

# The Catholic Record.

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

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### WHENCE THE NEWS COMES.

We have said before in these columns that the newspapers which misrepresent the circumstances leading to the crisis between the Church and State in France are but echoing the correspondents whose pens drip with calumny. Reports derogatory to the dignity of the Church; insinuations which are but exhalations and odor from rotten minds; anything so long as it is hostile to Rome is printed with the addendum of editorial comment. A decent regard for accuracy of statement and an inspection of the source from whence the news items come would relegate many of them to the domain of fairyland. But such is the gullibility due either to ignorance or malice of some editors. How any utterance of the foreign correspondent is swallowed!

For instance, we have the report of a meeting of prominent Catholics representing every class of society in France, assembled at the house of M. des Houx, to protest against the action of the Pope. Without noticing the editorial comment thereon, let us get to the facts. According to the Parisian papers, this distinguished assembly of so-called Catholics consisted of thirty-six persons, including three un-frocked priests and "an unknown" Protestant minister. One of the un-frocked, according to *La Patrie*, wore a threadbare coat with an air of being in eternal mourning for the sometime that had been stripped from his back. M. des Houx, a few years ago, edited the *Moniteur de Rome*, without, however, winning distinction as a journalist. The inaccuracy of his leading articles greatly annoyed Leo XIII. and he was eventually obliged to withdraw from Rome in a very bad humor with the Pope and the Cardinals. At present he is a contributor to the *Matin*, which, being a semi-official paper, on dorses all the government says or does.

So M. de Houx, serving the powers which are inimical to Christianity, and surrounded by thirty-six persons, most of whom are embittered, disappointed, and in revolt, is the gentleman upon whom devolves the duty of guiding the Holy Father and the French Catholics. M. Yves Guyot is another correspondent. He is also an unsuccessful editor. He is not a Catholic and cannot be trusted to give an unbiased opinion on the orthodox French Church. And what is more to the point is that this scribe, who has been more or less in the public eye since the beginning of the present trouble, has displayed more than once his anti Catholic animus.

M. Cornely, beloved of editors, who depends on New York papers for French news, is an ardent anti-clerical. "I think," says Mr. Richard Davey, in a letter to the *Saturday Review*, of London, "that to palm off the gentlemen above mentioned on the British public as authoritative leaders of the French Catholics, is nothing short of absurd, misleading and malicious."

### THE FUNDAMENTAL REASON.

Mr. Arthur Prouss tells us in a recent number of his excellent paper, *The Catholic Fortnightly Review*, that as a matter of fact, book for book, Catholic books are not on the whole more expensive than others. Of course the fundamental reason why Catholic books are not more extensively bought and read in this country is indicated thus, in a recent letter to our friend, Charles J. O'Malley, of the *Syracuse Catholic Sun*, (xiv 49):

"At the root of the whole question is the failure of modern Catholics to realize and appreciate their faith. Saturated with worldliness, their spiritual sense relaxed and dulled by the erasing, poisonous atmosphere they breathe, they seem to forget that while faith comes by hearing, it is increased, enlightened, strengthened, by certain vitalizing practices, among which a proper kind of reading holds an important place."

### SINS OF THE TONGUE.

The tongue of a third person hath disgraced many. The whisperer hath troubled many that were at peace. The death of a wicked tongue is a mos-

evil death; and hell is preferable to it. The gossip is, too often, "pious." They have not that reverence for the priesthood which abides in the souls of good Catholics. The merest nothing is magnified into a story which they carry from house to house. They sunder friendships and sow dissensions; they befall souls and despoil households with what St. John Chrysostom called "the fifth and odious of back biting." With a "They say" they stab one in the back. With a "They say" they fashion the airiest rumor into an accusation. With a "They say" they trample on charity; "and have whetted their tongues like a sword." Their mouths abound with evil and frame deceits. As time goes on their commonplace minds become but a receptacle for rags and tatters of gossip fished out of scandal's cess pool or out of their own malicious hearts. And they do not seem to realize their plight. It is pitiful. And they pretend to be followers of the Blessed Redeemer Who makes it clear that the love of God does not exist without love of one another.

### A REMINDER.

In an article which appeared some months ago in the *Record* we spoke of Lord Acton's antipathy to the Pope. We had facts to justify the statement, but we were taken to task and assured that we were uncharitable and maligning a great Catholic.

Not wishing to lose any time over the matter we said no more, but we did not modify our views of Lord Acton's loyalty to the Pope and saw no reason why he should be acclaimed as a "great Catholic."

Now Father Thurston, S. J., avers in a letter to the *Tablet*, that Lord Acton had repeatedly expressed the bitterest animosity, not only to this or that Pope, but to the Papacy as such. On this point Lord Acton had not, at one period of his life, that perfection of intellect "which has almost supernatural charity, from its freedom from littleness and prejudice."

This, however, the world beheld in the life of the man who wrote these words—the truly great Catholic—Cardinal Newman.

### TO BE INITIATED.

The editor of *The Lamp*, an "Anglo Roman" monthly devoted to church unity," regrets that leading Anglican papers of England and America have, in dealing with the French crisis, failed miserably to rise above the sectarian and essentially Protestant spirit. But he goes on to say that, in spite of the editors, we must do justice to that ever increasing body of true-hearted Catholics in the Anglican fold who have discarded every shred of anti-papery bigotry and truly love the Holy Roman Church, because she is the mother of the *Ecclesia Anglicana* and the See of the blessed Apostle Peter.

We may look askance at the attempt to appropriate to the use of a fraction of the Church of England the glorious title of Catholic.

We content ourselves with hoping that the editor may be aided by the Holy Spirit to make these words of the Venerable Bede his own: "Whosoever shall separate himself in any way whatsoever from the unity of Peter's faith and from his conversion, can neither obtain pardon of his sins nor admission into heaven." And St. Anselm, Archbishop of Canterbury says: "It is certain that he who does not obey the ordinances of the Roman Pontiff. . . is disobedient to the Apostle Peter. . . nor is he of the flock given him by God."

### NOT THE ONLY VIRTUE.

We admit that Catholics who are addicted to the excessive use of liquor are a disgrace to us. The individual, however, who sneers at the miserable toper whom he sees on the streets may himself be a "tank" in the privacy of his club. And in our time we have happened upon men, who, while strictly temperate, deemed seduction a thing of no moment. Business reasons made them avoid the wine cup, but did not deter from treading the primrose path that begins in the lustful heart, winds its way through the "red light" district and ends this side of hell. Wise after their fashion, they conserve the outward semblance of respectability. But, however they toil to keep their sooty side concealed, they are known after a time as hypocrites, full of dead men's bones and of all filthiness. He who tries to keep all the commandments does not sneer at a wayward brother; but he looks carefully to his footing lest he stumble, and echoes St. Philip

Neri's words: "Lord beware of me to-day, lest I should betray Thee and do Thee all the mischief in the world."

### HOW THE PROTESTANT REFORMATION WAS BROUGHT ABOUT.

Written for the *Ten's Voice* by Rev. Charles Coppens, S. J.

VIII.—ENGLAND DRIVEN INTO PROTESTANTISM.

Most Anglicans take it for granted that their ancestors deliberately left the Catholic Church on account of its corruptions. They are much mistaken. In England, as in most other lands, the people were driven into the Reformation by fines, imprisonment, terrorism, the rack, the scaffold and foreign soldiers; all this process was promoted by slanders, misunderstandings and all manners of deplorable deceptions. Look at the facts of history.

When Henry VIII. died in 1547, the faith of the English people was still the Catholic Church on account of its corruptions. They are much mistaken. In England, as in most other lands, the people were driven into the Reformation by fines, imprisonment, terrorism, the rack, the scaffold and foreign soldiers; all this process was promoted by slanders, misunderstandings and all manners of deplorable deceptions. Look at the facts of history.

A general espionage was organized to suppress all murmurings. Many priests and laymen were punished with death for resistance to this tyranny. In the north of England the opposition was so vigorous as to lead to a succession of rebellions; but the Duke of Norfolk, with the aid of disciplined troops, put down the unorganized multitude.

When open opposition was suppressed, and the citizens were cowed by terror, the king drew up a brief summary of religious faith in six articles, the Bloody Six, as even *Fronda* calls them, because those who denied any of them were punished with death. The Catholics who refused to take the oath of Henry's supremacy in spiritual matters were hanged and quartered. There was no free choice in those days in any country that is now Protestant.

After Henry's death, his son, Edward VI., a boy of nine years, succeeded him, with the Duke of Somerset as temporal and Cranmer as spiritual ruler during the minority. The latter had been till then a Protestant in secret; he now threw off the mask and imposed the Reformed doctrine on the realm. At his dictation one law after another was enacted by parliament to change the religion of the people. The celibacy of the clergy was abolished. The Mass was at first retained "until a better order of service could be devised;" but Communion under both kinds was enjoined. The election of bishops was withdrawn from the deans and chapters and vested wholly in the crown. The Book of Common Prayer was completed and adopted by parliament in 1549, as having been "dictated by the aid of the Holy Ghost." All beneficed clergymen had to subscribe to this decree and use the new service instead of Holy Mass. The Six Articles of Henry were suppressed and forty-two others substituted for them.

In all this change of religion the people had no choice, nor the clergy either. Bishop Gardiner, who objected vigorously, saying he would obey God rather than man; he was sent to the Tower. The people rose in rebellion throughout the kingdom, but they were crushed with the aid of foreign troops. The Protestant historian Hallam writes: "The common people looked to their own teachers as guides in faith, and the main body of the clergy were certainly very reluctant to tear themselves, at the pleasure of a disappointed monarch, from the bosom of Catholic unity;" and again: "This is a somewhat humiliating admission, that the Protestant faith was imposed upon our ancestors by a foreign army."

Edward died young, July 6, 1553. But his death was first kept secret till another Protestant could have been installed in his stead. Happily Mary, the legitimate heir, was notified by the Earl of Arundel. She at once unfurled her banner and the country rallied to her support. She who was dubbed by her enemies "Bloody Mary" spared Cranmer and other leaders of the plot for nearly two years before she consented to sign their death warrant; many she pardoned entirely. It was only after Wyatt's rebellion that she adopted really severe measures against the restless rebels who plotted for the restoration of Protestantism. In this she followed the bad example of her enemies, of whom Hallam writes: "Persecution is the deadly sin of the Reformed churches, that which cools every honest man's zeal for their cause in proportion as his reading becomes more extensive." Nearly the whole of English

literature for three hundred years was a conspiracy to hide this truth.

Of course, Mary restored the Catholic religion, which was still that of eleven twelfths of her subjects. She reinstated the Catholic Bishops who had remained faithful; the married Bishops and clergy retired or were removed. Cranmer had purposely so changed the forms of ordination for priests and consecration for Bishops as to make those sacred orders invalid. Of the men thus ordained some were ordained anew in the proper manner, others retired among the laity, where they belonged.

The greatest difficulty in the way of reunion with Rome was the large number of influential men who had fastened on the Church property. Bishop Gardiner, Mary's lord chancellor, obtained from the supreme Pontiff leave for them to retain the spoils; it was like throwing the cargo overboard to save the ship. Cardinal Pole, of the royal blood of England, was sent to his native country from Rome as legate of the Pope; everything was done that conscience allowed to restore peace to all the entire nation and solemnly absolved in parliament of all censures incurred under Henry's and Edward's reign. Unfortunately for all concerned Mary died in 1558, and was succeeded by Elizabeth. She had become a Catholic and had sworn to the sincerity of her conversion; but finding that the Pope would not acknowledge her legitimacy, she determined to follow her father's example and make herself the head of Church and State. She took up the Reformed doctrines as a matter of state policy, and by forty-four years of persecution she forced Protestantism on English people.

She chose William Cecil as the principal instrument of her tyranny. The plan he devised was this: to forbid all Catholic sermons, to terrorize the clergy, to make them odious to the laity, to remove obnoxious magistrates, to restore the Edwardian liturgy, and to do all this cautiously under various false pretenses. He packed a new parliament, lords and commons, at the opening of which the queen assumed the imperious tone of her father, stating she would do what she thought best, but would prefer to have their assent rather than to act without it. Next she forced the parliament to abolish the Catholic religion. The convocation of the clergy and the faculty of the two great universities entered a vigorous protest against this apostasy. Thereupon the two most influential bishops were sent to the Tower. The rest, though terrorized did not yield, but their protest was simply ignored. All the acts of Henry and Edward abolished under Mary were reenacted. 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GUILTY OR NOT GUILTY.

By T. W. POOLE, M. D., LINDSAY, ONT.

CHAPTER III.

During the next few days Mr. McCoy's thoughts naturally turned at frequent intervals to the young lady at the manse, his promised bride, whom he esteemed all the more for her love and devotion to her widowed father.

With thoughts of her there came to his mind recollections of their recent conversation, and more than once he found himself making additional explorations of the mysteries of the old prayer-book; the very possession of which seemed to invite his attention to the doctrines of that hated Church.

What an evil reputation it bore among his friends and acquaintances! In all the historical and literary productions with which he was familiar, he found a monster of iniquity it was held up to be. The very honor with which it was associated in his mind served to lead to it a sort of fascination, and to invite him to desire to view it at a nearer distance than he had hitherto had an opportunity of doing.

Was it so ancient? Was it really so wicked? How did it endure the light and intelligence of the nineteenth century? Could it be possible that it was so misnamed because misunderstood or misrepresented?

These were questions which he asked himself, and which he found himself unable to answer satisfactorily. At any rate, it was a curiosity worth investigating. It would be no harm to enquire about it, or even see it, when occasion offered. There could be no danger in that, to him, familiar as he was with his Bible, and rooted in his Protestant principles. Yes, he would look into it, and learn something more definite about the hated and contemptible superstition which had now obliterated itself, for the first time, upon his attention.

He knew that his minister, the Rev. Mr. Dundee, held strong opinions on this subject, and did not fail to express them when occasion required. But he said to himself, at the present time, he would like to hear something on the other side—that is, if there was anything at all to be said on that side—and there must be, or how could so many persons of education and intelligence, in the very highest centres of civilization, be found adhering to it.

It was with these thoughts in his mind that he found himself one evening at the door of the manse. He rang the bell, and had not long to wait, as Jennett, anticipating the tardy movements of her maid-of-all-work, opened the door for him herself and tendered him her usual cordial greeting.

"You seem in a brown study, Mr. McCoy—shall I offer you a penny for your thoughts," she said, as a rippling smile seemed to diffuse itself over her handsome face, lighting it up with a new charm.

"I would give a great more than a penny for your thoughts, sometimes," he said, gallantly. "But tell me now what progress you are making as an amateur papist?"

"I am not in that role at all, she replied, but I am sorry to say I am not making much progress with my mission ary collections."

"That means that you want my subscription I suppose?"

"Well, if you please. It is for our French Canadian Missions," she added, pencil in hand.

"Ah! for the French Canadians," he said, smiling.

"They are nearly all Catholics, are they not?"

"Nearly all," she replied.

oldest and largest Church of Christendom?"

"None at all for its errors," she said stoutly.

"Well now, Miss Jennett, if you had the power would you not feel disposed to put down that wicked and corrupt society, even by force?"

"By force of law, with its pains and penalties," she said.

"I think I would," she said.

"That would be persecution, you know," he said, "surely you would not persecute for conscience sake."

Footsteps were now heard approaching, and presently the door opened giving entrance to the Minister and a handsome student friend, whom he introduced as Mr. Peter Portus, a young man who was a promising candidate for the ministry.

After the usual salutations, the young lady said, in an animated tone, "we were talking of popery, father, and Mr. McCoy here, is seeking information regarding it." This she said with a gleam of mischievous mischief in her eye, as she glanced from one to another of the men, to see the effect produced on each.

The Minister looked grave; Mr. Portus smiled, and both looked towards Neil, as if expecting some explanation.

Mr. McCoy, after a deprecatory glance, began half apologetically, "What I mean is that whatever be the true character of the Church of Rome, it is evident that she has now as heretofore, strong and determined opponents—opponents I might say."

"And it occurred to me, just casually you know, that everything we have ever heard or read regarding that Church, has been put forward by its enemies, and I thought I would like to hear what its friends have to say for it."

"What do you need to know about it, but that it is the mystery of iniquity which hastens to its downfall, that it is the scarlet lady of the Revelation, the hater of the pure word of God, long since drunk with the blood of the saints. Even in our country—"

"Oh I am not trying to defend it," broke in McCoy, "I was only saying I would like to know what it has to say for itself."

"That's all right," said Mr. Portus, magnanimously.

"Suppose I had a bitter enemy," continued Neil, looking steadily at Jennett, "would he be a safe person to trust as to my true character? If you really wanted to know the truth about me, would you not do well to let my friends be heard in my behalf?"

"My dear sir, have we not the facts of history?" asked Mr. Portus.

"But who wrote the history? Our English history and literature have been built up under high Protestant auspices, out of material gathered amid the prejudices and antipathies engendered by party struggles and civil wars. It is eminently one-sided, and often unfair and unjust. Muddy the stream at the fountain, and you know the result."

The minister rubbed his hands and looked surprised for a moment. Then he said: "There may be minor errors in history and no doubt there are, but surely there can be no doubt as to the idolatrous character of that Church, or of her persecution of the people of God."

guilty" he found himself repeating, as though he were addressing the ancient church, arraigned in person before the bar of public justice.

"Guilty or not guilty?"—But there was no response.

Meanwhile Mrs. Maloney's prayer-book lay hidden in the merchant's desk. More than once he had applied himself to its pages, but though impressed with the spirit of devotion which it breathed, he failed to find in it the answer which he sought.

One day while thus employed, he suddenly slipped the book into his pocket, strode away from the desk and telling his clerk that he would return in a couple of hours, passed out of the store.

Half an hour later he tied his horse at the gateway of the Maloney home, and then he surprised Mrs. Maloney and her daughter Mary, in the midst of their domestic occupations. Nevertheless he met with an agreeable reception and was ushered into the best room.

"I have taken the liberty of looking into your prayer book," he said, in returning it to her. "Your religion differs greatly from ours."

"Yes," said Mrs. Maloney, "our's is an old church, while yours is comparatively new. O course we believe our's to be the best," she added, with a matronly smile.

"I would like to know something about your religion," he said, "if you would excuse me for asking."

"Oh certainly," she said, "but Mary is reader with her catechism now than an Mary come here."

The daughter of the house thus summoned from her work, wiped her hands, pulled down her sleeves, smoothed her hair, as best she could with a few hasty touches, and presented herself with some diffidence to their visitor.

Neil, who had seen her before as "a slip of a girl," almost failed to realize his ideal of her in the maidenly figure and handsome oval face now before him.

It occurred to him that she was quite as handsome as Jennett, only of a different style of beauty. It was true, that, perhaps, just now her hands were a trifle red, but if so it was with commendable work, which had given her a healthy vigorous frame, and a pair of rosy cheeks in which beauty and modesty seemed harmoniously blended.

While these thoughts rapidly passed through his mind, he was not aware that his look had become almost a stare, until he met her timid glance and saw the charming confusion of her manner.

All at once he became aware of the awkwardness of the situation into which he had thrust himself, and would have ignored the object of his visit altogether if it had been possible to do so. Since he could not retreat from the subject, he must go on with it now, and so he began, hesitatingly and apologetically.

"I am sure you must think it very strange of me but I would like to know if your religion is as bad as we Presbyterians think it to be," and he glanced enquiringly from daughter to mother as he spoke.

"It is not bad at all," said the elder lady, with a pleasant smile. "It is holy, Catholic and Apostolic."

with warmth. "The Church has always been vilified and misrepresented. What a shame that Protestants are kept in such ignorance!"

"Why that is precisely what we charge your priests with doing to their people," said Neil, laughing.

"Well Mr. McCoy, you are a man of sense and education. I just read and in form yourself as to what our Church really teaches. Is there nothing too bad for Protestants to believe about us?"

"Here," said Mary, "is 'The Faith of Our Fathers,' which may help you," as she handed him the book.

"And may God be His mercy enlighten you," added the mother piously.

"There is so nothing else I wanted to ask you," said Neil, musingly. "Oh, yes, I have it now. The Scripture says there is but one mediator between God and man—the Man Christ Jesus. Pardon me, but you seem to have many mediators."

"Here is what another Catholic author says on that point," said Mary, reading from a little book, entitled "Questions and Objections Concerning Catholic Doctrine and Practices."

"Christ is our only great and primary Mediator with the Father; but secondary mediators or intercessors offer no insult to Christ. When we pray for one another we are secondary mediators or intercessors. If Catholics prayed to the saints expecting mercy and salvation from them, then it would be an insult to Christ. But they do not. They only ask the saints to pray for them, the glorified saints in heaven more powerful than those of sinners on earth."

"But have they any regard for us?" he asked.

"Charity outlives Faith and Hope," said Mary, and never ceases—not even in heaven. We are taught that the rich man Dives prayed even in hell, though in that case his prayer was unavailing."

"But can they hear us?"

Mary laughed. "I did not think you Protestants were so nearly being pagans," she said. "Don't you read your bible, Mr. McCoy? Do not the angels of God rejoice upon the conversion of a sinner? If so it must be known. God can easily arrange all that. Think of the wonders of the telegraph and the telephone even here; and what are these to the resources of intelligence available in heaven?"

"I am afraid you are right," said he.

"A friend!" echoed the two women in a breath.

"You know I am a Presbyterian," said Neil. "I do not want to think that you may be right. I wish to remain what I am, you see I had a wish to enquire into your religion, but I do not want you to convert me."

"We shall! We shall! With God's help!" And Mary, clapping her hands, oh Mr. McCoy we will pray for you, we will say a novena for you, won't we mother?"

she used to compass her purpose, but she did meet the young student as she had resolved, and so wound herself unaimedly with her womanly, though unobtrusively, and fell as a deserter into her charm, and soon fell as a deserter into her love, that is what they both thought at the time. His companion warned him, but to no purpose. He was a young German; of great talent and some means of his own. His preceptors at the seminary reasoned with him, but all in vain. Finally they let him go, persuaded that if anyone had been granted a vocation and lost it, he was the man.

"The engagement was short, but as the days went by she felt a nameless dissatisfaction, though she still loved him; she did not doubt his affection for her, yet there seemed an insuperable barrier between them, due to the religion from which she could not at that time, and was persuaded never would be able to, make him averse one inch. She dreaded the future, when their ideals, one by one, must inevitably grow as far apart as their ideas; for she did not, for a single moment, conceive that time would still any change in her own beliefs. Still, she loved him, or fancied she did, and took a certain pride, moreover, in the consciousness that she had wrested him from the grasp of errors she regarded as monstrous and diabolical. On his side she saw no hesitation, no regrets; she believed him to be perfectly happy and content."

"The morning of the marriage day came. They stood before the priest to pronounce their vows, for he would not, for an instant, consider her desire to be married by a minister. This fact it was that had caused her to think seriously of the future. As they stood there, before the clergyman could speak, he turned to her and said: 'Eileen, I do not believe I was ever in love with you, and I shall yet be a priest, and a priest I shall yet be, if I can. After what has gone before, I believe I am being punished because since my earliest youth I have decried Peter, and have said hundreds of times that I would never deny my Lord. I have denied Him—I am Peter, but from this time I hope to be Paul. Will you release me, Eileen? I was not meant to be married man.'

"And what did she reply as the poor girl?" I inquired breathlessly.

"The Superior smiled as she said: 'The veil fell from her eyes, the shackles from her heart; and in the same moment she answered, with the greatest calmness: 'George, I agree with you perfectly and entirely. You were meant for a priest, and I have only been a temptation. Pity that for even a time it should have overcome you. Go your way and God bless you.'

"The clergyman stood amazed.

"She turned about in her bridal finery before the assembled guests, and walked calmly down the room and up the stairs. The affair was the talk of the town till a new sensation made it forgotten. He went to a monastery, made a long retreat, and after a time of probation was admitted as a novice. He became a holy and hard-working priest, a wonderful missionary, and held many high offices in the order. His name was known throughout three continents as a savior of souls. He died last year in Germany."

"And the lady, what of her?" I asked.

"When she found time to examine her thoughts carefully, she came to the conclusion that a religion and a calling which could take a man from his bride at the altar must have more claims to sanctity than she had imagined—that a faith which could appeal to so clever a man must have some foundation in truth. She read, weighed, sifted, prayed, and at the end of two years became a Catholic—and a nun."

"She brought her large fortune into the Church, and has been permitted to do a great deal of good with it. For though it she has been enabled to see sick and healed and consoled, the poor relieved, the prisoner comforted, the children instructed."

"And where is she now? Do you know her?"

"She is here, talking to you; telling you her own story, that some day when she is no more, you will tell it to others as one of thousands of evidences that God moves in most mysterious ways for the furtherance of His all-wise designs in the salvation of souls."

"And the priest? Did he ever know her?"

"We met once. It was very odd."

"Were you both not greatly embarrassed?"

"Not at all. I was about to leave England, and was travelling with three Sisters from Liverpool. At the railway station two Benedictines were ahead of us, awaiting their train. In one of them I recognized my old time friend. I was undecided whether to speak to him or not, when Providence ordained it that we should have a few words with each other. His companion, a priest with whom I had slight acquaintance, brought him forward, saying that we were the four Sisters who were going to found a House of our Order in Australia."

THE ONLY WAY.

IT IS THE EASIEST BUT THE MOST BLESSED. It is a splendid thing, at the end of life, to be as certain of having done the right thing all along as you were confident of intention to do it at the beginning. Seldom is life's review as satisfactory as its prospect was inspiring. Long before its end we begin to see ways in which we might have done better, and to us all there must often come the grave question: "What are the things most worth striving for in life? Is it a heedless life that never asks: Am I seeking the prizes really worth the gaining?"

Every purposeful life gains some prize; the puzzling question is as to which are the most desirable—the permanently valuable. Popular opinion points to riches and honors; but experience warns of the price to be paid for them. . . . It is certain that you cannot pursue that prize with single-minded purpose without the sacrifice of almost every desirable thing.

Then, cries conscience, choose character; make that your end. But a man stops to count the cost. While it is not true that one cannot be rich both in character and in cash, the instances are sufficiently few to make them look more like exceptions than rules. They who seek character regard adversity and prosperity, ignominy and honors but as incidents on the way, the goal alone is to them essential. Who will show us the right way?

A concrete answer comes from one of the world's wisest and best. Paul, mighty in manhood, died poor and in prison; but he died endorsing the course that had such an end. In review he saw that the way had been right. He might have taken many other ways. So potent a personality would have found prosperity in any of them. But he deliberately chose the way of service for spiritual things; he accepted the hardships, loss, privations, prisons, and death, and rejected the possibilities of easy wealth and fame. At the end, having tasted all the bitterness of the way, he commends it to his young friend Timothy. The path of service for humanity, the fight against sin and wrong, the stewardship of faith and truth and right, these, says he, are the worth while things in life.

But was Paul right? Is any life patterned after his Master's, any life that counts the inner joys, the glories of service, the rewards of character as supreme, and so misses the treasures for which the many strive, a success? Let history answer. Is it fame we seek; there were a thousand famous, mighty, successful men in imperial Rome when Paul, from his prison, wrote these words. Well might they have despised the poor prisoner had they even heard of him. Yet who to-day remembers the name of one of these great ones? And who is there has not heard of and honored that poor, condemned prisoner? even much more is all this true concerning the lowly Man of Nazareth.

Let our heart answer. Is it riches we seek; what is all prosperity without peace of heart? Can money ever buy comfort, content in, or sympathy? Money is to be measured by its earning power, the interest accruing in happiness and usefulness. The worth of the things you hold in your hand depends on the riches of your heart. Think you not this world would be the better place and life the wealthier for us all if all were seeking the things unseen, truth and right and holiness, love and service, seeking to see their good and to serve their fellows? That would not mean a race of mystics; it would mean more manhood, less mammon; more wealth and fewer fortunes. Deep in all our hearts we know this is the best way; its toilsome path alone gives peace; its intangible prizes alone are permanent; its supreme reward is character, the soul, the one asset we can carry from this world and the one legacy, which it is safe to leave to others.—Catholic Columbian.

PRIDE OF INTELLECT. There is food for reflection in the following words of the unfortunate Renan, which we find in the concluding portion of an admirable article in the London Tablet entitled "The Eve of Priesthood: Laocairde — Renan." Who that is fated to read the writings of unbelievers has not experienced the loss to his soul of these sweet enjoyments to which the apostate refers? "Had I stayed in Brittany, I should ever have remained a stranger to that vanity which the world has loved and encouraged. I mean a measure of defences in evoking a jingle of words and ideas. At Paris this pleased them; and, perchance to my misfortune, I was constrained to continue it. . . . I see around me pure and simple men, in whom Christianity is sufficient to produce virtue and honor. Ah, God save them from ever having aroused in them that wretched faculty, that fatal spirit of criticism, which so imperiously demands satisfaction; and which, when satisfied, leaves the soul so few sweet enjoyments! Would to God it lay with me to stifle it! . . . Have I, therefore, lost all hope of returning to Catholicism? Ah, such a thought would be too cruel for me! No, I no longer hope to return by any rational process; but I have often been on the verge of a complete revolt from a guide which at times I mistrusted. The regret of my life is to have chosen for my studies a line of research which will never be quieted, and which always endures through enticing questionings as to a reality forever vanished."

Alas that one who all his life, he tells us, had in the depths of his heart the echo of church bells, calling him to the sacred offices, should have written so much to cause apertive blight in the hearts of others!—Ave Maria.

This very perfection, which many persons fear so much lest it should be sad and constraining, is only perfection in so far as it increases our goodwill. Now, in proportion as we advance, and do more for God the weariness and constraint we felt in the beginning grow less and less; for we are not wearied and constrained in doing the things we love to do.—Laocairde.

TO BE CONTINUED.

THE RICH MISS BANNERMAN.

I once spent a very pleasant six months in Australia, and while there came into possession of the facts related in the following story. They were told me by the Superior of the Convent, where I was privileged to live as a boarder during my stay. It was her wish that I should give it to the public after a reasonable period of time, when she should have passed to a better life; as she was then stricken with a mortal disease.

"I presume you never heard of her," she said, "but the rich Miss Bannerman was one of the toast of many of the Scotch capital. Her father had left her an immense fortune, which she spent lavishly both in amusement and, I must acknowledge, in good works; for she had a kind, if undisciplined heart. She had received her education from the best masters, and was considered beautiful by fascinating connoisseurs in those often ill named attributes."

"She was fond of pleasure, and constantly flitted from place to place in search of it, spending much time at the famous resorts of France, England and Germany. She did not lack suitors, but no one had ever yet touched her heart. One morning at Ems she passed on the promenade two young men in the garb of ecclesiastical students. One of them, an ordinary looking individual, glanced at her respectfully but admiringly. The other did not look in her direction. She thought him the handsomest man she had ever seen. About her own age, tall, distinguished-looking, with a face of remarkable intelligence. The thought that impressed itself most forcibly on her Presbyterian mind was:

"What a pity that such a man should bury himself in the—Catholic priests! She was a wilful and impulsive person, who never denied herself anything she was asked; and then and there she resolved that she would become acquainted with that young man, and that, if she could prevent it, he should not become a Catholic priest. She knew nothing of our holy faith, but despised it and all things appertaining to it. I shall not here relate what arts

she used to compass her purpose, but she did meet the young student as she had resolved, and so wound herself unaimedly with her womanly, though unobtrusively, and fell as a deserter into her charm, and soon fell as a deserter into her love, that is what they both thought at the time. His companion warned him, but to no purpose. He was a young German; of great talent and some means of his own. His preceptors at the seminary reasoned with him, but all in vain. Finally they let him go, persuaded that if anyone had been granted a vocation and lost it, he was the man.

"The engagement was short, but as the days went by she felt a nameless dissatisfaction, though she still loved him; she did not doubt his affection for her, yet there seemed an insuperable barrier between them, due to the religion from which she could not at that time, and was persuaded never would be able to, make him averse one inch. She dreaded the future, when their ideals, one by one, must inevitably grow as far apart as their ideas; for she did not, for a single moment, conceive that time would still any change in her own beliefs. Still, she loved him, or fancied she did, and took a certain pride, moreover, in the consciousness that she had wrested him from the grasp of errors she regarded as monstrous and diabolical. On his side she saw no hesitation, no regrets; she believed him to be perfectly happy and content."

"The morning of the marriage day came. They stood before the priest to pronounce their vows, for he would not, for an instant, consider her desire to be married by a minister. This fact it was that had caused her to think seriously of the future. As they stood there, before the clergyman could speak, he turned to her and said: 'Eileen, I do not believe I was ever in love with you, and I shall yet be a priest, and a priest I shall yet be, if I can. After what has gone before, I believe I am being punished because since my earliest youth I have decried Peter, and have said hundreds of times that I would never deny my Lord. I have denied Him—I am Peter, but from this time I hope to be Paul. Will you release me, Eileen? I was not meant to be married man.'

CHRIST'S PRISON.

The Right Rev. Mgr. Korkeamas, the Syrian missionary, who is in this country attending to the needs of his countrymen of the Maronite rite, was recently interviewed by the Butte (Montana) Daily Miner, on the reported find, by Greek archeologists, of the prison where Christ was confined while awaiting the trial before Pilate.

"The story of Christ's passion in the Scriptures," he said, "does not locate this dungeon. Tradition must be accepted for a great many occurrences in the absence of positive fact. The house in which Pilate condemned Jesus is impossible of identification, because it is not known where the Roman Governor resided at the time. Some authorities claimed that he probably lived in the great palace of Herod while others were most positive that Pilate must have lived in the fortress.

"The house of Caiaphas is now the property of the Franciscans. In a part of the mansion a dungeon was discovered which must have served all the purposes of a prison, because with its discovery were also found stocks and chain and manacles to bind prisoners of that day. Firmly believing that this was the real dungeon in which Christ was confined after His arrest in the garden of Gethsemane, and before His trial, the Franciscans have made it an object of pious devotion. An iron railing on the entrance, but the visitor perceives a statue of Christ with the hands crossed and manacled. Two of the lay monks stand guard over the place day and night.

"And you, Monsignor, believe that this is the real dungeon and not the other that the Greeks discovered?" the reporter asked.

"With tradition and not positive fact before me," replied the priest, "I have the privilege of putting as much faith in the discovery of the Franciscans as the Greeks have in putting faith in their last find. When I say faith, I do not mean doctrinal faith. Any Catholic has the right to believe or doubt in such things as it pleases him.

"In the Garden of Gethsemane," he said, "there thrives an olive tree that was a sapling in the time of Christ. Nobody is allowed to enter the enclosure, but a lay brother presents each visitor with a leaf from the tree as a souvenir."

AN INTERESTING EXPERIENCE.

The following incident may, doubtless, be interesting to some of the readers of the Missionary. I give it inasmuch as it illustrates the principle back of the missionary endeavor to those outside the fold.

Anding, a hamlet in the rich county of Yuzoo, was the scene of the occurrence. This village is equipped with two churches, of the Methodist and Baptist persuasions, respectively, and a Public school, with a few Catholic families scattered around its environs, whose lives, it is true, were much better in the eyes of their non-Catholic fellow citizens than that presented to them through the distorted perspective of local ministers. I wish, which always seemed such esthetic writers as the author of the "Devil in Robes," "Thirty Years in Hell," etc., for a weekly spiritual pabulum for one of these congregations. The service of the Methodist Church was most cordially offered to my missionary for any length of time I wished to use it. I duly advertised my work and opened with a fairly good audience under the circumstances—say, three hundred.

As a drawing scheme I had advertised confession for the first night; for this doctrine is, down here, generally speaking, the mystery of mysteries in the Catholic system of belief. During my treatment of this subject, and when about half through it, a gentleman in my audience stood up, and holding up his hand, asked to be allowed to say a word. Whereupon I assented, being somewhat persuaded that I was addressed, possibly, by a local practicing physician, whose business would not permit him to remain longer, and whose native courtesy would lead him to state the reason of his abrupt departure. All these conjectures on my part were incorrect. He did not stand up to pay tribute to social tastes, nor to his own intellectual attainments; he proceeded, however, to advise me as to how I should handle my subject, injecting in the meantime a few good, old-time, nonsensical, hard-shell principles. From his lack of insight and formation on the subject and his total disregard of the amenities of life I could not but be a Baptist preacher. This time I was right.

At the conclusion of his harangue my remarks were along the lines of offering a salve for the presumably wounded feelings of my audience (and my interpretation was correct; they did take umbrage at his diatribe), and supposing that they, conjointly with me, regretted the uncalculated and ungentlemanly interruption of our service. With this I went on with my subject, for he did not advance anything serious in the line of argument. All that he kept back for the second night, so he stated. This I was made aware of on the evening of the second day, when two representative members of his denomination called on me, giving assurance that similar conduct as that of the previous night would be awarded with forcible ejection, and by them. He did not return, however. Exit minister No. 1, who was of the itinerant type.

As I concluded my work here I immediately set out to keep my next appointment.

The local Baptist minister of Anding, during the course of his regular Sunday service, reviewed my work of the preceding week and excoriated his people for their attendance at my lectures, which, however plausibly presented or ingeniously clad in the vesture of clerical adroitness, could not stand the test of the twentieth century's learning. So he opened the "book of books," "Thirty Years in Hell," and read therefrom the pure word as believed and professed by Catholics. His chief endeavor was to efface the good impression which I had made during my work. He referred to the Catholic teaching

concerning marriage as he found that distorted in his modern hand.

"Why go out to hear a Catholic priest who looks on your children as illegitimate!" he exclaimed.

"May it not be so?" the people asked themselves, "for Father never treated that subject. Let us investigate." And so they did. I received a letter setting forth their inquiries in language so emphatic as to indicate that they were intensely interested in a reply. I answered by fixing on a date when I would return, and with their permission, treat the subject of marriage from the Catholic standpoint. I did so, and in as sympathetic a way as I could, without any illusion whatsoever to the late manifestation of charity on the part of the ministerial cult.

The people were pleased with the presentation of Catholic doctrine and the good impression I had previously made became more fixed and lasting. In fact, so marked, subsequently became their disapproval of any innuendoes made by their minister against the Catholic Church that he discovered a lack of affinity between himself and his people; that he was wrongly mated and would betake himself to another field where his stock in trade would be in better demand. He sent in his resignation and it was accepted by his people.

Here was a people wedded to a belief that jarred with the Catholic creed, and deeply imbued with many erroneous opinions concerning the ways of our spiritual life, if by a stretch of charity they accredited us with any. The majority of them heard for the first time on that occasion a Catholic priest.

Surely the genius of the missionary movement which forbids attacks and contents itself with the simple explanation of Catholic truth is inspired of God, since such people, despite the prejudices of three hundred years and a religious activity that some of us well might rival, can be won to look so favorably to truth in its entirety; and that not by the sacrifice of any principle—no, not even of one jot or tittle of the law—but by a reversion to first principles, the principle underlying the Gospel of Jesus Christ, the explanatory principle, the principle of kindness and of love.—(Rev. P. O'Reilly, Hattiesburg, Miss.)

LIVES SACRIFICED TO ANTI-JESUIT PREJUDICE.

THE JESUIT OBSERVATORY AND THE HONG KONG TYPHOON.

The London Tablet of recent date noted that hundreds of lives were sacrificed apparently to religious prejudices in the recent typhoon at Hong Kong, by the refusal of some officials in that city to receive messages from the Jesuit Observatories. The telegram of Laffan's agency was as follows:

"The report of Siewwei Observatory at Shanghai shows that a published warning was issued against the passage of a typhoon two days before it struck Hong Kong. The latter place was not warned because for years the Hong Kong Observatory had refused to exchange warnings with the Jesuit Observatories at Shanghai and Manila. The public feeling here is intense over this disclosure. The Observatory methods for years have been the subject of public comment. A commission of inquiry is now sitting."

The Rev. Robert Brown, S. J., son of St. Francis Xavier's, Liverpool, writes in the Tablet of October 20:

"I have been for the last four years one of the assistants at Manila of Father Algue, S. J., the director of the Observatory, having only returned to England within the last month, and I can therefore claim to speak with some assurance of the relations which exist between the various Observatories of the Far East. I do not think that it would be rash to say that had no anti-Jesuit prejudice existed at Hong Kong the number of lives and ships lost would have been considerably smaller.

A few words of explanation as to the present condition of affairs. Before the founding of the Hong Kong Observatory the British authorities consulted Father Faura, S. J., the Director of the Manila Observatory, as to the advisability of their project, and his encouraging them to proceed, the work of installing the Observatory was at once set on foot.

For some years the two Observatories of Manila and Hong Kong exchanged daily observations and typhoon warnings; but as time went on the relations between them became from one cause or another somewhat strained.

At the time of the American occupation of the Philippines matters came to a crisis. The cause of the final rupture was the sending by Dr. Dohereck, the Director of the Hong Kong Observatory, of a letter to the American authorities at Washington, in which he stated that the Jesuits of the Manila Observatory were unscientific and unreliable, and that they were in the habit of cabling sensational typhoon warnings to Hong Kong.

The American Secretary of War immediately sent word to Father Algue, S. J., forbidding him to cable any further warnings to Hong Kong. At once a storm of protest arose from all quarters. The Hong Kong Chamber of Commerce, the commanders of the fleets of the various nations then in those waters (including the English Admiral and Admiral Dewey, who was particularly emphatic) wrote letters attesting the value and reliability of the warnings issued by the Manila Observatory. Similar protests were forwarded to the American Government. Last of all, the Governor of Hong Kong declared that the letter of the Director of the Observatory had been written without his sanction and that the responsibility for it rested solely with Dr. Dohereck.

AMERICAN CONFIDENCE IN THE JESUIT OBSERVATORY.

To show how little foundation there was for Dr. Dohereck's allegations it will suffice to say that under the American regime the Jesuits of Manila have been entrusted with the direction of the official government meteorological service of the Philippines; that the two principal daily papers of Hong Kong

recently requested Father Algue, S. J., to furnish them with a daily weather note for the colony (a request which was of course refused out of courtesy to Dr. Dohereck, the chief of the local weather department, and that the typhoon warnings, issued from Manila are highly valued by the French in Saigon, by the English and German in Shanghai, and by the Japanese in Tokyo.

As a result of the protests aroused by Dr. Dohereck's action communications between the two Observatories were restored to the extent of a daily exchange of observations. The typhoon warnings, however, were no longer cabled to the Observatory at Hong Kong, but to the American Consul. The result of this arrangement is that the warnings fail to gain that degree of publicity they would secure if issued by the Government Meteorological Office of Hong Kong.

For this state of affairs Dr. Dohereck is alone responsible, the Observatories of Manila and Siewwei being only too willing to furnish him with all the results of their observations.

REFUTING A WORSE MANIFESTATION OF BIGOTRY.

Edward Raymond Barker in the same issue of the Tablet, takes up other press statements which would lead the public to infer that through something like personal pique the Jesuits at Shanghai and Manila failed to communicate to Hong Kong warning of the ravelling typhoon, the existence of which he knows to them two days before it struck the place last named. He writes:

"I have recently visited the Jesuit colleges and observatories not only at Manila, but also at Siewwei, near Shanghai, where I stayed for several weeks. At both places effective means are employed for keeping the public—and, above all, the shipping—informed as to prevailing barometric conditions in the neighboring seas, the breeding regions for typhoons, and the like."

At one of the most frequented spots on that world-famous sea-front thoroughfare, the Bund at Shanghai, at the heart, so to speak, of everything relating to shipping interests, is a snug covered shelter on the walls of which are hung large framed charts, showing at a glance the latest isobars prevailing over various regions of Eastern Asia, and the adjacent seas. Twice every twenty-four hours fresh charts, drawn at the Siewwei Jesuit Observatory, six miles from Shanghai, are posted up at the little meteorological chalet on the Bund.

By the briefest inspection of the isobarometric lines, clear and conspicuous in red ink, appearing on the big chart like atmospheric whirlpools, the ordinary bystander can easily realize the progression and direction of any barometric depression whether it originates in the Japanese archipelago or in Northern Siberia. These lines, complied, as I have said, twice a day, are based on reports received at Siewwei by telephone, telegraph and cablegram.

Thus, on the evidence of the Laffan telegram, during the two days preceding the dire destruction of Hong Kong, the existence of the fast-traveling typhoon must have been common knowledge at Shanghai and at Manila, which two places are now in direct cable communication.

Shippers at those two parts would, of course, assume Hong Kong to be as well equipped in observatory work as are Shanghai and Manila.

The result of the inquiry instituted at Hong Kong to account for the extraordinary failure of the Observatory to issue a timely warning of the typhoon will be awaited with keen interest.

In conclusion, it may be mentioned that scarcely a ship sails in the China seas which does not carry the barocyclometer, one of the inventions of the Rev. Father Jose Algue, S. J. This instrument, which I have heard highly praised by many sea captains, I found on the S. S. Coptic on a voyage from Shanghai to San Francisco. To quote a pamphlet now lying before me issued by a well known London instrument maker:

"Baro cyclometer is an instrument originally designed by Padre Jose Algue, S. J., the Director of the Observatory at Manila, for the purpose of finding accurately the position and direction of hurricanes, typhoons and cyclones of the tropical seas, and is based upon the results of twenty-five years' observations of the meteorological conditions attending these storms."

PRESBYTERIANISM BY THE PACIFIC.

(M. C. L., in Glasgow Observer.)

From the June issue of Life and Work, the Kirk of Scotland Magazine (Paisley edition), it appears that an attempt is being made to spread Presbyterianism in Chili. The sects have a fancy for trying to build on another's foundation; and undoubtedly it is less perilous to follow where the Catholic Church has civilized than to be first amongst the heathen and the savage. "The existence of a native Presbyterianism in a South American Republic is an interesting fact," writes the pious contributor to the magazine; "let us hope it will make progress and do much to leaven the deadness and superstition of the Roman Church in those parts." However, according to a preceding statement, the Roman Church seems to be very much alive, for he mentions that he spent a Sunday at Santiago, and noted that "the Roman Catholic Churches were well attended, and numbers of men who seemed to belong to what are called the better classes were present. The women all wore as a head dress a black mantilla. The effect of this uniform, sombre dress worn by hundreds of women in a great church was very impressive." Hundreds of women and numbers of men attending church on Sunday are curious signs of "deadness" Presbyterian divines at home would be particularly glad to have them amongst their "ain kind," judging by the recurrent and futile laments of Presbyteries and Assemblies over empty churches and lapsed Masses. Is it desirable that the devout Catholic Chilians should be brought down

This Washer Must Pay for Itself

A MAN tried to sell me a horse, once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse, but I don't know anything about horses much. And, I didn't know the man very well either.

So I told him I wanted to try the horse for a month. He said "all right, but pay me first, and I'll give back your money if the horse is freight that way, too. Surely that's fair enough, isn't it?"

Well, I didn't like that. I was afraid the horse wasn't "all right" and that I might have to whistle for my money if I once parted with it. So I didn't buy the horse although I wanted it badly. Now this set me thinking.

You see I make Washing Machines—the "1900 Junior" Washer. And, as I said to myself, lots of people may think about my Washing Machines as I thought about the horse, and about the man who owned it. I'll never know, because they wouldn't write and tell me. You see I sell all my Washing Machines by mail. (I sold 200,000 that way already—two million dollars' worth.)

So, thought I, it's only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse.

Now I know what our "1900 Junior" Washer will do. I know it will wash clothes, without wearing them, in less than half the time they can be washed by hand, or by any other machine.

When I say half the time, I mean half—not a little quicker, but twice as quick.

I know it will wash a tub full of very dirty clothes in six minutes. I know no other machine ever invented can do that, in less than 12 minutes, without wearing out the clothes.

I'm in the Washing Machine business for keeps. That's why I know these things so sure. Because I have to know them, and there isn't a Washing Machine made that I haven't seen and studied.

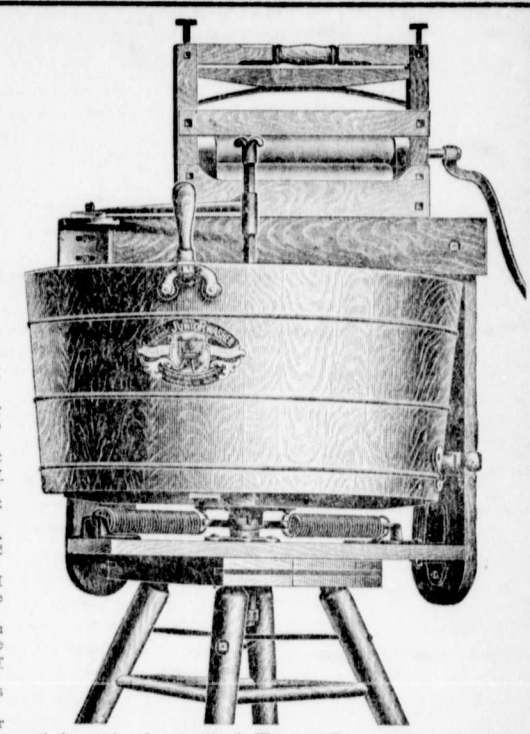
Our "1900 Junior" Washer does the work so easy that a child can run it almost as well as a strong woman. And, it don't wear the clothes, nor fray the edges, nor break buttons, the way all other washing machines do.

It just drives soapy water clear through the threads of the clothes like a Force Pump might.

If people only knew how much hard work the "1900 Junior" Washer saves every week, for 10 years—and how much longer their clothes would wear, they would fall over each other trying to buy it.

So I said, to myself, I'll just do with my "1900 Junior" Washer what I wanted the man to do with the horse. Only, I won't wait for people to ask me. I'll offer to do it first, and I'll "make good" the offer every time. That's how I sold 200,000 Washers.

Doesn't it prove that the "1900 Junior" Washer must be all that I say it is? How could I make anything out of such a deal as that, if I hadn't the finest thing that ever happened, for Washing Clothes—the quickest, easiest and handsomest Washer on Earth. It will save its



whole cost in a few months, in Wear and Tear on clothes alone. And then it will save 50 cents to 75 cents a week over that in Washwoman's wages. If you keep the machine, after a month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50 cents a week till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

Now, don't be suspicious. I'm making you a simple, straightforward offer, that you can't risk anything on anyhow. I'm willing to do all the risking myself! Drop me a line today and let me send you a book about the "1900 Junior" Washer that washes clothes in 6 minutes. Or, I'll send the machine on to you, a reliable person, if you say so, and take all the risk myself. Address me this way: J. H. I. Bach, Manager "1900" Washer Co., 355 Yonge St., Toronto, Ont. Don't delay, write me a post card now, while you think of it.

AT THY WORD

ABUNDANT REWARD FOR THOSE WHO OBEY CHRIST.

By Rev. T. C. Foote.

The person who works constantly to support a family is not doing anything distinctively Christian. Men did the same before Christ came. Atheists and heathen do the same now. It would certainly be most unchristian to neglect it. But the point is this: you may be working hard for a respectable living and yet not getting out of it what you were intended to have; that is, the happiness of Christian faith and hope and love, and God's blessing on all you do. The ordinary toil of life may be just as fruitless as Peter's was, if the ruling thought is not obedience to the Master, and it may be just as blessed as his became if one will do what he is told. Christ has told us the truth plainly enough—a man's life consisteth not in the abundance of the things which he possesseth. No matter how hard a man may have worked nor how much he has gained of earthly gain, the time will come when he will say, "I have toiled all the night and have taken nothing," unless the life has been under the direction of Jesus Christ.

It may require a distinct act of faith

AT THY WORD

ABUNDANT REWARD FOR THOSE WHO OBEY CHRIST.

By Rev. T. C. Foote.

Devotion to the Blessed Sacrament is the worship of the living presence of Jesus. It is the true reality of our dear Lord's Sacred Humanity. Oh, how we ought to bless God, now that we know Jesus, that we were not born in the poor times of the patriarchs and prophets before the Blessed Sacrament!

Advertisement for Royal Crown Witch-Hazel Toilet Soap, featuring an illustration of a woman's face and text describing its benefits for skin care.

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Advertisement for Scott's Emulsion, featuring an illustration of a girl and text explaining how the product provides strength and health during girlhood.

Advertisement for Galt Steel Siding, featuring an illustration of a building and text describing its durability and quality.

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LETTERS OF RECOMMENDATION.

Apostolic Delegation, Ottawa, June 13th, 1906.

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 imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

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

I, therefore, earnestly recommend it to Catholic families.

With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1906.

To the Editor of THE CATHOLIC RECORD, London, Ont.

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.

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

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

Blessing you and wishing you success. Believe me to remain, Yours faithfully in Jesus Christ, D. PALCONI, Arch. of Lodi, Italy, Apost. Deleg.

LONDON, SATURDAY, NOV. 24, 1906.

THAT DECISION AGAIN.

We deem it advisable to treat this week at greater length the decision of the Privy Council regarding the qualifications of teachers in Separate schools. Our chief reason for again referring to the subject is because some people hold the erroneous idea that teachers' certificates are always a guarantee of competency.

Some may ask, "and why should they not pass the usual examinations for this purpose? Why should they not have the same qualifications as Public School teachers?"

To these questions we answer, in the first place: "Because the Separate School law gave them a privilege which exempted them from this mode of obtaining certificates, or at least which was universally interpreted as so doing."

We are all well aware that all classes of persons engaged in the public service think it quite sufficient for them to fulfil the conditions required of them, and the religious orders in this respect did as other people would do in similar circumstances, as a rule. But we must here remark that there were exceptions. Many of the ladies belonging to these orders have certificates which they obtained in the usual way before entering their order, and we know that for many years in several Ontario dioceses it has been the custom to require applicants for admission to the teaching religious orders to pass the departmental examinations, even though they were aware that the Education Department did not require this.

We understand that nearly all the Sisters of St. Joseph who are engaged in teaching in London diocese have passed these examinations and the same may be said of the Ursuline sisters, so that the decision of the Privy Council will have very little effect on them at all. It is the St. Joseph order to which most of the Sisters engaged in teaching belong in Ontario, and many of them in the other dioceses of the province also have the departmental certificates, and the same is the case with other female religious orders. The Christian Brothers, however, did not make it a practice to obtain certificates, but used the privilege which it was believed the School law gave them. It is not to be supposed, however, that these teachers were unqualified, for they received a teachers' training in their communities which fitted them for their work quite as well as they could have been fitted in the Model and Normal schools. A few months' training was all that was ever required of Public school teachers attending the Model and Normal schools, whereas in all the religious communities the course of training extends over several years; and further, the religious devote their

lives to teaching, whereas the Public school teachers spend a very few years at this important work, and therefore fall very far short of the religious orders in the matter of experience as teachers.

It follows inevitably that the religious orders are by far more experienced and better trained for their vocation than are the lay teachers of the province, who on the average at the present time only spend three years in actual teaching. From this we infer that the average experience of the Public school teachers at any moment is only a year and a half, whereas some are just beginning, while others are just ending their experience. The average number of years of teaching experience of the members of religious orders, on the contrary, must be several years.

We do not write thus by way of complaint of the judgment of Justice Mc Mahon or of the Privy Council. We presume that these were all conscientious in giving their decision as they did; but we do believe that it was the intention of the Canadian Parliament, and especially of all those members of Parliament who had any hand in preparing the Separate School Act of 1883, to permit the religious orders to teach under the qualification and training given them in the communities to which they belonged. This was understood by the Hon. R. W. Scott, the author of the Bill, as well as by the Honorable John A. Macdonald, Hon. J. S. Macdonell, the leaders of the two parties in the House in 1883, as well as by Hon. John H. Cameron, the chief opponent of the Separate School Bill.

But the Privy Council has taken a different view of the matter, and we must abide by its decision. We have, therefore, now to consider what must be done to meet the difficulty under which the Separate schools must labor for a time under the circumstances which have arisen.

It is evident, in the first place, that unless some practical arrangement be arrived at with the Education Department at once, the Separate schools, in the cities especially, and some of the larger towns, will be crippled for a time. The exact extent of this crippling will not be ascertained until the text of the Privy Council's decision arrives in Canada and is duly considered by the Education Department, and this must be done with an eye to the needs of the schools, which cannot be left without teachers.

It is true, the annual departmental examinations are a test of efficiency, but it must be remembered also that they are not the only test, success in teaching being also a test quite as sure as the passing of an examination in certain determined subjects. The religious teachers will also continue their studies after, as much as before their examinations, and all these things may be taken into account by the Education Department in the issuing of temporary certificates to them till they have the time to study the supplementary subjects they may be required to take up in preparation for the requirement of permanent certificates.

The services of religious teachers in general are greatly appreciated by Protestants who have placed their children under their care, but Catholics value them still more highly for the religious principles they instil, and gentle as well as graceful manners they impart to those who graduate in their institutions.

The Education Department should therefore interpret its duties, in the present critical position of affairs, in the most liberal spirit, and we have not the least doubt that this will be done, to give time to the Catholic trustees of the province to provide for the present emergency.

It is only a few days since the Public School Inspectors from the unorganized districts of Northern Ontario had a conference with the Hon. Dr. Pyne, the Minister of Education, to consider the conditions of the bilingual schools in New Ontario, and other matters having reference to education. It was then promised by the Minister that all would be done for the territory in question to promote the efficiency of the schools in an exceptional manner, under the exceptional circumstances existing. We hope the exceptional circumstances under which the decision of the Privy Council was arrived at will also be taken into account, that every opportunity may be given to successful teachers belonging to the religious orders to obtain certificates, while measures are taken to keep the schools in working order till the new conditions can be duly met by teachers, and also that trustees may be accommodated as little as possible during the interim.

We can safely say that Dr. Pyne has an opportunity in the present circumstances to show his desire to deal fairly and liberally with the Separate Schools of Ontario, and if he does all this, as he no doubt will do, the Catholics of the province will regard him more than ever as their friend.

OUR FRIENDS THE ORANGEMEN.

We are prompted entirely by charitable motives in making reference once again to our friends of the Orange Order. One of the most pitiable sights imaginable is to see men in this boasted age of enlightenment giving exhibitions of narrowness and bigotry and ignorance which ill becomes this Canada of ours. Here is a resolution, unanimously passed and promulgated at a regular meeting of Forest City, (London), Loyal Orange Lodge, No. 762:

"Moved by Brother F. Wright and seconded by Brother A. Hale, and resolved: 'We are united in a just protest to the Presbyterian Synod of the Maritime provinces that the Bible is being burned in the Province of Quebec; that free speech is gagged, that no one can address people from the steps of a place of worship in the streets, and that in the French quarter of Montreal a ball cannot be rented from a French Canadian; that Protestantism is slowly dying out in the Province of Quebec and that it looked that in twenty years there would not be an English Protestant church there east of Montreal.'

We beg to advise our misguided fellow-citizens that they have been imposed upon by one or more speakers in the Presbyterian synod. The awful charges hurled in a general way at Catholics in Quebec are merely for the purpose of keeping Orange Protestantism hot, and likewise these rook-backs oftentimes have the effect of inducing wealthy but simple minded non-Catholics to dive deeper into their pockets for funds to keep the color-touts in the missionary-field, with a view of making Rome scream. Will the brethren of the Orange order permit us to give them a piece of advice? When you hear anything laid to the charge of Rome and Romanism ask for particulars; you will always notice that at these synods and missionary meetings names, dates, places and other particulars are invariably omitted; and for this very good reason, that a libel suit would be a very inconvenient proceeding for the retailers of these stories and might have the effect of landing them in goal. Don't believe all you hear and all you see in the paper, brothers. This with particular reference to the Orange Sentinel, edited by a gentleman (we beg pardon—an individual) who will not grow out of his "Blue-beard" stage, because he wants to make fame and a fortune out of the credulity of some of the unlettered yeomen in the back townships. Furthermore, take thought and look about you and you will discover that your Catholic neighbors are on all occasions friendly disposed towards you and that no matter whether they are in the majority or the minority they never evince the slightest desire to ill-use your persons or your Bibles; besides this, you will find all of them loyal to their country. God Save the King.

MRS. EDDY AND EDDYISM.

The New York World published a few days ago a statement to the effect that "Boston lawyers were consulted on the 5th instant by fair-minded Christian Scientists who were convinced of Mrs. Eddy's collapse, and will force Calvinist Frye and others who have actual control of Mrs. Eddy (the so-called discoverer of Christian Science) to tell what has become of her big fortune, which is estimated by those who should know at nearly \$15,000,000.

A reply to the World's statement was issued by Mr. Alfred Farlow, of Boston, the head of the Christian Science Publication Bureau, in which it is stated that Mrs. Eddy is well and happy and is employed at her desk giving instructions to Mr. Frye and conducting in person her own affairs. This is said, apparently, to make all concerned know that Mrs. Eddy is in good health, though it has been asserted by many who know of the lady's condition that she is sinking rapidly from a disease which is believed to be beyond cure. But we are not disposed to make any assertion here on the subject of the lady's health.

Mr. Farlow continues: "The Church has nothing whatever to do with Mrs. Eddy's fortune, whether it be large or small. It is her own property, and consists of a legitimate wage for her services as a teacher of Christian Science, and the legitimate profits on her books. Mrs. Eddy is not a trustee for any church funds, and therefore has no accounting to render to Christian Scientists. The Church has no jurisdiction over her private holdings, and therefore no more right to know what disposition she makes of them than they have to inquire about the private affairs of any other citizen."

In publishing these statements we have no desire to interfere with Mrs. Eddy's private business, but we feel it right to say that the immense fortune that lady acquired is an evidence of public credulity which we could scarcely believe were it not made public by those who are supposed to have authentic knowledge of the matters spoken of.

Of course the profit on her books belongs to Mrs. Eddy herself under the laws of the country; nevertheless we are justified in saying what we have often said before when we had occasion to speak of the pretentiousness of Christian Science, that there is nothing

about the whole thing which is really either Christian or Scientific. Mrs. Eddy may have been honestly convinced that her writings are full of wisdom, and that they teach what will benefit mankind; but none the less we believe them to be no better than so much nonsense. There is a certain ring about parts of them which some may call a rhythm, but which is nothing more than an alliteration which is neither poetry nor philosophy, but which may pass as one or the other on those who know no better. Indeed the simple fact that the philosophy is merely made up of such alliterations, without any basis of known truths, is enough to condemn its pretension, and the wonder is that in an intellectual country, and in an age of scientific discoveries, Mrs. Eddy's books should be accepted as the sole Christian truth whereas it is acknowledged even by her adherents to be her own discovery. It cannot be hers and Christ's revelation at the same time; and there is certainly no science about it, as there is no foundation of deep truth whereon its pretentious teachings are based.

We can only wonder that Mrs. Eddy's votaries were so numerous as to enrich her to the extent mentioned above. They certainly did not get the worth of their m. y.

M. CLEMENCEAU'S POLICY.

The Extreme Left in the French Chamber have been considerably mortified to learn that the early date which had been already named for the final consecration of Church property has been changed by M. Clemenceau, and now the announcement has been made that this consecration will take place, not on 11 Dec., 1906, as at first announced, but on 11 Dec., 1907. Nevertheless, the Chamber of Deputies, by a vote of 396 to 96 has approved of the policy as announced.

This vote, which comes so near unanimity, cannot have arisen from the actual acceptance of the government's policy as hitherto announced that all the churches which are not taken up by Dec. 11th, 1906, shall be taken possession of by the government. We must, therefore, suppose that the delay of a year is really to be granted before the term which M. Sarrien had already announced as the date of consecration, and delay in this case maybe reasonably interpreted as caused by a fear to carry out the original threat.

It was at first expected by the Government party there would surely be discord among the Bishops regarding adhesion to the Pope's determination not to change the constitution of the Church by the establishment of independent associations in each parish to administer the church property. If but a few of the Bishops had repudiated the Holy Father's decision, and adopted the Sarrion policy, there would have been joy in the ranks of the government party, for it would indicate a readiness on the part of such Bishops to inaugurate a schism, which was what M. Sarrien and Clemenceau desired; but the entire Episcopal body adhered from their hearts to what the Pope commanded.

There are, indeed, said to be a few parishes in which there have been found some laymen who have formed themselves into Church Associations, and have appointed suspended priests as their spiritual guides; but it has not been said that these rebels against ecclesiastical authority have been followed by the congregations to which they belong, and we must naturally infer that in such instances the Catholic people have refused to have anything to do with these schismatics. Thus the few who have formed the schismatical associations, though they have possession of the churches, are not numerous enough to constitute a substantial schism—not even a schism of the dimensions of the so-called Old Catholic Church, which, as was hoped by the enemies of religion at one time, would take the place of the Catholic Church itself; but the upholders of this schism were disappointed.

Once established firmly a schismatical church which will claim to hold the substance of Christian truth, and a relief from what the enemies of religion are pleased to call the errors or tyrannies of the Catholic Church, and it is the hope of those enemies of Christianity that a long step will be taken towards the destruction of Christianity itself: for their avowed purpose is not merely the overthrow of Catholicism but of Christianity in every form.

This was the object of the Jacobins toward the closing years of the eighteenth century, and the purpose of the modern Jacobins is the same in this beginning of the twentieth century.

M. Clemenceau, in announcing the policy of his government, declared that his object will be the definite installation of democratic government, as the present government is unshakably determined to transform into a fact the just demands of the democracy. By this he means that religion itself is not to come from God for the guidance

mankind into truth and the supernatural life, but must be made by man himself to fulfil his relations to his fellow man without a reference to a future life.

We are told further by these human religionists that all denominations have accepted the terms offered by the government, except Catholics, and that Catholics must also come to the same attitude.

What then? Is there no future life? Is there no God Whose laws we must obey? M. Clemenceau practically tells us there is not, but that we must in all things obey the commands of the majority of the nation. He does not inform us wherefore the majority should rule in things which do not concern them, that is to say, in things which relate to our happiness in a future life, and the moral law, by obedience to which our future happiness is to be attained.

In fact, God alone is the Supreme Legislator from whom all other legislators derive their authority directly or mediately. He alone has supreme dominion over all creatures, and it is from Him that the rights of Kings and parliaments and governments derive their right to rule their subjects, whether the form of government be monarchical or democratic.

This is the teaching of reason and revelation, and there is no other origin to which can be attributed the rights of any one man over others in a community. Thus we have it in Rom. xiii. 1. For there is no power but from God, and "By Me Kings reign, and Princes decree justice. By Me Princes rule, and all the judges of the earth." (Prov. viii. 15 16.)

Take away God, and there is no authority left for the government of men except brute force, from which, practically, M. Clemenceau derives all rights of government, which he claims to be derived only from men, or from the majority of human beings.

This ultra-democratic principle was not accepted by Protestants of any nation during the first reign of terror in France, and, if we find it acceptable now, it is because the Protestant religion is drifting away from God, the universal Creator, Who rules all things because He is the Creator.

We would infer that M. Clemenceau has discovered that he is running counter to public opinion, and that he fears the consequences of the ultra-democratic view which the successive Ministers of France have hitherto adopted.

When we reflect also on the bravery shown by the Provinces of Brittany and La Vendee against the reign of terror, over a century ago, we may see another reason for the exercise of prudence by M. Clemenceau and his party. Their imprudence may plunge the country into an embroilment or civil war from which it may not be easily extricated. The mutterings of the people of Brittany are suggestive, for they are known to be the bravest soldiers of the French army and navy. Their open threatenings to fight for their Church, coming from spirits so bold, are not likely to be mere braggadocio.

It is very probable that the thought of all this may be one of the reasons why M. Clemenceau has moderated his political programme.

WELL DONE, GODERICH.

We know that there are many who regard the Separate schools with dislike and even contempt, as if it were impossible they should be equal to the Public schools of the province; but facts speak more loudly than fancies. We notice in the Goderich Star of Nov. 2, the following short item which speaks of the High School Entrance Examinations of last June:

MARY REWARDER.—The excellent showing made at our public school examinations by three pupils of the Goderich Separate school was fittingly acknowledged by the trustees on Monday last, when they presented Miss Edna Webb with a \$5 gold piece and a hand some gold medal and pin on which was inscribed the words "Highest in Huron County." Miss Edna having headed the entire list of successful students with a total of 533 marks. Miss Aline M. Hargitt, who had 538 marks, was presented with \$4 and a beautiful bound copy of "Hour by Hour." Rev. Father McFae made the presentations on behalf of the trustees and the children of the school rendered an excellent programme of music and recitations.

There are some who think that the Separate schools teach the children nothing beyond their prayers; but while it is true that they are taught to pray, and to know and serve God, the facts here stated show that their secular studies are not neglected.

We are able to add to the information given in the item from the Goderich Star, that little Miss Edna Webb, whose papers were the best in Huron county is thirteen years of age, and that the two teachers of the Goderich Catholic Separate school are members of St. Joseph's Religions Order, holding the usual departmental certificates granted to Public School teachers.

Miss Webb obtained 543 marks, being the highest obtained in the County of Huron. The second pupil of the county was a Public School pupil who scored 540 marks. Closely following

these two came two Goderich Separate school pupils, Miss Aline M. Hargitt with 538 marks and Master Leslie Webb with 533 marks.

We have already mentioned in our columns several other highly satisfactory results of the examination of Separate school pupils, but we cannot give these results in full or in tabulated form, as we are not generally informed of such facts throughout the province. We have, therefore, to content ourselves with giving such as come to our knowledge in an isolated way.

UNBECOMING.

Amongst all the Protestant sects we believe the Baptist denomination is most prone to taking extraordinary departures, or, in other words, it is more "up to date," following, we fear, in the same lines as the yellow press of New York. We are told by the Herald of that city, of date Nov. 12, that Rev. Dr. Frank M. Goodchild, pastor of the Central Baptist Church, on West 42nd st., had introduced as a portion of his Sunday service a "lady whistler." Her name is Miss Ethel M. Palmer and her profession "artistic whistler," as described on the lithographs. She is, too, her own accompanist, and while playing brilliantly on the piano some of the most difficult selections from the great masters, gives a bird like interpretation of the same pieces by whistling.

Rev. Dr. Goodchild attempts to justify this course because his church is in the middle of a block in which there are seven theatres and but half a dozen Baptist families who live within a mile of the church. "We must draw," he says, "on the floating church attendance, and it is with this in mind that the departure from regular lines was made." The reverend gentleman must indeed be a very peculiar person when he would even attempt to justify his conduct. We have here an excellent illustration of how far afield rebellious children of the Church may go when they cast off her authority. The Rev. Mr. Goodchild has taken as his motto what was falsely attributed to the Jesuits, that "the end justifies the means." We think, too, that he is, judged even as a business man, quite mistaken in his view, for he will most probably find that those who go to hear the whistler will not remain to hear the sermon. The old saying that "there is none so blind as they who will not see," may be attributed to a host of non-Catholic clergymen in the United States. The chickens are coming home to roost. How can these clergymen expect a race of Godly people when the children are educated in Godless schools.

A VOICE FROM ENGLAND.

The following statement of His Grace the Archbishop of Westminster, regarding the school agitation in Great Britain, has also some bearing on the same question in the Dominion of Canada. His reference to the exclusion of the Sisters from the schools because of their religious garb will, we hope, be calmly considered by the non-Catholic population of Manitoba. The objection to the Sister's uniform is most certainly the outcome of bigotry entirely unworthy of those who wish to be rated as gentlemen, and not in harmony with that spirit of fair play which is such a desirable element in a new and a great country like the one in which we have the happiness to live:

"The Sisters in hundreds have given their lives to the work of elementary teaching. They have shrunk from no toil or labour or self sacrifice to fit themselves for their task, to which they devote not a few years only, but their whole working lives. Those who know them, be they Catholic or non-Catholic, and who have been eye witnesses of their work, will give ready testimony to their merits. Often they are superior to all competitors in their intellectual acquirements, and in their refinement and culture of their minds. Even when they are less well provided with professional distinction, they are almost invariably deserving of the very highest consideration on account of the high moral influence which they exercise over the children, and the spiritualizing power which they are able to exert in the formation of their characters. What is to become of these teachers, of the greatest value in our eyes, and well deserving of special consideration at the hands of the nation? Are they to be thrown out of employment, are their inestimable services to be discarded? This must of necessity be the case if parents are to have no voice at all in the selection of the teachers for our schools. I need not allude to localities where well known bigotry would most certainly exclude such teachers simply because they wear a distinctive religious dress. For one such instance there will be a hundred where local education committees will fail to retain or to secure the appointment of our Sisters, simply because these authorities are as a rule profoundly ignorant of the great teaching organizations existing in the Catholic Church, and when they do know of their existence, are often quite unable to appraise their value and merits."

Blessed are the meek: for they shall possess the land.—(Matt. v. 4.)



FIVE-MINUTE SERMONS.

PREPARATION FOR ADVENT. "For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be." (St. Matt. xxiv. 27.)

Our holy Mother the Church, in the Gospel of this last Sunday of the year before Advent, fixes our attention upon the second Advent or coming of our Lord Jesus Christ in His majesty to judge the living and the dead. She does this to excite us to examine and judge ourselves, that by a true contrition we may be prepared to receive Him with joy when He comes as a little infant at Christmas, when He comes at the hour of death, and when we meet Him at the great judgment day.

Our Lord in this Gospel foretells at the same time the destruction of Jerusalem and the final destruction of the world.

Jerusalem may be taken as the figure of the soul, so that what befell Jerusalem represents to us in lively colors what shall befall souls which, dying unrepentant to God, shall fall under His judgments.

Now, our Lord says of Jerusalem that she shall suddenly be surrounded by her enemies, who shall dig a trench around her, and wall her in on every side so that no one can escape from her. That her inhabitants shall die victims of pestilence, of famine, and of the sword, until she shall be utterly destroyed. That the anguish and distress of that time shall be greater than anything which had happened before since the world began. He told the exact time when all this would take place: "Amen, I say to you, this generation shall not pass away until all these things be done."

All this literally came to pass within forty years after this prophecy was spoken, when the Romans besieged the city, slaughtered over a million of people, and led the remnant army captive, to be scattered over the face of the earth.

All this horror and desolation is a mere figure and shadow of what shall take place at the end of the world. The sufferings of that time are wicked in comparison of what the wicked are doing. The disobedient shall endure at the awful day of judgment.

Jerusalem, that city of God, so beautiful and glorious, was utterly destroyed because of her sins and obstinate rejection of God's mercy offered her by the Son of God, the Messiah, our Lord Jesus Christ.

The soul, the greater and nobler work of the Creator, capable of unbounded happiness if she chooses sin and disobedience, if she refuses to repent and accept God's forgiveness, shall fall a prey to His justice, and for ever fall from her high estate by her own folly.

The hour of death shall shortly be upon us. Then the soul will be in great straits. The devil of hell shall surround us, and our own sinful passions shall rise against us. If we have lived to gratify them, it will be very difficult to be able to resist them. We cannot, all of a sudden, love what we have hated, and hate what we have loved. All hope of escape will be cut off and we shall be an easy prey to our enemies.

The great judgment day for the whole world may be a long way off; but, after all, that is of little consequence to us, for each one of us must have his own particular judgment within a few years or months or weeks—when the time of his death comes.

Let us take our Lord's counsel then: leave Jerusalem before the enemy surrounds her; flee to the mountains; do not stop to take anything with us, but flee at once, do not hesitate a moment—that is, flee from our sins, flee from all sinful practices and indulgences. Examine ourselves, deplore our sins, judge ourselves, condemn ourselves; flee to the mountains of God's mercy; entreat and beg for forgiveness; resolve over and over again not to sin again, but for the rest of our lives to be faithful and true.

God will hear our prayer; He will wipe out all our sins, receive us into the heavenly Jerusalem, where we shall rest safe and secure for all our enemies for all eternity. Amen.

TALKS ON RELIGION.

THE HOLY EUCHARIST.

St. Jane Chantal when a child one day heard a Calvinist say he did not believe in the Real Presence. She looked up and said, "So you don't believe that Jesus is present in the Blessed Sacrament?" "No, child, I do not," he replied. "Christ has declared that He is and the Church teaches that He is. So you mean to say that our Lord is a liar? Well, if you said that to the King in my father's house, he, perhaps, would kill you, and will not God punish you for calling His Son a liar, and for not believing what He tells you?" The Calvinist was confounded, and to pacify the child, gave her some presents, but she threw them in the fire and said, "So will they burn in hell, who refuse to believe Jesus Christ and His Church."

At all times, whether in peace or in strife, whether under the dome of St. Peter, or in the poorest shed used for the celebration of Mass, the Holy Eucharist, the Blessed Sacrament, has been the treasure of the Church—a treasure which the world did not give, and which the world can not take away. Around the Blessed Sacrament has grown up the whole worship of the Christian Church. Her liturgy is to honor it. Her ceremonial is grouped around it. Her temples are so gorgeous, and her ceremonial so elaborate, it is simply to do honor to our Lord Jesus Christ. The Church is His house, the altar His mercy-seat. The ministers of the clergy are the externals of His court, and the lights which burn on the altar are the sign of His presence. Strangers can hardly fail to be struck by the faith and piety of Catholics in their churches. They may ask, "Whence comes this special solemnity and reverence?" We answer, "From the faith and devotion of those who believe the Word of God." Many have been so impressed with the unseen presence of our Lord, that they have said with Jacob: "Indeed the Lord is

in this place, and I knew it not, and trembling he said: How terrible is this place, this is no other than the House of God, the Gate of Heaven."

While God is wonderful in all His works, He is most wonderful in the Blessed Sacrament. He uses His power to hide Himself under the forms and appearances of bread and wine. He has veiled His glory, that we might easily approach Him. We see now in a dark manner, but we shall see Him as we are seen when this mortal puts on immortality.

"No man can see God and live." Daniel fainted at seeing even an angel, and we read in Holy Scripture that the people could not behold the face of Moses, after he had come down from the mountain. St. John fell as one dead on the vision of the Son of Man. Our Lord conceals Himself in the Blessed Sacrament that we may have the merit of faith, and He assumes us in the words addressed to St. Thomas, "Blessed are they that have not seen and have believed."

There was the appearance of a dove, not a real dove, at the baptism of our Lord. There were no tongues of fire at Pentecost, but only the appearance of tongues of fire. So there is no bread and wine after the consecration, only the appearance of bread and wine. Transubstantiation signifies the change of one substance into another. After transubstantiation Jesus Christ is really and substantially present in the Blessed Sacrament, the substance of the bread and wine is no longer there, only the species. The whole substance of the bread and wine is changed by transubstantiation into the Body and Blood of Christ.

There are many things which we do not understand, and we sometimes are inclined to ask our Lord with the Blessed Virgin, "Why hast Thou done so to us?" His ways are not our ways, and the Scripture tells us, "For as the heavens are exalted above the earth, so are My ways exalted above your ways, and My thoughts above your thoughts." Why did our Lord institute the Blessed Sacrament? Because of His love for us. He said He would leave us orphans, "I have loved those with an everlasting love," are the words we read in Holy Scripture. This love prompted Him to become incarnate, and caused Him to give us His Flesh to eat. He had said, "I am the Vine, you are the branches; he that abideth in Me, and I in him, the same beareth much fruit; for without Me you can do nothing." (St. John xv. 4.)

How are we to abide with the Vine? Our Lord Himself tells us: "He that eateth My Flesh, and drinketh My Blood, abideth in Me, and I in him." (St. John vi. 57.) You can perceive how clearly the Christians of old comprehended the teachings concerning the Blessed Sacrament. St. Cyril, of Alexandria, says: "If a man take two pieces of wax, and melt them, and pour the one into the other, they necessarily mingle; so also, he that receiveth the Body and Blood of the Lord, doth so become joined with the Lord, that he is to be found in Christ, and Christ in him."

Some will ask how this can be done. "By the power of God," should be a sufficient answer. Was it not the Lord by His power that changed the rod of Moses into a serpent? And turned the waters of Egypt into blood? And the water at the marriage feast at Cana into wine? And did He not explicitly state that He would, as He did, change bread and wine at His last supper into His Body and Blood?

We may say to those who are not of good will, and who seek to avoid the direct teaching of our Lord on the Blessed Sacrament, that "there hath stood One in the midst of you whom you knew not, the latchet of whose shoe I am not worthy to loose." It is strange indeed that anyone who calls himself a Christian would not rejoice in the Catholic doctrine of the Holy Eucharist. We have in this Sacrament the pledge of Eternal Life, and those who partake of it shall live forever. He has said, "The bread that I will give you is My Flesh for the life of the world." It is the Blessed Sacrament that makes every Catholic Church the House of God and the Gate of Heaven.

MISSIONS IN THE PHILIPPINES.

Lake Mohonk, N. Y., Oct. 17.—The Roman Catholic Church should be given a free hand in the Philippines, and all other religious denominations should keep out, was the conclusion drawn by Andrew S. Draper in his address to the Lake Mohonk conference of Friends of the Indian and Other Dependent Peoples here to-day. Referring to the Catholic Church, he said:

"Its mission work is so aggressive and so much better than any other that is there that it quickly receives the affection and engages the devotion of a people to whom its solemn ceremonies, its beliefs, and its administrative methods are especially adapted.

"Our Protestant denominations are assuming to contest the ground, but in comparison with the work of the Roman Catholic Church their doings are not a delight to us. It seems to be the fact that the Protestant denominations have agreed upon some division of territory so as to avoid conflicts with one another so far as may be, but there is no possibility of avoiding rivalry with the Church of Rome in any part of our insular territory. I cannot help wondering if it is worth while.

"I am in favor of Protestantism wherever it can be self-sustained, but I do not fear to express my misgivings about the wisdom of the policy which taxes weak churches in America to support weak churches in our islands and possessions, with no prospect of those churches becoming self-supporting, so long as one strong church is on the ground, is occupying it forcefully, and evidently is adapted to the situation."

Mr. Draper said the United States could not abandon the 10,000,000 Filipinos, neither would it make the mistake of enfranchising them. It would not give them independence until they are in a position to govern themselves. When that time comes, if they want independence, the United States should give it to them. Meantime the plain duty of the

United States in the Philippines, he said, was to establish security for life and property, and then educate the Filipinos.

A NOTED CONVERT AMONG THE LADIES OF THE SACRED HEART.

About twenty years ago there died in the Sacred Heart Convent at Marcellus an American nun, the remembrance of whose beautiful life is still an edification to all who knew her.

Madame Catherine Josephine Churchill was the daughter of a navy officer, and her family was connected with the Randolph and Fairfax families, and like all Virginians proud of the Episcopal Church, to which they belonged. Mrs. Churchill died while her daughter was very young, and Catherine received her education in the Anglican convents in Baltimore and New York. Her father was called to receive his eternal reward just as Catherine had graduated, and a wealthy uncle was most happy to lavish every care on a niece to whom he was devoted. To his grief and surprise the young girl refused to leave the convent, saying she intended to consecrate her life to our Lord's work. Catherine's only brother tried in vain to persuade her to abandon a vocation which she considered quite unfit for her, but all their arguments were useless. For six or seven years Sister Josephine was very happy among the Anglican Sisters of St. Mary, and the peace she desired was found at last, so she thought. As time went on and she, a successful teacher, was obliged to explain the catechism, English history, and the breviary she daily used, doubt came that she was not a member of the Church founded by Jesus Christ.

During the summer vacation Sister Josephine and a lay Sister went some times to the hospital in charge of the same sisterhood and one day in going from the academy to the children's hospital, the anxious Sister called on a priest of the Society of Jesus and submitted her doubts to him. At his advice she left the home she had loved so well and came to the Sacred Heart Convent, where after two years of instruction and preparation, she was allowed to enter the novitiate. She had prepared most fervently for her conditional baptism and First Communion, and her uncle, seeing her joy, became reconciled to the separation which had cost him such suffering. After the usual time spent in preparation for the last vows Madame Churchill had the happiness of being called to the Mother House at Paris for her profession. Some after her arrival her health failed, however, never to return until the day of the requiem Mass. That night she grew rapidly worse and in a few days the summons came. Constantly she spoke of the Blessed Sacrament, of the great gift of faith, of the joy of being a religious of the Sacred Heart, of all our Blessed Lady and St. Joseph had done for her. Just before her death on St. Joseph's feast (in the house dedicated to him), Madame Churchill (once Sister Josephine) received the news that her dear brother had entered the Catholic Church and a few days before he was called to meet the Master Who was coming so soon for her.

A great sacrifice had been committed and the chaplain had asked the invalid to offer her sufferings for the sinner might do penance, and for days the fervent religious had begged our Lord for this unhappy soul. The day following Madame Churchill's death the unfortunate man made full reparation for his terrible sin.—The Missionary.

THE HOLY MASS.

Two lights on a lowly Altar, A Crucifix placed between— Two vases of dyed rose— And the priest in serene— The Celebrant, robed in his vestments, Proceeds with the Sacrifice clean.

He has read the Epistle and Gospel, He has offered the Bread and Wine; He has called on the faithful assembled In supplicatory prayer to combine; And their thanks in the jubilate Preface He has raised to the Divine.

The sound of a hallowed whisper Floats presently over the Bread— And trembles around the chalice, O'er the priest's bowed head— When lo! He is veiled on the Altar, Who on Calvary for us died!

The snow-white Host is uplifted 'Mid silver links of bell— And the golden chalice in stern gleams Aloft—'long heart! 'tis well— Still keep the Jesus His promise, With thee all day to dwell.

Ah! words of the olden Thursday, Still holding crevice away— Ye have brought us the Friday's Victim And rest in his own sweet way— 'Nearth veins with His glorified body— Himself still He offers this day.

His Redeemer and God love hidden To his lips the Anointed now leads— He consumes, that the round, white spotless Death which a Divine Heart sends— An Absorber next, the liquid red substance 'Nearth which Blood Divine Intercedes!

Then the priest comes down to the railing Where brows are bowed in prayer, In chapel, hushed, in lowly choir— A Host lies pure and fair— And the risen Christ, and the Christian Soul risen— are One made there!

Oh! Love that is deep and deathless! Oh! faith that is strong and grand! Oh! Hope that will shine forever— O'er the wastes of a weary land— 'Nearth veils is re-born and re-offered In each Mass as the priest's command— 'Giv'g, Son and Our Father's— This God man— We receive from the priest's pure hand!

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HENRY VIII'S LAST WORDS.

The reign of Henry VIII. extended to thirty seven years, nine months and fifteen days. Of the closing scenes of his life little is known, but that he was confined to his bed for several weeks at the old palace of Westminster where he died on the 31st of January 1547. The day before his death the King held a long conversation with Lord Herford, Sir William Paget and Master Denny. There is no official record of what took place, for if such documents had been penned they were destroyed by Paget, Edward Denny, Dr. White and some domestic closely connected with the King affirm that his Highness expressed the most ardent anxiety about the altered condition of religion; he wished the new heresy to be crushed out of the State; that the fact of both receiving Holy Communion he closely questioned the members of his council as to their attachment to the Catholic Church; "that they all swore on bended knees that they would never desert the faith of their fathers." Yet Dean Hook assures his readers that all the religious changes which took place in Edward's reign were privately arranged and agreed upon during the lifetime of Henry. Herford and Paget attended Mass in the dying monarch's room the morning before his death. "Their presence that morning with the King," gave him some comfort as to their sincerity in those terrible intervals of remorse with which he was visited that last day of his existence. Cranmer, however, was absent on that day. Was his absence caused by scruples as to making fresh oaths and new protestations, as to the maintenance of the old faith in England? Or did he shrink from the scene in which Lord Herford performed so characteristically the primal part in deception and falsehood? Never was human being so deceived as Henry Tudor at this closing point of his existence. Let the reader ponder on the words of Dean Hook, and then contemplate the conduct of Lord Herford—the pre-determined maker of the Reformation—on his knees at the couch of his dying brother-in-law, swearing eternal fealty to the principles of the Catholic Church, with the said Henry Tudor as his pontiff. The last day of Henry Tudor has now passed and the night of dying agonies commenced. It was a condition of fearful bodily suffering to the King, broken by intervals of remorse and prayer. Had human pride vanished? Had remorse returned to the royal breast? Was the King at peace with all the world? No; another act of vengeance was to be consummated. For a year or so before Henry's death the warrants for execution were signed by Cranmer in consequence of the King's health. But in this case the moribund tyrant expressed his determination and pleasure to sign Norfolk's death warrant with his own hand. Dean Hook justly remarks that nothing more terrible than this scene can be imagined. "At ten of the clock, when the cold sweat of death covered his face, the prostrated monarch was making a faint effort to sign the fatal document."

The action manifested the mastery of a ruthless spirit and evinced the domination of a final impenitence. In the very arms of death he would destroy the living; on the threshold of the grave he would turn from the presence of his God to make one more sacrifice to the enemy of mankind. Yet even that thirst for the blood of an illustrious subject whose age he had left nearly childless might not have been the worst, if it had not been the last of the crimes of this unforgiving prince. A few hours more elapsed, and the shadow of death was casting a deep and solemn gloom upon the royal chamber. The end now came! The final contest was brief; and in a pulse's throbbing spirit of the dreaded King Henry was wafted to the presence of that Omnipotent Tribunal where so many of his iniquitous judgments deserved to be reversed. A deathbed had been described as the altar of forgiveness whose charity and tears commingle as the spirit of prayer communes. These attributes were absent from the dying couch of Henry Tudor, whose last despairing words, chronicled by Anthony Denny, "perdidimus omnia," "all is lost," express an awful consciousness of the retribution due to a wicked and treacherous career.

The foregoing narrative is taken from "Historical Portraits of the Tudor Dynasty and the reformation period," by S. Hubert Burke, author of "The Men and Women of the Reformation." In a letter to Mr. Burke the late Mr. Gladstone wrote: "I have read every page of the work with great interest, and I subscribe without hesitation to the eulogy passed upon it by the Daily Chronicle. It is making, as far as I know a distinct and valuable addition to our knowledge of a remarkable period."

As the fitful shadows play upon the peaceful waters of a woodland lake coming and going with the changing cloud, so does thought come and go. The man with the trained mind is never lonely, he need never be depressed; his horizon is broad, his vision bright, his experience wide, his pleasure profound.—Kremer J. Hoke.

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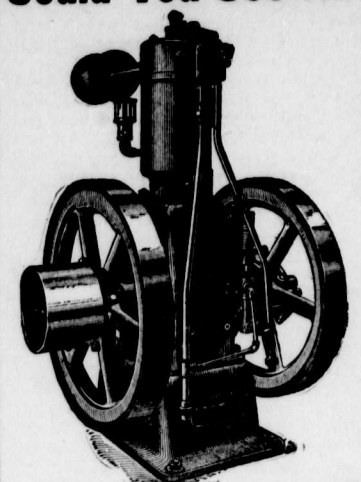
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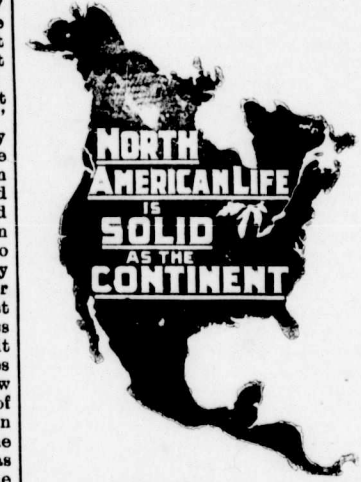
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CHATS WITH YOUNG MEN.

False Pretensions.

In one of his essays Herbert Spencer says something to the effect that not until a man is prepared to say "I don't know" is he ready to learn anything. Some people are under great temptation to become pretenders to knowledge they do not possess, for they dislike to expose their ignorance and see no great harm in the pretence. This often occurs also through a sort of impulsive envy which foolishly arranges indignation or incoherence against experience. Every one should, however, carefully avoid false pretensions of any kind not only because of the initial wrong, but because of possible consequences of any deception. Having acquired a false reputation one is, in a measure, forced to sustain it, and a little false pretension at the outset may grow into a life of deception. It is better to frankly say "I don't know" than to pretend to know when in ignorance.

Yet the majority of people indulge in false pretences respecting their ancestry, their connections, their reading and other matters and things from which they may be supposed to derive reflected honor. They do not make any false assertions on the subject, but they allow it to be understood that they are connected with a family with whom they have no relation or that they have read certain standard authors whom they know only by reputation.

Few cultivated people acknowledge that they have never read Milton's "Paradise Lost," but there are fewer yet who have in fact read the great poem. Everybody is supposed to have read Shakespeare, but even among literary men and women there are very few who are at all familiar with his plays and some know nothing of them except what they have gleaned from theatrical representations. Yet hardly any one can be brought to make this admission.

There are a great many pretenders in what is called "society," but the fact is so well understood that their pretences do little harm. Nevertheless, it would be better for the young man to determine at the outset to be frank and honest and to obtain nothing under false pretences—honors or attention no more than money.

It is quite certain that this frankness leads to advancement. The way to avoid the disagreeable duty of saying "I don't know" is to learn something, and thus frankness in this particular leads to study and effort to improve one's self. When one has had to confess that he has never read "Hamlet" he goes home and reads "Hamlet" so that he may not be caught that way again. The easy way of pretending to have knowledge one does not possess does not incite to study, but, on the contrary, encourages to pretensions. They should be avoided by all who desire to fairly earn whatever reputation or honor they are to acquire.

The Boy Who Works.

Do you feel, young fellow, that you have a hard time? Four hours are long. Your task is hard and the wages small. The contents of your weekly envelope will scarcely carry you over the week. Sometimes you must wear patched trousers or a frayed coat. Your employer expects a great deal from you. Other fellows dress well and always have money. They have odd-fatherly and mothers, while you toil six days a week to make a living.

Never mind, young man. You are getting experience that he must get later, he must fight the real battle of life himself. And you have the advantage. While life has been made easy for him, he lacks drill and discipline which every life-soldier must go through. You are preparing yourself. He may go in without preparation and fall.

Work is a great blessing. You cannot see it now, but some day you will say that you were fortunate in your boyhood days because you cannot get later, you must fight the real battle of life himself. And you have the advantage. While life has been made easy for him, he lacks drill and discipline which every life-soldier must go through. You are preparing yourself. He may go in without preparation and fall.

Work makes men. Luck usually fails. Pluck nearly always wins. To succeed in anything one must overcome obstacles, force and fire are built by hardship. Grit is as necessary in the making of a man as gumption. Hardships are not always handicaps. Often they are helps. You will understand this better in twenty years. Meanwhile permit one who has lived that twenty years and more to advise you in this.—Success.

A Sublime Spectacle.

Is there a sublimer spectacle on this earth than that of a man who absolutely refuses to surrender, when everything, apparently, has been swept away from him, when he stands stripped of property, of family, of reputation, still holding on, with nothing left but clear grit and his faith in himself? There is no conquering such a man. He fights when every other soldier has dropped in the field. He still presses on when everybody else turns back, persists when everybody else gives up.

Courage is always an absolutely indispensable accompaniment of success. A man may succeed without being a genius—he may lack a great many good qualities—but he must have courage; for all the other faculties are dependent upon this, their leader, and refuse to work when it is absent.

I know of a young man who was graduated from Yale only a few years ago—a broad-shouldered, vigorous young fellow—who says that he has not the price of a straw hat, and that if his father did not send him \$5 a week he would go hungry.

This young man is the victim of discouragement. He says that he does not believe there is any success for him. He has tried many things, and has failed in them all. He says he has no confidence in his ability, that his education has been a failure, that he never believed he could succeed when he took a job. So he has drifted from one thing

to another, and is a nobody, just because of his mental attitude, because he does not face the right way.—Success.

Perseverance.

"Keep pegging away," is what that exemplary man, Abraham Lincoln, said when asked by an anxious visitor what he would do provided the war was not over after three or four years effort.

Perhaps the fault of the marden boy, and with many of us, in fact, is a lack of true and steady purpose, or in other words a lack of perseverance.

Perhaps the reason the modern boy does not persevere in trying to reach a certain goal is that there is so much said about "the hustler," who is the hero of the present age.

"Perseverance" is slow and steady but always moving; just the opposite of the freak, the hustler, who is quick and nervous, and goes by jerks.

Boys, do not grow envious of the hustling abilities of your comrade. If you have the ability to persevere under adverse circumstances, you may be as well equipped for ultimate success.—Providence Visitor.

Righteousness is Life.

For laborers, as all men, righteous-ness is life, and the wages of sin is death. Money is a curse for those who spend it in drug-enned, debauchery and riotous living. Millions cannot make life a blessing for fools and criminals. There is no nobler vocation than to work for the welfare and improvement of the toilers, of those of the unscrupulous and the playthings of fortune.

They who would make men atheists, materialists, and free lovers, who would destroy the Church, the State and the home, would reduce them to the condition of savages and brutes. The civilized people are not going to descend this broad way to hell. But they will not rest content with things as they are and they who would save religion, art, free government, the family—all that gives to life a spiritual content, must strive to make themselves wise and good, that they may be able to labor effectually for the reformation and purification of the social organism.

OUR BOYS AND GIRLS.

Strength of Mind to Meet Death.

Let us not, my young friends, be daunted by the weight of the obligations which are insupportable alone to the slothful. Let us be of good will, and we shall discern in each duty a mysterious beauty inviting us to love it, we shall feel an admirable power augmenting our force in proportion as we ascend in the arduous way of virtue; we shall find that man is vastly more than that which he seems to be, provided that he will, firmly will, to compass the noble end of his destiny, which is to purify himself from all base tendencies, to cultivate in the highest degree those of a superior order, to elevate himself by these means to the immortal possession of God.

Love your life, but not for vulgar pleasures and for miserable pursuits of ambition. Love it for that which it has of important, of grand, of Divine! Love it because it is the arena of merit, and is dear to the Omnipotent, glorious to Him, glorious and necessary to us! Love it despite of its pains, and even for its very pains; since it is these which ennoble it; it is these which are the cause of the germination, the growth, the development of all generous inclinations within the mind of man!

Bear in mind that this life, to which you owe such a great degree of esteem, was given you but for a short space. Dissipate it not in superfluous diversions. Concede to recreation that which is requisite for your health and the comfort of others; or rather, let your enjoyment consist chiefly in meritorious works; that is to say, in serving your fellow-men in a spirit of magnanimous fraternity, in serving God with filial love and obedience.

To conclude. While this esteeming life, think of the tomb which awaits you. To dissemble to ourselves the necessity of dying is a weakness that lessens our zeal for good. Hasten not by your own fault; that solemn moment, yet desire not to retard it through cowardice. Expose your life, if necessary, for that of your country. Whatever species of death may be reserved for you, be ready to accept it with dignified fortitude, and to sanctify it with all the sincerity and the energy of faith.

In observing all these things you will be a man and a citizen in the most sublime signification of these words; you will be useful to society, and will render yourself happy.—Our Young People.

"Make up" in Time.

How many friendships have been broken off by trifling things—a fancied or real slight, brought about by one's feeling out of sorts or cross—something never intended to mean much, says a contemporary writer, and never intended to be lasting, and never intended to count above all the kindly acts and helpful friendship of the past. We quarrel with our best friend over some little thing; we are both of us cross in the first place; bitter words are spoken between us, we part in anger, and for days pass each other by without a glance. Is it because we have not forgiven the unkind things said? Is it because we have not repented of the unkind words we have spoken? Is it because our friendship has ceased? Not so; it is only because foolish pride keeps each of us from "begging—pardon" from being the first to "make up." If the other would only say one tiny word first, toward making up, how gladly, how very gladly, would we claim our own fair share of the blame. Ah, how gladly would we be friends again!

Do you suppose for one moment that any one would think the loss of you because you have the courage, or I might say the honesty, to own up and say, "I have done wrong," or, "Forgive my harsh words; I was not myself when I spoke them; let us be friends again." Do you suppose you would be judged unkindly for this? Nay, nay! It strikes too near home to all of us, young and old, who have had our little

differences some time or other, who have had the courage, perhaps, to "make up," or the cowardice to be silent and regret, in the years to follow, the loss of friendships tried and true, just for a word, a trifling act, a mere nothing when looked at in a calm, unobscured light.

The Boys We All Like.

The boy who never makes fun of old age, no matter how decrepit or unfortunate or evil it may be. God's hand rests lovingly on the aged head. The boy who never cheats or is unfair in his play. Cheating is contemptible anywhere and at any age, his play should strengthen, not weaken his character.

The boy who never cheats or uses bad names, no matter what anybody calls him. He cannot throw mud and keep his own hands clean.

The boy who is never cruel. He has no right to hurt even a fly needlessly. Cruelty is the trait of a bully; kindness is the mark of a gentleman.

The boy who never lies. Even white lies leave black spots on the character. The boy who never makes fun of a companion because of a misfortune he could not help.

The boy who never hesitates to say no when asked to do a wrong thing. The boy who never quarrels. When your tongue gets unruly lock it in.

The boy who never forgets God made him to be a joyous, loving, lovable, helpful being.

His Golden Opportunity.

A Baltimore man tells of an address made to some school children in that city by a member of the board of trustees: "My young friends," said the speaker, "let me urge upon you the necessity of not only reading good books, but also of owning them, so that you may have access to them at all times. Why, when I was a young man, I used frequently to work all night to earn money to buy books, and then get up before daylight to read them!"—Success.

A LITTLE GIRL APOSTLE.

Lillian—was the daughter of a Unitarian minister. When only seven years old she became acquainted with a little Catholic girl of her own age who had just begun to go to Mass. Delighted with all she saw and heard at church, the latter would speak of it to her little Protestant friend, who, being of an affectionate nature and ardent temperament, soon conceived the desire of being a Catholic. The care and vigilance of her parents prevented her from accompanying her young friend to church, but she was permitted frequently to visit her home. After many entreaties she induced the mother of the little girl to take her to see a priest. To the surprise of the good father, who knew her parents were, she told him that she wanted to be a Catholic, and begged him to baptize her. When he told her that he could not do so without her parents' consent she began to weep and pleaded most earnestly, saying she was nearly eight years old; that she would always say she was a Catholic, and be one, too. She said she felt that her parents, who idolized her, would let her have her way in this as in all things.

Her father, who about this time had some misunderstanding with his church authorities, gave up the exercise of the ministry and began to engage in literary pursuits. He soon afterward removed with his family to N—, and was there prevailed upon by some Protestant acquaintances to send his two little daughters to a Catholic school, because of its well-known educational advantages.

Here the dear child had every facility for the pious practice of her own religion, but it was only after many fervent prayers and earnest pleading that she could induce her younger sister to embrace the faith. As she grew older her one desire was to see her parents enter the true fold, and in this she was joined by her sister. Prayers and sacrifices were multiplied. Their mother, who was a most gifted person and a writer of note, after much reading and study, became a fervent convert. Only their father remained out of the Church.

He was now quite elderly, was considered remarkably learned man, and was the editor of a well known literary magazine. His eldest daughter constantly begged him to read and study the truths of the Church, as her mother had done. To please her he finally consented to recite the Hall Mary daily, and soon after that began to show an inclination on his own part to examine seriously into the truths of faith. She was all anxiety to assist him to do so. Every mission or lecture that was given he would prevail upon him to go with her, and afterward to speak privately to the missionary father or lecturer. In this way he had argued with many, but, to her great disappointment, always came away unconvinced. "Now, father," she said to him one day, "you just have to come with me to St. S— (the academy from which she had lately graduated) and speak to Mother C—." He smiled at the idea, but went to please her. She insisted upon his telling all his doubts to the reverend mother, and our Divine Lord permitted that she should answer him in such a way, and so clearly and simply, that the venerable old white-haired gentleman, to her great confusion, went down on his knees and took her hand, which he reverently kissed, saying, with tears in his eyes: "Reverend Mother, you have convinced me; I now believe all the truths of your religion." He then went without delay to the house of the Jesuit Fathers, with whom he had before conversed on religious subjects, and asked to be admitted into the Church. He requested that the ceremony of his baptism and that of his first Holy Communion should take place in the chapel of St. S—.

He was soon after confirmed and took the name of the holy religious who had been instrumental in his conversion.—The Missionary.

Nothing so much helps towards folk understanding one another as realizing the grounds of their differences.

HUMILITY AND GREATNESS.

"The more I know, the more nearly does my faith approach that of the Breton peasant." Thus spoke the great Dr. Pasteur. The more he knew the less he valued himself, the more he regarded his God. We believe it was Dr. Brownson who said he had learned his faith from his servant girl. It has ever been thus. The great gifts of God—the greatest of all, faith—are given to minds that are empty of self for they have room for God's grace, just as Bethlehem's untenanted cave was made Christ's birthplace. On the contrary, the mind that is filled with the vanities of human learning crowds out Christ. Humility ever attracts the gracious gifts of God. We know His greatness in the same ratio in which we know our own nothingness. The Breton peasant in his simple, yet sublime truth, was Pasteur's ideal and not the proud scientist who delved into the mysteries of Nature only to be confronted with his own incapacity. Lacordaire said, "A little philosophy draws us from religion; much philosophy brings us back to it, and this can be equally made to apply to science. Great learning always tells us what we ourselves are and knowing ourselves we know how poor we are in mind and work, and poverty is the parent of humility. As a consequence the truly great are the truly humble; they place themselves rightly and look up to the great God Who rules us all, and, pitying the meanness of human mind, enriches it with His grace, as He supernaturalizes it with high purpose."—Catholic Union and Times.

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