosecutor rested, as matter of fact, only upon the evidence of one railway guard who might well be mistaken. Indeed he must have been mistaken, as was shown by the evidence given by the barmaid of Croy Rouge, as she confidently asserted that she had seen the sacristan on the morning of the crime, and under very sus picious circumstances. True, the girl wavered somewhat afterwards in her statement, but it did not require very possession of which he scarcely envied his learned colleague, to confuse and bewilder an ignorant peasant girl Then Loser's mysterious disappearance immediately after the crime had been seemed a corroboration committed his guilt. How was it to be explained? How could it be that every effort to ascertain his whereabouts had failed A man with a clear conscience would not hide in that manner. Finally he must say that he considered the proecutio had taken matters too much for granted in regard to the alibi, which he thought anything but satisfactory, and justice required more thorough search to be made for the missing man than the time and means at his disposal had permitted him to make.

Had the Counsel closed his speech at this point it might have been better for his client. But in the conscientious desire to leave no argument unurged he wished to give an explanation of the embarrassment exhibited by the oner when first confronted with Mayor, on which the latter had laid great stress as a proof of guilt. He admitted that it looked as if the priest were at least privy to the crime, and might be accounted for by his having been acquainted with it. He then in a lengthy speech, described the way in which, in consequence of a confession made to him, a priest might acquire the able even indirectly to reveal it. His client had of course not given him a hint as to this being so in the presen instance, yet he could not help surmising it to be the case, as this sup-position alone would explain all that now appeared unintelligible. At any was a possible solution, and h begged the gentlemen of the jury to take it into serious consideration pronouncing their verdict. He related the story of the Polish priest, which singular a resemblance to the se before them, and which was fiction, but an incident which occurred quite recently, reported in all the pub-lic papers. He asked the jury therefore to beware lest they should inad common mur vertently condemn as a derer one who was a victim to the sacred duties and solemn obligations of the priesthood.

Father Montmoulin followed the atter portion of this speech with the closest attention. Hope again sprung up within him, and he secretly renewed the vow he had made that, in case of his acquittal, he would, with the per mission of his superiors, enter a Mis sionary Order. But the reply of the rosecutor blighted all his hopes.

Mr. Joubert rose to his feet almos

before his opponent had uttered the last word. Some excitement was visible in his manner as he indignantly repelled the imputation of having neg lected to take any step which could in the remotest degree further the interest of justice. No means had been left untried, he said, in order to find and produce the sacristan Loser, for he knew that the defence would require his presence. Only when it became evident beyond a doubt that the man could not have been at Ste. Victoire at the time, was the fruitless attempt to trace him finally abandoned. He ther cast bitter scorn on the seal of confession, of which mention had just been made in the theory propounded by the defence, declaring it to be at variance with the cannons of equity and the la of the land. The instance adduced by his learned colleague bore the stamp of falsehood, but even granting it to be true, no one could see any analogy between that and the present case as regarded Loser. Loser, who was known not to have been to confession for many years, and whom, for that very reason the clergy had endeavored to oust from his post; could it be credited that s "stubborn a sinner" having committed so heinous a crime, would have crawled with blood on his hands to the foot of the cross? Credat Judgens Apella! Rather than admit such a supposition as that, he would believe the intervention of preternatural agency, and declare with old cook, that the devil had conveyed the sacristan to the spc. to commit the

nurder, and then hurled him body and

After this sally, which provoked at outburst of laughter, the Prosecutor proceeded gravely to describe Loser whom the clergy abused and persecuted, as an enlightened and most respectable man, a thorough patriot, who had risked his life and shed his blood in the defence of his country. He was in the defence of his country. He was one of the little band of heroes who on one of the little band of heroes who on a bitterly cold January night in 1871, succeeded, in a district occupied by the enemy, in blowing up the bridge of Fontenay—a deed which might have esulted in the destruction of the hos tile army, had there been a leader capable of following up this advantage. And this was the man on whom the Counsel for the defence almost at haphazard—or perhaps on the principle the end justifies the means—was de termined to affix the charge of murder 'And as for the argument whereon the defence mainly rests: Such a man could not be guilty of such a crime, it is valueless; for one may reverse it, and draw from it this conclusion: The man who has committed such a crime, who is proved to have committed it, is not the saint which the counsel for the defence would make out the prisoner to be, but an impostor, a hypocrite, from whose countenance the mask has been torn. And as such he stands before us behold him when I cast this accusa-tion in his teeth, an accusation, which would arouse the indignation of every man of honour. What does he do? He turns up the whites of his eyes, he looks sweetly at the crucifix, as if to say: Lord, I thank Thee that I am not as these sinner who calumniate Thy servants !- I have done: I have nothing more to a this: Gentlemen of the jury, do your duty. The prosecutor had spoken fluently

and ably; he had carried his hearers with him, especially when he spoke of Loser as one of the heroes of Fontenay, he woke an echo in the heart of ever lover of his country. Meunier felt that he was defeated; he replied in a few sentences, reiterating his former arguments, and asserting that with all arguments, and asserting that with all his rhetoric, more betiting a demagogue than a barrister, the prosecutor had actually disproved nothing. Now, as before, there was really nothing to support the charge, except the testimony of one railway guard, who was supposed to be infallible. He emphatically denied the statement that the scal of confession was mirally that the seal of confession was morally wrong, because it was contrary to the civil law: for the divine law was above the human law. The Prosecutor had scoffed at the example of the Polish riest, but for all his sarcasm he could be fictitious. And as for the laurels Loser professed to have won on the battle field, far be it from him to pluck one leaf away, only it must be acknowledged that a sharp shooter of the Vosges, who boasted of the blood he had shed, was a more likely person to have done the deed in question than a peaceful, law abiding riest. (Here there was a disturbance in the gallery, quickly silenced by the president.) Finally, his client had been denounced as a hypocrite, and his heroic courage, his truly christian be-haviour during the whole of this terrible period of trial, pronounced to be mere deceit. Had matters come to such a pass in France, that a man in deep affliction, whose honor and whose life were at stake, could not breathe a prayer, or look to Heaven for help without encountering mockery and scorn? Never in the course of his ex perience, he could confidently assent and he seen a prisoner who bore s completely the stamp of innocence a the prisoner at the bar. It might be expected of him, in conclusion, to expected of him, in conclusion, to urge some plea which might dispose the jury to clemency. It would be easy to do so; he need but remind them of the aged and heartbroken mother, who, if her son were condemned to death, would lose in him the staff of her declining years. But he would not enter on this theme, as he would be acting contrary to the expressed wish of the prisoner. "I do not ask compassion of my judges, but simple justice. Life and liberty would be worthless to me, unless I was fully and freely acquitted of the charge brought against me." Such were the words the accused had addressed to him, and all that remained for him or his part to say was this: Gentlemen of the jury, weigh what you have heard in the scales of justice, and there is no

quit the prisoner.

Mr. Meunier then bowed to the President of the Court, to intimate that his task was ended; and the Pres dent forthwith proposed to the jury the question to which they had to re turn an affirmative or negative answer Is the prisoner at the bar guilty of the crime of murder laid to his charge? H then addressed a brief exhortation the jury, and they retired to conside their verdict. The judges also with drew, and the prisoner was removed ta place of solitary confinement.

doubt that you will fully and freely ac

A hot discussion immediately co A hot discussion immediately commenced in the stranger's gallery concerning the prospects of the accused Some considered his guilt as proved others reluctantly admitted it, because of the absence of any one else who could have committed the murder The reference to the incident at Fo tenay during the Franco-German was a happy hit on the part of t Prosecutor, as it gave Loser a place amongst the military heroes of that un-fortunate period. Joubert was universally acknowledged to have pleade his cause with far more ability tha Meunier; yet the victory of the former was, as a man who had some acquaintance with legal matters in formed Mrs. Lenoir, not yet certain. For the (Code d'instruction Crimin elle, Art. 352.) law provided that if al the judges present were of opinion that the decision of the jury was erroneous the prisoner might be tried again a next assizes before another jurif the jury gave the verdict the guilty by a majority of one only, the judges were to vote, and reckon their votes with those of the jury, whence it might happen that the prisoner whom the jury had condemned on the major

ity of one vote might be acquitted.

Half an hour had passed, when the bell was heard which announced that the jury had come to a decision. Instantly the hum of voices ceased; the judges resumed their seats, the jury re entered their box. The President addressed to the jury the customary question, to which the foreman replied: We find the prisoner guilty of wilful

murder, with robbery."
"How did the votes stand?" " Eight for the verdict and four

against it." A murmur ran through the Court. All doubt was now at an end. Had the votes been seven against five, the votes of the judges might have turned the scale in the prisoner's favor, One the judges voted with the majority, and consequently no alternative was leit to the Presiding judge but to pass sentence on the prisoner. Father Montmoulin was conducted back into the Court, and the clerk announced to him the verdict of the jury. The President then asked him whether he had anything to allege wherefore the sentence of death should not be passed on him. He replied with the sam posure and resignation that had char-acterized him from the outset: "I have nothing to say against the verdict. I forgive all who have taken part in passing it. I die innocent.

The President then read aloud article 302 of the Penal Code, and declared Francis Montmoulin here present, parish priest of Ste. Victoire, to be written of months and the control of the control guilty of murder with robbery, and in accordance with the enactments of the law of the land, he was condemned to die by beheadal. The time and place for the execution of the sentence would

be fixed later on.

The prisoner listened to the sentence of condemnation with unruffled serenity and almost with gladness of heart. He raised his eyes to heaven, and in a low tone uttered the ejaculation Deogratias! In the stillness that pre vailed, some persons who were near caught the words, and a voice shouted Hypocrite, assassin that you are! The resident instantly called for silence, and severely censured the utterer of those opprobrious epithets. He next poke few words of warning to al present, and exhorted the prisoner to accept the verdict submissively tranquilly, and prepare himself for death. He then declared the trial to

be at an end, and the court rose.

As the President, accompanied by two of his inferior judges was descend ing the flight of steps leading to the street, he said in a grave, almost sorrowful tone: "I am sorely afraid that we have condemned an innocent

man to death."
"So am I," answered one of those with him. "At any rate the evidence of his guilt appeared to me anything These trials by jury but conclusive. have their weak side, when the jury men are harangued as was the ase with

them to day."

"Human justice is not infallible,' said the other. "One must be content one has done one's duty, and observed

all the legal forms.' Meanwhile the prison van drove back to the prison' followed by a rabble shouting, Hyprocrite, Murderer! The mother of the condemned man hear this outburst of vulgar spite in her cell in the house of detention. She listened and caught these words, uttered by passer-by: "They have sentenced him to death; he will be guillotined,

dare say not later than next week.' It was what she had expected. But vet what a terrible blow? ord of sorrow pierced her maternal heart at that moment

TO BE CONTINUED.

ANNETIE'S INVESTIGATION.

It was just an American village such s you see in pictures. A back-ground superb bold mountain, all clothed in blue-green cedars, with a torrent thundering down a deep gorge and falling in billows of foam; a river reflect-ing the azure of the sky, and a knot of onses, with a church spire at one end nd a thicket of factory chimneys at the other, whose black smoke wrote changing hieroglyphics against the brilliancy of the sky. This was Dapple vale. And in the rosy sunset of this blossomy June day, the girls were all pouring out of the broad doorway, while girls were all Gerald Blake, the foreman, sat behind his desk, a pen behind his ear and his small, bead black eyes drawn back, as it were, in the shelter of a precipice of

shaggy eyebrows.
One by one the girls stopped and received their pay for one week's work, for this was Saturday night. One by one they filed out, with fretful, discon-

tented faces, until the last one passed in front of the high-railed desk. She was slight and tall, with large velvety-blue eyes, a complexion as delicately grained and transparent as rose colored wax, and an abundance of glossy hair of so dark a brown that the casual observer would have pro conneed it black : and there was some thing in the way the ribbon at her throat was tied and the manner in which the simple details of her dress were arranged that bespoke her of foreign hirth.

Well, Mile. Annette," said Mr. Blake, "and how do you like factory life?

"It is not agreeable," she answered a slight accent clinging to her tone like fragrance to a flower, as she ex tended her hand for the money the foreman was counting out. You have given me but \$4," she
. "It was to be \$8 by the con

said. "Humph!" he grunted; "you ain' much accustomed to our way of doing things, are you mademoiselle? Eight -of course ; but we deduct two for

"A fee! For what?" Annette de manded, with flushed cheeks and spark

ing eyes.

"For getting you the situation, mademoiselle, to be sure," said Mr. Blake, in a superior sort of way.

"Such places don't grow on every "Such places don't grow on every bush. And folks naturally expect to pay something for the privilege."
"I did not!" flashed out Annette

Duvelle.
"Oh—well—all right. Because you

rnow, you ain't obliged to stay unless

you choose."
"Do you mean," hesitated Annette,
"that if I don't pay you this money—"
"You can't expect to stay in the
works," said Mr. Blake, hitching up
his collar.
"But the other \$2?"
"Oh," said Mr. Blake, "that's a
percentage the girls all pay."
"But what is it for?"
Mr. Blake laughed.

Mr. Blake laughed. Mr. Blake laughed.

"Well, it helps out my salary. Of course, you know, the girls all expect to pay something every week for keep ing their situations in a place where there's so many anxious to get in."

"And Mr. Elderslie?"

"Oh Mr. Elderslie?"

"Oh, Mr. Elderslie," repeated Blake.
"He hasn't much to do with it. I am
master of the Dapplevale Calico
Works." Mr. Elderslie owns it, I believe ?'

Well, yes, he owns it. But I manage everything. Mr. Elderslie reposes the utmost confidence in my capacity, ability and—and responsibility. Mr. Elderslie is a good business man. And now if you've any more questions to ask—"
"I have none," said Annette quiet

ly. "But—I want this money myself. I work hard for it. I earn it righteous I work hard for it. I earn it righteous-ly. How can I afford, and how can the others among these poor laboring girls, to pay it to your greed?"

** Eh?" ejaculated Mr. Blake, jump

ing from his seat as if some insect had stung him.
"I will not pay it," calmly concluded

"Very well—very well. Just as you like, mademoiselle," cried the foreman, turning red in the face. "Only if you won't conform to the rules of the Dapplevale works—"
"Are these the rules?" scornfully

demanded Annette. "Pray consider your name crossed off the books," went on Mr. Blake.

"You are no longer in my employ.
Good evening, Mademoiselle Whatever-you may-call yourself."
And Mr. Blake slammed down the

cover of his desk as if it were a patent guillotine and poor Annette Duvelle's eck were under it. Two or three of the factory girls, who had hovered around the open door to hear the discussion, looked with awe stricken faces at Annette as she came out with the \$4 which she had received

from the cashier in her hand. "You've lost your place, ma'am-selle," whispered Jenny Purton, a pale, dark eyed little thing who supported a crippled mother and two little sisters out of her muleted earnings.

"And he'll never let you in again," added Mary Rice. "He's as vindictive as possible!"

as possible!"
"It matters not," said Annette. "He is a rogue, and rogues sometimes out-general themselves."

"But you can't starve," said Jenny. "Look here, ma'amselle, come home with me. It's a poor place, but we'll make you welcome till—till you can write to your friends."

Annette turned and impulsively

kissed Jenny on her lips.
"I thank you," she said, " but I do

"I thank you," she said, "but I do not need your kindness. My friends are nearer than you think." And Annette Duvelle went back to the little red brick cottage, all thatched with the growth of the wood-bine, where she lodged with the wife of the man who tended the engines in the Dapplevale works.

Does he cheat you, too, of your money? she asked, when Simon Pet tengill came home, smoke stained and grimy, to eat his supper.
"One sixth I have to pay him," said

Simon, with an involuntary groan, as he looked at the five little ones around his board. "Yes, miss, he's a villain: his board. "Yes, miss, he's a villain but the world is full of such. And find it a pretty hard world to get or with. Mr, Elderslie never comes here or maybe things would be a bit differ ent. Mr. Elderslie lives abroad; in

Paris, they say."
"He is in this country now," said
Annette. "I intend to write to him."

Twon't do no good, miss. "Yes it will," said Annette, quietly

The petals of the June roses had fallen, a pink carpet all along the edge of the woods, and the Dapplevale works wore their holiday guise, even down to Simon Pettengill's newly brightened engine, for Mr. Elderslie and his bride were to visit the works on their wedding

our. It's a pity, Ma'amselle Annett went away so soon," said Simon to his assistant, "cause they say the master's kind-hearted in the main, and she might have spoken up for herself."

Mr. Gerald Blake, in his best broad

cloth suit, and mustache newly dyed stood smiling in the broad doorway at the carriage drove up to the entrance and Mr. Elderslie, a handsome, blonde haired man, sprang out and assisted a young lady, in a dove colored traveling suit, to alight.

"Blake, how are you?" he said, with the carelessness of conscious superior ity. Annette, my love, this is Blake

my foreman. "Mademoiselle Annette!" And Mr. Gerald Blake found him self cringing before the slight French girl whom he had turned from the

factory door a month before.

"I must beg to look at the books Blake." said Elderslie, authoritatively My wife tells me some strange stori about the way things are managed here It became so notorious that the rumor reached her even at Blythesdale Springs, and she chose to come and se for herself. Annette, my darling, the best wedding gift we can make to these poor working girls is a new foreman. Blake, you may consider yourself dis missed

"You were right, my love," said he.
"The man's face is sufficient evidence against him."

And a new reign began for poor Jenny Purton and the working girls, as

well as for Simon Pettengill, Annette never regretted her week's apprenticeship at the Dapplevale Cal'c Werks.—Ex.

THE NATURE AND MINISTRY OF ANGELS.

"He hath given His angels charge over thee, that they may keep thee in all thy ways." (Ps. xc., v. 2)

Of all the handiworks of God, as displayed in the works of creation, we see that all things center in man as the last term of material development upon this earth.

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But did the power and wisdom of God spend itself in humanity, as the summit of all creation? Does not man's very existence, his intellectual and moral development assure us of boundless possibilities beyond; of the exist-ence of other classes of beings more periect in mental and spiritual qualities. between God and man? Or, looking at the abundance of life which material world, can we deny to that immaterial world beyond, a less variety and wealth of life? Do not the attributes of God require a greater field for their manifestations, than our little world affords? Thus reason itself points to the existence of other beings such as the angels. But revelation confirms our reason, and permits us to glance, as it were, into that heavenly abode and view a celestial order of beings, in truth, altogether removed from human research.
Faith, then, teaches us that God

peopled heaven with an innumerable nultitude of angels, who, ever in adoration before Him, are the princes of His house, the assistants of His throne. Having now before our minds the exist ence of the angels as faith teaches, a brief view of their nature, the offices of of the angels as faith teaches, a the holy angels, their relation to God and man, will afford many a salutary lesson; for the mind once grasping the dignity and the beauty of these celestia spirits, the heart's affections will not be slow in following; and, thus, if we be already so fortunate as to possess devotion to the angels, our devotion will receive an increase, if not, may the fruit of what faith and piety teach concerning them, enkindle this devo-tion in our hearts, and henceforth let the tribute of our praise and gratitude be bestowed upon these faithful ministers of God's own household.

The holy angels then, were God's rst creation; before them, alone in first creation ; His Divine majesty, the infinitely perfect God, did not require the world or any creature. But God is Love, as St. John says; true love, however, wishes to communicate itself—to have others share its happiness, and so God's infin-ite love prompted Him to create these sublime spirits to share His happiness and glory. He made the angels in His own image, and lavished upon them gifts befitting their glorious destiny. In the creation of man, moved by that same love that fatherly Hand has bestowed upon him a like destined. same love that fatherly Hand has be-stowed upon him a like destiny with the angels; in humble acknowledgment, how he should reverence the Hand that brought him forth from the abyss of his

nothingness. Although infinitely inferior, the holy angels approach in their nature most nearly to God Himself. Man is not a pure spirit, but a compound of the spiritual with the material; but the angels have no corruptible bodies to drag them down; they are free from all those influences which obscure and, those influences which obscure and, alas, too often submerge the finer element in man, and drag it from its proper level. Yet, one day, by God's ercy, these material frames having run their course, the soul, escaping from the bondage of corruption and

united to a spiritualized body, is to enjoy this spiritual life of angels.

The angels, so much superior to man by nature, have a much more intimate knowledge of created things than man can ever attain. We gather our know-ledge of things through the senses; the angels see at a glance-intuitivelythey wish to know; seeing all things ever in their thus ever glorifying Him; whilst man's knowledge—how often it blinds itself to the dependence of things upon God. we would but read with the Oh. if

eye of faith and religion, a new signi-ficance would unfold itself in all created things, ever leading us back to their true source—the Lord God Creator of all things.

God must have revealed much to the angels as regards their supernatural knowledge, and their knowledge of human affairs is proportionate to all that is necessary in the exercise of their guardianships of us. But who will place limits to the depth of their understanding of the mysteries of Grace! Yet their purity of heart en-titles them to it—this is what makes them shine with the fullness of light. but man, engrossed in earthly cares, dulled by earthly passions, loses appreciation of things divine. To the pure of heart alone God unfolds His hidden treasures. Yet a little while, and all these privileges may be mine. Sin alone can destroy the spiritual life which God has destined to enjoy these

angelic prerogatives.

What shall we say of the marvelous control over the natural world, pos-sessed by the angels. Angels slew the first born in Egypt; and how often in the name of an angry God, they destroyed armies and sourged cities. And truly, "in the name of God"—for the angels never forget their destroyed armies are considerable of the construction of the constructio pendence upon God, ever referring their actions to Him as their primary

We often speak of the fallen angels. And as these play an important part in respect to man's salvation, let us for a moment retrace our steps. The holy angels when first created were not in "But, sir—"
"Not another word," cried Mr. Elderslie, with a lowering brow, and Mr. Gerald Blake crept away with an uncomfortable consciousness of Annotet's scornful blue eyes following him.

Elderslie turned to his wife.
"You were right, my love." said he. cendent gift as a reward to be earned by fidelity under trial. The service of free beings must be free—the choice must be given them to serve or not to serve. This was the test that caused

the awful havoc among the angelic host. God's univeral law, then, is that the price to be paid for the treasure of eternal life is trial and temptation, and man's whole life has been so ordered for the solution of this question.

What was the sin of the angels? For a certainty we know not, yet from Holy Scripture and our experience of human Scripture and our experience of human life we may believe it to have been a sin of pride; the Sacred Humanity of Christ, being proposed for their adora-tion, although He in His human nature tion, although He in His human nature was of a lower order than themselves. Unwilling to humble themselves to the command of God, the trial of prodigious multitudes was of fatal result. The greatest of all, Lucifer, their leader, consumed with pride at his high endowments forgot the love and homage due His Creator. His fascinated followers shared in his awful punishment—God warding to the rebel host, the lot awarding to the rebel host, the lot which they had deliberately chosen for themselves ; for the instant they turned from God, heaven's wrath opened upon them, and the sentence of reprobation them, and the sentence of reproduction fell upon them. The Beatific vision—the Light of God in all His love and beauty—had passed forever; so, too, they were stripped of dignity, and the eternal company of the blessed. Their angelic privileges gave way to an eternal hatred against God and all who serve Him. The will of the wicked angels had chosen sin for its lot-seeking self without God. He leaves them to themselves without any portion of the Supreme Good, which is Himself; and Supreme Good, which is Himself; and so hardened in their pride, these wicked spirits become the more so in their rebellion. "The pride of them that hate Thee, ascendeth continually."

In this is seen the most terrible effect of sin: transforming as it does effect of sin: transforming as it does the mind and will, placing a barrier to the light of God's truth. On, how lightly man permits sin to glide into his heart. Harmless at first, it may appear, for its evil effects are as yet known only by faith and God's gifts are in part, still with him; but sin increasing, death surprises the soul in its evil, and in the light of eternity sin stands revealed in its horror and cruelty—wedded to that soul for an

eternity.

But the obedience of the good angel. But the obedience of the good anger, led by St. Michael, was without hesitation, and this won for them their sin-lessness forever. Their intimate union with God, assures them of their safety for all eternity; for beholding the face of God, there is nothing outside the second of the safety of of the

of Him that can attract them. But this sinlessless of the angels is true freedom; for is not perfect freedom, the freedom of those who choose only out of various ends, all leading to God? But those who cast off the honorable service of God by sin, only change masters, and become the bond slaves of him who led the rebel angels and who first said: "I will not serve."

The angelic host then resting in their unclouded happiness with God, hold the secret of that happiness in perfect detachment from all thought of elf, from all desire to further their own glory; for how their rapturous strains of love ascend to the throne of God, as they welcome to the heavenly Jerusalem, every soul entering upon its eternal reward. The return of the wanderer to the fold—this indeed gives them a peculiar joy: "There is joy before the angels of God, over every

sinner who does penance. The angels having arrived at the goal of their existence, no longer merit; yet their happiness is complete, measured alone by the capacity of their nature. Not so with us; every good act we now perform is an advance, bringing us nearer to that happy state, where, after the brief span of our earthly career, shall have been run, all that we do now with difficulty and after a struggle with corrupt nature, will be an unmixed happiness—for such is the service of the angels to their God.

understand fully the beauty of the angelic service toward God, v require many considerations upon the number and order of the angels. "In number and order of the angels. "In the multitude of the people is the dignity of the king;" and so it must be in the angelic world. "Star different from star in glory;" thus the various degrees of grace among the angels constitute their particular service toward. God. And so, likewise, according to the grace each man has received from God, some aspect of the life of Jesus must be manifest in him—some particular virtue must dominate his life. To the pure of heart God will unfold it the angelic spirits teach how to prac-

Beholding then the face of God in heaven, the happiest, noblest occupa-tion of God's creatures, is the joy of the angels, as prostrate before the Most High, the heavens ever resound with their song of praise. Nor do they cease singing the praises of the Mother of God; for next to her Incarnate Son, she is the splendor of the heavenly courts,—she the Mother of their King and God, is also their queen. As Queen of Martyrs she has carned a ore excellent reward than the angelic hosts, and now enthroned far above the Cherubim and Seraphim, close to the throne of God, she reigns as Queen

Each of the angels, then, has his office, whether it be to chant the praises of God, of our Blessed Lady; to adore the Blessed Sacrament upon earth or to tend the creatures of God. A brief consideration if this last cflice of guardianship to men, will respond to the last point of our treatise; what is the relation of the angels towards us?

Faith teaches us that God in His

mercy has given each a guardian angel.
"See that you despise not one of these littie ones, for I say to you," says the Saviour, "that their angels in heaven always see the face of my Father in heaven."

The universal sense of the Christian The universal sense of the Christian people has always clung to the beau pilgrims thronged unceasingly to visit appointed to every individual child of Adam—be he Christian or heathen; prince or beggar; the new born babe, the old man tottering on the brink of grave. Oh, the dignity of a soul, since God has confided each being from His birth to the care of an angel. However degraded he may be, each human being will have through lite an angel

as his companion. Speeding with lightning swiftness wherever God send them these blessed spirits attach them solves to their charges and guard them as treasures confided to them by God. If he labors and sighs for that soul's salvation, shall they regard it with in-difference? Oh the depths of God's

love, ever sustaining us in our conflict with evil, thus maintaining a just bal ance of forces in the spiritual world and so holding sacred human liberty against the assaults of our deadly For, as St. Augustine says: "The Holy Angels assist us in our labors; protect us in our rest; en-courage us in combat; crown us in

But, above all, at the hour of death our good angel assists and defends us—that supreme moment when the evil one redoubles his fury, "knowing that he hath but a short time." Then it is that our angel guardian helps us to bow to God's will, making deus to bow to God's will, making de-voutly the sacrifice of our life; timely receiving the Sacraments, patiently bearing our illness and the agony of death. He accompanies us before the judgment seat of God, to render an account of his stewardship and witness either for or against us. It is believed he is God's Messenger of relief to us in purgatory, and that he is destined to be our inseparable companion for

eternity.
The angels of God, then, in general our guardian angel in particular merit veneration at our hands. For if flial nonor be due to parents, civil to magis trates, respect to age and virtue, to strict duty rests upon man to render religious honor to these blessed spirits so wonderfully manifesting the supernatural perfections of the Infinite God; for to every class of God's creatures is due the honor which their character demands.

Many who practice other laudable devotions forget this debt of reverence and gratitude to the holy companion ever at their side—the best, the truest ever at their side—the best, the truest, the most devoted friend. A hasty morning or evening prayer is, perhaps, the only address made to this powerful defender and to the other angelic hosts of the heavenly Jerusalem. Of these latter, the glorious St. Michael is one of the few whose name has been reof the few whose name has been re or the few whose name has been revealed to us; to him we owe special devotion; for, when Lucifer fell from heaven, St. Michael, having led the armies of God against the rebellious host, remains as chief of the archangels and angels before the throne of God. It is he who is the defender of all the It is he who is the defender of all the faithful in the hour of death and before him satan trembles. It is St. Michael who will marshal the dead to the last who will marshal the dead to the last judgment. His feast was a worthy pre-lude to that which the month of October ushered in, dedicated as is this entire month to the angels. May its conclumonth to the angels. May its consistency in our hearts a solid devo-tion to the angels, and especially to our Guardian Angel—won by a loving and intimate converse with this untir-ing ever present, though invisible

Holy Writ tells us that on the Resur-rection, mankind "shall be as the angels of God in heaven," but this resemblance to the angels must be per fected in life, by living the life of the angels imitating their unworldliness and devotion to God; then will the close of life find its happy fruition in

the words of Scripture:
"You are come to Mount Sion and to the city of the living God: the heavenly Jerusalem, and to the company of many thousands of angels."

—Western Watchman.

ST. PETERS, ROME.

HISTORY OF THE MARVELOUS EDIFIC WHOSE CORNER-STONE WAS LAID FOUR HUNDRED YEARS AGO.

On Wednesday, four hundred years ago—April 18, 1506—was laid the foun-dation stone of St. Peter's in Rome, writes correspondent of the Dublin rnal.

When St. Peter's body was taken down from the cross on which he had given up his life for Christ, it was laid

given up his life for Christ, it was laid to rest in a simple grave just beside the place of his martyrdom, on the other side of the Via Cornella, which flanked the Circus of Nero.

The first years of infant Christianity were such as left but scant opportunity of adorning the burial places of the martyred dead, and more than a generation had passed before any monument decked the last resting place of the Prince of Apostles. But about the end of the first century Pope Anaeleus was able to erect a little oratory over was able to erect a little oratory over the tomb of Peter, and for more than two centuries this was the only memo two centuries this was the only means rial that marked the grave of the first Vicar of Christ. Around and near this lowly monument the successors of Peter were buried, down to the year 202, when, owing to causes that have never been satisfactorily explained, the Popes began to be laid to rest in the Catacomb of St. Calixtus, outside the

city, on the old Appian Way.

The years that followed were big The years that followed were big with mighty changes. Persecution raged long and terribly. But persecution could not last forever. The battle of the Milvain Bridge was fought, and Maxentius, the last of the persecuting emperors, was defeated and lost his life in the Tiber. Constantine unfurled the standard of the cross over the conquering Roman legions, and the Catholic Church stood forth at last in the Church stood forth at last in the full light of day and liberty. One of the Emperor's first cares was to erect suitable temples to the God of Battles, in whose name victory had crowned his whose name victory had crowned his career. Foremost amongst these was the Basilica of St. Peter, which he raised over the lowly tomb where the Fisherman of Gallee had been buried.

In the years and centuries that follin the years and centuries that iof-lowed no place was more venerated than this. From the ends of the earth pilgrims thronged unceasingly to visit the tomb of the apostle enshrined in the centre of the basilica of Constan-tine. Once more it became custament

sight of that temple: "Here, as one stands, the view of the shrine strikes on his heart—he is affected as if they that lie there were present; and he quits the place almost another man. I admire the city of Rome, not for its columns or any other vain display, but because of these two glorious pillars of of the Church—SS. Peter and Paul.

From the day of its first erection by Constantine the history of St. Peter's is but a reflection of the story of Papal Rome—now witnessing royal scenes, such as the coronation of Charle magne; now—during the dreary days of the captivity of Avignon, and the still more dreary days of the great schism of the west—with grass growing up to the years. with grass growing up to the very steps of its altar, the cattle grazing undis-turbed amid its storied aisles. Then was Rome nothing more than a skel eton of a city, as the old chronicler expresses it—so poor that they have no lamp to light on the altar, and the church itself was a tottering ruin, and and wolves prowled freely in its pre-cincts and dug up the bodies that had peen laid to rest in the consecrated clay round about.

These evil days ended with the elec-tion of Pope Martin V., who at once de voted 20,000 gold horins to the erection of a new roof over the venerable temple, which he repaired with unstituted labor which he repaired with unstinced labor and unwearying hand. But the sacred pile was old. It had stood the brunt of twelve hundred years. Time had laid a heavy hand on its walls, so much so much so that in the course of some years it was found that these walls were unsound and repairs but temporary.

Under the inspiring influence of the Conder the inspiring innuence of the Renaissance, Nicholas V., in 1450, con-ceived the design of demolishing the old edifice and rebuilding it from the foundations. His idea was taken up by Paul II. and Sixtus IV.; but the project languished for want of funds, and little had been done towards its accomplish ment when Julius II. became Pope.

For a time it was the intention of Julius merely to carry on the work of restoration begun by his predecessors, and to extend the old edifice. It was, in fact, an accident which led him to change his plans. He was a man of great deeds and magnificent projects, and among other plans he proposed to erect a stately monument to deck his grave in St. Peter's when he should be grave in St. Feter's when he should be alled away to join those who had gone before him. For this purpose he invited Michael Angelo, who was then a young man, to come to Rome and take charge of the undertaking.

Michael Angelo consented, and in accelerate mith the Done's mich draw up

Michael Angelo consenced, and in accordance with the Pope's wish drew up the design of a monument, which was, however, of such colossal proportions that if it was to be carried into effect a new and vast edifice should be erected to contain it. The great architect Bramante was then in Rome, the righthand man of the Pope. Julius consulted him on his project. Bramante's answer was to plan a new and glorious basilica that was to surpass all other existing structures in size, beauty and magnificence, and was to "embody the greatness of the present and the future." Pastor thus expresses the idea that dominated the minds of the Pope and the architect: "The mausoleum of the poor Fisherman of the Lake of Genesar eth was to represent the dignity and significance of the office which he had questhed to his successors. The idea of the Universal Church demanded a colossal edifice, that of the Papacy an colossal educe, this of the Fapacy air imposing centre; therefore, its main feature must be a central dome of such proportions as to dominate the whole structure. Thus, Bramante thought, could be best attained by a ground plan in the form of a Greek cross, with the centre, over the great dome in the centre, over the tomb of the apostles. His contemporaries were enthusiastic in their admiration of his design, and the poets of the day sang of it as the ninth wonder of the world."

for a beginning, and was able to lay the foundation stone on Low Sunday, April 18, 1506. Accompanied by Cardinals and prelates, he went in solemn procession to the excavation that had been sion to the excavation that had been prepared for the foundation, twenty-five feet deep. Into this he descended along with two Cardinals and a few masons and fitted into its place the foundation stone of white marble, which was in readiness, with a suitable inscription recording the contemplated work. Underneath the foundation stone were placed twelve medals specially struck for the occasion. Will the evolutions of time ever bring them to light?

of time ever bring them to light?

The progress of the undertaking was as swift as the beginning had been prompt. Julius had two thousand five hundred men employed, and he personally superintended much of the work. But his was not a long life, and he was cut off ere he was able to see anything more than the erection of the four grantic nillars that were to support.

cut off ere he was able to see anything more than the erection of the four gigantic pillars that were to support the dome. But his project was eagerly taken up by Leo X. and Clement VII., and the huge structure continued to grow inch by inch and year by year.

Bramante, too, died while yet the work was in its infancy, and his place was taken by Raphael, Verona and Sangallo, who made some alterations in the original designs. These were in turn succeeded by Balthazzar, Peruzzi and Michael Angelo, who made further changes in Bramante's plan, and who, during the Pontificates of Paul III., Julius III., Marcellus II. and Paul IV., labored with all his boundless energy down till his death, in 1564. Plus V. and Sixtus V. entrusted the work to the architects Della Porta and Fontana, who, under Gregory XIV., completed the dome, which later on was adorned with mosaics by Clement VIII At the suggestion of the architect Maderno, Paul V. consented to change the final plans prepared by Michael Angelo, and lengthened the structure considerably, a change that, like most of the ideas of Maderno, has met with little favor ever since. The basilica was finally dedi-

ing pile was complete, and men could gaze in wonder on the

Rich marbles, richer paintings, shrines where The lamps of gold, and haughty dome which Vies
In air with earth's chief structures, though
their frame
Sits on the firm-set ground, and this the clouds
must claim.

It is a common thing to hear visitors at the first sight of St. Peter's complain that it falls short of their expectations; that it seems much smaller than they had imagined. Such is, in-deed, the case. But this impression arises not because the building is small, but because of its perfect proportions
—each part is so well adapted to all the rest that the gigantic dimensions of the structure are toned and mellowed into harmonious appearance. In reality it is difficult to imagine that the easurements of St. Peter's reach the following immense figures: It is 614 feet in length, 445 in breadth, 152 in neight. The distance from the floor to the cross surmounting the dome is 448 feet, while the dome itself is 139 feet in diameter and 443 in circumference. All this, added to the glittering ornamentation that decks every inch of St. Peter's, fully justifies the enthusiastic language of a writer of sixty years ago: "We have before us a scene which no earthly edifice ever presented, which no imagination can pic-ture, no pen describe. The vastness, the solitude, the symmetry, the richness, the beauty, the grandeur, the gorgeous magnificence, in a word, that surrounds us on every side enchants the eye, expands the mind, warms the heart, lifts the soul to the lofty objects of eternity and prompts us to fall down in spontaneous and grateful acknowl-edgment to God, Who has gifted man with such sublime conceptions, and en-abled him to call forth such wondrous creations."

The stupendous monument designed for the tomb of Julius II. was never carried out. An obscure memorial in a deserted corner of St. Peter's marks his resting place. Nothing could have better pleased the Pope. In him there was nothing selfish or mean. His one object was the glory of God and the exaltation of the Church, and assuredly had he lived to see it, he would have had he lived to see it, he would have been well content with the glorious pile that, out of a plan for his own tomb, was raised above the resting place of the Prince of Apostles. None could say with better reason than Julius: "Si monumentum quaeris, circumspice"—" if you seek a monu-ment than your easy on the mighty ment to my name, gaze on the mighty dome of St. Peter's."

THE CHURCH AND CHRISTIAN DEMOCRACY.

"What" asks M. de Lamarzelle, writing in Le Correspondant (Paris) is the attitude of the Catholic Church

"is the attitude of the Catholic Church toward the doctrine of equality which, under the name of Democracy, arose out of the French Revolution?"

"There is," he continues "an equality which Christianity has proclaimed from all time, which was, indeed, unknown in the world before Christianity has deady and which never Christianity's advent and which never Christianity's advent and which never at any time entered into the notions of pagan philosophy. This is the equality of all men before God. 'You are all,' said Saint Paul, 'children of God benefited by the said saint Paul, 'children of God benefited by the said saint Paul, 'children of God benefited by the said saint Paul, benefited by the said saint Paul, 'children of God benefited by the said saint Paul, 'children of God benefited by the saint cause you have all been baptized in Christ.' Christianity has never affirmed, however, that in the concrete world in which they live, men are all equal. Nor have the Popes of modern equal. Nor have the Popes of modern times reversed in any way, the doctrine of the early Church, that there shall be masters and servants.' The late Sover-eign Pontiff, Leo XIII., expressed him-self in terms that are not open to ques-tion, as to the conception of Christian

ocracy held by the Church, saying: "The equality of the different me bers of society consists solely in their holding their origin from God. Yet day sang of the state of the world."

Julius was a man of action. He lost no time once he had made up his mind. Accordingly he made rapid preparation unequal, even as the members of the human body; to wish the equality of all unequal, even as the memoers of the human body; to wish the equality of all social elements is to wish for the de-struction of the social regime itself. Christian democracy is entirely re onristant aemoracy is entirely to moved in principle from social democracy; its basis is the Catholic Faith and it holds as inviolable the doctrine of private property."

These teachings, re-adirmed by Pope

Pius X, demonstrate beyond question that Christian democracy is the opposite of that democracy which is at present, for a sallient example, exercising its sinister influence on the French people, in the guise of fraternalism and equality which are independent of all godly prin ciples. In the opinion of the late Pope,

ciples. In the opinion of the late Pope, Christianity alone can raise the condition of the lower orders and solve the social problem. Said His Holiness:

"The crucial question is of such a kind that religion alone can solve the problem. The Church alone can by it teachings, its organized educational methods, its energy, its activity in literature and through the wisdom it finds in the gospel, prove the Saviour of the working classes. It is by no means by a doctrine of patience and resignation that it will succeed in its mission, that it will reconcile the poor and the humble with their lot. On the contrary it will teach the rich that and the numble with their lot. On the contrary it will teach the rich that if they have inviolable rights they also have inalienable duties, that as St. Thomas said "the man of possessions must look upon himself as an administrator appointed by God.

an administrator appointed by God to help his fellow creatures. Into the beneficence of the master there must enter all the systematized activity that characterizes sound economy, but that at the same time the whole duty is not to be considered finished when the master has rewarded his servant with the wage agreed upon; that his obliga-tions are as interminable as the holding of his possessions lasts and the consequent necessity of employing labor,



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democrats are woefully ignorant of the tremendous changes society has under-gone within the last century, changes due less to the political revolutions, than due less to the political revolutions, than to economic necessities. That Christian democracy which has received the ap-proval of one of the greatest sociolog-ists of modern times, namely, Leo XIII., has nothing in common with so-called "modern civilization" or "modern ideas," which set out with a negation of Catholicity as a first principle. Christian Democracy is a necessity of the times and the logic of the evolution of human society.-N. Y. Freeman's

In the morning fix thy good purpose and at night examine thyself what thou has done, and how thou hast behaved thyself in word, deed, and thought; for in these, perhaps, thou hast often-times offended both God and thy neighbor. - Thomas A Kempis.

Journal.

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

To the Editor of the CATHOLIC RECORD,

London Ont.

My Dear Sir.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is impued with a strong Catholic spirit. It strenu onusly defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the strict of the country.

Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes.

nerefore, earnestly recommend it to Catholic milles.

milles.

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

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

To the Editor of THE CATHOLIC RECORD London, Onb: Dear Sir: For some time past I have read your estimable paper, The CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

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

Therefore, with pleasure, I can recommend to the faithful.

Ble # ing you and wishing you success, Believe me to remain.

Yours faithfulls I have Challed.

elieve me to remain, Yours faithfully in Jesus Christ † D Falconio, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, OCT. 6, 1906.

A WORD FOR THE WAYWARD.

There is nothing in this world that comes nearer to the infinity of God than th soul of man, both in its conceptions and affections. This will appear clear If we consider that the soul alone was created to the image and likeness of God. Now all our actions, internal and external, are rooted in it, for it is the motor power of our being. Hence in order to pass a just judgment on these actions, it is necessary not only to

know all the circumstances attending them, but also and above all, the motives which are hidden in the soul and which produced them or urged us on to their fulfillment. But since God alone is the searcher of all hearts, since He alone can look down into the very depths of our it follows that He alone can pass an adequate judgment on the actions of

are so liable to err as the conduct of their fellow men. This is especially true when they pass judgment on the poor and lowly, on those who live in wretchedness and vice.

If experience is deemed by the soundest philosophers a safe criterion of induction, we fail to see how anyone, who has ever moved or lived amongst men, can consistently or with any justification whatever so judge men as to make them either saints or devils. It is true that some man may be found who, as far as the human mind can judge, is almost wholly good, while the contrary may be affirmed of another, but in the great majority of cases our judgment must perforce remain suspended. Various associations may canonize or damn certain people, but experience and right reason, knowing how mysterious human nature is, will be slow to adopt any such formula. How can any man or woman, or any number of men and women, pass sentence on those with whom they are not acquainted, when day after day the conduct of their friends puzzles them? Saint Paul says that we cannot even judge ourselves, for he tells us that no one knows whether he is worthy of love or hatred. And how can we, who do not even know ourselves and with whom we should be best acquainted, presume to judge those of whom we know no thing and place them in this or that moral category? The wisest judge will often find it hard to decide, when inflicting punishment on the vicious and degraded, how much he must allow for attending circumstances, for temptations and motives which are beyond the

power of human analysis. It is very easy for those who are surrounded by every worldly comfort, who have the means to alleviate the pains of sickness and to banish that ennui that accompanies a monotonous round of duties, who have never known

the pangs of hunger, the privations quent on poverty or the thousand and one humiliations born of adverse circumstances, to condemn and despise their less favored brethren. But had they been born under less propitious circumstances, had fate and fortune been less favorable to them, we may rest assured that they too would be possessed of those maddening thoughts that drive the poor to deeds of dark ness and shame.

We have more than once heard the commentary of the poor on these rich people, that "it is very easy for them be good." And indeed it is easy for them to live within the bounds of common decency having no harrassing cares to torture them, and if they were guilty of crimes attributed to the poor, they would be monsters indeed. But before these goody-goody people pass sentence on their fellowmen or boast about their own uprightness, would it not be well for them to ask themselves how much anxiety the merit which they attribute to them. selves has cost them, or if the circumstances in which they found themselves were not such as to render crime im possible. It is said that Saint Philip Neri,

whenever he would recognize a Jew on

the streets of Rome, would exclaim:

There, but for the grace of God, goes

Philip Neri." Experience is a great factor in the life of every man, and the more a man knows the world, the more he learns of human nature and its innate weaknesses, the more tolerant he will become of his fellowman. For by entering into himself he will easily find out that he carries within himself the germs of the darkest crimes that ever disgraced the annals of human history, and of which he would have been the victim only for some intervening circumstance. This thought ought to make us more lenient, more charitable, not to excuse, but "more gently to scan our fellowman." We should treat with consideration and commiseration those who have not the strength to re sist the sinful promptings of faller nature. And instead of thinking our selves better than they, we should thank God that we did not incur, or that He gave us the grace to resist the temptations to which they succumbed. We said that God alone is the searcher of hearts, hence it is not in the power of any man to say in what degree other men can be strictly called wicked besides himself. Indeed it is sometimes very hard for us to know how far we ourselves may be guilty, or how much wickedness we let permeate our actions. And this is true, not only of the people in general, but also of those who spend their life studying the law of God, it is true of the most learned theologians. Sometimes we hear people congratulating themselves that they are neither adulterers, drunkards nor robbers, and we thank God that they being and read our most hidden secrets, are not, for in all probability they would be far worse than those who are. But how many of them can place their hands on their hearts and tell us that And yet there is no subject on which it is more from precaution and watchmen so readily express themselves, fulness rather than from want of oppornone about which they are so prone to tunity, or on account of some other talk and gossip, and none on which they accidental circumstance, that they are not guilty of these crimes? And if they are still honored by the world, if their praises are sung on platform and pulpit, it may be because platform and pulpit do not know all. They have been deceived in the past, they are being deceived now, and we have nothing to assure us that they will not be deceived in the future. We have made great progress, it is true, in every department of life except in the treatment of our fellowmen, and especially of those who yield to the temptations of their surroundings. There was a day when charity and brotherly love were the distinguishing mark of Chris tians, but to day selfishness and vindictiveness have taken their place, and, like Christ, they are denied an abode, like Him they are despised and ridi culed. We should remember that the bad are not wholly bad, that they are not altogether lost, that there is "a soul of goodness in things evil," and that the only way to help those who have fallen is to extend to them the hand, not of a charity that degrades, but of a charity that lifts them up and helps them to become better men and wo-

> Look at Christ and see how He treated sinners; He did not despise them; He did not growl at them; He did not deny them admission to His presence; no, on the contrary He treated them kindly and let the fountains of his mercy flow on them. Consider how He treated Saint Peter, who. after having sworn to be faithful to Him, denied Him three times. Christ did not exact from his Apostle any apology, He did not impose on him any severe penance, He did not dismiss him from the apostolic college; no, He did none of these. He simply cast a loving glance at Peter which softened the heart of the apostle and led him to repentance and glory. And how did

the Saviour treat Saul, who persecuted

the Christian Church? We know that He could have punished him in a thous. and ways, that He could have smitten him with lightning from heaven, but He did not. On the contrary, from His throne on high He cried aloud, pleadingly, mercifully, lovingly, saying : "Saul, Saul, why persecutest thou me"? And Saul became Paul, the great apostle of the Gentiles. We will say nothing of His gentleness and kindness towards Mary the sinner, for they are too well known to be recited here, However, His treatment of the woman caught in adultry is such a beautiful illustration of His mercy and love for sinners, and such a practical example of how we should treat the wayward that the Scripture parrative will be both interesting and instructive. In Saint John, chapter 8, verse 3, we read: And the Scribes and Pharisees bring unto Him a woman taken in adultery; and they set her in the midst. And said to Him: Master, this women was even now taken in adultery. Now Moses in the law commanded us to stone such a one. But what sayest thou? And this they said tempting Him, that they might accuse Him. But Jesus bowing Himself down, wrote with his finger on the ground. When therefore they continued asking Him, He lifted Himself up and said to them : He that is without sin among you, let him first cast a stone at her. And again stooping down, He wrote on the ground. But they hearing this went out one by one beginning at the eldest. And Jesus alone remained, and the woman standing in the midst. Then Jesus lifting himself up, said to her : Woman, where are they that accused thee? Hath no man condemned thee? Who said. No man, Lord. And Jesus said: Neither will I condemn thee. Go, and

Ye merciless men and women of this age, learn from your Lord and Master to have some pity for your wayward brethren. Learn to moderate your unchristian views of human guilt.

now sin no more. "

COMING TO THEIR SENSES.

It will be remembered that a large umber of the papers of the Province, particularly those of Toronto during the recent by-elections for the Dominion House, and the previous general election, launched invective after invective at the Separate School system and denounced the Government of Sir Wilfrid Laurier for establishing the principle of that system of education in the two new provinces of Alberta and Saskatchewan. It was pointed out that the people should have been left to establish whatever system of schools would be approved by the majority, thus leaving it in the power of that majority at any time to put out of existence the grudgingly-given system of Catholic schools which had existed in those districts for many years. The sober second thought is now stealing over the apostles of bigotry and intolerance. Rev. Robert Ker, who does not, we believe, belong to that class, writes a letter to the Toronto Mail and Empire on the "Disintegration of the Home Life," in which he states that "the educational methods which we pursue are not praiseworthy." "is accompanied by a moral fault. The schools do not foster the principles that make for home life and good citizenship. They do not implant in the youthful mind the idea of obedience to parents, of respect to superiors, of courtesy to the aged and the poor, and of fear of God." But now we come to a very unexpected pronouncement, and one which places Rev. Mr. Ker in the category of those who are endowed with good, hard-headed common sense. All along this has been the Catholic position in regard to education and one of the strong reasons why Catholics demanded Separate schools for their children: "To the argument that the churches and Sunday schools ought to make up for the deficiencies of the day schools the reply is given that an hour every week is a very small allottement of time for the overcoming of the influences that have been at work between Sunday and Sunday."

The above comment by the editor of the Mail and Empire has reference to Rev. Mr. Ker's statement; but, wonder of wonders! here is what the editor himself says: "There is a world of truth in Mr. Ker's letter. If there is a world of truth in Mr. Ker's contention the same characteristic would apply to it a few years ago, when a crusade was in augurated by the editor of the Mail and Empire against the present government because it sought to establish just what Rev. Mr. Ker says should be established in connection with our system of education, and in respect of which the editor of the Mail and Empire shouts "Hear, Hear." But the editor still more strongly accentuates his approval of the stand of Rev. Mr. Ker. Towards the close of the article in last Saturday's edition

he writes : "The point against the school system

based upon its laxness in the teaching of religion and morals, is, it is to be feared, too well taken. There ought to be, in a Christian country such as this, some means whereby the principles which are at the founda-tion of society may be inculcated."

Now if the point against the laxness of the present school system is well taken by the Rev. Mr. Ker, why is there such commotion in the commun ity when this same point is raised by the Catholic Church. Verily, religious intoleranc often places man in very unenviable light.

THE MEMBER FOR GALWAY.

From time to time we were pleased to note the brilliant success of our young Canadian, Mr. Chas. R. Devlin, M. P., in the British House of Com mons. He resigned a lucrative position in Dublin, the gift of the Government of Sir Wilfrid Laurier, to assume parliamentary life. He was young, strong, highly educated, possessing a brilliant mind and a rare gift of oratory; all these he brought to the battle ground for Home Rule and used them unsparingly. A noble fighter has he been, a worthy companion for the great Edward Blake. Mr. Devlin has paid his native country a visit and his host of friends in the Dominion salute with warm heart and a warm hand the doughty fighter for the rights of Ireland - the Ireland of his forefathers, the Ireland of all his love. There is a well founded rumor abroad that it is his intention to resign his seat in the House of Commons and again seek elec. tion for the Parliament of Canada. It is quite true that Mr. Devlin has sacrifixed much to remain a member of the British House and we sincerely believe that the warmth of his regard for the old land must have been very great to induce him to remain in the ranks of the Home Rule fighters. He may now with a good grace retire from the contest because it may be said that the battle has been fought and won. Home Rule is within sight, for the English people are at long last becoming awakaned to the fact that the shame of England has been its treatment of the sister isle. Welcome home! member for Galway! May you in your native land receive that meed of praise and honor which you have so well earned by your admirable career across the water !

PROGRESS OF THE POPE'S BIB-

LICAL COMMISSION. The Biblical Commission on which the Holy Father imposed the duty of determining the attitude which Catholics should take in regard to Holy Scripture has progressed rapidly in its work, considering the great variety of subjects to be dealt with, and the many difficult questions which arise from the fact that the Scripture, which was all written, according to the generally received chronology, between the years 1491 before Christ and ninty-six of the Christian era, has passed through many vicissitudes, owing chiefly to external and internal wars.

The dates commonly assigned for the writing of each book are in many instances approximate rather than exact. We may know from the books themselves or from traditions which have come down to us from these early dates, very nearly the date at which these books were written, but in most in stances the date is known at least within a few years.

Modern critics, styling themselves ' higher critics," have attacked vigorously the truth and divine inspiration of these books, and among those of the Old Testament none have been so violently assailed as the Pentateuch or five books of Moses and the books of Joshua and Judges.

The Pope's Biblical Commission have so for examined many subjects connected with these books, and especi ally with regard to the Pentateuch which is the first portion of Holy Scripture which was issued as part of God's Word.

It is a most important subject of investigation what authority these books have in the Church, and on this point the Commission has just issued four decrees, with the approval of the

The decrees thus issued are the fol-

lowing : 1. Despite the arguments formulat ed by modern criticism against the Mosaic authenticity of the Pentateuch greater regard must be had for the witness of the Old and New Testaments, the constant persuasion of the Jewish people, and the uninterrupted tradition of the Church, equally with the eternal people, and the uninerraped tradition of the Church, equally with the eternal proofs derivable from the sacred books themselves. It must be maintained that these books have Moses for their author and have not been com posed of elements for the most part later than his time.

2. It does not follow, however, that

Moses wrote the Pentateuch entirely with his own hand, or dictated it all to oyists. It may be admitted that, en he had conceived his work under copyists. Divine inspiration, he confided its re daction to one or more secretaries. It must, nevertheless, be affirmed that they have truly rendered his thought, they have truly rendered his thought, equal neither adding nor omitting anything people.

contrary to his intention; and that they have published their labors only after having obtained the inspired author's approbation of the work which hears his name.

3. It is likewise admissible that Moses, in composing the Pentateuch availed himself of earlier sources, written documents, or oral traditions, whereof, under Divine inspiration, he made use comformably to the end he proposed attaining; so that he borrowed sometimes the words, and at other times the sense only, abridging or am olifying according to circumstances.

4. It may further be admitted that the books of Moses in the long course of centuries which have elapsed since their composition have undergone some nodifications; as, for instance, certain additions, written by some inspi author after the death of Mos certain glosses and explications inter-polated into the text; certain words and forms of discourse translated from r into a more modern style; and, lastly, certain faulty readings, at tributable to the unskillfulness of copyists. It belongs to the province of criticism to employ the rules of its art in the research and discernment of these modifications.

It is fully admitted and maintained by the Catholic Church and Catholic theologians that it is lawful to enquire into the evidences of the Books of the Bible, whether or not they have been written by the persons from whom they derive their names, and belong to the dates to which their authorship is attributed. The above decisions, however, will settle completely the Church's some or many of the higher critics to pause in their flippant criticisms, which are founded upon their own imaginations and not upon any solid reason, to the effect that these and other books of the Bible are spurious or of a later date than we attribute to them. By these fanciful conclusions Higher Criticism, so called by its promoters, has become almost synonymous with Infidelity or un belief. But there are Higher Critics who have not pushed their investigations to this extreme, and who, therefore, do not come to the conclusions of these unbelievers.

There is no truth more certain than these which have been set forth by the Pope's Biblical Commission, and though the time of the writing of the Pentateuch by Moses is so far back that it is difficult to obtain other evidence than that of Moses himself to his authorship of the work, the unbroken testimony of the Jews to the authenticity of the writing is sufficient proof thereof. We have also the frequent assertion of our Lord that the prophecies and acts attributed to Moses are really his.

But in addition to all this we have the unbroken testimony of the Jews and Samaritans, as well as of the translators of the Septuagint which long before the birth of Christ was translated to be preserved by the Ptolemies of Egypt and kept in the great library of Alexandria.

There are passages which have an added explicative word, but the Biblical commission reasonably states why these words were inserted, to explain in a tongue better understood than the Hebrew, certain localities which wer d fferently named in Hebrew and Greek; but this tends nothing to destroy the truth of the text.

Also, the account given at the end burial may have been written by Moses acting under inspiration, or it may have been added by another who was equally inspired with Moses to complete the work.

A BAD CONSCIENCE.

A despatch from Dublin informs us that the Evening Mail of that city says that the Government, in connection with the forthcomin . Home Rule measure, contemplates acquiring the Bank of Ire land, which was formerly the Irish Parliament House, and handing it ove to the projected powers as the assembly house of the new Iris. Council which the bill proposes to establish. The story which the Mail, a Unionist paper, now gives "on absolutely reliable authority," with expressions of horror and dismay appropriate to its political creed, has already been the subject of rnmor.

In this case the horror and dismay comes from a bad conscience. A small faction of "West Britons" has been ruling and ruining Ireland for generations. They have nearly all the offices in the gift of Dublin Castle, The fat of the land has been theirs and we must naturally expect a little uneasiness amongst them at the pros pect of losing, not their vested rights but their vested wrongs. They are ready to parade their loyalty to the Crown so long as the government pets and pampers them, but when this ceases the Orange warwhoon is heard in Ulster and Colonel Sanderson may be expected to take the field with a white horse and a rusty sword. Speed the day when the bank of Ireland building will be once again the Parliament of Ireland, a Parliament which will legislate for the benefit of, and deal out equal justice to, all classes of the chalice from Me, but yet not My will people.

Father, it Thou will reduce the father, it Thou will be the thing be done.—(Luke XXII-42.)

REV. MR. KILPATRICK.

Presbyterian clergyman, Rev. Prof. T. B. Kilpatrick, created a ripple of excitement in Toronto last week. At a meeting of the post graduate conference of the alumni of Knox college, he said "There was one phase of the Roman Catholic system which had been the cause of much wrath, and rightly, but he admired it most of all the cer. emonies of that denomination. That was the confessional. The Roman Catholic Church alone knows full well the value of the personal work of the confession. The whole work centred round it, not the mere little box, but the act, two souls; two souls opposed in the presence of the spirit of God. It was a blessed thing to preach the Gospel, but to get along side of a soul which was defiant and obdurate, this was the thing which meant the burden, the passion, the toil of the minister.' Is there not a considerable trace of inconsistency in the rev. gentleman's tatement. If the confessional has been the cause of "much wrath and rightly," why does he hold it up for admiration, and what prompts him to say that it has been the cause of much wrath? Most certainly the opposition to it does not come from those who go to confession, and why should it be the cause of "much wrath and rightly" in the minds of those who do not? We have faith on the subject, and will prevent the rev. gentleman's assurance that he admires it. This admiration must surely be prompted by the knowledge that the work of the confessional produces good fruit. But we need not continue. Day by day many of our most distinguished separated brethren are becoming more convinced that the Church established by Christ, the Church of the ages, is, after all, the only real bulwark against the inroads of scepticism and all the other good now making such havoe in the ranks of those who went out from her bosom.

JOURNEY OF PRELATES.

HOW THEY REACHED THEIR SEES IN THE EARLY DAYS.

The following description of the epis copal journey of Bishops Flaget and Danbourg to the See of the latter, aken from an old issue of the Cincinnati Telegraph, will prove interesting, as well as showing what those saintly pioneers of religion endured in their efforts to plant the Church in the West; "On the 12th of December, 1817, the two prelates, Dabourg and Flaget, ac-companied by Father Badin, set out for St. Louis, by the way of Louisville. Here Bishop Dubourg preached in the chapel, erected by Father Badin. On the 13th they embarked on the steamboat Piqua, and on the 20th reached the mouth of the Ohio, where they were letained five days by the ice. time was chiefly passed in religious xercises and pious conversation.

Piqua and its passengers from the pen of Bishop Flaget, may not be uninteresting to us, in the present day, when steamboat building and navigation have so greatly changed for the better:

Nothing could be more original than the medley of persons on board this boat. We have a band of seven or eight comedians, a family of seven or eight Jews, and a company of clergy-men, composed of a tonsured cleric, priest, and two bishops; besides others oth white and black Thus more than thirty persons are lodged in an apart-(cabin) 20 x I2, ft, which is again comprises the old and the new testa ment. It might serve successively for a synagogue, a cathedral, a theatre, a hospital, a parlor, a dining room, and a sleeping apartment. It is, in fact, a veritable Noah's ark, in which there are ooth clean and unclean animals; and what is more astonishing, peace

harmony reign there.'
"They were still at the mouth of the Ohio on the morning of Christmas Day Not being able to say three Masses they determined to make three medita tions. At the conclusion of the second the redoubtable Piqua resumed the redoubtable Piqua resumed her course toward St. Louis. The bishops and the clergy made a kind of retreat on their Noah's ark. On the evening of Caristmas day the boat stopped near conductions of the course of the farm of the widow Fenwick, a good Catholic, whom they were happy to visit. M. Badin continued his journey land from this point, in order to be able to visit on the way many friends, Catholic emigrants from Ken-

tucky.
"The bishops returned to the boat, where they found the comedians per forming a play—that is engaged in a general fight among themselves, until they were separated by the captain. At midnight, on the 30th, they arrived at St. Genevieve ; and early next morn ing they sent a messenger to and their coming to M. De Andreis. to announce their coming to M. De Andreis. Two hours afterward, about thirty of the inhabitants came, with several young men on horseback, and a carriage to escort the Bishop into the town. journey was continued to St. Louis where the prelates arrived on the 5th.

"Bishop Flaget, having now com-pleted his mission (to conduct Bishop Dubourg to his new See) preached farewell sermon to the Catholics of St. Louis, on the feast of the Epiphany; and on the next day he turned his face homeward. He and M. Badin performed

found himself once more at his retired and pleasant home in the Seminary of St. Thomas.

Father, if Thou wilt remove this

HOW THE PROTESTANT REFORM-ATION WAS BROUGHT ABOUT.

II-MARTIN LUTHER. for the True Voice by Rev. Charles Coppens, S. J.

Martin Luther, the leading spirit of the Protestant Reformation, was born at Eisleben, in Saxony, on the 10th of at Eisleben, in Saxony, on the 10th of November, 1483, nine years before Columbus discovered America. His parents were not blessed with the goods of earth, but his father seems to have been a good man, and his mother certainly was a pious Catholic woman. Both strove to raise their boy in the knowledge and fear of God and in the knowledge and lear of God and in the practice of the moral and the Christian virtues. This was no easy task. They gave him the best intellectual education their means allowed and the ducagave him the best intersectual educa-tion their means allowed and they did not spare the rod to be bush his very refractory spirit. Much of a man's character through life depends on the character through life depends on the way he has profited by his early opportunities. Luther profited by his chances to acquire knowledge, but not doellity and Christian humility. He himself relates that his mother once whipped him till he bled, and he adds ironically that it was all about a miscrable nut. It matters little what miserable nut. It matters little what the occasion was; the reason of the severity was no doubt his stubborness. severity was no doubt his stubborness. This is apparent from another state ment of his, namely, that when his father had one day punished him cruelly, as he calls it, he was filled with are against his parent, and came hatred against his parent, and came very near running away from home. That he was an unusually stubborn boy is clear from the fact that, when school, he once got fifteen thrash-

at school, he can ings in one morning.

Once broken in, he worked hard to Once broken in, Schools were mostly can education. Schools were mostly get an education. free for poor students in those Catholic times, and he managed to eke out a sparing subsistence by various devices one of which was to sing in the streets and collect alms from the kindly dis posed among his hearers. The Lord had given him a charming voice; and this, together with his devout demeanor this, together with his devoit demeanor at the Holy Mass, which he attended daily, brought him, in his sixteenth year an unexpected and considerable blessing. For he thus attracted the favorable attention of a rich charitable lady, Frau Cotta, who received him as permanent guest in her family, till at eighteen he went to pursue higher

studies at Erfurt University. There he read Virgil, Livy, Cicero, Plautus, etc.; he also studied law and philosophy under the tuition of the Au. gustinian monks. The whole univer-sity soon wondered at his ietellectual powers. At nineteen he was made a bachelor, and at twenty two a doctor During these years his of philosophy. ety appears to have been sincere, and keeping with his natural character,

deeply earnest. But it was the period of history when the Humanist movement, aroused by the migration westward of Greek scholars flying from the Moslems, had turned the attention of the educated in Europe rather to the classical pagan models than to Christian ideals perfection. Luthur was seized with this spirit to such an extent that his highest ambition was to attain distinc tion in profane learning. Whereas Whereas eight years' course of the study of Holy Scripture, he seems to have ignored it ntirely, giving all his attention to profane letters. Thus it may well be that, when later on he took to the reading of the Holy Bible, he found this precious treasure almost a new book to him, though it had been the most familiar of all books during the preceding centuries. So there are to day thousands of Christian literateurs and scientists who have never read the Holy Gospels. The late historian, Joannes Janssen, in his monumental work, "The History of the German People," has forever dispelled the ole, " has forever dispelled the that used to surround the life of Luther with a halo of glory. The main Luther with a halo of glory. The main facts narrated in the present rapid sketch are taken from his pages. He writes with great impartiality, giving to each historical personage all the credit he deserves. We naturally ask credit he deserves. We naturally ourselves, how was it that Luther his head full of secular ambition, and already highly distinguished by his learning, and honored so early in life with the degree of doctor of with the degree of doctor of philosophy, how was it that he abandoned the world to become an humble Augustinian friar? Janssen narrates the facts as follows: "Among the be facts as follows: "Among ounger Humanists whose circle (Luther) joined, Croters Rubianus and Joannes Lange were his special friends, but he himself passed among his asso-ciates as a musician and a learned philosopher rather than as a poet. He joined heartily in their social pleas ures, and delighted them with his sing ing and music. But he would often pass suddenly from mirth and cheerfulness to a gloomy, despondent state of mind, in which he was tormented by searchings of conscience. In the year 1505 he sustained a great shock in the sudden death of a friend, who was stabbed in a duel; and in the same year he was caught in a terrific thunder storm, during which his life was in danger. As I hurried along with the anguish and fear of death upon me, he wrote later on, 'I vowed a vow that was wrung from me by terror.' Soon after he from me by terror.' Soon after he gathered his friends together at a supper, which was enlivened by lute playing and singing, and then inform ed them of the resolve he had made to renounce the world and become an Augustinian monk. "Today you see he said, 'but afterwards no All the entreaties of his friends were useless. They accompanied him weep ing to the door of the monastery was characteristic of Luther that the only books which he took with him

Luther himself admits that he was driven by despair, rather than the love of higher perfection, into a religious career. He wrote: "I entered the career. He wrote: monastery and renounced the world, despairing of myself all the while." He despairing of myself all the white.

fell a victim to excessive scrupniousness of conscience. The only remedy for such an abnormal state of mind is perfect obedience to a wise director.

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But obedience and docility were uncongenial virtues to his stubborn mind. He soon yielded to despondency to such an extent as to neglect for we together the recitation of the Divine together the recitation of the Divine Office, to which after his vows he was bound under sin. Following his own notions he would fast and discipline himself, and bury himself in solitude till he nearly lost his reason.

He saw more sin in himself than he could atone for by his works of penance; and instead of trusting in the

ance; and instead of trusting in the merits of Christ, as the Church has always taught her children to do, he gave himself up to black despair. Here is the picture he draws of his sad condition at the time: "From miscondition at the time: "From mis-placed reliance on my own righteous-ness, my heart became full of distrust doubt, fear, hatred and blasphemy of God. I was such an enemy of Christ that whenever I saw an image or a pic-God. ture of Him hanging on His Cross, I loathed the sight and I shut my eyes and felt that I would rather have the devil. My spirit was completely broken, and I was always in a state of relancholy; for do what I would my righteousness' and my 'good works' brought me no help or consolation."
(Jansen, Vol. III. p. 84.) It is a common experience to see scrupulous souls, if they are self opin

ionated, rush from extreme timidity to excessive rashness. It was so with Luther. He made up his mind that, by reason of inherited sin, man was be come totally deprayed, and possessed no liberty of the will. Here was the root of the Lutheran heresy. He con-cluded that all human action whatever even that which is directed towards good, being an emanation from our corrupt nature, is, in the sight of God, othing more or less than deadly sin; therefore our actions have no influence on our salvation; we are saved by faith alone without good works. "When we believe in Christ'' he said, "we make His merit our own possession. The garment of His righteousness covers all our guilt." He wrote some years later to a friend: "Be a sinner, if you will, and sin right lustily; but believe still more lustily, and rejoice in Christ, who is the vanquisher of sin."

Again: "From the Lamb that takes away the sin of the world sin will not separa e men, even though they should commit fornication a thousand times a day, or murders as frequently. is Lutheranism full blown, carried to its logical consequences, not probably as he understood it as yet; but it was con ceived by him at the time in embryo and elaborated later on. He need only time to mature and opportunity and stubborn resolve to propagate these errors and establish a new reli

gion. After one year of novitiate Luthur had been ordained priest in 1506. Two had been ordained priest in 1506. Two years later he was promoted to a pro tessorship at the recently founded University of Wittenberg. His novel system of justification was meanwhile maturing in his active brain. His Protestant eulogist, Mathesius, says that as early 1515 he was denounced as hearth. But he works as denounced as a heretic. But he spoke so eloquently in defence of his original views that he gained over to his side almost entire student body and most members of the faculty at the young university. He aroused the admiration and enthu slasm of the faithful in the city, and he became a special favorite of Fred-erick the Elector of Saxony. His mind was big with projects, and the Reformation was ready to leap forth frem his brain armed cap-a pie, as Minerva did from the head of thundering Jove.

E PLURIBUS UNUM

The unity of the Catholic Church is one of her most glorious characteris-To find peoples of every clime and every tongue all united in one faith, believing the same doctrines, retics. ceiving the same sacraments, and all under one hand—Christ's Vicar, the Pope, Bishop of the Eternal City of Rome - is a unity the like of which is found nowhere outside of the Catholic Church. Nor is this unity confined to particular classes in the severl nations but extends to all. Rich and poor, learned and ignorant, old and young, saint and sinner, men of every class and condition, are all united in one common belief, that the Catholic Church is the true Church, and that, believing in her teachings, fulfilling her commands and practicing her counsels, they will one day reach God, the

Creator, in heaven.

Is it not apparent to all who will reflect that this unity which so markedly distinguishes the members of the Catholic Church is not a mere human thing, but that it is divine? Has it not its only counterpart in that unity we see existing in the heavens where all the other planets revolve about the sun from which they draw their power to move in their own particular orbits, and united to which they form the one and united to which they form the one great, vast and harmonious universe? All realize what a power there is in unity. Take our own beloved coun-try, for example, and see what a

strength and a progress union brings. If the states of this republic had no general Government binding them to gether, what a clashing there would be of interests, and how almost impossible would be their peace, and consequently their prosperity and happiness. And yet with union what a magrificent country it has become! It was made up of men from every nation under the sun, and yet subject to one general president and congress. Under the same laws it is one great nation of freemen working out a mighty destiny.

May we not say that in all this our
fathers "builded better than they knew," and that the great Father in neaven guided their work and inspired the principles and measures that ani-mated them? It is, indeed, a fair copy into his retreat were the pagan poets Virgil and Plautus." (Vol. III, p. 81.) of what the Catholic Church is, and a long as the citizens of these United States guard well the sacred charter of States guard well the sacred charter of their liberty by keeping faithful to God and to His holy law, so long may they expect their grand Government to last and be a boon to themselves and succeeding generations.

It is in the Church that we see this notes displayed in its highest decree.

tles, we behold it beginning humble and lowly at first, and fraught with many trials and dangers, and yet in time it waxes strong and conquers all the obstacles that come before it, so that it grew to what it is to-day, the mightiest nower on earth, the greaters mightiest power on earth, the greatest factor for the world's good, as it is the

greatest force for the preservation of law and order, so necessary to its peace, its prosperity and its happiness. But this is not to be explained other than by attributing it all to God. Through Christ, sent of the Father. Who founded it, and ever abides with it, and through the Holy Ghost, ever hovering over it and illuminating and directing it, the Church has been perpetuated down through the years, end of time, "for the gates of hell," He said, "shall not prevail against her." And all this is made precise. through the union which the Apostles and their successors and the faithful they teach preserve with one another, and in turn with Christ, Who founded the Church! This blessed unity is the fulfillment of the prayer which He uttered before leaving this earth when He prayed that "the apostles be one, as He and the Father are one," which prayer once made must be heard and has been answered as we have seen.

through the divine unity that has ever existed in the Church.
Whilst this union is in direct agree ment with the design of God, and had to be accomplished as His holy and un alterable will, it must be remembered that individuals can oppose it and have opposed it from the beginning and will to the end. There will be always some who will depart from the path of truth and righteousness, blind in their reason and perverse in their heart and duped by the cunning of the evil one, but the general rule will prevail and the great masses—the faithful children of holy Church-will stand firm on the side God and His Church, and shall be the means of carrying the Church trumph down through the ages. U is a virtue that each individual Catholic must cultivate, if he would hope to persevere in keeping close to the center of unity as exists between God and His

For this one must have the spirit of respect and respect that is due the Church. To think with the Church and to act with the Church, as the late Cardinal Manning enjoined, is the duty of every one who would deserve the glorious name of Catholic. Our Lord Himself has commanded obedience and compliance with the Church's wishes, for He said "He that will not hear the Caurch let him be considered as a heathen and a publican." There is a vaunted spirit of so called liberty broad, of which Catholics must be It is not liberty, but license; it ware. is not freedom, but slavery; it is not la * but anarchy. This spirit that would throw off all responsibility to any one but self and which thus would deify the human will in opposition to anything divine. The voice of holy constantly warning her children of the danger, and bids them give no ear to the false principles and teachings which satan is thus sowing all around them.
Let all give ear to no other voice but
hers, for "He that hears you hears Me,
and he that despises you despises Me,
said our Lord of His Church, and then
mill be preserved that native for which will be preserved that unity for which He prayed, and which has ever characterized His Church and marked His followers.—Bishop Colton in Catholic Union and Times.

QUESTIONS THAT DISTURB.

The Sun, New York, prints the collowing letter from an Episcopalian

layman: "To the Editor of the Sun-Sir: Permit one who meekly wishes to show forth some of the dangers which are besetting the foundation and faith of the Episcopal Church to bear a thought, er little, which can not fail to show a real, distinct and decisive danger to those who hold to that foun-

dation and to that faith.
"Is there faith among the laity of the Episcopal Church? If so, is it the fire or is it the smoke, thick and dull, which is mistaken for the true essential? tial? If faith does exist, not faith in God, but faith in the precepts and teachings of the Church, is that faith lasting or will it blow away and cause to drift away from the fold many who hold to that faith supposed and taught to be 'once for all delivered to the saints?

"I should like to hear the voice of others of the laity on this matter. alternative? Is it What is the

Rome or Protestantism?
"Will Crapsey and his supporters tend to draw 'all men unto Him?" Will they not lead men as cattle are lead to the slaughter? What can slaughter be but infidelity and What can that cankerous germ of Protestant sectarian ism, which is constantly against itself

and can not stand?
"Will it lead to Rome? Will those who think, who feel, who pray, look for peace there—will they find it? I ask those who have gone thither. Will they find beneath the framework of that great old faith-faith?

"And yet Rome is the 'mother of the faith,' not like England's King the faith,' not like England's King, 'Defender of the faith.' If so he be, why does he allow his canons of Westminster to preach as they do? Is he head, or is Christ? Is he like the head, or is head, or is CEPIST? IS AD Alas, how sad Pope, the vice regent? Alas, how sad for the English Church if he were!

for the English Church in the work.

"I ask there few questions. The answers, if so they may be called, are vague. Great questions, like great vaguely man, must necessarily be understood and thought about.

" Pasqin Leroy.

of Thomas a Kempis—how well they apply to many in our own day who believe too readily what the believe too readily what they hear about others: "Alas oftentimes is evil more readily believed and spoken of anand be a boon to themselves and succeeding generations.

It is in the Church that we see this unity displayed in its highest degree.

Starting with our Lord and the Apos is evil, and very apt to slip in speech."

THE TRUE PORTRAIT OF OUR THE CHARACTER OF THE PRIEST. LORD.

(From the French,)

From time immemorial it has been the regret of Christians that there was ne existing portrait of our Lord upon whose authenticity they could depend. This fact, however, is not strange when we consider that as a people the Jews were not given to painting or sculp-ture. Several authors, among them St. ture. Cyril and St. Justin, have maintained that Our Lord did not possess that corporal beauty with which the majorof mankind believed Him to have been endowed. This opinion, however, seems strange and unreasonable, and not at all in conformity with ancient tradition. We also find it contradicted tradition. by St. John Chrysostom and St. Gregory

Mgr. Landroit has, in one of his conferences, thoroughly considered this question. "There have been Christians," he says, "who wish to prove that Oar Lord did not possess any exterior beauty. * * * I prefer to believe that the body of Jesus Christ was beautiful. I believe with St. Jerome, St. Chrysostom, St. John Damascence, St. Bernard, Albertus Magnus and St. Thomas that the person of Our Lord Jesus Christ was wonderfully attractive; that His face, sweet and serious, His glance which reflected the glory of heaven, called and drew all hearts." "For beauty," says St. Denis, "comes from a Greek word Denis, "comes from a Greek word which signifies to call." Listen to the Doctors of the Church :
"The very presence of Christ," says

St. John Chrysostom, "was filled with a grace most admirable. That is what the prophet means by these words, He was the most beautiful among the children of men.' "

History is not altogether silent on the subject of portraits of Our Lord, but it is so often confounded with tra-dition that it is difficult to separate them. St. Augustine tells us that in his time no authentic portrait of the Savior was in existence. Like the Jews against artists, who were prejudiced against artists, who were, at that period, all makers of idolatrons images. They were men refused baptism unless they would abandon their occupation. This severity was modified later. The Princess Constanting, asked Richard the first Christians were prejudiced Princess Constantine, asked Bishop Eusebius of Caesarea to procure her portrait of the Savior, which proves two things—that they were rare, and that the Church did not object to them. The same Eusebius, in his "Ecclesias tical History," speaks of St. Paul, of St Peter and of Christ, "painted in portraiture, through tradition derived from a pagan practice." There is also an allusion to the formula section. an allusion to the famous statue erect-ed in the city of Paneas in honor of the

According to the testimony of St. Irenaeus and St. Epiphanius, the agnostics were the first to make little figures of Carist, crediting Pilate with the original model. These were of gold or silver, crowned with flowers, like the

statues of the sages of antiquity.

Nicephores has the following to say on the personality of Our Lord: hold, according to the testimony of the ancients, and inasmuch as language can reproduce it. the portrait of Jesus Christ. His face was of exquisite beauty and most expressive. His height measured seven palms. His hair was blonde, but very little inclined to curl. His eyebrows were black and finely curved. His eyes of light brown, clear and trans parent, were at once infinitely sweet parent, were at once infinitely sweet and penetrating. His nose was some what long. His beard light and of medium length. He wore His hair quite long, however, for the scissors had never touched it nor any hand, save that of His mother in His child hood. His neck was slightly inclined so that He had in His deportment neither obstinacy nor haughtiness. His face was oval, resembling that of what pink, had in it something which recalled the color of yellow corn. His physiognomy combined gravity and wisdom, sweetness and kindness without any trace of hardness. In a word, ne bore a remarkable resemblance to His most pure mother.'

Publius Lentulus, Governor of Judea. in a report addressed to the Roman gave the following portrait of which certain authors at tribute to Pilate, writing to Tiberius. It is taken from an old manuscript dis-covered by M. Duthilloul, in 1853, in

the library of Douai: A man of great virtue has appeared in our time; they call Him Jesus Christ; he raises the dead to life and heals all maladies. They style Him the Prophet of Truth, and His disciples

me Him the Son of God.
"He is a man, in truth, of fine stature and worthy of admiration, with a venerable face, inspiring with both love and awe all those who gaze upon it His hair is the color of ripe chestnuts, falling behind His ears, beautiful and shining upon His shoulders, divided in the middle according to the custom of

the Nazarenes.
"His face is without spot or stain. of an agreeable vermilion color. The His eyes are between a green and olue; His beard is thick, long and of he same color as His hair and parted t the chin. His hands and arms are beautiful to behold. He is terrible in His denunciations, benign and amiable n His exhortations, cheerful yet grave; He has never been seen to augh, but sometimes to weep; He is reserved and modest speech and beautiful among the chil-

The real historical value of these de scriptions may perhaps be contested; but they bear testimony to the traditions existing at the time they written, and agree in a manner sufficiently striking with the portraits of Our Saviour attributed to St. Luke and

Nicodemus.

An image of clay found in the Catacombs of St. Agnes at Rome, and medals struck under Tiberius several years after the death of Our Lord, exactly reproduce the characteristics above described.—Mary E. Mannix, in Domini-

ACCUSATIONS OF ITS ENEMIES THE BEST TESTIMONY OF ITS ALL ROUND EXCELLENCE.

Of all practical problems with which the Catholic Church has to deal, perthe training of secular priesthood. In the training of secular priesthood. It is the most serious because it affects wider issues than any other: "like priests, like people." The character of her children—their methods of thought, their attitude, interior and exterior toward life and faith—all depends under God upon the character, method and attitude of their pastors most the most intricate of all problems, since to the making of the ideal priest there must go as many elements as there are needs of the flocks to which he has to minister. He must be a spiritual man, able to deal with every conceivable spiritual requirement (and the interior life is, after all, santle and elusive than the natural order); he must possess a large number of natural virtues—geniality, humor alertness, discretion and the rest—and all at least touched by grace; he must be to some extent a man of business he must be able to preserve cheerful-ness in solitude, and dignity among the crowd; he must know how to hold the ancient faith without displaying either ignorance or contempt toward modern hought; he must be ready to adapt himself to the standpoint of each mem ber of his flock; he must not truckle to the rich nor patronize the poor; he must be slow with the stupid and quick with the talented, and sympathetic with all. And above all, he is never off

duty. Now, it may be confessed, without undue complacency, that, considering the elaborateness of the problem, the ch's practical solution is surpris-The very accusations ngly brilliant. of her enemies are the greatest testi nonies in her favor. Her priests, it is said, are both superstitious, seminaryred visionaries and brisk men of world; both utterly unbusiness-like, medleval and fond of novelties; pliable and unbending; with all the faults of the professional and the frailties of the amsteur. In other words, priests at eir best are very much what they

It is noticeable, too, how the type has persisted from earliest times to the present. Saint Augustine, for ex mple, is a kind of apotheosis of the nodern pastor; and the tales that have some down to us of the characters and ethods of our ancient spiritual fathers have a strange family likeness to the histories of more recent priests .- Dub-

THE SENSE OF RELIGIOUS PROPORTION.

Ave Marie.

We have from time to time reproduced in these columns, from the Angli can magazine, the Lamp, extracts which might quite congruously find a place in any Catholic periodical. So are, in truth, has the Lamp strayed from the paths of orthodox Protestantial of the father one sm-unless indeed the farther strays the better one's claim to the title of Protestant, a protesting manthat the magazine is sometimes misplaced in the categories of religious publications. Only the other day, for instance, we saw it referred to in the Lit ary Digest as a "Roman Cath. c organ." This, Roman Cath o organ." This, of course, it is it, as the Digest editor should know; for ex officio it is his business to be informed as to the religious professions of the periodicals which he quotes. At the same time the general reader of articles written by Anglicans of the advanced Lamp standard may be forgiven for mistaking the creedal affiliations of the writers. A case in point is the contribution of Sir George Arthur, Bart., to the Nineteenth George Arthur, Bart., to the Antecentry's symposium on "The Report on Charch Discipline," reference to which was made in our "Notes and Remarks" last week. Here is a page from the contribution in question:

It is the unenviable distinction of a large proportion of the Anglican clergy they are the only ministers of any religious cult in the world, Christian or non Christian, who systematically set at naught their obligations to render public homage to the Deity they profess to worship. How do the they projess to worship. How do the Commissioners comment on this grave subject? They busy themselves through many pages of their report with censures directed against various practices and usages. They express ore displea ure with certain church men who are unable to believe that the body of the Ever-Virgin Theotokos be body of the Ever-Virgin Theotocos became a prey to corruption, and who accordingly keep the feast which their torefathers knew as "Lady Day in Harvest." They are very severe with some whose devotion to the Redeeming Love of Christ takes the concrete form of the worship of His Sacred Heart a devotion which no more rests, they suppose, on the visions of Margaret Mary Alacoque than does the bservance of Michaelmas postulate a belief in the apportion of the Arch angel on Mount Gargano.

The Commissioners denounce such illegalities as Corpus Christi processions and the rite of Benediction. mention in order to condemn, as though it could somehow be included under the erm "Invocation of Saints," a form of petition addressed to Christ to hear the prayers of the saints—a confusion of thought of which not even a theological tyro should be guilty. The list of things censured is a long one. Nothing is too small for the finely meshed net of the Commissioners' reprobation. To take a single instance. They solemnly quote the testimony of a witness who himself "saw a young girl wearing a white veil 'pick up a candle
"near the Mary altar" and then place it lighted on a stand! One is tempted to wonder whether the situation could have been saved by the substitution of an old girl with a black veil.

Surely a plea may be put in on behalf of a sane estimate of relative values. Can any just comparison be drawn be-tween the case of the man who, in the exuberance of his devotion, commem-

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orates the Falling Asleep—if you will, the Assumption—of Christ's Mother, and that of the man who, in his utter lack of devotion, forbears to commemorate the Ascension of Christ Himself? Yet one or more instances of this grave omission are to be found in every English diocese but three. In the dioc Carli le, where only one parish exhibits a Eucharistic vestm nt, there are actually 14 churches without an Assension Day service; 190 in which no service is held on holydays; and no less than 241, out of a total of 293, which have no daily service at all. Man-chester has nearly as strange a record, with its total of 543 churches, in 383 of which daily service is neglected; while 268 have none even on saints days, and

13 leave Ascension Day unhonored. Yet, while the Commissioners wax indignant at what are, after all, signs of overzeal, they view these evidences of laxity—irreligion would hardly be too strong a word—without turning a hair. That a person who is bound by his promise to the Church and his duty to the State to celebrate divine service every day twice in his Church should defraud God and his parishioners by leaving the parish Church unused from Monday morning till Saturday night, is a fact that strikes the Commissione merely as a "deviation from the legal standard resulting from negligence or inadvertence," and as not possessing any further significance. Can it be a subject for wonder if the plain man regards the Report as sadly lacking in indication of a due sense of proportion?

A LECHEROUS PROPAGANDISM.

It is about time that some method be devised either to degrade the Chicago University professor or to wipe that institution off the educational map. The place has become a cess pool of paganism. And the malodorous opinions which emanate therefrom poisoning the atmosphere of our civil-

zation. Ridicule and press castigation appear to produce no change. At least there has been an oversupply of both without results. And if we judge aright the task of correcting the freakish doctrines which its hybrid pro-fessorships are continually propounding has grown to be an irksome occupation.
It is the originator of vagaries only found elsewhere in the wards of the incurably insane. Its one purpose seems to be the debasement and ultimate the state of construction. mate destruction of every Christian sentiment.

From time to time we have exposed these purposes, placed on view the moral and mental character of the institution and endeavored to counter-act its baneful influences. But scarcely has one mental debauchery been corrected before another is at hand to be disposed of. And if reports be trae, the last is about the most disgraceful.

Prof. Zeublin of the institution has been studying the question of divorce. If he be quoted correctly his conclusions are embodied in the following solution: "A probationary marriage should precede other marriage. I suggest a probationary period of six months, when the man and woman can find out if life together is possible."

Think of it, six months of legalized and experimental lust! What a lecherous propagandism! Could anything be more nellish? Could any scheme be devised more effectual, not only for the destruction of the marital relation, but also of all virtue in womanhood? How long would the family, the State and the nation stand under such an experiment? It suggests a relation which even the beasts of the forest refuse to recognize.

Many bold and dangerous opinions have issued from the professors of Chicago University. It does not greatly surprise us. But we did not think that one of them would dare to publish the contract of the contra licly advocate the incorporation in our laws of the doctrine of naturalism. But this is the substance of his opin-ion, and he should be publicly exe-crated for expressing it.—Church Progress.

Behold now is the acceptable time, behold now is the day of salvation.—
(2 Cor VI-2.)

FIVE-MINUTE SERMONS.

Eighteenth Sunday after Pentecost. HIGHE THE DIGNITY AND HAPPINESS OF OBED IENCE.

Children, obey your parents in all things; for his is pleasing to the Lord.—(Colossiani lis. 20)

Brethren, there are many new things lound out nowadays; but there are also some old ones and good ones being for-gotten. Among other things we are apt to forget the happiness of obed-lence. Of course I do not mean obedience. Or course I on not mean occurlence to the Church; perhaps there
never was an age when Catholics rested
so content in the gentla restraint of our
holy mother the Church. But I refer
to the practice of obedience one to another, done after the pattern of our Lord Jesus Christ. The loveliness of this virtue is best seen in the bosom of the Christian family. Affection, in-deed, is the bond of the family, but the fruit of affection is obedience. is nothing more pleasing to God than the son who is always at the service of his father and mother. Few familie are without at least one such son. He is often the one of whom at first the least was expected; of poor natural talents, of delicate health, of irascible temper, or one whose earlier years were wayward. But all the time he was observant, though no one, not even himself, gave hin credit for it. Year the spectacle of father's and r's affection and sacrifice pene trated him, till he became deeply attached to them. How much this reverent love for his parents had to do with his religious state as a boy and a young man! It may be true that scarcely any boy ever grows up to be a man and is never a liar to his father and mother, or a pillerer of cake and fruit and pennies about the house. But the good boy drops all this at First Comnunion or when he goes to learn a rade, and he becomes honest and truth. ful in little things as well as great. One of the happiest days for him between the cradle and the grave is when he runs and puts the first dollar he has earned into his mother's hands. That son lets all his brothers go away good son lets all his brothers go away from home to seek their fortunes; he stays with the old folks, comforts their old age, closes their eyes in death, and with much love and many tears follows them with his prayers beyond the grave. The others were, perhaps, good children, but he is the hero of the there is the good daughter, who

family, and in a maturer years every body's other self. How many parents, oor to hire a servant, have living in an industrious daughter How often do parents find one at least of the girls who from very infancy is the joy of the whole family; who seems ve received in baptism such a fulthe Holy Spirit that charity, joy, peace, patience, long suffering, kindness, and piety are the common qualities of her character! The faith also finds an apostle in such women. An intelligent woman, though perhaps unable to argue skilfully, can establish the truths of religion by methods, all her own. A friendly jest, good natured silence, a patient return of loving servicess for ill-treatment, the spectacle of her good life, not an hour of which lacks a virtue-all this in one instinct with religion is an uranswerable argu-ment and often irresistible. How did it happen, people sometimes ask con-cerning this or that person, that she did not marry? She had good enough looks, excellent sense, a bright mind, affectionate disposition, and saw plenty of company. Why did she not marry? My brethren, the day of judgment will tell us that it was because God had set her apart that she might be for her widowed mother or her shiftless, un-happy brothers and sisters the pot of that should not waste and the that should not diminish. Brethren, I know of no order of nuns more pleasing in God's sight than the devout women who live a dependent,

in childhood is the sunshine of the

old maids for the love of God. Finally, you may say that such sons and daughters are hard to find. I answer that there are multitudes who approach the standard we have been nsidering, and more, perhaps, than you fancy who actually attain to it.

obscure, hard life in the world, and are

TALKS ON RELIGION.

CONTRICTION.

A firm purpose of amendment is "resolution to avoid not jonly sin, but also the dangerous occasions of sin." This is the true test of contrition. Some people may be easily moved to Some people may be easily moved to tears by a touching sermon, or by a special occasion, but they have forgotten all their tender feelings by the time their emotions have passed away. Others are not so easily touched. Their imagination and feelings are slow to move, and they easily imagine they have not a real sorrow for sin, because they have not the same sensation of grief as some other people, whereas in reality they may be much better disposed.

It is a great blessing to have a heart easily touched by spiritual things—a heart which has not become hard or cold, and which does not confine its sensibilities to earthly affections. "He will give water to my head, and a foun tain of tears to my eyes," says the prophet Jeremiab. In the same way it ought to be our desire to feel and to grieve as we should for our sins.

We should not forget that the test

of the value of an emotion is the act it leads to. Our Lord says, "By their fruits you shall know them." It is well to know that a purpose of amend-ment does not merely mean saying that we are going to do better. Many have said the solemn words: "I firmly promise with the assistance of Thy Grace never more to offend Thee and to carefully avoid the occasions of sin.'

As experience shows, they did not mean much, as judged by the fruits of

the harvest.

The amendment of life does not mean "sometime or another," but to begin at once. A firm purpose does not mean, "I will be good if I can do so without any trouble or self-sacrifice. and there over the walls. Standing on alt is quite clear that we can never be the mantel shelf in the cosy sitting.

good and do our duty without some we do not really mean The real purpose of amendment includes not only the end, but the means. If a man means to go to a place, he really means to take the to a place, he really means to take the road that leads there. He does not forget the distance, or the trouble or the expense to accomplish the journey. If you say: "I am grieved for this sin and I mean to avoid it," and in your heart you do not intend to give up certain company, or places, or habits which may lead you to a repetition of the sin, you certainly are not in earnest or sincere.

When persons know that amendment

When persons know that amendmen of life and keeping out of sin mean the irequent and regular reception of the sacraments and also reasonable diligence in prayer, prayer and the sacra-ments should be so used. In cases of venial sin, for instance, there is great danger of confessing them without any real purpose of amendment, hence a repetition of them week after week with repetition of them were alter very little improvement. This condition gives good reason for doubting the sincerity of the purpose of amendment the penitent has been making.

The mere fact, however, that we fall

back into sin, does not prove that our promises were not sincere, because our nature is weak and changeable, and even our best resolutions may break down. Still we have reason for dis-quiet if we do not observe any sign of an effort to better our lives. In worldly affairs, people may not accomplish their purpose completely, but there is generally something to show if they have been in earnest, and certainly this should be the case in spiritual things, otherwise you might fulfil the declar ation of the Psalmist: "They loved Him with their mouth and their tongue, and lied to Him." (Pastms ixxvii, 35)
"Cursed be he that doth the work of the Lord deceitfully." (Jer. xlviii, 10.)
Those who are in earnest and make use of the necessary means will certainly be victors in the long run, and by God's grace their good intention will receive the crown in spite of human frailty.
"A contrite and humble heart, O Lord,
Thou wilt not despise. Create a clean
heart in me, O God, and renew the
right spirit." (Psalms i, 12.)—Catholic Universe.

A COLONY OF IRISH WRITERS. ELIGHTFUL COTERIE IN THE DUBLIN

Elizabeth Angela Henry, Dublin, Ireland The Irish muse was never more alive than today. But its theme is non-poli-tical, hence silence of press and public speaker as to the work of the men and women whose pens embellish present day literature. Because the bright day literature. Because the bright galaxy of writers of today write as they chose, extremists will have nothing of them. The young Irish writers of Mangan's day were called upon to raise the spirits of a crushed nation, but time has changed the painful phase of the Irish question; Ireland is on the eve of coming into her own; her sons and daughters must learn of her beauty, her grace, if they would appreciate their birthright to the Isle of Scholars

and Saints.
On any Sunday evening, not too early, you will meet many of Ireland's most brilliant writers and successful artists at the handsome home of George Russell-A. E. Russell as he is known in the book world. They are all interesting personalities. The host is tall, over six feet : loose jointed and spare of form and with eyes of singular sweetness. The eyes are about all you see of his face. A mane of soft chestnut brown falls down over the forehead and he wears a long curling, brown beard. When Mr. Russell reads you a selection from his pet author and close friend, Standish O'Grady, you hear a voice whose mellow tones keep company with the kindly eyes gleaming through a pair of old-fashioned spectacles. Glancing about you see that the walls of the drawing room are hung not only with the work of Mr. Russell's brush, but that of his brother artists in Dublin who, when they see fit, hang theirs also, for the

they see it, and theirs also, for the house of the artist-poet is Liberty Hall. There you, too, will meet the dram-atist, Years, whose latest play "Kath leen in Houlihan" made such a hit in New York. Mr. Yeats, pale, dark and with long, black hair falling over a collar tied with a flaring black ribbon bow, makes a picturesque figure in the Russell drawing room, a fact of which the gifted dramatist seems fully aware. Padraic Colum is also present boy on the threshold of fame. will see him any day in Sackville street carrying a stick stouter than himself and swinging along with the buoyant air of twentieth century Ireland. One of the young dramatist's plays was produced at the recent Gaelic Festival and received hearty applause from an audience which represented the best people of Ireland. Slight of figure. and with a shock of copper brown hair shading a pale face with large dreamy eyes, I would have been woefully disap

pointed if he, bearing the name of Patrick and Columbkill, did not have more of the rich Irish accent than the majority of those I met within the hospitable Russell residence. But I was not; his voice had the rich Gaelic cadence that makes music in the heart of the world. "Come and I will show you Maude

Gonne's Dublin house," said my host. The house was just 'round the corner, for most of Dublin's literary folk live in Rathgar, a charming suburb. The home of the Irish Joan of Arc is one of a row of red brick cottages whose windows and doors are openings in a screen of Irish ivy. It was dusk, and as we entered we stumbled over a baby carriage standing in the hall. To the right is the dining-room furnished in bog oak. Its walls are covered with a dull, brown paper with unique mural decorations by Mr. Russell. Above doors and windows and perched on available corners are water-color draw ings of lovely women who only live in song and story, or an artist's imagina-tion: tall, golden rushes and graceful lilies spring from the wainscott, while bautiful things of the sea stray here

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room was a photograph of Mrs. Mac Bride and her baby boy; Seagon, she calls her young Ireland. The beauti-ful advocate of "Ireland for the Irish" has not lost her hold upon the affections of those who followed her in the past: they deplore the unhappiness which has come into her life and chiv which has come into her life and chiv alrously stand by Maude Gonne Mac Bride and her "doaty" boy. But the day is past when Ireland will bid Godspeed to the man or woman

who elects to go abroad as a political lecturer. Gentle and simple, they de-clare they have been humiliated too lorg by the begging which has been practiced in the came of Ireland; that this is not a bankrupt country, mil lying fallow in the Irish banks. That it is not entirely due to the imperial government that Ireland is being depopulated in the agricultural districts the drainage goes on equally in rural England where farmers are unable to pete with exports from Manitoba or Australia, but England has manufac turing towns where the impoverished agriculturalist may seek redress, while Ireland has no industries to fill the

Again, many do not hesitate in saying that the Irish Nationalists as a body are a failure, that the country would long ago have been granted the new concessions it has obtained from the British Parliament without a special representation, and that the thousands nounds contributed annually to keep a distinctly Nationalist party at Lon don might be more profitably spent in Ireland and have these nationalists re main here and give their time and at tention to the amelioration of deplor able conditions which do not require an act of Parliament to remedy. Also that the National party as a whole are only feeble imitators of the policy of Parnell. Faces are turned towards the Gaelic League as the factor which will a wake Ireland from the lethargy caused by emigration. "The brightest boy of the family is set apart for the Church, the next ablest are sent to America and the feeblest, owing to his very in-ability, mentally and physically, is given the farm and, as he may not marry until late in life, having to support his parents, still another impedi-ment is added to Ireland's sad struggle." Dublin's literary colony is celebrat

ing the appearance of a charming book ing the appearance of a charming soon of verse by Ella Young. The girl-poet has a pleasant country home, Bally-roan Lodge, at Rathfarnham. I visited her yesterday afternoon in answer to an invitation which said "the gooseberries are at their best and the apples are ripe." After a mile or two by tramcar and the same distance on foot along a road banked on either side with high stone walls covered with ivy, I arrived at Ballyroan Lodge, a white low, rambling house on a hill, and with great wide windows and doors innumer able. Lawn opened into lawn; vines and flowers were everywhere and crowding against each other were tall pine trees, the highest clump forming a superb, dark green arch that led into an orchard where grew delicious gooseberries and lus-cious apples. To the right were the Dublin mountains, foot hills of the Wicklows, and where the lawn sloped down ran a clear stream, gurgling down ran a clear stream, gurging happily as it dodged drooping branches and rocky corners. Later, as we sat drinking tea out of dainty Belleek, I learned that one of the poet's sisters, a slender, willowy girl with charming face and still more charming manner, was a member of the Irish Dramatic Company which played at St. Louis Company which played at St. Louis during the World's Fair.

But patriotic as is the young actress her ambition is to play, some day, a leading part in a Shakespearian drama. Before leaving I was shown a costume made after the style of those worn by the wives and mothers of the Irish chieftains. The main piece was a white woolen robe, cut square in the neck, and flowing angel sleeves. The hem of this tunic-like robe was em broidered in pale lavendar, to correspond with a soft shawl drapery which

hung gracefully from the neck. Two nieces of Gerald Griffin are also members of Ireland's literary circles. The older, Geraldine Griffin, called after her distinguished kinsman, speaks Gaelic fluently and is deeply and actively concerned in everything Irish-Catholic .- Catholic Universe.

Gentleness and meekness, says Surin were the graces our Lord most desired that we should copy in Himself; and certainly whether we look at the edification of others, or the sanctification of ourselves, or at the glory our lives may give to God, we shall perceive that nothing can rank in importance before gentleness of manner and sweetness of demeanor when with others.

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SAD AND POWERFUL LESSON IN VERY PLAIN FIGURES

that figures do not lie. Defaulting bankers and embezzling employes give it a severe jult occasionally, but its truth remains. By way of demonstrating a fact there is hardly anything of equal effect. They are the surest way to conviction.

Christian Association of the East has been occupying itself with them in a direction which may be of profit for berious Catholic consideration. This branch of the organization undertook recently to gather some statistics on the subject of mixed marriages. Just how, or why, it should have interested finely in the subject of the itself in such a subject does not appear. But its finding in the premises is a fruitful source of thought.

cent. belong to some church, while the

members of any church.

Here we have a sad and powerful lesson in very plain figures. It is a conclusive proof in concrete form of what the Church teaches and the Catholic press constantly decries against, namely, the baneful influence of mixed namely, the baneful inducace of mixed marriage. Think of it, thirty-four per cent of the young men, one of whose parents is a Catholic, are members of no church whatever. Sixty-six per cent. of them belong to some church according to these statistics. But what church? There is nothing to show that it is the church of the Cath-

And yet there are many well-meaning Catholics who profess to see no danger to their faith in mixed mar-riages. They assure themselves of success where such a great percentage has failed. They are wiser without thought on the question than those who have given it long and serious study. They are even wiser than the Church herself and refuse to heed her warning voice. In the face of the above figure from an outside source, is there not ample reason for her rigid opposition to such marriages. And should the figures not set fear in the heart of our oung Catholic people contemplating

But the figures furnish a lesson to all professing Christians as well. For if fifty per cent. of the young men only are church members in families where of different Protestant churches, proves conclusively that marriage be-tween persons of different sects is de-stroying Christian belief. Therefore it should be opposed even by all pro-fessing Christians.—Church Progress

Answer peaceable things with mildness, says the Wise Man, and let there be no acid feeling in thy soul, and thou shalt be as the obedient son of the Most High, and He shall have mercy on thee more than a mother. Now it is quite notorious that joy is of all things the one which most helps us in sustaining this equable sweetness to-



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According to its figures, only fifty per cent. of the young, in families where both fathers and mothers attend different churches, are church members. Where the fathers and mothers were Protestants of some denomination, sixty-eight per cent of the young men are church members, the remaining thirty-two per cent, not being members of any denomination. Where one of the parents was a Catholic, sixty six per remaining thirty-four per cent. are not

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CHATS WITH YOUNG MEN

wish for no Man's Wealth. wish I had his money !" said "I wish I had his money!" said a young, hearty-looking man, as a millionaire passed him in the street. And so has wished many a youth before him, who devotes so much time for wishing, that too little is left for working. But never does one of these draw a comparison between their several fortunes. parison between their some up like a the rich man's money looms up like a balloon before them, hiding uncounted balloon before them, hiding uncounted cares and anxieties, from which they are free: keeping out of sight those bodily ills that luxury breeds, and all the mental horrors of appricacions. ntal horrors of ennui and satiety; fear of death that wealth fosters the fear of death that wealth fosters, the jealousy of life and love from which it is inseparable. Let none wish for unearned gold. The sweat by which 'tis gathered is the only sweat by which is preserved for enjoyment, for in to literal a sense is it true, that "'tis easier for a camel to pass through the eye of a needle, than for a rich man to the the kingdom of Hover."

nter the kingdom of Heaven."
Wish for no man's money.
The health, and strength, and fresh-The health, and sweet sleep of youth are yours. Young Love, by day and night, smireles you. Hearts unsoiled by the deep sin of covetousness, beat for deep sin own. None — ghost-like— with your own. None — ghost-like— listen for the death-tick in your cham-ber; your shoes have value in men's eyes—only when you tread in them. The smiles no wealth can purchase greet you — living; and tears that rarely drop on rosewood coffins, will fall from pitying eyes upon you—dying. Be wise in being content with compet ency. You have, to eat, to drink, to wear enough? Then have you all the rich man hath. What though he fare more sumptuously? He shortens life eases pains and aches, impairs his health thereby. What his raiment be more costly? God loves him none the more, and man's respect in such re-

gard comes ever mingled with his envy Nature is yours in all her glory: ever varying and forever beautiful face smiles Peace upon you. Her hills and valleys, fields and flowers; and rocks, and streams, and holy places-know no desecration in the step of poverty; but ome ever to their wealth of beauty

rich and poor alike.

Be content! The robin chirps as gaily as the gorgeous bird of paradise. Less gaudy in his plumage, less splendid—his surroundings. Yet no joy that cheers the Eastern beauty, but comes upon the barren hills to bless the nest that robin builds. His flights as strong, his notes as gay, and in his humble home the light of happiness shines all as bright, because no cloud of envy dims it. Let us, then, labor and be strong—in the best use of what we have, wasting no golden hours in idle wishes for things that burden those who own them and could not bless us if we had them, as the gifts already bes-towed by a wisdom that never errs. Being content, the poorest man is rich; while he who counts his millions hath little joy if he be otherwise.

Young people often ask us, "Will it pay to go to college if one is going to be a merchant, a druggist, a farmer,

Whether or not a liberal education pays, depends upon the ambition of the inquirer. Do you want to be just as much lof a man as possible, or do you want merely to get as much money as

If your ambition is simply to see how many goods you can sell and how much money you can rake together; if you have no desire to reach out into the broad fields, to be known as a man who amounts to something in the world, who carries weight in his community; if you have no ambition to be a man of broad, liberal, progressive ideas; if you do to know anything about your goods before they reach your store where they are made, or the conditions people who manufacture them. and have no desire to better their conditions; if you have no ambition to make the world a little better than you found it, then a college education will probably not do you much good. If it probably not do you much good. If it is simply going to increase your capacity to grasp, seize, and hold material things, to get a little more away from others by your long headed methods; if it is only going to increase your shrewdness, your ability to scheme ways and means of piling up more deliant them I do not advise you to go. dollars, then I do not advise you to go.
But if you want to be of real help to
your generatien; if your ambition is to
be just as much of a man as possible,
to be larger and truer and nobler; if you wish to make the most of the material the Creator has given you, then get all the knowledge you can

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transmute into real power.
I notice that it has been the broadly educated men that have enlarged and improved the spheres into which they have entered. As a rule, it has been the boys who have been to college and gained a liberal education who have mixed brains with the soil—who have developed marvelous possibilities of agriculture by their knowledge of chemistry and botany, by their ability to study the effects of climatic conditions upon crops—who have brought fruits and vegatables and cereals to greater perfection by their superior knowledge.

In other words, ignorant farmers have done little else than make a living and

une little else than make a living and pile up a little money. It has been the intelligent, well-read, broadly educated farmers, who have lifted agriculture from mere drudgery to a profession.

In fact, it does not matter what field we consider, intelligence has been the secret of advance. It has been the educated men who have led progress. I can not conceive of a useful vocation where a liberal education will be lost. where a liberal education will be lost. If a little intelligence is good, if a fair education pays, a wider education, broader culture, will do better.

"My son is going to be an artist," said a proud father; "he does not need to study a lot of scientific rubbish."

Perhans this father does not know

rubbish" which made the difference between the works of Michael Angelo and those of a hundred other artists of his day who have gone into oblivion It was the "scientific rubbish"—study ing anatomy for a dozen years—that gave immortality to his statues of Moses and of David, and to his paintings, the "Last Judgment" and "The Story of

Many an artist of real ability has failed to produce any great work of art because of his ignorance of just such "scientific rubbish." Of what good is an artistic temperament or genius to the sculptor who does not know the origin, the insertion, and the contour origin, the insertion, and the contour of the various muscles, who is not thoroughly lamiliar with the human anatomy? Michael Angelo thought it worth while to spend a great deal of time upon the anatomy of a horse and upon abstruse mathematics.

Learn to laugh. A good laugh is better than medicine. Learn to attend strictly to your own business—a very important point.

Learn to tell a story. A well-told story is as welcome as a sunbeam in a

Learn the art of saying kind and encouraging things, especially to the

young.

Learn to avoid all ill-natured remarks in rapid succession, three or four tones up the scale, and then repeating the and everything calculated to create friction.

Learn to keep your troubles to your-self. The world is too busy to care for your ills and sorrows.

Learn to stop grunting. If you can

not see any good in this world, keep the bad to yourself. Learn to hide your aches and pains under a pleasant smile. No one cares whether you have the earache, head-

ache or rheumatism. Learn to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered with

"The giraffe once had a short neck -that was all he had expressed of him-self-but his pasture ran short and he began to reach up for the palm leaves. reached and looked, and reached in. This exercise stretched his again. neck, until it is now long enough to reach the palm tops, so it has ceased to grow longer. As long as he kept each

ng out his neck kept growing. As long as we aspire, look up and not down, as long as we keep stretching our minds over great problems, we shall continue to grow.—Success.

OUR BOYS AND GIRLS.

Many years since, in France, happened that a village curate set forth on a sick-call, accompanied by an aco-lyte, who carried a lighted candle and sight the celestial gift which promises immortal life. As he passed, the silvery tinkle of the bell called about him men, women and children, kneeling on the ground before the doors of their cottages, praised and adored "Him Who doeth good as He goeth by"; the nore fervent joined the proce which was every moment growing

To shorten the way, for the sick parishioner was gravely ill, and in immin-ent danger of death, the little troop was about to cross a field of wheat dotted over with bright poppies bachelor's buttons, and starry daisies. It was sufficient that "the Master had need of it." Has He not the right to dispose of the gifts He has created and lent to man?

With that thought in his mind, the priest had already stepped upon the flower-enameled carpet, when a man rushed forth and declared that the field was his, and that no one must cross it. "I fear," he said, "that my wheat, which promises so well, will be trampled down, and my harvest

ruined. Thus the inhabitants of a certain city believing themselves compromised by the presence of Our Lord in the days of His mortal life, begged Him to turn His steps elsewhere—as though God could do otherwise than bless those whom He deigns to visit!

At this abrupt speech, the pastor, with his precious Burden, turned to the dusty road which he had left a moment before; but a neighbor, better disposed and knowing how to appreciate the gift of God, hastened forward and whispered to the priest:

"I beg you, father, cross my field; I should be only too delighted. Even if my harvest suffers a little, what matters it? God can bring only blessings with Him.

Thus spoke the true Christian, and the Saviour, with His suite, crossed the little plot. It was sown with beans, then in flower—its owner's sole means of support; but out of his poverty he thought himself fortunate to have something to need to flood. thing to sacrifice to God.

But the bean-stalks, pressed down for

a moment, rose of themselves like waves parted by a skiff, and quickly resumed their natural place. Soon the flowers multiplied, and then gave place to numerous seed pods. The bean to numerous seed pods. The bean field yie ded three times as much that year as usual; while the wheat-ears of the neighboring field, although at the the neighboring neid, although at the same time of harvest they presented a fine appearance, were found to be full of foul-smelling, black dust! All had been blighted!

been blighted!
What is more remarkable still, the beans produced in the field which the Lord had blessed proved to be a new variety, never seen before, and which have since been cultivated in many countries, and are known as "Beans of the Blessed Sacrament." They exhibit education pays, a wider education, broader culture, will do better.

"My son is going to be an artist," said a proud father; "he does not need to study a lot of scientific rubbish." Perhaps this father does not know that what he calls "scientific rubbish," measures the difference between an artisa, the difference between the common and the superb, between the common and the superb, between mediority and excellence. It was what this man called "scientific rubbis hears are superblaces claiming to have been the acene between the common and the superb, between mediority and excellence. It was what this man called "scientific rubbis hears are superblaces claiming to have been the acene places claiming to have been the acene places claiming to have been the scene of the marvel, the poetic fragrance of of the terrors of man,—Thomas a Kempis, and he has no difficulty in carrying the sack, although the mail is often very seak, although the mail is often very with the weekly papers from the country-seat. He has carried over forty-eight pounds as a test of his strength."

Who art thou, that thou shouldst be afraid of mortal man? Today he is and tomorrow he is no more seen. Fear God, and thou shalt not be afraid of the terrors of man,—Thomas a Kempis,

tradition.—H. B. C., in Annals of Our Lady of the Sacred Heart.

Teaching Sparrow to Sing.
A series of interesting experim in which English sparrows have been the which English sparrows have been taught to sing sweetly, is recorded by Dr. Conradi. The aim of the experi-menter has been to determine what are the conditions under which birds learn and cling to their traditional notes. For this purpose he has taken very For this purpose he has taken very young birds of non musical species and

kept them entirely with songsters, to determine whether they would thus

acquire the musical notes. In July, 1893, he put four fledging English sparrows into the nest of a pair of singing canaries. Three of them died, but the fourth survived. This one had already acquired a sparrow chirp; but, hearing thenceforth only the notes of the canary, he went no further with the language which was his birthright. Instead, he came gradually, when among the canaries, to give notes different from sparrow talk. Even when he was silent, if the can-aries were singing he could be seen moving his throat, as if he were trying to form the sounds, much as a person often audibly follows a song which another is singing. At last these sounds began to be audible, and insounds began to be audible, and in-creasingly so. He began to give notes

top note five or six times. Growing bolder with practice and the sound of his own voice, he soon in-dulged in three or four runs in succession, with eight to twelve notes in each; and in the last of September, when three months old, he went up and

down and up the scale, all in one run.
All this while his voice had been changing. At first it was harsh, as is natural with English sparrows; but gradually, with the effort or with the ubconscious influence of the sweeter sounds about him, it became softer and acquired something of the canary quality.

At first he sang on a low scale and

tried the top notes vainly; but, as his voice became milder, he went higher more easily. He was three months old when, growing bold, he essayed his first trill. It was short but musical, and he evidently liked it, for he repeated it, and continued steadily to practice it. It was done modestly, and after each trill he sat still and appeared to be listening. A year later, how-ever, when the report was being written by the experimenter, he had grown to be quite an adept in canary song, and would trill and sing contingrown to ually, punctuating his song with com-plete circles and semi-circles on his

perch. To try the effect of association upon him, Dr. Conradi, removed him fo time, in his first year, from the canaries and put him where he heard only spar-row chatter. Gradually he ceased to sing and began to return to the neglected sparrow tongue; but when he was again hung with the canaries, he regained all he had lost in less than a month.

The Charity of the Poor One evening last week a touching incident came under The New World's observation. About six in the evening a blind street-organ player was grind-ing out doleful music on the corner of Dearborn and Harrison. A sign told his name, Vincent Salvator, how he had lost his sight in a quarry in Wis onsin and stated that he had a large family to support. He was poorly clad and clearly he was in need. Still, people passed—smarthly dressed clerks, finely dressed ladies, well to do burg hers—and no one seemed to see him.
If he had been a long-haired patent medicine man. or a cute Yankee s clean the universe soap, it would have

Finally, along came a little Italian girl who sells papers evenings down on Wabash avenue. She is bright, attractive and scarcely fourteen, but certain hard to make a few pennies. She is a Catholic, too, and evidently she has a heart. When she reached the street musician she stopped and read his story. At once the little hand went down into her lean purse. Drawing it out, apparently she counted her slender earnings. Moving closer she dropped into a cup a coin that must have been a large sum to her, and then passed on with bowed head.

Another case of the widow's mite? Verily, so it seemed. She was nothing but a child; she had toiled to earn her little pittance; still she had pity for an unfortunate fellow-creature when hundred of prosperous grown up people had none. Perhaps, young as she was, had none. Perhaps, young as she was, she knew something already of the struggle to keep a large family in the great city. The poor, indeed, are more merciful than the rich and their lives are sweeter. Unfortunately they are down so close to the earth that we

New World.

A Dog Who is a Mail-Carrier. "An exchange tells of a Newfound-land dog in a Kansas town intelligent enough to be a mail-carrier. pot is only a short distance from the post office. The mail-trains do not stop, but drop the bags on the platform

in passing. "When the dog hears the whistle of the approaching mail-train, he hurries to the depot and waits for his burden. The mail-clerk kicks the mail-bag out of the car door, and it falls somewhere in the vicinity of the freight house. The dog goes at once to the sack, and taking it carefully by the middle, so that neither ends will drag on the ground, walks sedately to the postoffice, where he deposits his trust in a

safe place. "The dog is now five years old, is two feet seven inches in height, and strong of limb. His teeth are strong, and he has no difficulty in carrying the and he has no difficulty in carrying the sack, although the mail is often very heavy with the weekly papers from the country-seat. He has carried over forty-eight pounds as a test of his strength."

ON CRUTCHES.

A LITILE TEMPERANCE SERMON BY A SECULAR EDITOR.

At the door of a drinking saloon on busy street the usual morbid crowd gathered, watching an unfortunate creature upon the ground. It was not a woman fortunately that the crowd a woman fortunately that the crowd was watching, but a man. He was gray-haired past fifty. In falling he had dropped his wooden crutches. Two men of kindly impulse lifted him to his feet and tried to balance his unsteady body and brain upon the crutches once more. In the crowd a cynical voice said: "Wouldn't you think a man on crutches would have cynical voice said: "Wollan't you think a man on crutches would have sense enough not to drink?" That is the text of this editorial.

We are all on crutches and the best of us is balanced none too well. We have risen recently from barbarism and brutality. Of all human beings on earth now a great majority are still savages in every way. And those that call themselves "civilized" are far more than half animal in their nature. Lynching crowds, prize fights, mockery for the unhappy drunkard and a thous and other daily sights prove that we are only animals still. We are trying to walk as decent men. Our crutches are kindness on one hand and justice on the other. These crutches have been recently manufactured by our brain. Whatever interferes with the brain nocks the crutches from under it.
Folly made that poor gray haired

man drink when he knew that he need ed all of his mind to control those wooden crutches. Nobody knew what drove him to drink at the risk of physical disaster. How much more foolish are other men who know they need all of their mind to balance their moral crutches! Drink destroyed the balance of the man with crutches and threw him to the ground. More surely will drink destroy balance and throw down the moral mental crutches, that uphold us all.

Think this out for yoursel in detail. Think of the man who is remarkable for his devotion to his family and to the public welfare. Don't you know that drink makes a man indifferent to all duty? It is possible for a man on wooden crutches to drink and still keep the crutches under him. You may see occasionally, a drunken man keep his balance on crutches or a wooden leg. But it is not possible for a man to be a drunkard and keep the halance that his moral crutches give him. That remark, "Would'nt you think a man on crutches would have sense nan on crutches would have sense enough not to drink?" applies to every man, and, most of all, to the most moral men. We have crutches for the - moral cratches-as we have wooden crutches for the body. Re member that the desperate thing about drunkenness is that it knocks the moral crutches from under us, throwing us back to the prostrate brutal ani mal condition of the past. Remember that a man with intelligence who de

wooden supports .- Boston American. THE NEGRO NUNS OF NEW ORLEANS.

to blame-because he is more

One of the most picturesque sights of the Veux Carre of New Orleans is the negro nun. Come upon her where you will and as often as you may, she is ever a fresh delight. Her demure down cast face, her severe garb, and above all, that snowy bonnet, in strik-ing contrast with that black face makes something so vastly different from what we are accustomed to in the men of our race.

One of the sisterhoods is that of the Holy Family, domiciled in Orleans street, in the gray brick building not a stones throw from the Blossomy Close of the St. Louis Cathedral. This building used to be the Orleans Thea ter. In its great rooms were held fa-

But ring the bell of that door now and it is opened by a black sister, and as at her invitation you walk across that tesselated hallway it is impossible to so wrench the mind as to realize that vanished past—so sharply drawn is the difference between it and the

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before the war by three rich, intelligent free women of color. Its work is alto-gether good. Its first care is that of orphaned children, then of those whose natural guardians are neglectful or cruel. This latter field of labor is a wide one, as the average colored par ent makes a fetich of the rod and pun rod and pun ishes her children brutally.

Very sensibly these sisters do not pay overmuch attention to book edu-cation. The catechism of course but after that a little learning in their opinion goes a long way. They strive to give the children a good industrial training and it is a matter of common report that the Catholic bred negro is generally the most trustworthy of

The Sisters care for as many children as they can house and feed and a com-ical-looking set these children are. In lor they range from coal black through the lighter shades up to a dirty reckled red haired white all cleanly dressed, all all well behaved, all quiet as mice, at least when visitors are present. There are children from Mexico, the West Indies and South America, these latter the children of well-to do parents, who pay generously for the keep and insist upon these seductive accomplishments-fancy work and piano

The most of them have some educa tion and the mother superior of the different orders are women of much intelligence and marked administrative

What shall it profit a man if he gain the whole world, and suffer the loss of his soul.—(Mark VIII 36.)

liberately allows drunkenness to de-prive him of moral force is infinitely intelligent—than that poor old man who allowed drink to get the better of his

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WOMEN WHO WERE RELIGIOUS

The Rev. Dr. Daniel Steele has been contributing to our esteemed Methodist contemporary, Zion's Herald, a series of articles on "Some Women Misleaders," which include Joanna Southcott, ers," which include Joanna Southcott, 1750 1814, who announced herself when she was about forty two years of age to be the woman spoken of in the twelfth chapter of the Apocalypse, with whom the evil spirit was at enmity. This impostor published several very sensa-tional religious works in London, and issued six thousand four hundred scaled papers to her followers to ensure their salvation, at a cost of from a guines to twelve shillings. Even men of intel-ligence became her dupes, and when after a number of years of comfortable living on her votaries, she died with her great prediction unfulfilled, these still cherished the hope of her bodily resurrection. A few decades after her death, they had fallen to a few hundred, and the whole sect is probably extinct

Mother Anne Lee, the foundress of the Shakers, a sect begun in England to Interest of the Shakers, as sect begun in England White has taken up a defensive attitude apparently on behalf of both himself and Dr. Cruikshank. asserting herself to be the female in-carnation of the Divine Redeemer. She also found dupes, and in still reater number, for there are yet more hen a dozen Shaker settlements, chiefly

total membership of about 1500.

Jemima Wilkinson, 1751-1829, was a of Cumberland, Rhode Island, and in 1774, started her new religion with the same blasphemous assertion which was serving the ends of her con-temporary, Anne Lee. But Miss Wilkinson claimed to have died and risen again, and insisted that those who saw again, and insisted that those who saw in her a young and lovely woman saw her "spiritual body." The title by which she would be addressed was "Universal Friend and Saviour of Sinners." She surpassed both of the other impostors in the cleverness of her deceits, which passed among the credulous as Gospel miracles. She was greedy for money, and having not a few wealthy disciples, presently became rich, and had the first initials of her self-chosen title engraved on her silver and on the panels of her carriage. She came almost into the clutches of the law on two occasions through her love for fifthy lucre, and the frauds to which she resorted for getting it. Finally, for filthy lucre, and the frauds to which she resorted for getting it. Finally, she passed away at the age of sixty eight, although she had promised to live a thousand years. She still had her be lievers, however, and when life returned not to her body at the expected time, they made away with it, and no one now knows her burial place. Says Dr.

At the end of this third paper of the series I wish to make one or two obser vations: First, a beautiful, artful, quick witted woman, misleader is a quick witted woman, misicacer is a more dangerous impostor than a man having the same qualities, especially to men of the Teutonic race. Tacitus, in his "Germania," says that the Teutons think there is "something divine" in For this reason the Teuton were the only pagans of ancient time that treated women decently. We Americans, counting out the recent enormous immigration from southern Europe, are nearly all Teutons. It is not probable that Anne Lee and Jemima Wilkinson would have had any success ong the Celts, the Salvs, the Greeks,

Dr. Steele is perfectly right. The races which he mentions received the Gospel of Christ with open hearts and clear heads, being mindful of the warn-ing of St. Paul against the preacher of any but the reaveled Christian doctrine, were it even a seeming angel of light— much less a beautiful, artful, quickwitted woman. " Even though many mong the Greeks and the Slavs have fallen into schism, they have never been misled by the delusions which from time to time gain such large followings among the various non-Catholic Christians of the West. Catholics have had, of course, women propagators of false devotions, and hysterical or deceitful visionaries, but their small followings-for right quickly their pretentions are nnetured by the test of sound doctrice give only a fresh proof of the mental sanity of those who hold to the Divine authority of the Church and are strengthened with her life - giving

sacraments. Women are withheld among Catholics from usurping the office of preach ers and expounders of ductrine by both divine and ecclesiastical prohibition. Women must not preach or teach as St. Paul reminds us. Yet, nowhere have women had greater scope for all seemly activity, nor been more honored in life and in death for their faith, knowledge and good works. The rol of Catholic women saints is long, and representative of all races and conditions of life. The charitable and educational foundations of good women are beyond counting, and have had ample encouragement from the Church. There has never been a question in the Church that He who disdained not to be born of a woman may reveal new aspects of the old devotions through holy women as well as through men. But such women go not forth to

found discordant sects nor to make money and live in luxury. We marvel at Dr. Steele's second question. There can be no new Gospel; and the poor dupes of the "beautiful and artful women" who proposed to personate Christ for a thousand years, had an appalling ignorance even of the letter of the Scriptures which they were supposed to search. No second coming of Christ has been foretold to us but that in which He will come to judge the living and the dead; and the boldest or the craziest of impostors has not attempted to impersonate Christ in judgment.

Yet women are still numerous among the false prophets of the hour; still reckless in their assertions of supernatural powers, and still, in their lov of money and good living in horrible contrast with the Divine Redeemer and the saints who followed Him along the way of the Cross bettering the

hundred years or more. Their claims have collapsed, their works are scattered, and of their disciples few remain. The careers of new misleaders who found or are finding field of action in America, demonstrate the truth of the saying that Americans love to be fooled.

THE CHURCH AND MEDICAL SCIENCE.

DR. JAMES J. WALSH SETS FACTS
AGAINST FICTION.

Dr. James J. Walsh contributes the initial paper "The Supposed Warfare between Medical Science and Theology" to the September number of the Messenger. It deals with "A History of the Warfare of Science with Theology in Christendom," by President Andrew D. White, of Cornell University, and takes up again the controversy between its author and Dr. Cruikshank, begun in response to that gentleman's article, "Some Relations of the Church to Scientific Progress," by Dr. Walsh in the Medical Library

The two important questions involved are, "Did the Popes forbid dissection, or was some papal decree falsely interpreted, so as to be considered to pro-hibit dissection?" and, "Did the Popes in New York and New England, with a forbid chemistry or the science that preceded chemistry, or was some papal decree taken to mean that the investi gation of chemical or alchemical probems were forbidden?'

Let us say at once that Dr. Walsh answers both parts of both questions with an unmistakable negative; but our readers will be glad to have the

roofs of his position. President White insists in his book above named that "anatomical investigation was considered a sin against the Holy Ghost," and that the Bull of John XXII., Spondent pariter, "dealt a terrible blow at the beginnings of chemical science.

President White falls back on a Decretal of Pope Boniface VIII. for suphis opponent admits to be absolutely of cutting up the bodies of the dead— especially those of persons of distinc tion who had died in foreign lands—and boiling them to separate the flesh from the bones, in order that these latter might be carried home for interment. The Pope says in the course of this document: "In order that the bodies of the dead should not be thus impious transported to the places in which, while alive, they had selected to be buried, let them be given sepulture for the time being either in the city or the camp or in the place where they have died, or in some neighboring place, so that, when finally their bodies have been reduced to ashes or otherwise, they may be brought to the places where they wish to be buried, and there interred." It might be well to look into present law regulating the trans lation of the remains of the dead from foreign countries to our own before rashly deciding that Pope Boniface was very far behind modern ideas. Says Dr. Walsh: "This, as can be readily seen, was a very wise measure from a hygienic stand point. The Pope de clares the custom revolting under every human aspect. All the modern world, even the most scientific will agree with

But though it is evident that the De-But though it is evident that the Decretal has nothing to do with dissection, President White insists that it was "universally construed" to forbid it. Dr. Walsh follows this up with citations from the most eminent medical authorities, including Haeser, Corradi, Roth, the biographer of Vesalius—to prove that "it never entered the minds of medieval anatomists to consider it as having any in Dr. White's book. The last word on mists to consider it as having any such signification." Roth cites a num-ber of dissections in the Papal Uni versity of Bologna between 1302 and 1322, the twenty years immediately fol-

lowing the Decretal of Boniface. Guy de Chaulliac who studied at Bologna, just before the middle of the thirteenth century, is cited by Roth in description of the manner in which his master, Bertruccius, conducted his very fregent anatomies. The univerity statues of Padua as well Bologna are in evidence for the ana omical work of the fifteenth century. latter city was then Venetian.

But Dr. White represents the great Vesalius as conducting his anatomical researches in the face of the most vio ent ecclesiastical censures, and even peril of his life from "the fires of the Inquisition.

The truth is that Vesalius and his great contemporary, Columbus, pur sued their anatomical investigations in peace, the former had his troubles from a current rumor that he had dissected a living man. Says Dr. Walsh:
"The whole thing seems to be a
trumped-up story, but supposing it
true, would it not be only proper that
a man who had made an actopsy on a

living person should be brougth before the court? He certainly would in our day in any civilized country." exile" of Vesalius was a trip to the Holy Land made partly for his

health and partly for reasons of piety. He died on the trip. No modern authorities mention the Bull of Pope Boniface VIII. as affecting the study of anatomy, or mention it only to deny it; and Dr. Walsh gives us some great names, for the benefit of those who have only recently asked him, in regard to the Medical Department of Fordham University, if anatomy is not forbidden by the Church! The are referred for answer not only to

Scwann. Continues Dr. Walsh: "I should not be surprised, however, if many of the medical students, who world in pain and privation. It is well, take their first two years at Ithaca, however, to review the more notorious should still continue to harbor this is wolf the female impostors of the past erroneous notion with regard to the The average family in Canada uses about 25 pounds of tea per year. If Red Rose Tea were used entirely, not more than 20 pounds would be required. You save real money when you use Red Rose Tea.

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Church's opposition to dissection.
Prominently displayed in the principal ing toward the wonderful Middle Ages, corridor of the medical building at lithace is a picture of Vesalius. It is Hamann's well known portrait, which agreement with Dr. Cruikshank. The represents the great anatomist as lifting his eyes to the crucifix above him as he does his dissection, quite as Pasteur is said to have done in his laboratory. It is the pictorial representation of the summing up of Vesalius's character, which is given by Roth in his preface to the life of Vesalius, and which I am sure, therefore, President White will app eciate. Roth says: "Contempor-aries have called him the divine. To us he seems in science, in art, and in religion, in word and deed, as a complete and perfectly harmonious man." But the inscription beneath this picture of Vesalius at Ithaca, with its emphatic assertion that Vesalius against much opposition practised dissection, will port of his first assertion. Dr. Walsh surely lead most students to consider answers with a translation which even that before Vesalius's time there was that before Vesalius's time there was practically no dissection, and will im press upon them President White's emphatically expressed opinion that the reason for the absence of dissection before Vesalius's time was the opposition of the Church."

THE POPES AND CHEMISTRY. Did the Popes forbid chemistry? No; but Pope John XXII. did forbid certain alchemies, the pretended mak ing of gold and silver by fakirs who would thus deceive the credulous and debase the currency of the country. Have we not had charlatans in our own day who had plans for extracting gold from the most impossible sources? and may not our current expression of "gold brick" have a remote ances-

Anyhow, Dr. Walsh finds no mention of any adverse influence on the study of chemistry from the Ball of the Pope above named, recorded in the standard chemical works in German, French and English, and he cites Kopp, Hoefer, Ernest von Meyer, Berthelot's "History of Chemistry in the Middle Ages," the French "Grande Encyclopedie" and the Encyclopedia Brittanica for the sake of those who would like to go over the ground themselves.

Space forbids us to quote all the assertions of Dr. Cruikshank which Dr. Walsh demolishes in his first article, and which the former leaves undefended in his rejoinder. The only assertion which he defends is this "For one thousand years in papal Christendom the study of astronomy was considered criminal and frequently paid the penalty of imprisonment and death.

Here he brings in the case of Gali-leo. We quote the conclusion of Dr. Walsh's article. "Galileo's case was in Dr. White's book. The last word on the subject of Galileo is a quotation from a distinguished French authority to which Americans' attention was called by Mr. Holden, the librarian of

our Military Academy at West Point.

"It was said by the perpetual secretary of the Paris Academy of Sci retary of the Paris Academy of Sci ences, M. Bertrand, himself a great mathematician and historian, who declared that the tale of Galileo's misfortunes has confirmed the triumph of truth for which he suffered. us tell the whole truth. This great lesson was learned without any pro-found sorrow to Galileo; and his long life, considered as a whole, was one of most serene and enviable in the history of science

"Yet his case is cited as proof for the assertion that for a thousand years in Papal Christendom the study of as tronomy was considered criminal and frequently paid the penalty of impris-

onment and death. "Of Dr. Cruikshank's paper President White says: "Not only is there historical basis for every leading statement of the article, but, though you make the lights and shadows somewhat strong, your whole contention seems to me in strictest accord with historical truth, as recognized by the writings of unbiased scholars. It is interesting to know that President White agrees with all these assertions of Dr. Cruik shank. One is prone to wonder if the agreement is for argument's sake only, or for the purpose of bringing out his torical truth. It is true, President White adds: 'I differ with you somewhat in my estimate of the general in-fluence of the Church and its theology in the Middle Ages. An organization which produced the medieval cathedrals and the scholastic philosophy, superseded though the latter may now have become, was certainly not deficient in strong men and in earnest thought. But, while differing with you, I reiter-Vesalius and Columbus but to Malpighi. Steno, Winslow, Morgagni, Muller, Laennec, Claude Bernard, Theodore ate my conviction that your statements of facts, as regards the influence of dogmatic theology on science, are based on sound historical authority, Catholic as well as Protestant, and, what is

proof of any of these assertions of Dr. Cruickshank would revolutionize his-

"Dr. Cruickshank suggests in his an swer that I may have his paper put on the index. May I reply that works of imagination, unless of very serious import, never find a place on the quotes Professor Ernest Haeckel, Now an opinion from Professor Haeckel on a scientific subject is usually worth little enough. The Professor once showed that in order to make the embryos of the dog, the monkey and man look more alike for his scientific (?) purposes Haeckel prepared them for the press by taking the picture of one of them and then modifying it to suit the needs of his argument. Haeckel has long been discredited among Ger man scientists. Virchow considered him a disgrace to German science. It is easy to see then how much his opinion is worth on a disputed historical question.
"Dr. Cruikshank has been unfortu

nate in the selection of his reading. In many people it happens that the loss of faith in the eternal verities leads to the pinning of faith to some very fallible authorities. Still, under the circumstances, he is scarcely to be blamed. He confessedly takes his in-formation at second hand, and when this is false, only his authorities can be properly held responsible.

"President White expressed much

surprise that the Professor of the His-tory of Medicine at Fordham University should make some of the statements that he found in my article with regard to the supposed Bull prohibiting chemistry. He may be still more surprised at many statements made in this pres ent article. This little discussion of ours has had one much appreciated re-sult for me, however. As it seemed desirable that we should know one another, I obtained his permission to call on him. I spent a day under his roof and found him a most cordial host. With him as guide through the Univers ity of Cornell, I spent many pleasant by taking him through the University of Fordham. We teach the history of Medicine there rather differently to what is the custom in American colleges generally, but we try to get at truth and help others to it. May I say that the story of the Popes and what they did for medical education is an unwritten chapter in medical his tory that will shortly appear."

A REAL MIRACLE.

Jas, R. Randall in Catholic Columbian. When I reached Augusta and ap

proached my residence there I looked painfully and apprehensively toward the door, fearing that perchance one of my daughters, the youngest child, had passed a way and that some funereal sign would indicate it. But there was no such symbol of woe and my heart beat calmly again. For four weeks she had been prostrate and I longed to look upon her sweet face, but hesitated to do so. I learned that on the afternoon before my arrival she had while I was detained in Birmingham, collapsed. Apparently her days were done. She indicated all of the marks of rapidly approaching dissolution. The doctor and trained nurse summoned the family to see her die. The physician said: "She will be dead within fifteen minutes. I will go to my office. Telephone me when she is dead." He departed. The death rattle was in her throat : the breath came gaspingly and the with one long exhalation, she seemed to have breathed her last. To the amazement of all present she slowly rallied opened her eyes and re-umed normal condition, and as if, I think surely, by some supernatural power, she was literally drawn from the tomb. The miracle had been performed before the eyes of all present, and they ex claimed: "She has been mysteriously saved by prayer." Just before I left New Orleans the good Carmelite Sisters agreed to make a novena to the Holy Face of Jesus for her recovery, and but for that I would, I am con vinced, have returned to my daughter's funeral. The Sisters had given me bottle of blessed water or St. had bade my child drink a little of it, probade my child after me: "St. nouncing, as she did, after me: "St.
Albert, cure me." Then she said con
fidently, gently: "I will get well."
I signed her forehead and breast with the Sign of the Cross with the water of St. Albert. She is still ill, but de-cidedly improving. I am confident that the fever will abate and disappear. Then she will rapidly recover. She has never murmured during all of these fearful trials and never but once or twice by a little impatient expression, better, upon documentary evidence, impossible to gainsay.'

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treatment. Her patience, sweetness, resignation, so characteristic of her whole life, remain pathetically in her tribulation, and I, in the light of faith expect her to be fully restored to health in due time. The devotion, love. loyalty and unselfish sacrifices of my family, all united in affection, without exception have touched me deeply When she shall be well and a lovely matron rejoicing in the affection of her In his defence Dr. Cruikshank husband and child, I feel sure that they will gratefully remember the Carmelita Sisters and all who prayed for her, when Death beckened her away and the Lord of Life bade the grim specter to depart.

> Tpiscopalian Makes Bequest to Catholic Church.

By the will of the late George W. Harris, a public spirited citizen of Jamaica Plain, Mass, and a devout Episcopalian, a legacy of \$2 500 is left to St. Thomas' Catholic Church of that

BOOK ON THE ROSARY.

A booklet entitled "Follow me," recently published, reminds me of an incident which I wish to relate: "Father, I got a nice rosary from N. N." said a convert to me, the day I took her into the Church. "But what will I do with it? How shall I say those prayers!"

As I had not much leisure at my disposal I was somewhat nonpluseed, I thought a while, and there was Father Martin's nest bookle". "Follow me," on my desk just received, I saved me a long instruction. Catholics as well as converts, would often like to know measure the saved measure the saved means of the like to know measure the saved means of the like to know measure the saved means of the like to know measure the saved means of the like to know measure the saved means of the like to know measure the saved means of the like the

Father Martin has travelled extensively

past years, giving non-canonic missions—may presume that he knows the wants of the people.

List year, he published a booklet on 'Tae Christian Home and Company Keeping,' of which over 40,000 copies were sold.

This years booklet will help the people to medidate and to know our Loid in the Rosary. He took notice how the people love to—beads. Why not learn to say them with profit?

These wenty little chapters on the method of saying the beads are, to my knowledge, the best book on the Rosary. They have been written for the twentieth century. They show for h the old truths, full of meaning and delight for the present day.

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I wish to quote an extract from the booklet. 'As Mary followed Christ on earth she follows Him into heaven. In the glorious mysteries of the Rosary we celebrate the assumption of Mary followed Christ on earth she follows Him into heaven. In the glorious mysteries of the Rosary we celebrate the assumption of Mary followed Christ on earth, she follows Him into heaven, and her large the proper ending of the rosar and her the proper ending of the rosar and her the type of the follows him the Church, is to bring man into heaven. This is the proper ending of the rosar and her the type of the standard from the course of the course of the course of the course of the Rosary becomes the Queen of all Saints, the Queen of heaven." Pastors may distribute this booklet for the Cotober devarion. It sells at only \$8.00 per Pastors may distribute this booklet for the Cotober devarion. It sells at only \$8.00 per

Heaven."
Pastors may distribute this booklet for the October devotion. It sells at only \$6.00 per hundred. The people may order it by mail ten cents a copy from the author. Rev. C. A. Martin, 6914 Woodland ave. Cleveland, Ohio, Such booklets are helps to make us love the beads, and obtain all their spiritual benefits by a devout recitation.



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PRESENT ATION.

Hamburg Independent, Sept On Sunday last the congrega amily Church were much Family Church were much affe announcement that their pasto. Anthony Waechier, was about connection with the parish and certifial work in a Michigan Dioces. The suddenness of the news some the congregation aback but will istic energy they set to work to me stantial manner the departure of a long and favourably known to the true of a long and favourably known to the true of a long and favourably known to the same presented the reverse gentle and some purse accompanied by the defense of the same purse accompanied by the defense of the same purse accompanied by the same pur

Dear Father Waechter the congregation of the Unity Family with feelings of the

We, who have so long received, and taken comfort, from your ministrations, would en-deaver to express however inadequately how comfort, from your ministratio drawer to express however inad de by grateful we are for the be-received at your hands, how ten cared for our burdens, a levisted guided our consclouen as of the ner in which you have fulfilled trust which has been so long or and we trust that you are not that general love and veneratif deared you to the hearts of e-member.

deared you to the hearts of en member.

We well know how assidnon worked for our improvement welfare, how prudently you have functions of your exalted static assured that in all your labors ind by the light of that higher I had suided our Church through We would ask you to accept as a bourn of our love, but in the may be continued by your member have becoming the pour member of the second of hat in your new field of labo many years of health and happing to you and in hope that you may

O Fignn. W. H. Weber, John Hand Monoghan, New Hamburg, Sept., 18th, 1906. After a few well chosen remarks cipient tea was served on the church an enjoyable hour was spent. Father Wacether's pastorate marked by many improvements in property and a very regular attendance people and, he leaves the vicinity best wishes of all classes of the con-

NEW BOOKS.

"The Bread of Life" Thir's two devotices for Hely Communion together with other prayers. Compiled from the works of the Fahers of the Church and other devou writers. Especially for these who communicate frequently. By Rev. F. William Published by Benziger Bros., New York, Price 75cts.

"Talks with the Little Ones about the Apostles' Creed" by a Religious of the Se-ciety of the Holy Child Jesus. Published by Benziger Bros., New York. Price 60ts.

MARRIAGES AND DEATHS. Marriage announcements and death notices of condensed form not exceeding five lines. fifty cents

Graham -In Toronto, at his late residence, 77 Albany Ave, Mr. Chas. P. Graham, May his soul rest in peace!

MARRIAGES

O'NEIL-DONOVAN.—At. St. Mary's C. Mount Forest, on Sept. 24, by Rev. O'Conneil, Mr. A. J. O'Neil, Kenilwe Miss Mary C. Donovan, Farewell, Ont. GUINANE COLLINS.—At St. Patrick's Church Kinkora, on Sept. 25 by Rev Father Emery Mr. Wm. Guinane to Miss Collins.

TEACHERS WANTED WANTED FOR R. C SEPARATE SCHOOL Douglas, Ont, Male or female teacher for year 1967. Apply stating salary. Exceti-ence etc. to John McEachen, Douglas, Ott-1459-tf.

4 per cent. allowed on special deposits in Savings Bank. 41/2 per cent.

allowed on security of 1st-class debentures.

London Loan & Savings Co.

WOMAN'S \$15 Fall - tailored Suits. \$6.95. Send for fashions, cloth samples and cata-

Catholic Order of Foresters

The following rate of assessment for each \$1000 benefit payable by each regular member according to age and class of risk in the C.O.F. monthly is:—

If etween Years	Ordinary	Hazardo	Between Years	Ordinary	Hazardo
and 21	0 76 0 79 0 81 0 84	\$ 0 70 0 72 0 74 0 76 0 78 0 80 0 83 0 85 0 87 0 90 0 93 0 96 0 99	33 and 34 34 " 35 35 " 36 36 " 37 37 " 38 38 " 40 40 " 41 41 " 42 42 " 43 43 " 44 44 " 45	\$ 0 90 0 93 0 97 1 01 1 05 1 09 1 13 1 17 1 22 1 27 1 33 1 38	\$ 1 (2 1 (6 1 09 1 13 1 17 1 21 1 25 1 30 1 35 1 40 1 46 1 51

Provided, however, that the rate for a enefit of \$500 shall be one half of the above wes and where such division makes it necessary one-half cent shall be added in order to ake such half-rate even cents.