

I'm going to see Margaret watching the... After our little... child.

conplused, when his former interroga- tor took him out promptly after dinner to show him the stums, and cooly told him on returning that he was to preach to a confraternity that evening.

But what struck him most forcibly was, the calm independence with which each individual expressed his opinion, and the easy toleration with which they differed from each other, and even contradicted, without the slightest shade of asperity or resentment.

The following Friday he was submitted to a brief examination for faculties. His examiners were the Vicar-General and the Diocesan Inspector, a convert from Anglicanism.

"In the case of a convert," said the Vicar, without preliminaries, "whom you ascertained to have never been baptized, but who was married, and had a grown-up family, what would you do?"

"I should proceed with great caution," said Luke, to whom the question seemed rather impertinent and far-fetched. He had been expecting to be asked how many grave professors were on this side, and how many excellent writers were on that side, of some abstract theological problem.

"Very good," said the Vicar, "and then?"

"I think I should let it alone," said Luke. "Very good. But these good people are not married. Could you allow them to remain so?"

"It depends on whether they are bona fide or mala fide," said Luke, red- dening.

"Of course they are bona fide," said the Vicar. "Look it up, Delmege, at your convenience."

of brown gravy on the thirty table- cloth.

Saturday came, and Luke braced himself for the second great act of his ministry—his first confession. He had scamped over the treatise on Penance the night before; and just at 2 o'clock he passed, with fear and trembling, to his confessional. He had said a short, tremulous prayer before the Blessed Sacrament; had cast a look of piteous appeal towards the Lady Altar, and with a thrill of fear and joy commenced, he slipped quietly past the row of penitents, and put on his surplice and stole. Then he reflected for a moment, and drew the slide. A voice from the dark recess, quavering with emotion, commenced the Confiteor in Irish. Luke started at the well-known words, and whispered Deo gratias. It was an ancient mariner, and the work was brief. But Luke recol- lected all the terrible things he had heard about dumb and statue-que con- fessors; and that poor Irishman got a longer lecture than he had heard for many a day.

"I must be a more outrageous sinner even than I thought," he said. "I never got such a ballyragging in my life before!"

Luke drew the slide at his left; and a voice this time of a young girl, whispered hoarsely—

"I ain't goin' to confession, Feyther; but I eard as you was from Hire-land, and I kem to ask assistance to tek me out of 'ell!"

"By all means, my child," said Luke, shivering, "if I can assist you in any way; but why do you say that you are not going to confession?"

"I ain't prepared, Feyther. I ain't been to confession since I left the convent school, five years ago."

"And you've been in London all this time?"

"Yess, Feyther; I've been doin' bad altogether. It's 'ell, Feyther, and I want to git out of 'ell!"

Luke Delmege put off his surplice and stole, after a hard afternoon's work, and knelt and blessed God for having made him a priest.

TO BE CONTINUED.

HOW UNCLE TONY "FIT" AT GETTYSBURG.

Boom — boom — boom — it was the second day the ominous growling of those far-off guns had come down across the Maryland border. Sometimes it was a long rumble and roll, then the gruff voices muttered inter- mittently and again they died out en- tirely, and left the mother and sister wondering how the battle had gone.

They knew the fighting was over the Pennsylvania border up Gettysburg way. They knew Pickett's was there. So much had come down to the Trevor plantation. And all this meant to them that Dick Trevor, their Dick, was their and so they prayed and listened.

It seemed at times they must go to Dick—perhaps he was wounded and needed them—but there was no way to do so until the idea came to Barbara to send to him. They could at least send a message, and something for a hungry young soldier to eat. The mes- senger was to be old Tony, the city man left on the place.

Tony was not a willing messenger by any means. He gave a hitch to his ragged trousers with the remaining corn bread and pie, and he shifted his well ventilated hat from hand to hand— "noubt be shot by de Yanks" and that would leave no one to take care of the plantation, and he was very certain he couldn't find the way. In the end he couldn't find the way. In the end he was persuaded, and the two women rolled up their sleeves and went into the kitchen to try chicken and to bake corn bread and pie and cake.

Early in the morning, long before day-light, Uncle Tony, mounted on his mule, a switch in his hand, and the basket on his arm, set out on the road toward Gettysburg. It was for Marse Dick's sake he was going. That was the thought that put courage into him as he jogged along. The sun came up and began to glaze the heavens.

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"Sh—h—h!" said Luke. A cold perspiration had broken out all over his body. It was the first time he was brought face to face with the dread embodiment of vice.

His next penitent was a tiny dot, with a calm, English face, and yellow- tingled hair, dressed in black, took the child to the confessional door, bade her enter, and left her. Here even the mother, in all other things inseparable from her child, must not accompany. The threshold of the confessional and the threshold of death are sacred to the soul and God. Uncle Tony, the Irish children, who jump up like jack-in-the-box, and toss back the black veil from their eyes, and smile patroniz- ingly on their friend, the confessor, as much as to say, "Of course you know me?" this child slowly and distinctly said the prayers, made her confession, and waited. Here Luke was in his element, and he lifted that soul up, up into the empyrean, by coaxing, gentle, burning words about our Lord, and His love, and all that was due to Him. This child passed out with the smile of an angel on her face.

"Now yo' ge'mmen wouldn't go an' eat dat all. Why, his maw an' Miss Bar- bara, dees not up mos' all night a-look- in' dat; 'an' dees said, 'Tony, dees said, 'yo'll kyar it safe, it safe, won' yo'?"

An' he's his maw's onliest son, go'm men—de onliest one thees left."

"Well, we all is o'ush maw's onliest son," chafed the stout man.

By this time the cake was gone and a heavy inroad had been made on the other good things. After much quarrel- ling among themselves the men agreed to save the rest of the chickens and what remained in the basket for their supper. Tony was pulled off the mule and made to carry the basket and the stout man's knapsack, while the fol- low himself mounted the mule, and the little company, with the heart-broken Tony, took up its march toward Gettys- burg.

Before they had gone far, there was a pounding of hoofs on the pike behind them, and an officer came up with them on the gallop. He pulled in his horse beside them.

"What are you fellows doing in the rear?" he called out. "There's a fight go- ing on, and if you don't get into it liv- ely I'll have every man Jack of you shot."

"Look a heah, Mistah Cannell," broke in Tony; "dat's my mule dees took fum me! Ah's taking sump'n to Marse Dick in de Confederate army— Cap'n Dick Trevor, o' Trevor Oaks, Carr'll County, Mahylan", sub— an' dese heahuns have eat de cake an' took de mule, an'—"

"Trevor of the Thirtieth?" asked the officer.

"Do ve'y same, suh! An' wouldn't yo' be so kin' an' make 'em give Jinny back—an' an' wot's 'er' o' Marse Dick's basket?"

He crouched, he could see them exploding in and around the three gray lines. On the lines went, broken in great gaps. They wavered an instant, then on again while from above a rattle of musketry broke on them, and all along the heights the white smoke was ripped by lines of splitting fire.

Tony lay behind his log almost paraly- zed with fear. On the heights every- thing was swallowed in the heavy hanging smoke. At times he could see a flag waving, or a line of rushing men; then the drifting smoke hid them again. The thunder of the guns died down a little. He saw men in gray, not in lines now, coming back slowly, stead- ily, stubbornly turning now and again to fire. It was pitiful to see the wreck of that gallant charge drifting back to its old position.

Suddenly Tony started up. His eyes were fixed on a man on horseback. The cap was gone, he was covered with dust and blackened with powder, but Tony knew the pale, grimy face, and Dick's curls— "Marse Dick, Marse Dick!" he cried. Tony saw the horse fall and Marse Dick go down like a log.

Tony forgot the big guns and the bullets, forgot everything but Marse Dick. He jumped up from behind his log and, still clinging to the crushed chicken in it, ran out among the retreat- ing soldiers.

In the crowd he soon lost sight of the place Marse Dick had fallen. A horse ran against him and knocked him down. The next thing he knew the stars were out and he was lifting his bruised and aching head from the ground all wet with dew. There were no bones broken. When Tony had assured himself of this he got on his legs, painfully, to look about him. Not ten feet away from him, propped up against his dead horse, was Marse Dick. He seemed in a heavy sleep. He opened his eyes as Tony laid his hand on him.

"Tony?"

"Yes, suh, hit's me." The faithful old slave who had carried Marse Dick in his arms a baby laid his hand on the white forehead and smoothed it as ten- derly as Dick's mother might have done.

In the midst of it he stopped short: "For de lan's sake, Marse Dick, whah in de name o' goodness am dat at basket? Ah've bin 'deavourin' all day to kyar it to yo' 'es' like yo' maw tole me, but dee all took it away fum me, an' kep' a-pickin' an' a-eatin' at it till dyah wuh 'nuffin lef'—an' now dat's gone, too!"

"Never mind, Tony. I wonder if you can help me out of this? I could walk, I think, if you can help me."

"He's not here, Tony?" sobbed these mother.

"Deed he is, Miss Ca'line! He's right out heah, Marse Dick is, waitin' for you all to come an' help me tote him in." He turned, and his voice quar- eled out into the darkness, "Ain't yo' Marse Dick?"

And this is how Tony came to tall, long years after, to a cluster of wide-eyed, open-mouthed little Sams and Billies and Dinahs, with a pickaninny or two balancing on his knees, of how he fit at de battle o' Gettysburg right longside Marse Dick Trevor, o' Trevor Oaks, Carr'll county, Mahylan!

"An' who win dat fight, Uncle Tony?" one of the Sams or Billies was always sure to ask.

"Who win dat fight?" Uncle Tony's voice would crack and tremble with his emotion. "Who win dat fight! Why, boy, we did—Mars Dick an' me, an' de nder go'mmen, we win dat yuh fight. Dey' dem Yanks, clar up Norf agin' Lor', boy, ah 'lows some dem Yanks is running yit."—The Interior.

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

Mr. Thomas Coffey:—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 imbued with a strong Catholic spirit.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you on the manner in which it is published.

LONDON, SATURDAY, JULY 27, 1907.

A MISLEADING TRACT.

Some friend has sent me a tract entitled "The Doctrine of Intention." Its author does not give his name, nor does that of the publisher appear. They acted shrewdly, for it is no credit either as a literary effort or as a faithful exponent of Catholic doctrine.

HERESY.

Few questions are a greater puzzle to outsiders than the stand taken by the Church in regard to heresy. For other sins the Church seems to have abundant mercy.

nurse adds the words of baptism, excluding at the same time positively the will to baptize the child, then, although the nurse is desecrating the sacrament she certainly does not confer it.

ST. AUGUSTINE.

Touching the insinuation made by the Superintendent of the Belleville Institute concerning St. Augustine and deaf mutes, we call upon him and the Minister of Education to verify both the extract and its application.

A TYPICAL TWELFTH OF JULY ORATOR.

This year we have had a flood of Orange literature in the shape of speeches. If we except the Orange orators in Toronto, perhaps the most mischievous and un-Christian-like utterance was that of a preacher whom the Herald of Fort William calls Pastor Flatt of the Methodist church in that place.

ground of truth, and throws it upon the defensive. There is nothing of which the Church is so jealous as the truth of Christ. Not only is it doctrine which it teaches to the world, it is the law by which she governs, the sacrifice by which she worships, and the seven-fold sacrament by which she sanctifies.

THE CHILDREN'S AID SOCIETY.

When a child has been taken from its parents through the agency of a Children's Aid Society because of neglect, ill treatment, immoral surroundings, or any other cause that was considered sufficient by the judge before whom the case was tried, the work so far as that particular child is concerned is not by any means finished.

TIME FOR REFLECTION.

We take the liberty of saying to our clerical friends of some of the Protestant denominations that the Orange business has assumed a form which bodes ill for the future of Canada.

IRISH AFFAIRS.

The Irish leader, John Redmond, in a speech recently delivered at Battersea, denounced the action of the Sinn Feins. "They were," he said "crying for the adoption of a new policy, but it was the old policy of discrediting and trying to destroy the Nationalist Party."

IRISH INDUSTRIES.

The Rev. Michael O'Flanagan, who is now in Philadelphia, and who is spending the summer as the guest of the Rev. Gerald P. Coghlan, Rector of the Church of our Lady of Mercy, 2141 N. Broad St., has spent two years in the United States in the interest of the Irish Industrial movement.

ON MODERN CATHOLICISM.

It is common to say that modern Catholicism is a compromise between the old and the new. It is a compromise between the old and the new, but it is not a compromise between the old and the new.

in Ireland by Des... in giving Ireland... and prosperity... years. This time... equally effective... We also hope... England's market... The United States... from England... of woolen goods... Irish mills is better... we have no coast... our trade and... cannot devote as... tention to a foreign... and long establish... land. But our p... do more for us th... country. And I... many of the Irish... up the work an... zeal and with so... "The Athlone m... years ago, \$28,000... in the United S... has large orders... for the German m... mills in Ireland... The Athlone m... appeal to such a... the Emperor V... reason why we... lions of dollars... thousands in the... Father O'Flan... some of the Can... coming winter... WE RETURN... contemporary... Union and Time... plimentary refer... RECORD: A Canadian... honored with a... Coffey of the... cord, having re... Ottawa Universi... tations, but his... torship will m... cord one whic... has been. IS ON MOD... It is common... on Cat: olics (Ro... is proportionat... and there is l... effort to show... the man who c... self generally... ence. More e... superabundant... count, however... er or preacher... sentiments of... aim at reachi... their minds... gift of able pr... sidered by the... surprised to... claring that h... speaking, alm... little to the p... re: quia omni... Unless inde... Coffey, he is... miracles. It... essential, he... priest be reas... weapon is read... sequently, it... ways ready fo... priest has to... private sold... general, fear... battle, provi... truth at every... The contribu... hesitate to ex... of preaching... Church, willi... ing off of the... body of the p... hood, he ded... educate itse... and' woe to it... be drawn a... polemics, ar... from the pre... Among the... another find... to-day which... certain exte... results, he... over-confide... a tendency... little or no... the most in... dogma are... clergy, but... explain the... congregati... sermons, he... than not, o... the presch... graces of v... upon his... than sacre... atrical arg... enunciation... of the Di... faithful ar... the cold... writer qu... bishop of... of the mo... preaching... place the... their con... to social... ful enter... our relig... "I see" tain tend... as a de... nothing m... remember... duty is of... formed as... that the... exercise... him who... Divine... accomplish... the tea... Apostles... sacrific... to a clo... understand... The w... severe as... and for... probation... ing and... training... the body... number

Kept back by foot... I know a most estim... thoroughly honest an... been very seriously h... advancement by hi... people in general. S... to have a prejudice... until he becomes... quitted with him an... worth. When he is... stranger, he unconsci... self against him, as t... to protect himself ag... might compromise i... the stranger not be... people with whom... associate.

THE CATHOLIC RECORD

FIVE-MINUTE SERMONS.

Tenth Sunday after Pentecost.

DISTRUST OF SELF.

"Jesus spoke this parable unto certain who trusted in themselves that they were righteous."

My brethren, Holy Church, in bidding us study these words of our Lord, would urge on our attention that we are redeemed by the Most Precious Blood of our Lord Jesus Christ, and not by any merits of our own.

But when you ask, How is man to enjoy the happiness of heaven? the doctrine of the Catholic Church infallibly teaches the answer: Only by acquiring the merits of Christ.

But, brethren, if this is cause of humility to us as men, it is cause of wonderful joy to us as Christians. For by the grace of Christ we are really children of God.

Now, my brethren, if there are many who need to be warned against pride by the example of the haughty Pharisee there are some who, like the poor publican, need to be encouraged.

Let us, then, be indeed humble when we look at the shrivelled nakedness of our own poor, fallen nature; but let us rejoice and be honestly proud when we consider how God changes us into princes of His heavenly kingdom.

A CURE FOR THE BACKBITER.

From the Ave Maria.

A correspondent having written to the Examiner (Burbay) on the prevalence in his neighborhood of jealousy and backbiting, Father Hall treats the subject in a pastoral sermon, in the course of which he says:

"We think that many people habitually indulge in jealousy and backbiting, not out of deliberate wickedness, but for want of reflection on the unreasonableness, repulsiveness and moral perversity of such conduct.

BLOOD OF MARTYRED PRIESTS

OVERSHADOWS ENGLISH ABBEYS.

VENERABLE PILLS CONVERTED INTO COUNTRY HOMES, PRESBYTERIAN CONGREGATIONS AND RUINS. SOME STRANGE FACTS — MISFORTUNE THAT HAS FOLLOWED THEIR OCCUPANTS — FORTUNE FULFILLED — TRAGIC HISTORIES AND DRAMATIC HAPPENINGS.

Over the ancient abbeys of England some of which date back to the days of William the Conqueror, hangs the curse which followed the inhuman spilling of the blood of the monks who were murdered when the so-called reformation turned loose a reign of heresy and terror in England.

Whenever an abbey comes into public notice it is usually in connection with some misfortune. Not long ago Selby Abbey founded by William the Conqueror, was partially destroyed by fire; Glastonbury is going begging and after being in the market for many months, faces the prospect of being turned into a country seat by some wealthy American who seems to have more money than brains.

Newstead Abbey, where priests once devoted their lives to prayer and supplication, was built by Henry II, in expectation of the murder of St. Thomas a Becket, Archbishop of Canterbury.

The fifth Lord Byron saw both his son and grandson die violent deaths in quick succession, and in this way the abbey passed to a distant relative.

The monks occupied Battle Abbey, erected by William the Conqueror, till the coming of Henry VIII, who drove out the monks and presented the abbey to his favorite retainer, Sir Anthony Browne.

The prophecy of the priest has been marvelously fulfilled, for nothing but misfortune has come to the successor of Sir Anthony.

Suffolk folk blame the sudden death of Cecil Rhodes to the possession of Dalham Hall, which he had bought only a few months before his demise.

All England is bemoaning the fact that Glastonbury Abbey may be converted into a home for some of the foreign, yet they though constant appeals have been made, funds are not forthcoming to purchase it for an English national memorial.

Glastonbury is situated in Somersetshire, and dates its history all the way back to the sixth century. On the site of the present abbey have been several structures before Sir Dunstan, its first abbot, rebuilt it in magnificent state in 1184.

on record that struck hours automatically, and was the invention of one of the priests of the abbey.

Selby Abbey was dedicated to St. German and St. Mary, and dated its history from 1097. It was one of the glories of the County of York, and architects came from far and near to study it as a fine example of the developed Gothic.

More than \$200,000 will be required to restore the abbey, and patriotic Englishmen are striving to raise the money, but even should this rebuilding take place Selby will never be the same, for the glory of its antiquity will have departed forever.

Croyland Abbey also has been pursued by misfortune, and it seems to act against those outside the Catholic pale, whether they are laymen or cleric, as is proven by the fact that the Rev. Thomas Henry Le Boeu spent his life striving to restore Croyland to the glory of its past.

The Earl of Gullford, who is a resolute minded Englishman, declines to admit that harm may come to him through his occupancy of Wroxton abbey, but he has not long been a resident there, so there is no guarantee that he will not encounter what his predecessors have.

Bolton, in Yorkshire, is not so pretentious as Glastonbury, for instance, but it was once the center of a thriving community where the Augustinian fathers were in control of it.

There are many other noted abbeys in England whose histories are full of tragic and dramatic happenings among them Tintern Abbey, Sweetheart Abbey, Lincluden Abbey and Kirkstall Abbey.

OUTWITTING THE FRENCH PERSECUTORS.

HOW FRIENDLY TOWN COUNCILS GIVE PRIESTS POSSESSION OF THE PRESBYTERIES.

For the present, writes Rev. P. Grobel to the London Catholic Times, many a French town council has outwitted the persecutors at Paris.

But all counsils have not obeyed this order. Some simply left the priests in possession. Others raised the price one franc each time that their decision was returned for amendment.

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M., 75 Yonge Street, Toronto, Canada. References as to Dr. McTaggart's professional standing and personal integrity permitted by: Sir W. R. Meredith, Chief Justice.

MR. BIRRELL.

Mr. Birrell is a sort of Ministerial Mark Twain. He comes up smiling after each fresh defeat and sets to work again with a good word for the countrymen of those to whose efforts his defeats are mainly due.

A Disgraceful Action.

From the Sacred Heart Review. Rather an unusual point, but nevertheless a good one, was made by a Jesuit priest preaching a mission in the cathedral of Brisbane, Queensland, the other day.

In life and in death let us have the holy names of Jesus, Mary and Joseph upon our lips and in our hearts.

"WE EAT TOO MUCH."

SO SAYS PROF. CHITTENDEN OF YALE UNIVERSITY, IN HIS LATEST BOOK ON THE "NUTRITION OF MAN."

It is an oft-repeated statement—and one that doubtless holds true with many people—that we do not care what we eat so long as it tastes good.

Professor Chittenden believes that we all eat too much—especially too much meat—and that the great majority of our bodily ailments may be traced to this cause.

One Shred Wheat Biscuit..... 3 1/2 grams 20 grams

It is also interesting to know that Shredded Wheat is the only Wheat breakfast food mentioned in the entire volume, which may be regarded as the latest scientific authority upon the question of food.

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That ancient relic, the Washboard, is totally eclipsed and entirely displaced by this up-to-date product of modern inventiveness—The New Century Ball Bearing Washing Machine.



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Table listing various food items and their nutritional content, including Shred Wheat Biscuit, Oat Flour, and Shredded Wheat.

Advertisement for London Mutual Fire Insurance Co. of Canada, featuring a logo of a fire engine and a list of assets and liabilities.

Continuation of 'CHATS WITH Y' from the adjacent page, discussing various topics related to social interactions and personal conduct.

CHATS WITH YOUNG MEN.

Kept back by Foolish Prejudices.

I know a most estimable young man, thoroughly honest and able, who has been very seriously handicapped in his advancement by his antipathy to people in general.

He has many strong friends, but he makes them slowly. With rare exceptions, he says that he is prejudiced against people, often very strongly, at the first meeting, especially if they happen to say anything in their appearance or manner which indicates to him a lack of refinement and culture.

He has tried religiously to overcome this prejudice, but has never been able to do so. When he is introduced to a stranger he puts out his hand reluctantly, hesitatingly, cautiously, as though he were in great fear that he was being led into a trap.

What a misfortune that children can not have those peculiarities and idiosyncrasies educated out of their natures when they are young and plastic, instead of letting them grow up as rank weeds to sap their energies and keep off the sunlight, to humiliate and embarrass them in their life.

The wise man places the highest value on system. However clever, ingenious or fruitful in expedients a youth may be, if he is erratic and disorderly in his personal or mental habits, he is thereby unfitness for many kinds of work.

Let every youthful aspirant carefully learn the lesson without forgetting the spirit of his profession. Let him sub due his energies to his system, but not allow his system to swallow up his energies.

Take pride in the fact that as a Catholic, it is your heritage, your birthright, to show an example of courtesy to those who are not so fortunate as you. In doing so you do the bidding of the Master whose charity knew no term, and whose courtesy called the little children to His knees.

unbelieving age of the day recurs to Him, unquestioning, as the "only gentleman the world has known."

Those who live with whatsoe'er things are true, just, gracious, pure and amiable, continue to grow in mental power; and the good of life lies in the mental and moral dispositions which a spiritual faith and disinterested conduct create and foster within us.

OUR BOYS AND GIRLS.

The Shepherd Boy Who Became a Pope.

One bright summer morning, many years ago, a lad sat under an oak tree near a little village in France, taking care of his sheep. He was a blue-eyed flaxen-haired boy, with an intelligent face.

The little shepherd arose and answered politely: "It is a good four miles, sir, and the road is only a narrow, steep path, so that one would easily slip."

"That would not matter much," answered the hunter. "The loss would not be yours. Look, here is a purse of gold. It shall all be yours if you will only guide me out of these meadows."

"Then you will be unceasingly not to show the way to a lost stranger?" said the knight in an angry voice. "You are a boor, and will always remain a boor."

The hunter looked steadily at the boy a moment with a strange light in his eyes. "That is enough, said he. If you will show me the sheep path, I will try to find my way alone."

So the little shepherd conducted the knight to the narrow track, and giving him half of his own dinner, sent him on his way. What was his surprise a few days afterwards, to see a troop of gallantly mounted horsemen ride out of the woods toward the meadow where he was tending his sheep, and at their head the very man that he had refused to guide to Aurillac.

A gentleman had a little pet dog that always came the moment it was called. One day this gentleman thought he would put the little dog's obedience to the test, so he told his servant to put a plate of mutton chops on the floor for him.

painting and wanted to complete it. When little folks do so, they are pleasing themselves instead of obeying mamma, and cannot expect a blessing from God.

"Duty first and pleasure afterwards," children; that is the way to be truly happy.—Our Young People.

It is a mistake for a boy to think that a dashing, swaggering manner will command him to others. The fact is, that the quiet, modest boy is much more in demand than the boy of the swaggering type.

Modesty is as admirable a trait in a man as in a woman, and the wise boy will find it his distinct advantage to be quiet and modest in manner.

Presence of Mind. Presence of mind is a quality much talked of, much honored and little cultivated. Yet, like most other good things in the world, it requires cultivation to bring it to any degree of perfection.

THE POWER OF EVIL HABITS. The Protestant Bishop of Derry and Raphoe, in a speech at the Synod of the Irish Protestant Church, recently, referred to the story of a pick-pocket having been found dead, with the watch of the clergyman who had come to attend him, in his pocket.

It is certainly necessary to recognize the fact of having published and spread among the people, with the aid of an opportune discernment, about five hundred thousand copies of the Gospels, constitutes a splendid proof of the extraordinary zeal manifested by the members in said enterprise, and of the very large sphere of action touched by the society.

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that again and again degrades him to the gutter? Why, the habit which is too strong for him to break. And remember that this powerful force, against which he is helpless, was begun by a single act.

THE MORAL OF ALL THIS IS: Resist beginnings. Be careful of your single acts. Root out habits which show a tendency to lead you into mischief. In a word, master your habits before they master you.—Sacred Heart Review.

THE POPE AND THE BIBLE.

The official organ of the Vatican, The Roman Observer, contains an address or letter by the Pope to the Society of St. Jerome, in which he commends the society for the zeal with which they are spreading the Gospel over the civilized world.

The Pope's letter is written in Italian, and is addressed to Cardinal Casati, "Honorary President of the Society of St. Jerome for the diffusion of the Gospel." He says: "We, who since the time when Patriarch of Venice blessed the pious Society of St. Jerome, and conceived happy wishes for it, now, after a few years, looking at it from the Supreme See of the Church, find reason of high satisfaction, in seeing how, in such brief space of time, it has made so great progress and has brought such notable advantages.

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Association of St. Jerome should retain as a sufficient field of labor to devote itself to the publication of the Gospels and the Acts of the Apostles."

A Scotchman who lived by himself sent for the parish grave-digger and explained to him where he wished to be buried. "And here, Sandy," said he, "are \$2 for digging my grave. You see, ye wadna, maybe, be sae sure o' the pay efter I'm awa'."

"Deed, sir," replied Sandy, overcome at such unworldly liberality "it wad be a great pleasure ta me ta dig yer grave for naething, any time."

I am called the Mother of Mercy, and with reason: the ever-merciful Heart of my Son has made me all merciful in regard to sinners.—The Blessed Virgin to St. Bridget.

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PROTESTANT BISHOP APPEALS TO ROME.

Recently a very unusual and most interesting letter has been received by Pope Pius X. from the Protestant Bishop of San Antonio, Texas. It was written at Maunilla, P. A. where the Bishop has been staying some time but was sent from San Antonio under cover to the Cardinal Prefect of Propaganda.

THE STORY OF A CONVERT.

With the brief introduction that I was a person of little importance among the many learned and capable men who form the ranks of the Anglican clergy I will proceed at once to my subject—the development of a creed, my creed.

When I entered the college which gave me my theological training, I discovered to my horror that I neither knew the difference between the various ecclesiastical parties which constitute the Church of England, nor worse still—to which I myself belonged.

Dear, sweet sentiment, how pleasant it is!—and yet how powerless to bring down the towering thoughts of pride, to turn the edge of anger, to quell the flames of desire, to melt the heart of selfishness, to break the chains of sin, and set up the throne of God in the inner chambers of egotism.

When I was installed in my first curacy I took early opportunity to show my wisdom by repeating a piece of advice learnt at college and that was: "To follow some safe guide, I don't believe in following anyone," said the benighted clergyman to whom I was speaking.

effect upon the hearts of his people—upon the proud and humble, the stubborn and obedient, the selfish and the charitable, the good and the bad—was to me an amazing object-lesson.

The good were stirred up to a great or devoutness and a more loving service, while the bad were provoked to a greater hostility.

INTOLERANCE WELL REBUKED.

To Mr. Elihu Root, Secretary of State, and Mr. Taft, the War Minister, must be accorded the palm for cool judgment in positions where less experienced heads might lose their balance. Whatever errors Mr. Root may have been led into over the earlier negotiations concerning the situation in the Philippines, he has profited by the experience gained therein, and now shows to great advantage as a statesman in similar delicate positions whenever they arise.

The Baptists, however, are not entirely alone in such innocent behavior. Some Presbyterian assemblies have expressed themselves in a similar spirit of rejoicing over the persecution of the Catholic Church, wholly indifferent to the circumstance that all other Christian denominations in France also suffer in proportion from the same ferocious outbreak of infidelity.

SPANISH SEMINARIES SPREAD CATHOLIC TRUTH.

We talk a good deal about supporting the Catholic press in this country, but certainly they have a unique way of spreading Catholic truth over in Spain, as we glean from a Spanish exchange.

This is a strenuous apostolate of the press, but it has several points in its favor. Full as Spain is of bleak Liberalism, red Socialism and black anarchy, they young men get a grasp on conditions and do much good in resulting wavering, from peril.

A negro arraigned in a New York court the other day, while his wife was giving testimony against him, began making some mystic signs to the magistrate, who, noticing the antics of the prisoner, leaned over the desk and asked: "Are you a Mason?"

The negro apologized and said he would try Masonic signs no more on this or any other magistrate.

THE POPE AND THE "DECEASED WIFE'S SISTER" BILL.

The following is the text of the letter in connection with the Deceased Wife's Sister Bill, which some years ago was addressed by Cardinal Vaughan to the Catholic members of the House of Lords:

The Bill purports to abolish, as part of the civil law, the matrimonial impediment of the first degree of affinity in the collateral line. This is to propose a law in direct opposition to the common law of the Church.

It is well known that some have voted for the Bill year by year on the ground that it would give civil recognition to a dispensation which the Holy Father occasionally grants for very grave and special reasons.

CONVENT INSPECTION.

The Protestant Alliance of Great Britain is agitating for convent inspection. The Glasgow Observer voices the opinion of Catholics with regard to this demand:

"All too concerned, what Catholics say of convent inspection is this: There is not the least Catholic objection to the factory inspection of convent laundries or other industries. The Catholic cause does not depend upon unforced belting nor sweated labor, and the fact is that of all convent laundries in the country, Catholic and Protestant (there are many Protestant convent laundries in England), the vast proportion of Catholic laundries have voluntarily sought factory inspection already.

A TRIP TO IRELAND.

Rev. Thos. Noonan, P. P., Dublin, diocese of London, Ireland, is about to depart on a trip to his native country, and will spend some time with his parents in the county of Limerick.

Talks on..

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